

The Byzantine Empire's relation with Muslims in the 10th century AD

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Abstract

The main phenomenon in the byzantine-Islamic relations from the second half of the 9th century A.D and for two centuries of time was the overbalance of Byzantine scale steadily in the arena of military operations, while the scale of Muslims was swinging between success and failure. At this same time discipline and safety prevailed in the Byzantine Empire. Then, the Abbasside succession which was predominating the Islamic state began to suffer from disintegration and internal turbulences that then led to its division politically into several states which in turn paved the way for Byzantines to seize what they seized of Islam countries. This can best evidenced by what Ibn Al-Atheer said that "the king of Romans entered Levant and no one stopped or fought him", then, he refers in another place saying "Nicephorus made his objective the Islam countries and seizing them and actually he was able to do what he wanted while Muslim governors were busy with each other. So, he seized the countries making his objective pillaging and fleecing countries, and accordingly weakening them so as to be able to own them. Then, he raided the islands and Levant and captivated and ravished what can't be counted".

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The main phenomenon in the Byzantine-Islamic relations from the second half of the 9th century C.E and for two centuries of time was the overbalance of Byzantine scale steadily in the arena of military operations, while the scale of Muslims was swinging between success and failure. At this same time discipline and safety prevailed in the Byzantine Empire. Then, the Abbasid Caliphate which was predominating the Islamic state began to suffer from disintegration and internal turbulences. This situation led to its division politically into several petty states which in turn paved the way for Byzantines to seize what they could seize.¹

The Byzantine emperors felt during revival that they became more efficiently prepared and armed than before, this in turn motivated them to attack the Islamic land which was taken apart at their Western borders. This was to expand their power and secure their sovereign and restore what Muslims took from them before. However, it seems that this attack started on a narrow scale because the Byzantine Empire was busy with fighting the Bulgarians on one hand, and they wanted to enhance and strengthen its fortresses and ability to resist on the other hand. It could be said that the real start of serious Byzantine attack against borders of the Islamic lands in the East was in the third decade of the 10th century C.E² or soon before this time.

The beatings the Byzantine emperor Basil I the Macedonian (867-886 C.E) and his army leader in Malatya³ 881 C.E, and Tartous⁴ 883 C.E, had their direct impact in setting the

¹ This can best evidenced by what Ibn al-Āthir said that: "The king of Romans entered the Levant and no one stopped or fought him, then, he refers in another place saying, Nicephorus made his objective the Islam countries and seizing them and actually he was able to do what he wanted while Muslim governors were busy with each other. So, he seized the countries making his objective pillaging and fleecing countries, and accordingly weakening them so as to be able to own them. Then, he raided the islands and the Levant and captivated and ravished what can't be counted." See: Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 7, pp. 34-38.

² Ibn al-Fāqih, Ahāmed Ibn Muhāmmād, (died: 637 H / 1239 C.E), *Kitāb al-Buldān*, edited by: M. J. de Goeje, Leiden, n.p., 1885, p. 136.

³ **Malatya city** is East-central Turkey. It lies in a fertile plain watered by the Tohma River (a tributary of the Euphrates) and is surrounded by high ranges of the Eastern Taurus Mountains.

The modern town was founded in 1838 C.E near the sites of two earlier settlements: the ancient Hittite city of Milid, on the site of the present-day Arslantepe, 4 miles North, and its successor, the Roman and

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eyes of the emperor Basil I on Armenia⁵ so that he might find in which an ally in his wars against Muslims. Thus, this made the Empire declare that the king of Armenia in 886 C.E. However, soon he died in the same year and Leo VI the Wise (886-912 C.E) replaced him but he was not at the same war ability of his father.⁶

Leo VI peaceful policy led to Tartous prince, benefit from this attitude, so he intensified his attacks against the Byzantine lands and invaded denominations in 886 C.E, and 887 C.E. Then, he attacked the Byzantine navy in 888 C.E and captivated four battleships. At that time, Leo VI realized, the same as his father before, the surpassing of Islamic Lands, especially the prince of Tartous, over Byzantine armies existing in those areas. Thus, Leo VI headed for Armenia to find in which an ally against Muslims, so, he renewed his declaration of the king of Armenia in 887 C.E.⁷ In addition, he realized that attracting the Armenians to the Byzantine troops side would lead to secure the Byzantine Empire from the danger of Arabs in Armenia, otherwise Armenia would be the source of permanent danger for the Byzantine Empire. Since that time the Armenians joined the Byzantine armies against Muslims. The best evidence on that their ally with the Byzantine leader Niceporus II Phocas in his attack against Crete⁸ in 960 C.E whether in the naval of the land side.⁹

medieval city of Melitene, now called Eski (Old) Malatya (6 miles Northeast). An important garrison town and road junction of the Eastern frontier of the Roman Empire. See, **Online:**
<http://www.britannica.com/EBchecked/topic/359601/Malatya> (28th September 2010).

⁴ **Tarsus city** in South-central Turkey, on the Tarsus River, about 12 miles (20 km) from the Mediterranean coast. It is an ancient city, on the alluvial plain of ancient Cilicia. With a history going back over 2,000 years, Tarsus has long been an important stop for traders, a focal point of many civilisations including the Roman Empire, when Tarsus was capital of the province of Cilicia, the scene of the first meeting between Mark Antony and Cleopatra, and the birthplace of Saint Paul. See, **Online:**
<http://www.britannica.com/EBchecked/topic/583734/Tarsus> (28th September 2010).

⁵ **Armenian city**, Armenian Hay, member of a people with an ancient culture who originally lived in the region known as Armenia, which comprised what is now North-eastern Turkey and the Republic of Armenia. The Armenians are the descendants of a branch of the Indo-Europeans. And large numbers live in Azerbaijan, Georgia, and other areas of the Caucasus and the Middle East. Many other Armenians have migrated to Europe and North America. See, **Online:**
<http://www.britannica.com/EBchecked/topic/35265/Armenian> (28th September 2010).

