**Chapter Thirteen:**
Crusaders, Mongols, and Eurasian Integration 1050 – 1350 C.E.

**Chapter Thirteen Focus Questions:**

1. In what ways did the Roman popes seek to expand their powers during the age of the Crusades?
2. How did the efforts to establish Christianity in Spain and eastern Europe compare with the Crusaders’ quest to recover Jerusalem?
3. How did the organization of Mongol society and government change from the time of Chinggis Khan to that of his grandson Qubilai, the ruler of China?
4. In what respects did the Turkish Islamic states of the Mamluks and Ottomans pursue policies similar to those of the Mongol regimes in Iran and Russia?
5. In what ways did the self-image and mission of the Christian military orders resemble or differ from those of the papal and royal leaders of the Crusades?

**Chapter Thirteen Summary:**

Before the Mongol armies swept across Eurasia, the Crusades caused a clash of civilizations between Christianity and Islam. While the Crusades were ultimately unsuccessful, they did lead to the (and arose from) the growing power of the papacy, and served to have profound consequences for European History, as they helped to consolidate the social and cultural identity of Latin Christendom. The Mongols, on the other hand, spread fear and destruction across Eurasia, creating their own political and cultural repercussions. The Mongols brought the worlds of pastoral nomads and settled urban and agrarian peoples into collision, and created the largest empire known, before differences in commerce, control, and culture led to the creation of four separate khanates. While the Mongol invasions also cleared the way for the rise of new Turkish sultanates like the Mamluks and the Ottomans, the clash of civilizations cause by the Crusades cleared the way for other crusading movements and the development of the Christian military orders that are examined in the Counterpoint of this chapter. Although these Christian military orders played a crucial role in the formation of Europe as the realm of “the Christian people,” they were often a victim of their own success, and the growing power of national monarchies frustrated the popes’ efforts to establish supreme rule over secular as well as spiritual affairs.

