

#haydarpasamun'24



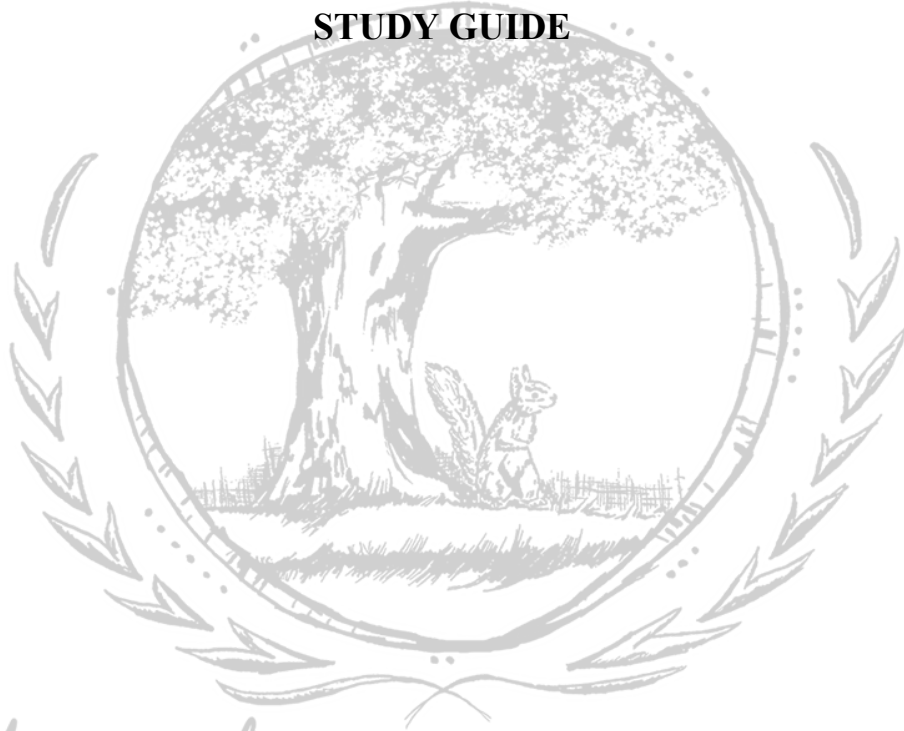
# STUDY GUIDE

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## JCC: Reconquest of Jerusalem



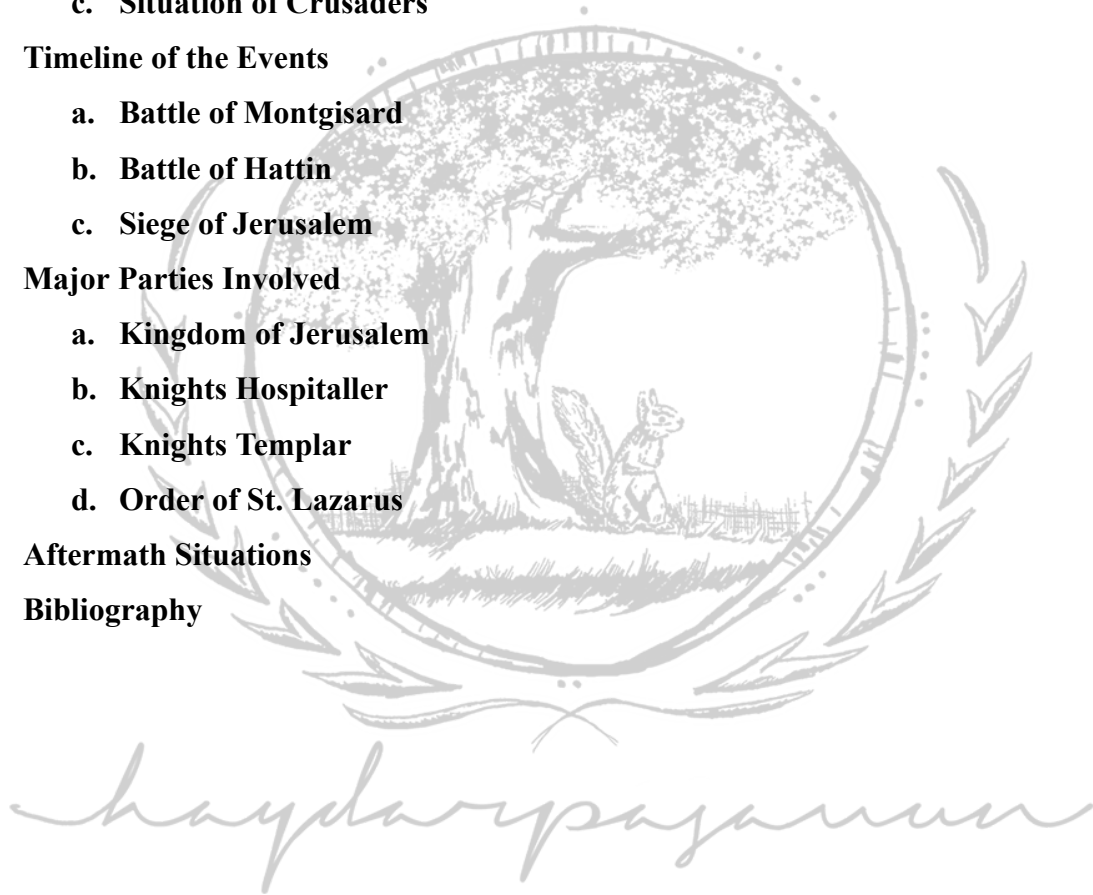
**HAYDARPAŞAMUN'24 JOINT CRISIS COMMITTEE**  
**THE RECONQUEST OF JERUSALEM**  
**STUDY GUIDE**