⁶ N. Maria, *Byzantium Viewed by the Arabs*, (Ph.D. dissection), Cambridge & Massachusetts: Harvard University, 1992. p. 128.

⁷ Ahmad Abd Al-kārem Sulimān, *Al-Alaqt byn al-Dualh al-Byzantih wa-al-qwa ala-slamih*, (Unpublished research), Al-Qāhirah: Dar al-Kutob al-Mesriyah, 1980, pp. 33-34.

In 926 C.E, in the era of the emperor Romanus I Lecapenus (919-944 C.E), the Byzantine Empire attack against Islamic lands aiming to push the Muslims away from these areas, especially the Levant¹⁰ and make Muslims pay taxes to the Byzantine Empire so as not to attack their countries. The Byzantines under the leadership of Meleh I Armenian¹¹ (911-934 C.E) entered Malatya city and ruined villages next to it. This pushed people to send a delegation to Baghdad¹² asking for help, but in vain because the Abbasids were busy with the danger of Qarmatian¹³ which did not end except in 928 C.E.¹⁴

⁸ **Crete** a mountainous island with a large in the Mediterranean Sea, located to the South of the Aegean and the South-west stretch the island of Rhodes and form a bridge between Greece and Asia Minor and the rise in the centre of the island mountain range of the highest peak in about 8193 feet, surrounded by coastal plains, particularly in the North and does not have Large rivers. It has played its important role in the history of a large Eastern Mediterranean. Crete and Kairouan remained a Roman province and one to the era of Constantine I (323-337 C.E), who has made a separate state of Crete and was captured by the Arabs to Crete in 823 C.E, but recovered by the Byzantine emperor Nicephorus II Phocas (963-969 C.E) in the 10th century C.E. See: Ibn Taghribirdi, Jamal al-Din Yusuf bin al-Amir Sayf al-Din, (died: 874 H / 1470 C.E), *Nujum al-zahira fi muluk Misr wa'l-Qahira*, Al-Qāhira: Dar al-Kutob, 1939, Vol. 3, p. 325.

⁹ Runciman, *History of the crusades*, Vol. I, p. 225.

¹⁰ **The Levant** historically the countries along the Eastern Mediterranean shore. Common use of the term is associated with Venetian and other trading ventures and the establishment of commerce with cities such as Tyre and Sidon as a result of the Crusades. It was applied to the coastlands of Asia Minor and Syria, sometimes extending from Greece to Egypt. It was also used for Anatolia and as a synonym for the Middle or Near East. In the 16th and 17th centuries C.E, the term High also the Levant to referred. See, **Online:** <http://www.britannica.com/EBchecked/topic/337799/Levant> (28th September 2010).

¹¹ **Meleh I Armenian** was born before 891 C.E and died on May 15th, 934 C.E Meleh Armenian origins of the Armenians and the income in the Byzantine army in the reign of emperor Romanus I Lecapenus (919-944 C.E). And then taking that arrived promoted to the rank of commander of the army in 911 C.E. Meleh able to retrieve many cities of the hands of Muslims. See: Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 7, p. 36.

¹² **Baghdad city**, also spelled Bagdad, formerly Madīnat al-Salām (Arabic: City of Peace), capital of Iraq. Located on the Tigris River, the site has been settled from ancient times. It rose to importance after being chosen in 762 C.E by Caliph al-Manṣūr (754-775 C.E) as the capital of the Abbasid Dynasty. Under Hārūn al-Rashīd it achieved its greatest glory-reflected in the many tales from The Thousand and One Nights that were set there-as one of the world's largest and wealthiest cities. See, **Online:**

<http://www.britannica.com/EBchecked/topic/48773/Baghdad> (28th September 2010).

¹³ **Qarmatian** also spelled Qarmathian, Karmatian, or Karmathian, Arabic Qarmatī, plural Qarāmīṭah, a member of the Shī'ite Muslim sect known as the Ismā'īlites. The Qarmatians flourished in Iraq, Yemen, and especially Bahrain during the 9th to 11th centuries C.E, taking their name from Ḥamdān Qarmat, who led the sect in Southern Iraq in the second half of the 9th century C.E. The Qarmatians became notorious for an insurrection in Syria and Iraq in 903-906 C.E and for the exploits of two Bahraini leaders, Abū Sa'īd al-Jannābī and his son and successor, Abū Ṭāhir Sulaymān, who invaded Iraq. See, **Online:** <http://www.britannica.com/EBchecked/topic/485509/Qarmatian> (28th September 2010).

¹⁴ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 1, pp. 181-182.

However, after the peace treaty with Bulgarians in 927 C.E the Byzantine Empire came back to the middle area of the Arabic-Byzantine borders and launched few attacks. The army were sent to Armenia in an attempt to attract the Armenians to the Byzantine Empire.¹⁵ Byzantines also aimed to help the Armenian to make them avoiding a source of danger permanently for the North of the island's region (Mesopotamia).¹⁶

In the following year, 928 C.E, the Byzantine Empire tried under the leadership of Meleh Armenian to occupy Malatya but in vain, then, it was critical for the city and for cities Orzn¹⁷ and Mayyāfāriqīn¹⁸ because their people did not get help from the Muslim to resist against Byzantines. Accordingly, the situation lasted for a whole year, this in turn gave Meleh the chance in 930 C.E to march to Samsat¹⁹ area in al-Jazīrah,²⁰ then, he was able for the first time to occupy Malatya.

¹⁵ Ibid., Vol. 8, p. 169.