**Chapter Thirteen Annotated Outline:**

1. Backstory
	* 1. The Mongol conquests dominate the history of Eurasia in the thirteenth century, as they became world conquerors.
		2. Before the Mongol armies swept across Eurasia, another clash of civilizations, the Crusades, had erupted in the Mediterranean world.
		3. In addition, the centralization of administrative control and theological orthodoxy within the Latin Church brought about a final rupture between the Christian churches of Rome and Byzantium.
2. The Crusades and the Imperial Papacy 1050 – 1350
	* 1. The Crusades are generally understood as an effort to reclaim control of the sacred sites of the Christian religion from Muslim rule, but more broadly, the Crusades developed into an evangelical movement to Christianize the world.
3. The Papal Monarchy
4. The transformation of Latin Christendom that led to the crusading movements began with initiatives to reform the church to renew its commitment to spreading the teachings of Christ to all people of the world.
5. Pope Gregory VII was the staunchest advocate of the primacy of the pope as the leader of all Christian people, but even before his papacy, the rivalry between the Roman and Byzantine churches had divided the Christian world.
6. In 1054 the Roman pope and the patriarch of Constantinople expelled each other from the church, and this mutual excommunication initiated a formal break between the two, known as the Great Schism.
7. The popes faced competition from within Europe as well, with disagreements with the Holy Roman emperors known as the investiture controversy.
8. As a result of the agreement over the investiture controversy, Holy Roman emperors lost their primary base of support, and the Roman papacy increasingly resembled a royal government.
9. The Crusades 1095 – 1291
10. Upon receiving an appeal from the Byzantine emperor for aid against the advancing armies of the Seljuk Turks, Pope Urban II called for a crusade to liberate Jerusalem.
11. This call drew inspiration from the reform movements within the church, and from a desire to transform the warrior rulers of Latin Christendom into a united army of God.
12. The Crusader forces, more a collection of militias under various minor nobles than a united army, suffered setbacks, but achieved surprising success in the First Crusade, capturing Jerusalem in 1099.
13. However, poor leadership cause a failure to follow up their initial success, and spurning the Byzantine emperor’s claims to sovereignty, the Crusaders divided the conquered territories among themselves in a series of Crusader kingdoms.
14. The capture of the Holy Land also prompted the founding of military orders that pledged themselves to its defense.
15. After nearly a century of Christian rule over Jerusalem, Saladin was sent by the Seljuk emir to secure defenses in Egypt, but Saladin soon seized power from the Fatimid caliphate and declared himself an independent sultan.
16. To gain support, he declared a holy war against the Christian occupiers of Jerusalem, and in 1187 Saladin conquered Jerusalem and most of the Crusader principalities.
17. This reversal led to more crusades, including the Third Crusade, where Christendom’s leading monarchs attempted to retake the Holy Land. But Dissension hobbled the campaign, and the crusaded ended with a truce where the Christians withdrew in exchange for access to holy sites as pilgrims.
18. Over the next century, more crusades were launched with little success, and the original religious motivations were overshadowed by political and economic objectives.
19. An example was the Fourth Crusade, which was diverted to Constantinople, and the crusaders captured their fellow Christians’ capital for more immediate spoils. The Byzantine emperor eventually recovered his capital, but the schism between the Roman Catholic and Greek Orthodox churches became irreparable.
20. The increased contact between Christians and Muslims did lead to improved trade, but it intensified religious and ethnic differences between the two.
21. Papal Supremacy and the Christian People
22. Pope Innocent III tried to capitalize on the crusading spirit to strengthen papal authority both within the church and over secular society.
23. Innocent also established the Inquisition to investigate and punish anyone who challenged the pope’s supreme authority.
24. Jewish communities in Christian Europe were early targets of Innocent’s Inquisition, and Jews were often vilified because of the prominence in trades such as moneylending, which tainted them with the sigma of usury.
25. Efforts to impose religious conformity on Latin Christendom received further impetus from the formation of new religious orders, notably the Franciscans and the Dominicans, who dedicated themselves to the principles of poverty and evangelism.
26. During the thirteenth century the precarious position of Christian outposts along the coast of Palestine and Syria became dire, and the rise of a powerful Islamic state (the Mamluk dynasty in Egypt) sealed the fate of the crusading movement.
27. The Making of Christian Europe 1100 – 1350
	* 1. Despite their ultimate failure, the Crusades had profound consequences for European History, as they helped to consolidate the social and cultural identity of Latin Christendom.
		2. The Crusades also encouraged assimilation of the warrior class into the monastic culture of the church, producing the culture of chivalry, the code of behavior which stressed honor, piety, and devotion of the knightly class.