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## I. Letter From the Heads of Crisis

Esteemed participants of the Reconquest of Jerusalem,

It is an utmost pleasure and honor to welcome you all to the seventh annual session of HaydarpaşaMUN. We Aysu Uludağı and Ceren Gülüş, as the Heads of the Crisis Team are glad to introduce you to our Joint Crisis Committee: The Reconquest of Jerusalem

We've dreamt of this committee with our esteemed chairboard for a year, and seeing it come to life brings smiles to all our faces. The intensifying struggle between Salahaddin and Baldwin IV is poised to become harsher, and they need your invaluable assistance. Your presence is crucial in navigating the challenges ahead.

We would like to thank our hardworking Academic Assistants, Ceren Güneyman and Deniz Akbaba, for their efforts throughout the preparation process, especially their invaluable research assistance.

If you have any questions about the committee, study guide, crisis procedure or HaydarpaşaMUN'24; please feel free to contact us from:

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## II. INTRODUCTION

Step back in time with us at HaydarpaşaMUN as we explore the 'Reconquest of Jerusalem,' focusing on the significant Siege of Jerusalem.

The Siege of Jerusalem in 1187 was a significant event during the Crusades. It was led by the Muslim military leader Saladin, who sought to recapture the city from Christian control. The Crusaders, under the command of King Guy of Jerusalem, faced Saladin's forces in a prolonged siege. The conflict culminated in the Battle of Hattin in July 1187, where Saladin decisively defeated the Crusaders.

Following the Battle of Hattin, Saladin moved on to lay siege to Jerusalem. The city eventually surrendered to Saladin's forces in October 1187. The fall of Jerusalem to Saladin marked a turning point in the Crusades, as it was a significant loss for the Christian forces. The capture of Jerusalem by Saladin had a profound impact on the region, prompting the launch of the Third Crusade by European powers to reclaim the Holy City. In this session of HaydarpaşaMUN'24, the delegates will make important political and military decisions. The only question is "Are you ready for war?"



### III. BACKGROUND OF THE SIEGE

The rise of the Seljuk Turks in the 11th century crushed the status quo established in Asia Minor. Most of Anatolia was lost to the steppe warriors who had come to settle in this pastureland from central Asia. In 1071, the hope of restoring Byzantine authority over the region was shattered when a Byzantine army was crushed at the Battle of Manzikert. But the Turks soon fell from their glory and the mighty empire was carved up into smaller sultanates and independent states.

Byzantine emperor Alexios I Komnenos was determined to reverse the setbacks of his predecessors. He appealed to the Papacy for assistance, probably seeking a mercenary force subject to his personal control, but the result was beyond his wildest imagination. Pope Urban II responded to the emperor's appeal and called a council at Clermont, a village in France, where he addressed a gathering of European nobility and clergy. He used spiced-up and exaggerated tales (with a bit of accuracy) of the sufferings of their fellow Christians in the Holy Land, and preached a holy war against the "infidels" (Muslims), in return of which he offered complete plenary indulgence (remission of sins). Stirred by the Pope's speech and motivated both by religious fervor and practical prospects, noblemen from all corners of Europe vowed to wrest the Holy Land from Muslim hands and embarked with armies on the First Crusade (1095-1099) to the Levant. There they conquered Nicaea in 1097 (which was taken over by the Byzantines), Antioch, and Edessa in 1098, and then proceeded to Jerusalem which fell in 1099 and was subjected to mass slaughter. Disunited Muslim princes made several futile attempts to halt the Crusader advance but suffered humiliating defeats at the hands of the organized and committed Crusader armies. The biggest shock to the Muslim world, however, resulted from the desecration of the Al Aqsa mosque, which was later converted to a church: the Temple Church.

Though lacking in strength to fight at that point, the Islamic front was preparing slowly and steadily to reclaim Jerusalem. The Islamic holy war or Jihad, long forgotten, was now revived for use against the Crusaders, and the standard was first raised by the Zengids (1127-1250), a Turkish dynasty based in Mesopotamia and Syria. After the death of the second Zengid ruler, Nur ad-Din (1118-1174), the banner was taken up by his protégé: the Sultan of Egypt, Saladin (1137-1193). By 1187, Saladin had spent over two decades of his life fighting the Crusaders, and it was this fateful year that would bring him the greatest triumph of his career.

Hostilities erupted between the two parties when a crusader knight, Reynald of Chatillon (1125-1187), attacked a Muslim trade caravan in defiance of the peace pact of 1185 put forward by his side. He imprisoned many, killed others, and when he was reminded of the pact, he mocked the Prophet Muhammad. In retaliation, the wrath of Saladin would engulf all that the Crusaders had achieved so far.

## IV. KEY TERMS

### a. Ayyubid Dynasty

The Ayyubid dynasty, also known as the Ayyubid Sultanate, was the founding dynasty of the medieval Sultanate of Egypt established by Saladin in 1171, following his abolition of the Fatimid Caliphate of Egypt.