¹⁶ **Mesopotamia** region between the Tigris and Euphrates rivers in the Middle East, constituting the greater part of Modern Iraq. The region's location and fertility gave rise to settlements some 10,000 years ago, and it became the cradle of some of the world's earliest civilizations and the birthplace of writing. It was first settled by the Sumerians, who were succeeded by the Akkadians and later by the Babylonians. Successive peoples came to dominate the region until the rise of the Persian Achaemenian dynasty in the 6th century B.C. See, **Online:** <http://www.britannica.com/EBchecked/topic/376828/history-of-Mesopotamia> (28th September 2010).

¹⁷ **Orzn city** is a famous city near the mixer and its fortress and was one of the best aspects of the Armenian and Now, the devastation apparent which has been attributed to some of the scholars, including Abu Ghassan Ayash and Yahya Ibn Muhammad al-Orzni writer, owner of the line Meleh and the correct settings and poetry Literate with Introduction In the science of grammar. See: Yaqut al-Hamawi, Ibn Abdu-Alah al-Rumi, (died: 626 H / 1228 C.E), *Mūjam al-buldān*, Bayrūt: Dar Sader, 1955, Vol. 1, p. 150.

¹⁸ **Mayyāfāriqīn city** a small town situated on one of the left tributaries of the Tigris, at 70 km. to the North-east of Āmid (Diyārbakr), owed its importance to its situation on a short road connecting Armenia (Mush) with Upper Mesopotamia. It is probable that the ancient capital of Armenia, Tigranocerta, built by Tigran II circa 80 B.C., stood in the immediate neighbourhood of Mayyāfāriqīn. See, **Online:** <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid> (28th September 2010).

¹⁹ **Samsat city** historically Samosata, village in Adyaman (province), South-eastern Turkey, on the upper Euphrates River. In antiquity Samosata was a fortified city guarding an important crossing point of the river on the East-west trade route; as such it enjoyed considerable commercial and strategic importance. Probably of Hittite origin, the city was incorporated into the Assyrian Empire in 708 B.C. Later it came under the Hellenistic kingdom of Comma gene and served as its capital until it was surrendered to Rome in 72 C.E. Captured by the Sāsānian king of Persia, it fell to the invading Arabs 640 C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/520736/Samsat> (28th September 2010).

²⁰ **Al-Jazīrah** is the Northern reaches of Mesopotamia, now making up part of Northern Iraq and extending into Eastern Turkey and extreme North-eastern Syria. The region lies between the Euphrates and Tigris rivers and is bounded on the South by a line running between Takrīt and Anbar. It consists of a rolling

In 927 C.E, another Byzantine campaign under the leadership of John Kourkouas²¹ (915-946 C.E) was launched heading for Dvin city and besieged it, However. The Negress of the city as well as its people defeated the Byzantines and dismissed them and inflicted them much losses.²² After Kourkouas realized how difficult it was to occupy Dvin,²³ he headed in 928 C.E to the North of Armenia, to Lake Van²⁴ region adjacent to al-Jazīrah. Then, he attacked in that region Ahlat city²⁵ and Bitlis²⁶ and ruined a mosque, thus people in

and irregular plateau 240-460 meters above sea level. Al-Jazīrah was important in ancient and medieval times as a crossroads linking Iraq, Anatolia, Syria, Armenia, and Iran. It was also valued for its agricultural products. See: Khulifā Ibn al-Khayat, *Tārikh Khalifā Ibn al-Khayat*, pp. 68-69.

²¹ **John Kourkouas** (915-946 C.E), also transliterated as Kurkuas or Curcuas, was one of the most important generals of the Byzantine Empire. His successes in battle against the Muslim states in the East definitively reversed the course of the centuries-long Byzantine-Arab wars and began Byzantium's 10th century C.E "Age of Conquest". Kourkouas belonged to a family of Armenian. He is commander of one of the imperial bodyguard regiments, Kourkouas was among the chief supporters of emperor Romanos I Lecapenus (919-944 C.E) and facilitated the latter's rise to the throne. In 923 C.E, Kourkouas was appointed commander-in-chief of the Byzantine armies along the Eastern frontier, facing the Abbasid Caliphate and the semi-autonomous Muslim border emirates. He kept this post for more than twenty years, overseeing decisive Byzantine military successes that altered the strategic balance in the region. See, **Online:** http://www.britannica.com/EBchecked/topic/376829/John_Kourkouas (28th September 2010).

²² Aḥmad Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantih wa-al-qwa ala-slamih*, p. 65.

²³ **Dvin city**, also Duin or Dwin according to ancient sources was a large commercial city and the capital of early medieval Armenia. It was situated North of the previous ancient capital of Armenia, the city of Artaxata, along the banks of the Metsamor River, 35 km to the South of Modern Yerevan. The site of the ancient city is currently not much more than a large hill located between Modern Hnaberd (just off the main road through Hnaberd) and Verin Dvin, Armenia. See, **Online:** <http://www.britannica.com/EBchecked/topic/376830/Dvin> (28th September 2010).

²⁴ **Lake Van** is largest body of water in Turkey and the second largest in the Middle East. The lake is located in the region of Eastern Anatolia near the border of Iran. It covers an area of 1,434 square miles (3,713 square km) and is more than 74 miles (119 km) across at its widest point. Known to the ancient Greek geographers as Thospitis Lacus, or Arsissa Lacus, its Modern Turkish name, Van Gölü, is derived from Van, or Chauon, the name of the capital of the Urartian kingdom that flourished on the lake's eastern shore. See, **Online:** <http://www.britannica.com/EBchecked/topic/622548/Lake-Van> (28th September 2010).

²⁵ **Ahlat city** is a historic town and a district in Turkey's Bitlis Province in Eastern Anatolia Region. The center town of Ahlat is situated on the North-western coast of the Lake Van. She was the district in Van Province between 1929-1936 C.E. The mayor is Abdulalim Mümtaz Çoban (MHP). Ahlat and its surroundings are known for the large number of historic tombstones left by the Ahlat shah Dynasty. Efforts led by the local administration are presently being made with a view to including the tombstones in Unesco's World Heritage List, where they are currently listed tentatively. See, **Online:** <http://en.wikipedia.org/wiki/Ahlat> (28th September 2010).