28. The Reconquest of Spain 1085 – 1248
	* 1. Although Muslim-ruled Spain had enjoyed relative religious peace, the subjection of Christian peoples led Pope Urban II to urge Christian rules to take up arms against their Muslim neighbors, and the *Reconquista* thus became joined to the crusading movement.
		2. The conquest of Toledo, Spain’s second-largest city, lifted Castile into a preeminent position, and the Muslim emirs thus turned to the Almoravid rulers of North Africa for protection.
		3. The Almoravids did halt the Christian advance, but imposed their own rule over the Muslim territories in Spain. Their successors in North Africa and Spain, the Almohad dynasty, were even more fierce, but despite a major victory over Castile, they were unable to withstand intensified Christian efforts to reconquer Spain.
		4. Between 1236 and 1248, the major Muslim cities of Spain fell to Castile, leaving Granada as the sole remaining Muslim state in Spain.
29. Christianizing Eastern Europe 1150 – 1350
	* 1. In 1145 Pope Eugene III invited the knights of Christendom to launch a crusade against the non-Christians of northern and eastern Europe, collectively referred to as the Wends.
		2. In the three centuries following the Wendish Crusade of 1147, Latin Christendom steadily encroached upon the Baltic and Slavic lands through a combination of conquest and colonization.
		3. However, the fissure that split the Latin and Greek Christian churches also cut across eastern Europe, as leaders in Poland and Hungary had chosen to join the Roman church, but converts in the Balkans as well as the Rus princes had adopted Greek Orthodoxy.
		4. Many Slavic princes opted to embrace Latin Christianity and to open their lands to settlement by immigrants, and local princes, both conquerors and natives, also promoted the founding of cities.
		5. By 1350 Latin Christianity was firmly implanted in all parts of Europe except the Orthodox Balkan peninsula, but the rise of strong national monarchies thwarted the popes’ ambitions to create a unified Christendom under papal rule.
		6. Neither did the Muslims’ success in repelling the Crusaders restore unity to the Islamic world. And soon they were to face a new challenge, the Mongol invasions, that would have a far more lasting impact on the development of Islamic societies than did the Crusades.
30. The Mongol World-Empire 1100 – 1368
	* 1. The Mongol Empire was unprecedented in its scope and influence, and much of the credit for their swift military triumphs and political cohesion is given to the charismatic authority of Chinggis Khan.
		2. Despite the brutality and violence of the Mongol conquest, the Mongol Empire fostered far-reaching economic and cultural exchanges.
31. Rise of the Mongols
	1. In the centuries before the rise of the Mongols, the dynamic of state formation in the Eurasian steppe underwent dramatic transformation, including those by the Khitans and the Jurchens.
	2. Temujin was born into one of the numerous tribes living in eastern Mongolia on the margins of the Jurchen Jin realm, and catastrophic disruptions to the pastoral livelihood of the nomads led to a scarcity of resources and violent conflict.
	3. Temujin, who was orphaned at nine and abandoned by his father’s tribe, gained a following through his valor and success as a warrior.
	4. By 1206 Temujin had forged a confederation that unified most of the tribes of Mongolia, which recognized him as Chinggis, the Great Khan.
32. Creation and Division of the Mongol Empire 1206 – 1259
	1. Maintaining unity required a steady stream of booty, thus Chinggis led his army in campaigns of plunder and conquest.
	2. By the time of Chinggis’s death in 1227, Mongol conquests stretched from eastern Iran to Manchuria, but solely interested in plunder, Chinggis had shown little taste for ruling the peoples he vanquished.
	3. While the death of a khan almost always provoked a violent succession crisis, Chinggis’s charisma ensured an orderly transition of power, as he parceled out the territories among his sons (or their descendants), and designated his third son Ogodei to succeed him as Great Khan.
	4. The Mongol state under Chinggis allowed conquered peoples to maintain their autonomy in exchange for tribute, but Ogodei began to adopt a system of dual administration.
	5. After his death, Ogodei’s nephew Mongke was elected Great Khan, but Mongke’s dispensation of land outraged the other descendants of Chinggis, and by the end of his reign, the Mongol realm had broken into four independent and often hostile khanates.
33. Qubilai Khan and the Yuan Empire in China 1260 – 1368
	1. A succession crisis after the death of Mongke in 1259 led to his brother, Qubilai, to secure the position as Great Khan.
	2. Qubilai devoted his energies to completing the conquest of China, which he succeeded in, move the Great Khan’s capital from Mongolia to China, and established the Yuan dynasty.
	3. Qubilai envisioned himself as first among the Mongol princes, but also as an exalted “Son of Heaven” in the style of the Chinese emperors.
	4. He created a highly centralized administration to extract the maximum revenue from China, but although he was a conscientious and diligent ruler, his successors gave little attention to the tasks of maintaining the infrastructure.
	5. Instead, his successors relied on a system of tax farming that delegated collection privileges to private intermediaries, who mostly abused their authority and demanded exorbitant payments.