Saladin's father, Ayyub, for whom the Ayyubid dynasty is named, was a member of a family of Kurdish soldiers of fortune who in the 12th century took service under the Seljuk Turkish rulers in Iraq and Syria. He has achieved outstanding achievements in this region. Appointed governor of Damascus, Ayyub, with his brother Shirkuh, united Syria in preparation for war against the Crusaders. After his father's death in 1173, Saladin displaced the Shii Muslim Fatimid dynasty, further mobilized Muslim enthusiasm to create a united front against the Crusades, and made Egypt the most powerful Muslim state in the world at that time. He aimed to achieve dominance in Africa and the Middle East by uniting the Muslim armies.

Saladin's greatest accomplishment, though, was his decisive defeat of the Crusader states at the Battle of Hattin and conquest of Jerusalem in 1187. By the end of that year he had conquered virtually all of the Kingdom of Jerusalem with the exception of Tyre, which held out under Conrad of Montferrat. Soon, however, Saladin was faced with the arrival of a major crusading effort from western Europe (the Third Crusade) led by the three greatest European rulers of the time, Frederick Barbarossa of Germany, Philip Augustus of France, and Richard the Lionhearted of England. Frederick died, but the remainder of the crusading armies besieged Acre, which they recaptured in 1191. The Crusaders, now under the unified command of Richard, defeated Saladin at the Battle of Arsuf, but were unable to recover the interior. Instead, Richard signed a treaty with Saladin in 1192, restoring the Kingdom of Jerusalem to a coastal strip between Jaffa and Beirut. It was the last major effort of Saladin's career, as he died the next year, in 1193.

### b. Kingdom of Jerusalem

The Kingdom of Jerusalem was a state created in 1099 by Crusaders and western settlers after the First Crusade (1095-1102). With Jerusalem as its capital, the kingdom was the most important of the four Crusader States in the Middle East, known collectively as the Latin East or Outremer. The Kingdom has also helped the Catholic church achieve success and increase its power and reputation. That is why it has been supported by the Catholic World, especially the Pope. Relatively prosperous for two centuries as Europeans created a new life for themselves in a narrow strip of land on the eastern Mediterranean coast, it was, nevertheless, constantly troubled by political disunity and the threat of invasion.

At first, the Muslim world had little concern for the fledgling kingdom, but as the twelfth century progressed, the notion of jihad was resurrected, and the kingdom's increasingly-united Muslim neighbors vigorously began to recapture lost territory. Jerusalem itself was captured by Saladin in 1187, and by the thirteenth century the Kingdom was reduced to a small strip of land along the Mediterranean coast, dominated by a few cities. In this period, sometimes referred to as the "Kingdom of Acre," the kingdom was dominated by the Lusignan dynasty of the crusader Kingdom of Cyprus, and ties were also strengthened with Tripoli, Antioch, and Armenia. The kingdom was also increasingly dominated by the Italian city-states of Venice and Genoa, as well as the imperial ambitions of the Holy Roman Emperors. Meanwhile the surrounding Muslim territories were united under the Ayyubid and later the Mamluk dynasties in Egypt, and the kingdom became little more than a pawn in the politics and warfare in the region, which saw invasions by the Khwarezmians and Mongols in the mid-thirteenth century. The Mamluk sultans Khalil and Baibars eventually reconquered all the remaining crusader strongholds, culminating in the destruction of Acre in 1291.

### c. Situation of Crusaders

Crusaders have been in many battles in the 12th century. This has caused the Crusaders to wear out. Despite the assistance of Christian States, Crusaders have not been able to maintain stability in the region. Lack of manpower, weapons and food shortages have been the Crusaders' fearful dream.

Baldwin IV of Jerusalem became king on 5 July 1174 at the age of 13. As a leper he was not expected to live long, and served with a number of regents, and served as co-ruler with his cousin Baldwin V of Jerusalem beginning in 1183. Baldwin IV, Raynald of Chatillon and the Knights Templar defeated Saladin at the celebrated Battle of Montgisard on 25 November 1177. In June 1179 the Crusaders were defeated at the Battle of Marj Ayyun, and in August the unfinished castle at Jacob's Ford fell to Saladin, with the slaughter of half its Templar garrison. However, the kingdom repelled his attacks at the Battle of Belvoir Castle in 1182 and later in the Siege of Kerak of 1183.





## V. TIMELINE OF THE EVENTS

### a. Battle of Montgisard

The Battle of Montgisard the 25th of November 1177. Saladin led the Egyptian army of approximately thirty thousand men into the Kingdom of Jerusalem. The King of Jerusalem, Baldwin the IV, who is only 16 years old and suffering from a deadly illness called leprosy, led the outnumbered Christian forces to intercept the Egyptian army in Ascalon, which led to one of the most remarkable battles of the Crusades.

Born in 1137, in Tikrit (modern-day Iraq), Saladin was the founder of the Ayyubid dynasty. Growing up, he was educated in philosophy, mathematics, astronomy, poetry, law, and most importantly, theology. Saladin's military course began under the tutorship of his uncle Shirkuh, a military commander in service of the Zengid dynasty under Nur ad-Din, the biggest role model of Saladin. Saladin's talent only began to come into the open when Nur-ad Din was provoked to lead a campaign against the weakening Fatimid Caliphate. By 1169, a prominent military commander, Shirkuh, and Saladin, his uncle's second in command, had already carried out several campaigns over the years, forcing the army of Amalric I, King of Jerusalem, to retreat.