²⁶ **Bitlis city** is city, South-eastern Turkey, South-west of Lake Van at 4,600 feet (1,400 metres) above sea level. Strategically situated in the narrow valley of the Bitlis Cay, a tributary of the Tigris River, it

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the city were obliged to hold a peace agreement with him in exchange for his withdrawal. However, Kourkouas was determined to destroy the Islamic area in Armenia, thus, he went back again in 929 C.E. But, Muflih Ibn al-Saji,²⁷ the governor of Azerbaijan²⁸ defeated him. Then, he attacked it for the third time and in this attack, he destroyed Ahlat and captivated and killed a huge number of inhabitants.²⁹

If the attacks of Kourkouas achieved noticeable success in settling the Byzantine powers in the area of lacunas without occupying Malatya, and also achieved Armenian success through weakening the Muslim princes in it, the Levant lacunas area did not receive the same attention of Kourkouas. Thus, this gave Mu'nis al-khadim,³⁰ the governor of Tarsus, the chance to launch to successful attacks against the Byzantine lands in 931 C.E.³¹ Then, the Byzantine Empire reattempted to invade Malatya after three years as it seems that Muslims restored it. After Malatya surrendered, Byzantines worked hard to Christianize its people, so they announced to people of the city a statement saying,

commands the only route from the Van basin to the Mesopotamian plains. It was mentioned frequently, as Bagesh, in old Armenian sources. Taken by the Muslim Arabs during the reign of the caliph Umar Ibn Al-khaṭṭāb (634-644 C.E), it changed hands intermittently among the Arab dynasties, the Armenians, the Byzantines, the Persian Il-Khans, and the Mongols. See, **Online:**
<http://www.britannica.com/EBchecked/topic/67211/Bitlis> (28th September 2010).

²⁷ **Muflih Ibn al-Saji** is died 928 C.E, and was al-Saji Amir of Azerbaijan from 901C.E until his death. He was the son of Abi al-Saji Devdad. See, **Online:**
http://www.britannica.com/EBchecked/topic/376844/Yusuf_Ibn_Abi%271-Saji (28th September 2010).

²⁸ **Azerbaijan**, also spelled officially Azerbaijani Republic, country of Eastern Transcaucasia. Occupying an area that fringes the Southern flanks of the Caucasus Mountains, it is bounded on the North by Russia, on the east by the Caspian Sea, on the south by Iran, on the west by Armenia, and on the North-west by Georgia. The exclave of Naxçıvan (Nakhichevan) is located South-west of Azerbaijan proper, bounded by Armenia, Iran, and Turkey. See, **Online:**
<http://www.britannica.com/EBchecked/topic/46781/Azerbaijan> (29th September 2010).

²⁹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 198.

³⁰ **Mu'nis al-Khadim**, also called al-Muzaffar, 930-934 C.E was the commander of the Abbasid army during the reign of al-Muqtadir (895-932 C.E). His many successes on the field helped to check the decline of the Caliphate during his lifetime. The utter incompetence of the caliph, however, eventually caused Mu'nis to turn against him, an act that ultimately resulted in his death. See, **Online:**
<http://www.britannica.com/EBchecked/topic/376835/al-Khadim> (29th September 2010).

³¹ A. E. Laiou & R. P. Mottahedeh, *The Crusades from the Perspective of Byzantium and the Muslim World*, Washington: Dumbarton Oaks Research Library and Collection, 2001, p. 55.

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"Who wants Christianity can go to the cross tent to take back his money and people, and who wants Islam may go the other tent and he is safe."³²

The Domestikos³³ is built a couple of tents, one of them on which the cross was, this is clearly an attempt to spread Christianity widely to regain its ancient position in the area. Then, they would be able to restore the ancient glory of the Byzantine Empire. At the same time, Byzantine troops besieged both cities, Ahlat and Bitlis whose people surrendered. In turn, these had its bad impact on people of Orzn and people of Armenian in cities adjacent the island region. Thus, they asked the Abbasid caliphate al-Muttaqi³⁴ (940-944 C.E) in Baghdad for help,³⁵ however, their asking for help came in vain due to what the succession was suffering at that time, such as weaknesses and deterioration in its power.³⁶

Accordingly, no one answered their help, then, The Domestikos³⁷ "the Byzantine general leader" held a peace agreement with them in exchange for taking out the mosque pulpit and replacing it with a cross and they agreed. Then, they did the same in Bitlis. All this was for achieving their objective which they wanted through their Crusades, which was

³² Maria, *Byzantium Viewed by the Arabs*, p 143.

³³ **Domestikos**, the Latin domesticus, "of the household", in English sometimes (the) Domestic, was a civil, ecclesiastic and military office in the late Roman Empire and the Byzantine Empire. The most important among them, the Domestikos tōn scholōn, would by the 10th century C.E rise to be the commander-in-chief of the army following the emperor, and the post would later in the same century be divided in two, with the Domestikos of the East (tēs Anatolēs) and of the West (tēs Dyseōs) commanding the military forces in Asia Minor and Europe (the Balkans) respectively. See, **Online:** <http://www.britannica.com/bps/search?query=Domestikos> (29th September 2010).

³⁴ **Al-Muttaqi** was the Abbasid Caliph in Baghdad from 940 to 944 C.E. Of such little importance the Caliphate had become by now that when the previous Caliph al-Radi died, Bajkam, Amir al-Umara (Amir of Amirs), contented himself with despatching to Baghdad his secretary, who assembled the chief men to elect a successor. The choice fell on the deceased Caliph's brother al-Muttaqi, who assumed the office after it had been some days vacant; and whose first act was to send a banner and dress of honor to Bajkam, a needless confirmation of his rank. See, **Online:** <http://www.britannica.com/EBchecked/topic/376844/Al-Muttaqi> (29th September 2010).