	6. At the same time, however, trade flourished and the Mongols created a vast network of post stations and issued passports to merchants to ensure safe passage throughout the Mongol realm.
	7. The Yuan Empire maintained many Central Asian traditions and economic privileges rested on an ethnic hierarchy that favored the Mongol tribes and the “affiliated peoples” (non-Chinese), where it drew many of its administrators.
	8. Qubilai aspired to be a truly universal monarch, and turned to Tibetan Buddhism, which as a transnational faith, helped united the diverse peoples under Mongol rule.
	9. But the Mongols still accorded full tolerance to all religions, and Muslim, Jewish, and Nestorian Christian communities flourished in China under Mongol rule.
	10. Qubilai also led the Mongol Empire in a departure from the practices of the early steppe empires reliance on plunder and tribute, and instead developed institutions for imposing direct rule on its Chinese subjects, while also turning his back on the steppe homelands.
34. The Mongol Khanates and the Islamic World 1240 – 1350
	* 1. In 1258, Great Khan Mongke’s brother Hulegu conquered and destroyed Baghdad, the official capital of Islam.
		2. Survivors fled to Cairo, where the Mamluk sultanate was consolidating its power over Egypt, and the Mamluks became the new political leaders of the Islamic world.
		3. This was the last joint campaign by Mongol princes, and by the times of Qubilai’s succession as Great Khan, the empire had fractured into for independent khanates: the Golden Horde (Russia); the Chagadai khanate (Central Asia); the Ilkhanate (Iran); and the khanate of the Great Khan (China).
35. Mongol Rule in Iran and Mesopotamia
36. After conquering Iran and Mesopotamia, Hulegu’s army was defeated by the Mamluks in Palestine and withdrew, and Hulegu adopted the Turkish title of Ilkhan (“subordinate khan”).
37. The Ilkhans ruled over their domains from a series of capitals in Azerbaijan, and followed the nomadic practice of moving their camps with the seasonal migrations of their herds.
38. Mongols composed a tiny minority of the Ilkhanate’s population, and although Christian communities were quick to side with the Mongol invaders, the Mongols increasingly turned toward Islam.
39. The ascension of Ghazan as Ilkhan revived the Ilkhanate, as he took pains to show devotion to Islam, and reduced Christians and Jews to subordinate status, while also banishing Buddhist monks from the Ilkhanate.
40. The Ilkhans became great patrons of arts and letters, and the ideological basis of the Ilkhanate shifted away from descent from Chinggis Khan and toward the role of royal protector of the Islamic faith.
41. A renewal of cordial relations among the Mongol leaders eased the passage of caravans and travelers across the Silk Road, and the conversion to Islam did not alienate the other Mongols, but it also did not hope repair the breach with the Mamluk regime.
42. Starting in 1335 the Ilkhanate’s authority steadily disintegrated, and in 1353 the last Ilkhan was assassinated by members of a messianic Shi’s sect.
43. The Golden Horde and the Rise of Muscovy
44. In 1237 a Mongol army led by Chinggis’s grandson Batu conquered the Volga River Valley, and by 1240 Kiev succumbed to a Mongol siege.
45. The Mongol armies then quickly pushed into Poland and Hungary, prompting the Roman pope to declare a crusade against the Mongols, but feuding among the Mongol princes halted their advance into Europe.
46. Batu then created an independent Mongol realm known as the Golden Horde, and his successor Berke was the first of the Mongol khans to convert to Islam.
47. The Mongols in the Rus lands instituted a form of indirect governance, adopted the institution of *iqta* (land grants to military officers to feed and supply their soldiers), and strongly encouraged commerce.
48. Moscow flourished as the capital of the fur trade, and the wealth accumulated by the Orthodox Christian clerics, and their protection under Mongol religious tolerance, strengthened the church’s position in Rus society.
49. Despite this wealth and commercial expansion, Rus was marginal to the khanate, which focused instead on controlling the steppe pasturelands and trade routes.
50. Retrenchment in the Islamic World: The Mamluk and Ottoman States
51. Two new dynastic regimes emerged out of the devastating fall and destruction of Baghdad in 1258; the Mamluks in Egypt and the Ottomans in Anatolia.
52. Both warrior states, together these two dynasties restored order to the Islamic lands and halted further Mongol advances.
53. In 1250 the Mamluks, a regiment of Turkish slave soldiers, overthrew the Ayyubid dynasty in Egypt and chose one of their officers as sultan. They gained enormous stature when they repelled the Mongol incursions into Syria in 1260, and further prestige after it expelled the last of the Crusader states from Palestine in 1291.
54. The Mamluk regime devoted itself to promoting the Islamic faith and strengthening state wealth and power, enjoying revenues from maritime commerce from Asia.
55. Despite the stability of the Mamluk regime, membership in the ruling class was insecure as sons of the slave-soldiers were excluded from military and government service, and factional conflicts beset the Mamluk court.
56. The Ottomans, who traced their origins to Osman, a leader of a confederation of nomadic warriors in the late thirteenth century, arose to contest the Mamluks’ leadership in the Islamic world.