This allowed Nur ad-Din to finally completely consolidate his power over Egypt. In this way, Shirkuh was named vizier of the Fatimid Caliph but died shortly after because of illness. Following his death, Saladin was appointed vizier to fill the power void left by his uncle. Mostly because al-Adid considered this an opportunity to strengthen his own influence over Egypt, thinking that Saladin would be easy to manipulate and control.

Saladin wasted no time taking advantage of any openings in the political system to begin strengthening his hold on Egypt and enlarge his sphere of influence within the country. He placed his family members in eminent positions in the region, enabling himself to gain enough power to overthrow the Fatimid Shia Caliphate in 1171, thus founding the Ayyubid dynasty.

Saladin's economic and military investments enabled him to keep enlarging the borders. He greatly consolidated his authority and soon began to draw the notice of Nur ad-Din, his master in Syria, as he was essentially creating an empire. This led to tension between the two that almost resulted in conflict, but it was cut short because Nur ad-Din suddenly died of a heart attack in 1174. As-Salih, his eleven-year-old son, was unable to fill the void left by his father's passing. Thus, Saladin took the initiative and justified his intervention in Syria by pointing out the need for brotherhood and unity. He installed himself in the castle and received the homage and salutations of the inhabitants, but he was not welcomed by some members of the Zengid dynasty.

When all of this was happening, the King of Jerusalem, Amalric I, planned to expand the borders by taking advantage of the current political instability in Syria, but he died of dysentery and was succeeded by Baldwin the IV, who at the time was only a teenager and was suffering from leprosy. His illness precluded him from marrying, so his only hope to secure an heir to the throne was through the marriage of his sister Sibylla, who married William of Montferrat in 1176. He was the cousin of both the Holy Roman Emperor and the King of France, which made Jerusalem receive more foreign aid than it had previously.



Baldwin came of age to see that his enemies posed a growing threat to the kingdom. With the help of the proactive foreign policy that was adopted, he asked for aid from the West. Philip of Alsace, the count of Flanders, agreed to go on an expedition. In the meantime, Baldwin succeeded in forming an alliance with the Byzantine Empire for naval support, and they jointly started preparing for the invasion of Egypt. Philip of Flanders agreed to support this invasion, but he also insisted that any territory that the Christian forces conquered would automatically become his domain, so these plans never materialized. After some thought, the plans for the invasion were canceled, and Philip made the decision to join Raymond III of Tripoli's expedition in northern Syria instead. He took a large part of the crusader army, the Knights Hospitaller, and many Knights Templar with him, leaving Jerusalem with few men to defend its southern territories.

As soon as Saladin heard the news of the expedition north, he immediately responded by leading a large invasion force into the Kingdom of Jerusalem to counter the Frankish aggression. Saladin's forces first arrived at the Templar stronghold in Gaza when they entered Crusader territory. Eudes de Saint-Amand was the Grand Master of the Knights Templar, and he was personally commanding the Templar knights in Gaza. He was surprised upon discovering that the army was still marching north toward Ascalon, as he had assumed the stronghold would be Saladin's first target. Despite his weak initial resistance, his knights convincingly defeated a superior detachment of Saladin's army. In the meantime, the remaining enemy soldiers continued to head toward Jerusalem in the hopes that Baldwin wouldn't launch an attack with the few men he had left or pursue them.

As word reached Jerusalem, the young king made every effort to gather the remaining knights into an army strong enough to discourage Saladin from striking. Baldwin's forces consisted of roughly 4,000 infantrymen and archers, plus an additional 375 knights who had not yet departed for the expedition in northern Syria. Raynald de Châtillon, who had just been set free from captivity, accompanied him. He was also Baldwin's second-in-command and a fierce enemy of Saladin. Baldwin of Ibelin, his brother Balian, Reginald Grenier, and Joscelin III of Edessa were also with the army. He marched as quickly as he could to Ascalon, arriving there moments before Saladin's army could.

Baldwin's army was vastly outnumbered, so this move was seen as a significant risk. Additionally, there was a chance that Saladin's forces would trap his army inside Ascalon while he struck the nearby towns, and much to his concern, Saladin worked on doing just that. He pillaged the cities of Lydda, Arsuf, and Ramla, but he went one step further and dispersed his army throughout the Crusader territories, figuring Baldwin would not dare attack. The situation was so critical that the citizens of Jerusalem fled to the Citadel. With Saladin and some of his troops still marching north, it appeared as though Jerusalem could fall at any time. He was not aware of the fact that Jerusalem had not yet fallen.



Now that there were fewer troops in Ascalon, Baldwin had a better opportunity to ultimately defeat the enemy. He promptly sent out a message to the Templar Knights located in Gaza. In response, Eudes de Saint-Amand joined forces with the king, bringing 80 Templar knights with him. With his troops, King Baldwin immediately set off from Ascalon and pursued the enemy down the coast. They finally caught up to Saladin's army on November 25 at Montgisard, while the majority of the Ayyubid army was not present.