³⁵ Ibn al-Wardy, Zainuddin bin Muzaffar, (died: 749 H / 1378 C.E), *Tarikh Ibn al-Wardy*, Al-Qāhirah: al-Matabah al-Wahhabiah, 1868, Vol. 1, p. 388.

³⁶ Because the Abbasid Caliphate was the first, busy with the danger of Qarmatian which did not end except in 928 C.E, and secondly the danger of the Fatimid State.

³⁷ Khulifā Ibn al-Khayat, *Tārīkh Khalīfā Ibn al-Khayat*, p. 97.

reconverting the Islamic countries into Christian again so as to stop the Islamic advance which was threatening the Byzantine Empire.³⁸

For Ḥamdānid,³⁹ they had to defend Mosul,⁴⁰ from Byzantine attack. So Hamdanians Sayf al-Dawla⁴¹ who worked under the leadership of his brother, Nāṣir al-Dawla al-Ḥasan,⁴² launched attacking the Byzantine lands and restored some fortresses of the country which were seized by the Byzantine leader Kourkouas. The first operation Sayf al-Dawla launched was headed against Ziad fortress which was close to Malatya on one hand and close to Samsat on the other hand. So Sayf al-Dawla marched to it in 937 C.E and besieged it for seven days till he was about to conquer it. However, Kourkouas rushed over to rescue that fortress. Accordingly, Sayf al-Dawla withdrew and Byzantines chased after him till he reached a place near Ziad fortress where the battle broke out between both parties in which Sayf al-Dawla decisively triumphed over Kourkouas. After that the Byzantine Empire

³⁸ Ibn al-Wardy, *Tarikh Ibn al-Wardy*, Vol. 1, p. 388.

³⁹ **Ḥamdānid Dynasty** Muslim Arab Dynasty of Northern Iraq (Al-Jazīrah) and Syria (905-1004 C.E) whose members were renowned as brilliant warriors and as great patrons of Arabic poets and scholars. Ḥamdān Ibn Ḥamdūn brought the family, already well established in Al-Jazīrah, to political prominence by taking part in uprisings against the Abbasid caliph late in the 9th century C.E. His sons, however, became Abbasid officials, al-Ḥusayn serving as a military commander and Abū al-Hayjā' Abd Allah initiating the Ḥamdānid dynasty by assuming the post of governor of Mosul. See, **Online:** <http://www.britannica.com/EBchecked/topic/253288/Hamdanic-Dynasty> (29th September 2010).

⁴⁰ **Mosul city**, Arabic al-Mawṣil city is North-western Iraq. It lies on the right bank of the Tigris River across from the ruins of the ancient Assyrian city of Nineveh, 225 miles (362 km) North-west of Baghdad. Mosul is Iraq's third largest city and constitutes the chief commercial centre of the North-Western portion of the country. Probably built on the site of an earlier Assyrian fortress, Mosul succeeded Nineveh as the Tigris bridgehead of the road that linked Syria and Anatolia with Persia. By the 8th century C.E it had become the principal city of Northern Mesopotamia. See, **Online:** <http://www.britannica.com/EBchecked/topic/393855/Mosul> (29th September 2010).

⁴¹ **Sayf al-Dawla** his full name Sayf al-Dawla Abū al-Ḥasan Ibn Ḥamdān, was born in 916 C.E, and died 967 C.E, Aleppo and Syria ruler of Northern Syria who was the founder and the most prominent prince of the Arab Ḥamdānid Dynasty of Aleppo. He was famous for his patronage of scholars and for his military struggles against the Byzantine Empire. Sayf al-Dawla began his career as lord of the city of Wāsiṭ in Iraq and became involved in the struggles of the Abbasid Caliph (the titular leader of the Islamic community), who ruled from nearby Baghdad. See, **Online:** <http://www.britannica.com/EBchecked/topic/526146/Sayf-al-Dawlah> (29th September 2010).

⁴² **Nasir al-Dawla** initiating the Ḥamdānid Dynasty by assuming the post of governor of Mosul (905-929 C.E). The Dynasty struck an independent course under Abd Allāh's son Nāṣir ad-Dawla al-Ḥasan (reigned 929-969 C.E) and expanded westward into Syria. In 979 C.E the Ḥamdānids were driven out of Mosul. See, **Online:** <http://www.britannica.com/EBchecked/topic/403943/Nasir-ad-Dawla> (29th September 2010).

worked hard to calm the Levant lacunas area so as to concentrate with all of its forces in al-Jazīrah.⁴³

To continue the Byzantine policy aiming to seizing in al-Jazīrah, the Byzantines established a fortress near of Qaliqla city⁴⁴ for the purpose of hindering the arrival of Islamic provisions to the Stamata in order to seize it later. When Sayf al-Dawla heard about the plan of the Byzantines, he marched from Nusaybin⁴⁵ to save Qaliqla in the late of the 939 C.E, thus, the Byzantines hurried and ruined the fortress they built and withdrew from it. However, Sayf al-Dawla insisted on invasion. So, he stayed in Orzn till the winter passed and the ice melted and the roads became paved, so he entered Armenia and allied with its Armenian princes. Then, they handed him over fortresses that represented dangers for the safety of Islamic lacunas. From Armenia, Sayf al-Dawla entered Byzantine lands and triumphed over Kourkouas.⁴⁶

The victory of Sayf al-Dawla and success in invading lands of the Byzantine Empire had great impact on the Byzantines, since then they looked to him as their most dangerous enemy because no other Muslim leader was able to reach the places he reached. However, he could not continue his conquests because al-Ḥamdānids princes shared in striving for the power in Baghdad.⁴⁷ Sayf al-Dawla contributed largely to this strive which lasted for three

⁴³ Ahmad Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantiyah wa-al-qwa ala-slamih*, pp. 89-90.