57. Ottoman alliance was based on political expediency rather than permanent ethnic allegiances, and in 1302 Osman turned against the Byzantine towns of Anatolia. He and his son, and successor, Orkhan, conquered the major cities of Anatolia and Orkhan made Bursa, a prosperous center of silk manufacture, his capital in 1331.
58. Osman granted pasturelands to his followers, but also cultivated the support of Christian farmers, which gave him a stable revenue base provided by agriculture that could support a larger number of warriors.
59. Orkhan, then, transformed himself from a tribal chief to a Muslim sultan at the head of a strongly centralized state, including bands of Muslim holy warriors (gazis).
60. Under Orkhan, the Ottoman army also underwent a change from horse-riding archers into large infantry units, which allowed for the capture of Byzantine territories in the Balkans in 1345, the first step toward the conquest of Constantinople in 1453.
61. Counterpoint: The “New Knighthood” of the Christian Military Orders
	* 1. Following the successes of the First Crusade, a new church institution was formed; the military orders, religious orders that combined the vocations of monk and warrior.
		2. Their movement began with the Knights of the Temple, founded in 1120 to protect Christian pilgrims and merchants, and subsequently these Templars spearheaded the militant Christian expansionism that resulted in the “reconquest” of Spain and the conversion of much of eastern Europe to Latin Christianity.
		3. Yet in the end, the Christian monarchs and the papacy turned against the military orders, and the Crusader ideal was swept away by the rising tide of national monarchies.
62. The Templar Model and the Crusading Movement
63. The Templars were expected to maintain equal fidelity to both the code of chivalry and monastic rulers, combatting both the evil within—the temptations of the devil—and the external enemy—the Muslims.
64. The outpouring of patronage for the Templar order encouraged imitation and the creations of other orders, the Hospitallers and the Teutonic Knights, who were formed to tend to the poor and infirm among pilgrims to the Holy Land.
65. Members of the military orders committed themselves to lifelong service, and their brave defense of Christians earned them high regard from the fellow Christians, as well as their enemy, Saladin, who order the immediate beheading of captured Templars and Hospitallers, who re regarded as the backbone of the Christian defenders.
66. The Mamluks’ final expulsion of Latin Christians from Acre in 1291 deprived the military orders of a reason for existence, and the Templars had powerful enemies, especially French king Philip IV, who resented their autonomy and coveted their wealth.
67. With consent from a weak pope, Philip launched a campaign of persecution against the order, and the Inquisition found the Templars guilty of heresy. Hundreds of knights were burned at the stake, and in 1312 the pope disbanded the Templar order.
68. The Teutonic Knights and Christian Expansion in Eastern Europe
69. In contrast to the Templars, the Teutonic Knights gained renewed life after the failure of the Crusades, when in the late 1220s a Polish duke recruited members to carry out a crusade against his rivals among the pagan lords of Prussia.
70. After 1370, when the Teutonic Knights defeated the pagan princes of Lithuania, new commercial towns affiliated with the Hanseatic League arose, and the Teutonic order, unschooled in Latin, promoted Christianity through the German vernacular.
71. When economic conditions worsened, local landowners began to challenge the order’s autocratic rule, and in 1386 when the Lithuanian king married a Polish queen and Lithuanians converted to Christianity, the last justification of the Teutonic order’s was removed, and by the early sixteenth century the order had ceased to function as a sovereign state.
72. The military orders had represented the ideal of a universal Christian brotherhood championed by the Roman popes, yet the dramatic expansion of Christendom had fostered national rivalry rather than political unity.
73. Conclusion
	* 1. The initial waves of the Mongol invasions spread fear and destruction across Eurasia, and the political and cultural repercussions of the Mongol conquest would resound for centuries.
		2. The Islamic states were the most profoundly affected by the Mongol incursions, disrupting irrigated agriculture, reverting lands to pasture and desert, and ending the Seljuk emirates, clearing the ground for the Mamluks and Ottomans.
		3. The Mongols brought the worlds of pastoral nomads and settled urban and agrarian peoples into collision, but the Crusades brought a different clash of civilizations.
		4. Although the Crusaders failed to achieve their goal of restoring Christian rule over Jerusalem, the movement expanded the borders of Latin Christianity.
74. Chapter Thirteen Special Features
	1. Reading the Past: A Muslim Courtier’s Encounters with the Franks
		1. Usamah ibn Minqidh wrote of his experiences and relations with Christians as a book of moral advice and instruction for Saladin, who conquered Jerusalem four years later.
	2. Seeing the Past: The *Mappaemundi* of Latin Christendom
		1. Biblical stories and popular legends about Alexander the Great shaped the geographic imagination of Latin Christendom, as is especially apparent in the medieval *mappaemundi*.
	3. Lives and Livelihoods: Mongol Women in the Household Economy and Public Life
		1. The prominent roles of women in the life of the pastoral nomads of the Eurasian steppe contrasted starkly with women’s reclusive place in most settled societies.