Saladin's army was in complete disarray and he wasn't prepared for this unexpected Crusader attack. A wave of panic overcame them as they saw Baldwin's army approaching. Saladin attempted to put his disorganized men into battle order but to no avail. Some didn't even have their weapons ready, and their horses were exhausted from the long march. King Baldwin gave the order to raise the True Cross relic in front of the army at that precise moment. In pain, he dismounted his horse and dropped to his knees, pleading with God for victory. He was met with cheers from his army, giving them incredible moral strength.

Before Saladin's troops could form up, the Jerusalem army attacked and inflicted heavy casualties. He understood that defeat was inevitable as he witnessed his bodyguards of some 1000 men being killed. He managed to flee on the back of a riding camel with only a small remnant of his troops. He made his way back to Cairo, reaching the city on December 8 with only a tenth of his army.

It was not until after Baldwin IV had died in 1185 that Saladin truly had his revenge with the crushing defeat of the crusader army at the Battle of Hattin in July 1187, almost 10 years later.





## b. Battle of Hattin

The Battle of Hattin (July 4, 1187) was a battle in northern Palestine that marked the defeat and annihilation of the Christian Crusader armies of Guy de Lusignan, king of Jerusalem, by the Muslim forces of Saladin. It paved the way for the Muslim reconquest of the city of Jerusalem.

The Muslim military forces under the leadership of Saladin effectively killed or captured the vast majority of the Crusader forces through a series of decisive victories, resulting in the loss of the Crusaders' military capabilities to wage war. Consequently, the Muslims regained their dominance in the Holy Land, recapturing Jerusalem and a significant portion of the other Crusader-held cities and strongholds. The Crusader defeats triggered the Third Crusade, which commenced two years after the Battle of Hattin.



Saladin often made strategic truces with the Franks when he needed to address political problems in the Muslim world. One such truce was established in the spring of 1180, while Saladin was in the area of Safad. King Baldwin sent messengers to him. These messengers bore peace proposals to Saladin. In light of the adverse weather conditions that had hindered his supply line, including droughts and poor harvests, Saladin agreed to a temporary truce with the Franks. Initially, Raymond of Tripoli, opposed the truce, but he eventually relented after an Ayyubid raid on his territory in May and the arrival of Saladin's naval fleet off the port of Tartus.

In 1185, the tragic life of Baldwin IV came to an end after he attempted to secure peace by sending Raymond of Tripoli to negotiate a four-year truce, which Saladin agreed to because he

still had problems of his own. However, things took a turn for the worse for the Crusaders, as Baldwin V, the Leper King's successor, was born sickly and passed away just a year later. This led to a severe succession crisis in the Kingdom of Jerusalem that was only resolved when Guy of Lusignan became king of Jerusalem in 1186, inheriting the throne through his wife, Sibylla.

But the new king was not able to control his vassal nobles, which made matters worse for the crusaders. In December 1186, Raynald of Chatillon once again violated the truce by overrunning a rich caravan on the vital trade road between Damascus and Mecca, where his fortress was located, resulting in the slaughter and imprisonment of numerous Muslim civilians. Saladin dispatched an envoy and demanded the return of hostages and treasure as soon as he heard the situation. But Raynald refused to even receive the envoy. Upon hearing this, Saladin swore that he would kill Raynald for violating the truce, and he sent his son Al-Afdal and the emir Gökböri to raid the Frankish lands surrounding Acre. Gerard de Ridefort and the Templars engaged Gökböri in the Battle of Cresson in May 1187 and were heavily defeated.



On June 26th, 1187, Saladin assembled the greatest army he had ever led and crossed the River Jordan. Approximately 40,000 men formed his army, of which 12,000 were regular cavalry and 18,000 were infantry. He divided the army into three wings, with Taqi al-Din, his nephew, commanding the right, Gökböri commanding the left, and Saladin himself commanding the center. The army camped 10.5 kilometers southwest of Tiberias, close to the village of Kafr Sabt, which is located on a sloping plain.