⁴⁴ **Qaliqla city**, in Armenian the Great, in terms of a mixer, then from the aspects of Manzikert, the fourth aspect of the Armenian, Armenian and is still in the hands of the Persians since the days of Anu Sherwan until Islam came. See: Yāqūt, *Mujam al-Buldān*, Vol. 4, p. 299.

⁴⁵ **Nusaybin city**, the town is situated on the Görgarbonizra River where it passes through a narrow canyon and enters the plain. Nusaybin faces the Syrian town of Al-Qāmishlī and is 32 miles (51 km) South-south-east of Mardin. Strategically commanding the entrance to the upper Syrian plains from the mountain passes of Asia Minor, Nusaybin-then called Nisibis-was a frontier outpost of the Assyrian Empire. Captured from the Armenian king Tigranes I the Great by the Roman Lucius Licinius Lucullus in 68 B.C. See, **Online:** <http://www.britannica.com/EBchecked/topic/422748/Nusaybin> (29th September 2010).

⁴⁶ Mohammed Saleh Mansour, *Āthir al-Amail al-Diny fi Tawjih al-Ḥarakah al-Ṣalybiah*, Benghazi: Monshūrat University Garyounis, 1996, p. 138.

⁴⁷ Imad al-Hanbali, Abu Falah Abdul Hai Ibn Ahmed, (died: 1089 H / 1678 C.E), *Shdhrrat al-Dhab fi Akhbar man Dhab*, Bayrūt: Dar al-kutab al-Ilmayh, n.d., Vol. 2, p. 310.

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years, during them, Sayf al-Dawla kept moving among Baghdad and Mosul till he seized Aleppo⁴⁸ in 944 C.E. Then, he started a new phase of struggle against Byzantines.

At the time when the Abbasid Caliphate was busy with its internal conflicts, the political and military conditions were ready and fit for the Byzantine Empire to resume its attacks against the Islamic front.⁴⁹ Accordingly, the Byzantines were ready to attack al-Jazīrah after they finished with the battlefield of Azerbaijan, Armenia and Mayyāfāriqīn,⁵⁰ in 934 C.E and captivated huge number of habitants. Besides, the Byzantines besieged Edessa⁵¹ in the same year and did not withdraw till they got the Holy Mandylion⁵² which was said that it holds the picture of the Christ and this happened in exchange for releasing number of

⁴⁸ **Aleppo city**, principal city of Northern Syria. It is situated in the North-western part of the country, about 30 miles (50 km) South of the Turkish border. Aleppo is located at the crossroads of great commercial routes and lies some 60 miles (100 km) from both the Mediterranean Sea (West) and the Euphrates River (East). The city's Arabic name, Aleppo, is of ancient Semitic origin and is first mentioned in texts at the end of the 3rd millennium B.C. In the 18th century B.C Aleppo was the capital of the Amorite kingdom. See, **Online:** <http://www.britannica.com/EBchecked/topic/13837/Aleppo> (29th September 2010).

⁴⁹ Abu Al-fida', Isma'il Ibn 'Ali 'imad Ad-din, (died: 732 H / 1331 C.E), *Tarikhu 'l-mukhtasar fi Akhbari 'l-bashar*, Al-Qāhirah: al-Mutabah Husseiniya, 1907, Vol. 3, p. 117.

⁵⁰ Al-Saiyd al-Baz al-Arini, *Tarikh al-Dualh al-Bizantiya*, pp. 353-357.

⁵¹ **Edessa city** is Rebuilt by emperor Justin (518-527 C.E), and called after him Justinopolis, Edessa was taken in 609 C.E by the Sassanid Persia, soon retaken by Heraclius, but lost to the Muslim army under Rashidun Caliphate during the Islamic conquest of the Levant in 638 C.E. The Byzantines often tried to retake Edessa, especially under Romanus Lecapenus (919-944 C.E), who obtained from the inhabitants the "Holy Mandylion", or ancient portrait of Christ. In 1031 C.E Edessa was given up to the Byzantines under George Maniaces by its Arab governor. It was retaken by the Arabs, and then successively held by the Greeks, the Armenians, the Seljuk Turks (1087 C.E), the Crusaders (1099 C.E), who established there the County of Edessa and kept the city until 1144 C.E, when it was again captured by the Turk Zengi, and most of its inhabitants were slaughtered together with the Latin archbishop. See, **Online:** <http://www.britannica.com/EBchecked/topic/179041/Edessa> (29th September 2010).

⁵² **Holy Mandylion**, according to Christian legend, the Image of Edessa was a Holy relic consisting of a square or rectangle of cloth upon which a miraculous image of the face of Jesus was imprinted-the first icon (Image). In Eastern Orthodoxy, the image is known as the Holy Mandylion, a Byzantine Greek word not applied in any other context. The Keramidion is the name of a "Holy Tile" imprinted with the face of Christ miraculously transferred by contact with the Mandylion. The first record of the existence of a physical image in the ancient city of Edessa (now Urfa) was in Evagrius Scholasticus, writing about 600 C.E, who reports a portrait of Christ, of divine origin, which affected the miraculous aid in the defence of Edessa against the Persians in 544 C.E. The image was moved to Constantinople in the 10th century. The cloth disappeared from Constantinople during the fourth Crusade (Sack of Constantinople) in 1204 C.E, reappearing as a relic in King Louis IX of France's Sainte Chapelle in Paris. It finally disappeared in the French Revolution. The vicissitudes of the Edessa image between the 1st century C.E and its location in his own time are not reported by Eusebius. The materials, according to the scholar Robert Eisenman, "are very widespread in the Syriac sources with so many multiple developments and divergences that it is hard to believe they could all be based on Eusebius' poor efforts." See: H. E. Robert, *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (Viking Penguin), U.S.A.: Drew University, 1997, p. 862.