**Chapter Thirteen Overview (Discussion) Questions:**

**Major Global Development:** The Eurasian integration fostered by the clashes of culture known as the Crusades and the Mongol conquests.

1. In what ways did the growing economic and cultural unity of Latin Christendom promote the rise of powerful European national monarchies?
2. To what degree did the expansion of Latin Christendom remake eastern Europe in the image of western Europe?
3. In what ways did the Mongol conquests foster cultural and economic exchange across Eurasia?
4. How and why did the Mongol rulers of China, Iran, and Russia differ in their relationships with the settled societies they ruled?

**Chapter Thirteen Making Connections Questions:**

1. How did the relationship between the Roman popes and the Christian monarchs of western Europe change from the reign of Charlemagne (see Chapter 8) to the papacy of Innocent III?
2. In what ways did the Crusades contribute to the definition of Europe as the realm of Latin Christendom?
3. To what extent were the policies of the Mongols similar to those of earlier Central Asian nomad empires such as the Khazars and the Turks (see Chapter 9)?

**Counterpoint: The “New Knighthood” of Christian Military Orders**
 **Counterpoint Focus Question:** In what ways did the self-image and mission of the Christian military orders resemble or differ from those of the papal and royal leaders of the Crusades?

**Chapter Thirteen Special Features:**

**Reading the Past: A Muslim Courtier’s Encounters with the Franks**

1. What virtues did Usamah admire in the Christians, and why?
2. Why did Usamah find the picture of the Mary and the child Jesus offensive?

**Seeing the Past: The *Mappaemundi* of Latin Christendom**

1. What can the psalter map tell us about the limits of Europeans’ actual geographic knowledge in the age of the Crusades?
2. How do the purpose and features of this map differ from those of a road map today?

**Lives and Livelihoods: Mongol Women in the Household Economy and Public Life**

1. How did the division of household work in pastoral societies such as the Mongols differ from that found among settled farming peoples?
2. How might the role of women in the Mongol household economy explain the power they wielded in tribal affairs?

 **Key Terms**

chivalry

Crusades

gazi

Great Khan

Great Schism

Ilkhan

Inquisition

investiture controversy

military order

tax farming

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