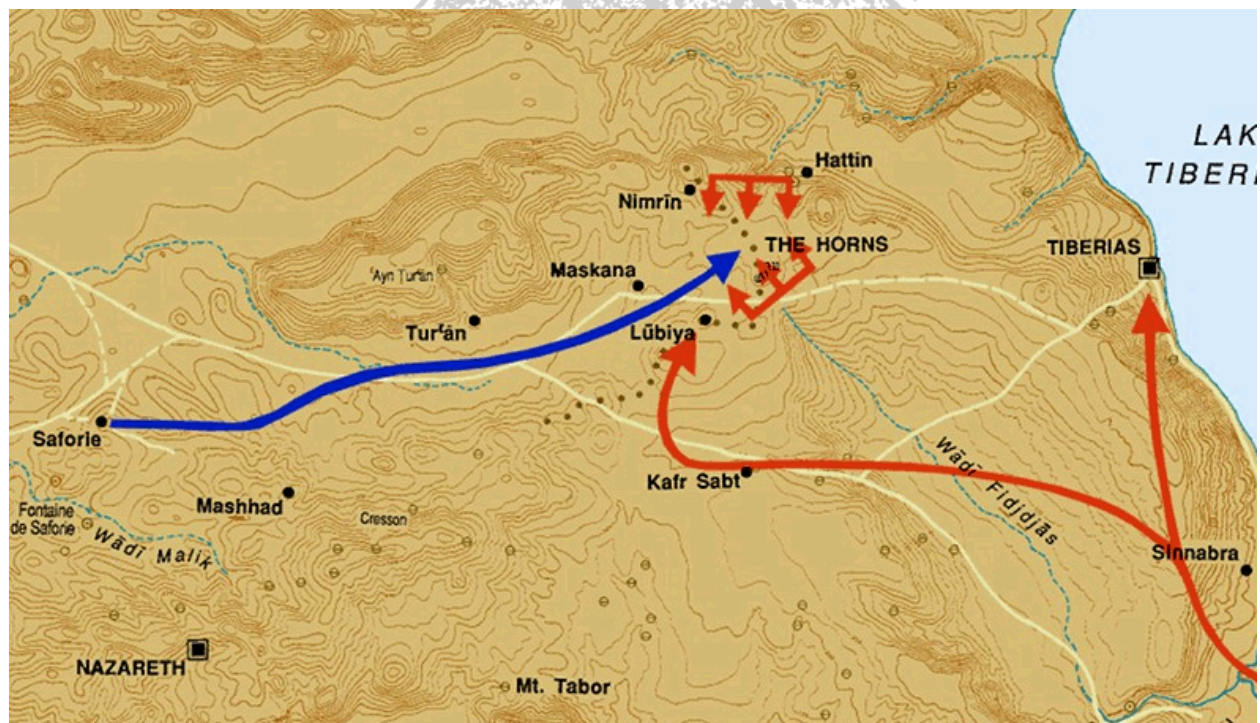
Some 25 km west, the Christian army was located at La Saphorie, an important local source of water and a fortified position. The Crusader forces consisted of around 20,000 men. Although it was smaller than Saladin's army, it was still one of the largest armies established by the Crusaders in these years. As standart they had the relic of the True Cross in front of the army, carried by the Bishop of Acre.

Moving on to tactical developments, Saladin calculated that if King Guy led his army away from their secure and fortified camp, the Crusaders would be more easily defeated. This would imply that they could engage in combat on the field if Saladin was able to lure Guy outside, and that is



the exact idea he had in mind. He scouted the area for Guy's army, and after noticing that they were nowhere to be seen, he took the initiative. On July 2, he led an assault on Raymond's fortress of Tiberias, while the main detachment of the Muslim army remained in Kaft Sabt. Not long after, Muslim troops breached the walls, and the town was seized by nightfall.

Back west, plumes of smoke could be seen in the sky above Tiberias. Raynald of Châtillon and Gerard of Ridefort were able to persuade King Guy with strong political, military, and diplomatic arguments at the Crusader war council held on the night of July 2. Raymond III of Tripoli tried to argue, as he believed that Saladin was prowling for their march from Acre to Tiberias. His plan was quickly shut down by Gerard and Raynald, and he was even accused of cowardice. King Guy decided to act as he was initially advised to and called the army for the rescue of Tiberias at dawn. The Crusaders had fallen for their trick.



On July 3, they made their way towards Tiberias, with Raymond of Tripoli leading the vanguard. King Guy led the center, where the True Cross was carried, and Balian of Ibelin commanded the rearguard, where the Templars and Hospitallers were positioned. By midday, the army had reached the next watering point at the Springs of Tur'an, which proved insufficient to provide the army with water. The Crusaders were already thirsty and exhausted by this point. Raymond of Tripoli recognized that the army would not reach Tiberias as they were already demoralized, so he and King Guy departed in the direction of the Springs of Kafr Hattin.

At this point, Saladin's swift horse archers had already begun harassing the Christians, cutting off their line of retreat. The constant harassment caused the Crusader rearguard to slow down and become separated from the rest of the army. King Guy feared the loss of his troops and ordered the center to stop, allowing the rearguard to catch up. He also relayed a message to Raymond and ordered the vanguard to halt. Saladin's fresh troops gradually encircled the entire Crusader column. They were unable to spot any openings as Saladin had time to return and was now blocking the only road.

With nightfall approaching, King Guy had no choice but to order his army to make camp where they stood, as they could not fight their way past Saladin's troops. Throughout the night, the Muslims did not give the Crusaders any time to rest and continued to harass them by setting fires to the dry grass. This made the Crusaders' throats even drier and drained the remaining energy from them.

On July 4, with the sun beating down from a clear sky, the Christians pressed on towards Hattin, desperate to reach a water well. Their attempts were met by Saladin's army, which blocked the route forward and any possible retreat. Count Raymond managed to escape and make his way to Tyre by launching two desperate attempts to break through the water supply. After that, King Guy was now even more in danger, and with most of the Christian infantry fleeing onto the Horns of Hattin, the result was clear. Overwhelmed by thirst and wounds, many of Guy's soldiers were killed on the spot without resistance, while the remainder were taken prisoner along with King Guy and Raynold of Chatillon, whom Saladin later killed to complete his oath to kill the trucebreaker.





Following the crushing loss, the Archbishop of Tyre approached Pope Urban III. The Pope was surprised to see him so far from the holy land. That's when the Archbishop told him of the disaster of Hattin, of the capture of King Guy, and of the loss of the True Cross. Pope Urban's face went red, and he died of shock, the last casualty of Hattin.