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Muslim captives. In the following year, Byzantines attacked al-Jazīrah.⁵³ Consequently, the Byzantine troops in their advance reached al-Jazīrah, besides, these Byzantine operations under the leadership of the Byzantine emperor Constantine VII (913-959 C.E)⁵⁴ resulted in much losses. Here, we notice that some Islamic cities in that area became nearly independent like Edessa and Harran,⁵⁵ then, these cities had peaceful relations with the Byzantine Empire. However, this situation did not satisfy Sayf al-Dawla, thus he rushed to fight the attacking Byzantine troops in 951 C.E in a battle he triumphed, and then, he started to run after them till he got them out of Marash.⁵⁶ In 951 C.E, Sayf al-Dawla rebuilt what the Byzantine Empire ruined and destroyed in their conquests and attacks.⁵⁷

However, the Byzantine Empire re-attacked Orzn and Mayyāfāriqīn in 958 C.E. Then, they conquered many fortresses and killed many Muslims and hit Samsat. In August in the same year, the Byzantines headed for the some aspects in Aleppo where a battle occurred there between them and Muslims under the leadership of Sayf al-Dawla. Byzantines defeated Sayf al-Dawla and killed most of his army men and captivated his herd. However, he escaped with few of his men.

⁵³ Ahmad Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantiyah wa-al-qwa ala-slamih*, p. 70.

⁵⁴ Al-Saiyd al-Baz al-Arini, *Tarikh al-Dualh al-Bizantiya*, p. 370.

⁵⁵ **Harran city** also spelled Haran, ancient city of strategic importance, now a village, in South-Eastern Turkey. It lies along the Balīkh River, 24 miles South-east of Urfa. The town was located on the road that ran from Nineveh to Carchemish and was regarded as of considerable importance by the Assyrian kings. Its chief cult in Assyrian times was that of the Moon God. See, **Online:** <http://www.britannica.com/EBchecked/topic/255841/Harran> (29th September 2010).

⁵⁶ **Marash city**, also spelled Mar'ash or as Turks call it now, is a city in the Southern Turkey, at the edge of a fertile plain below Ahr Mountain, East-northeast of Adana. The city is near the Southern outlet of three important passes through the Taurus Mountains (from Göksun, Elbistan, and Malatya). Capital of the Hittite kingdom of Gurgum (12th century B.C), it was known to the 8th century B.C conquering Assyrians as Markasi and later to the Romans as Germanicia Caesarea. The Arabs conquered it about 645 C.E and used it as a base for their incursions into Asia Minor. The town, destroyed several times at the hands of the Arab-Byzantine-Armenian. See: Ibn al-Shuhna, Abu al-Fadl Muhammad, (died: 877 H / 1472 C.E), *Al- Durr al-Muntkhab fi Tarikh Mamlakat Halab*, edited by: Abu al-Yemen Alaptrona, Bayrūt: al-Mutabah al-Catholichiah, 1909, pp. 191-192.

⁵⁷ Corpus, *Theophanes Continuatus et iohannes cameniata et symeon magister et georgius monac*, Bonn, n.p., 1828, p. 459.

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In 959 C.E, the Byzantine Empire marched to Tarsus where they conquered fortress Haronia, then, a group of Byzantines marched to Diyarbakir (Amida)⁵⁸ in the same year. When Sayf al-Dawla heard about that marched from Aleppo to there, however, the Byzantines left towards the Levant. Then, Ibn Nāšir al-Dawla was captivated and the Byzantines gathered their troops under the leadership of Nicephorus Phocas.⁵⁹ Then, the Byzantine Empire seized on Marash city and ruined its fortresses in 959 C.E.⁶⁰ With these land victories the Byzantine Empire achieved, the battlefield against Muslims moved to the Eastern basin of the Mediterranean Sea in Crete where the Byzantine navy attacked in 960 C.E the island trying to seize it from the hands of Muslims, at the time when the contemporary Muslim Troops, like al-Fāṭimids⁶¹ in Morocco, and al-Ikhshīdids⁶² in Egypt,

⁵⁸ **Diyarbakir city** also spelled Diyerbakir, historically Amida, city, South-eastern Turkey, on the right bank of the Tigris River. The name means "district (diyar) of the Bakr people." Amida, an ancient town predating Roman colonization in the 3rd century C.E, was enlarged and strengthened under the Byzantine emperor Constantius II, who also erected new walls around the city in 349 C.E. After a long siege, it fell to the king of Persia in 359 C.E. It changed hands frequently in the later wars between the Byzantine Empire and the Persians. See: Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 325.

⁵⁹ **Nicephorus Phocas** is the Dean of one of the great feudal families in Asia Minor and owned land and wide Kpduquea along the border was a Muslim father and grandfather before him from the well-known pimp, but Nicephore may outweigh them in the leadership of armies and military experience. See: Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 517.

⁶⁰ Ibn al-Ādim, Kamal al-Din ‘Umar Ibn Aḥmad, (died: 660 H / 1261 C.E), *Zubdat al-Halab fi ta'arikh Halab*, edited by: Sami al-Dhan, Dimashq: Mutabah al-Muqtabs, 1968, Vol. 1, p. 120.