### c. Siege of Jerusalem

The decisive defeat at Hattin left the Crusaders with limited reserves, resulting in the capture of fifty-two towns and fortifications by Saladin's forces in the aftermath of the battle. The army made significant gains, capturing several important towns and fortifications, including Acre, Nablus, Jaffa, Toron, Sidon, Beirut, and Ascalon, by mid-September. The only significant resistance came from Tyre, where Conrad of Montferrat arrived to repel Saladin's siege with heavy losses. Meanwhile, Jerusalem, defended by Queen Sibylla, Latin Patriarch Heraclius of Jerusalem, and Balian, was eventually surrendered to Saladin on October 2.

During this tempestuous period, Balian of Ibelin, a French nobleman who had escaped the Battle of Hattin, sought the favor of Saladin and pleaded to be allowed to enter the city so that he could take his wife and children. Saladin agreed to Balian's request under two conditions: firstly, he would spend only one night in the city, take his family, and depart, and secondly, he would never raise his sword against the Sultan. However, upon Balian's entry into the city, he was recognized by Patriarch Heraclius of Jerusalem, Queen Sibylla, and the rest of the inhabitants, who begged him to stay and defend Jerusalem. Heraclius, citing his commitment to the Christian faith, proposed to release Balian from his oath, which he graciously accepted. He wrote to Saladin, explaining his situation and requesting safe conduct for his family. Not only did the Sultan comply with his request, but he also entertained Balian's family members as guests and provided them with gifts and an armed escort to Tyre.





Jerusalem's situation was critical as it was overflowing with refugees fleeing Saladin's unrelenting conquests throughout the kingdom. Upon the arrival of the refugees, the total number of knights in the city dropped to fewer than fourteen, forcing Balian to hastily knight sixty squires and raise a few thousand men to serve as a makeshift defense force. Tradesmen and women were also called upon to assist in the defense of the city. Under the Sultan's leadership, the Ayyubid military force marched towards Jerusalem, motivated to take control of the city. The Ayyubids' main tactic was to try to breach the fortifications and take control by using their numerical advantage, as the city's defenses were fragile.

Under the Sultan's leadership, the Ayyubid military force marched towards Jerusalem, motivated to take control of the city. The Ayyubids' main tactic was to try to breach the fortifications and take control by using their numerical advantage, as the city's defenses were fragile.

When the siege began, the walls were constantly struck by crossbows, arrows, petraries, siege engines, and Greek fire. Siege towers were sent forward to capture the walls, but they were driven back by forces that converged from the gate. The Sultan did not realize his tactical error for several days, during which time the battle remained at a deadlock. The sun was shining directly on his fighters, making it impossible for them to engage in combat until after midday. Since there were no nearby gates that could be used for sorties, he moved his siege force eastward towards the Mount of Olives. Ironically, on September 25, Saladin's besieging army was positioned from where the First Crusade's knights had attacked the city 88 years ago. A breach was created in the wall just three days later by the Sultan's miners, and now the city could be assaulted.

Inside, the majority of the population was deeply hopeless. They carried out desperate acts of penance in hopes that God would save them. They chanted prayers while walking the city barefoot and even cut their hair. Upon seeing this, Balian rode out with an envoy to meet with the sultan, offering the bloodless surrender of the city



At first, Saladin was going to treat the defenders with the same brutality as the crusaders showed when they captured Jerusalem and massacred its Muslim populace. However, Balian counter-threatened. Balian vowed that the defenders would burn all of the Crusaders' riches and treasures, massacre their own families and the 5,000 Muslim slaves, and destroy the places of worship for Muslims. With the intention of capturing the city with the least amount of Muslim bloodshed possible, Saladin demanded that the Crusaders unconditionally surrender, with an opportunity of leaving by paying a ransom.

Even by the standards of the time, the ransom—ten dinars for men, five for women, and two for children—was extremely costly. Balian informed him that 20,000 people in the city could never afford that sum. He then suggested that 7,000 impoverished people be set free in exchange for 30,000 gold dinars from the city's treasury, which came from funds sent by King Henry II of England, which Saladin readily agreed to.

The residents were given forty days to make arrangements for their ransom, but many of them failed to do so. People were set free of their own will by Saladin's brother al-Adil, Balian of Ibelin, and numerous ameurs (generals) of the Ayyubid army. When it comes to Saladin, he declared that all elderly individuals who were unable to pay for their freedom would still be released. Furthermore, he granted safe passage for Jerusalem's Queen Sybilla to visit her husband, Guy of Lusignan, who was held captive by Saladin, and permitted all noblewomen to depart the city without demanding a ransom.



A group of sobbing women also made their way to the Sultan; when they were asked, they identified themselves as the damsels and dames of knights who had either been executed or imprisoned. They pleaded with the Sultan for pity, and Saladin gave the order to free their husbands—if they were still alive—and ensure that none of the women were sold into slavery. Later, Balian's squire recounted Saladin's kindness in an uplifting manner.

On Saladin's orders, the ransomed residents marched out in three columns led by fifty of Saladin's army's cavalymen. The first two were led by the Hospitallers and Templar Knights, and the third by Balian and the Patriarch. In the County of Tripoli, Balian joined his wife and family. When the refugees first arrived in Tyre, Conrad of Montferrat had only permitted entry to fighting men. The remaining refugees were relocated to the crusader-controlled County of Tripoli.

Saladin ordered the Church of the Holy Sepulchre to be closed for three days following the city's surrender, while he thought about what to do with it. A few consultants advised him to demolish the Church to eliminate any trace of Christianity in Jerusalem. Nonetheless, the majority of his consultants advised him to spare the Church, stating that because of the site's holiness, Christian pilgrimages would still take place. In the end, Saladin chose not to demolish the church, stating that he did not intend to discourage Christian pilgrimages to the location; on his orders, it was reopened after three days.

On Balian's orders, the Crusaders surrendered the city to Saladin's army on October 2. The



takeover of the city was relatively peaceful, especially in contrast to the Crusader siege of the city in 1099. Saladin and his army entered the city on October 2nd, 1187, before the time for noon prayer. As soon as the Muslims entered the city, they cleaned the holy Masjid al-Aqsa from idols and impurities. The Knights Templar had desecrated the holy site and used it as living quarters and a storage house for wine and pork. It was cleaned diligently and reverted back to its original state. The Dome of the Rock was washed with clean water, and beautiful fragrances were spilt all around. The huge cross was replaced with a crescent. Nur ad-Din had ordered a special Minbar to be crafted for Masjid al-Aqsa. He hoped that he would be able to retake Jerusalem, however the deed was accomplished by Saladin, one of his senior commanders. The Muslims made their prayers with tears and prostrated towards Mecca.

## **VI. MAJOR PARTIES INVOLVED**

### **a. Kingdom of Jerusalem**

The Kingdom of Jerusalem was a Crusader state which was established right after the First Crusade in 1099. The state was positioned in the Levant, with Jerusalem as its capital. The Kingdom of Jerusalem served as a military base for the crusaders. It played a crucial role in the coordination and communication among the forces. Reinforcing the presence of the Crusaders, the Kingdom of Jerusalem granted land to the nobles in exchange for military services and contributed to the economic development of the Crusader states. As it stayed prosperous for two centuries, The Kingdom of Jerusalem lasted from the accession of Godfrey of Bouillon until the fall of Acre in 1291. The history of the state was divided into two definite periods, which began



with its collapse after the siege of Jerusalem in 1187 and its restoration after the Third Crusade in 1192.

## **b. Knights Hospitaller**

Knight Hospitaller, also known as Order of Knights of the Hospital of Saint John of Jerusalem, was a religious military order formed by the Kingdom of Jerusalem in the 11th century. Headquartered in Rome, the order's origin was an 11th century hospital founded in Jerusalem by Italian merchants to care for sick and poor pilgrims. In 1099, when the First Crusade took place, the hospital's superior, a monk named Gerard, intensified his work in Jerusalem and founded hostels in several Italian cities on the route to the Holy Land. The order was recognized by Pope Paschal II. Raymond de Puy in 1113. With the support of the papacy and along with the Templars, the Hospitallers became the most redoubtable military order in the Holy Land. Although it was founded to provide medical care for the pilgrims in the Holy Lands, the Hospitallers evolved into an indisputable military order. Being equipped with skilled knights, developing maritime power and constructing fortifications in key locations, Knights Hospitaller had significant contributions to the Crusades.



## **c. Knights Templar**

Also known as the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, Knights Templar was a Catholic military order which was founded in 1119 and headquartered on the Temple Mount in Jerusalem. The Order's members combined martial prowess with a monastic life to defend the Holy Land. Once it was given the papal recognition in 1129, Knights Templar became one of the most popular and wealthiest military orders in Western Christianity. The Knight Templars supported the Crusades by contributing an army formed with highly skilled soldiers, securing pilgrimage routes, engaging in diplomatic efforts, forming alliances with both Christian and local leaders, and offering logistical expertise. Falsely accused of blasphemy, and blamed for Crusader failures in the Holy Land, the order was destroyed by King Philip IV of France.

#### **d. Order of St. Lazarus**

The Order of Saint Lazarus of Jerusalem, also known as the Leper Brothers of Jerusalem or simply as Lazarists, was a Catholic military order founded in 1119 at a leper hospital in the Kingdom of Jerusalem, by the Crusaders. Named after its patron saint Lazarus, the primary mission of the order was to provide mental and medical support for people suffering from leprosy. Other than that, the order provided humanitarian aid to the pilgrims and the crusaders.

### **VII. AFTERMATH SITUATIONS**

The victory of Montgisard temporarily halted all of Saladin's plans for expanding control over the region since he lacked the necessities to make a second attack on the resilient Crusader forces. Even though King Baldwin IV's health began to deteriorate, he continued to rule over the King of Jerusalem until 1183.

Ten years later came the Battle of Hattin, which resulted in the capture of numerous key figures, including King Guy of Jerusalem, and the eventual fall of Jerusalem. The Army of Saladin gained great encouragement from this to build on their victory.

Following the shocking loss of Jerusalem, European leaders like Philip II of France and Richard the Lionheart called for a new crusade to retake Jerusalem. The Third Crusade ended with a truce that preserved Christian rule over Jerusalem but permitted pilgrims to visit the city. In addition, Saladin gave the Muslims back authority over the sacred city after Jerusalem fell. Al-Aqsa Mosque and the Dome of the Rock were once again governed by Islam.

At the end, Saladin's greatest work is considered to be the Battle of Hattin and the subsequent conquest of Jerusalem. His life's work, all of his wealth, and his entire will were devoted to achieving two goals: the revival of the Muslim cause in the Holy Land and the Crusaders' expulsion. Though he was unable to accomplish the latter, he did cause irreparable damage to the Crusaders.

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