⁶¹ **Fāṭimid Dynasty** political and religious Dynasty that dominated an Empire in North Africa and subsequently in the Middle East from ad 909 to 1171 C.E and tried unsuccessfully to oust the Abbasid Caliphs as leaders of the Islamic world. It took its name from Fāṭimah, the daughter of the Prophet Muhammad (PBUH), from whom the Fāṭimids claimed descent. Before the Fāṭimids, there had been other rulers in North Africa and Egypt who had succeeded in making themselves virtually independent of the Abbasid Caliphs in Baghdad; but they had been Muslims of the Sunnī branch of Islam, The ruling elite of al-Fāṭimids state belonged to the Ismailia branch of Shiism. The leaders of the Dynasty were also Shia Ismailia Imams; hence, they had a religious significance to Ismailia Muslims. Al-Fāṭimid was reputed to exercise a degree of religious tolerance towards non-Shia sects of Islam as well as towards Jews, Maltese Christians, and Coptic Christians. See: Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, p. 170.

⁶² **Ikhshīdids Dynasty** Muslim Turkish Dynasty from Fergana in central Asia that ruled Egypt and Syria from 935 to 969 C.E. The founder, Muhammed Ibn Ṭughj, appointed governor of Egypt in 935 C.E, two years later obtained the title al-Ikhshīd (Persian: prince, ruler) from the Abbasid Caliph al-Rāḍī; he then secured his position in Egypt and Syria against opposition from Muhammed Ibn Rāiq, Abbasid amīr al-umarā (commander in chief), and the Ḥamdānid Sayf al-Dawla of Aleppo. From 946 C.E until 968 C.E, real governmental power rested in the hands of the vizier, Abū al-Misk Kāfūr. See: Ibn al-Shuhna, *al-Durr al-Muntkhab fi Tarikh Mamlakat Halab*, p. 219.

busy with their private regional problems in addition to the bad conditions of Abbasid Caliphate at that time.⁶³

However, Sayf al-Dawla did not stand doing nothing towards these movements, so, in the same year he marched to intending to hit the Byzantines in their homeland and changing their lands so as to hinder their advance in the Islamic countries, especially that they were aiming to Aleppo and restoring the Levant for Muslims. After all, the Byzantines succeeded to restore the island for Muslims. This was the operation that was under the leadership of Nicephorus II Phocas,⁶⁴ the leader of the emperor Romanus II (959- 963 C.E).⁶⁵ This gave the emperor a very strong strategic commercial position in the East of the Mediterranean Sea. After that, Nicephorus Phocas continued his victory when he attacked al-Ḥamdānids and seized some very important locations in Qaliqla⁶⁶ where he marched at the head of his armies in 961 C.E and went into Qaliqla and besieged it. Thus, Sayf al-Dawla sent an attack under the leadership of Tarsus governor to save it from the Byzantine siege; Nicephorus II Phocas (963-969 C.E) finished that attempt and defeated that army. It was said the number of murdered Muslims came up to five thousand.⁶⁷ Then, the Byzantines conquered Aleppo except its castle besides they seized fortresses of the city and captivated Abu Firas al-Ḥamdānid.⁶⁸

Then, the Byzantines wanted to direct their military activities to the Islamic East to occupy Antioch and Damascus after Aleppo fell at their hands, thus Nicephorus attacked the city, but, it refused to surrender. As Nicephorus knew how Antioch was castellated and seizing it forcibly would need much effort, he did not stand in front of it except for two days, and then he delayed occupying it for a later time. Thus, he left on 19th October, 968 C.E after threatening its people to occupy it.⁶⁹ Then, he took a rapid tour in the Levant and occupied

⁶³ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 327.

⁶⁴ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p 519.

⁶⁵ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 322.

⁶⁶ Khalifa Bin Nasir & Salah al-Haidari, *Mujaz Fi Tarikh al-Imbraturiyya al-Bizantiyya*, p. 166.

⁶⁷ Ibn al-Wardy, *Tarikh Ibn al-Wardy*, Vol. 1, p. 89.

⁶⁸ **Abu Firas al-Ḥamdānid** (932-968 C.E) was an Arab poet. He was a member of the noble family of al-Ḥamdānids, who were rulers in Northern Syria and upper Mesopotamia during the 10th century C.E. His most famous work is a collection of poems titled al-Rūmiyât. See: Abu Al-fida', *Tarikhhu 'l-mukhtasar fi Akhbari 'l-bashar*, Vol. 3, p. 132.

⁶⁹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p 519.

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many Islamic centres and destroyed lands which he could not occupy. Then, conquered Shaizar,⁷⁰ Hama⁷¹ and Homs.⁷² After that, he went into Tripoli⁷³ and ruined its lands. Then, he headed for countries of the coast where he got many captives and much loot. Then, he conquered the fortress of Tarsus, Mrgip and Japala, and people in Latakia⁷⁴ were obliged to hold a peace agreement with him. Then, Nicephorus headed from Latakia to Antioch, but, diseases caught his men, so, he was obliged to leave the Levant and come back to Constantinople in the beginning of 969 C.E. But, before leaving cities he seized in the Levant, he worked hard to organize administration affairs on these lands, besides, he left military forces to seize and occupy the rest of big Islamic centres in the Levant.⁷⁵ All this enabled the Byzantine Empire in 970 C.E to occupy Antioch and captivate more than twenty thousand Muslims.⁷⁶

⁷⁰ **Shaizar city** is located on the Orontes to the North-west of Hama; Shaizar was an ancient town, known as Senzar or Sezar in the Amarna letters. To the Greeks it was known as Sidzara, but the Seleucid Dynasty renamed it Larissa, after the town of the same name in Thessaly from which many colonists came. Was a medieval town and fortress in Syria, ruled by the Banu Munqidh Dynasty, which played an important part in the Christian and Muslim politics of the Crusades. It reverted to its earlier name under the Roman Empire and was known as Sezar under the Byzantine Empire. See: A-Tabari, *Tārekh al-Rusūl wa al-Mulūk*, Vol. 7, p. 183.

⁷¹ **Hama city**, also spelled Ḥamāh, city, central Syria, on the banks of the Orontes River. It was an important prehistoric settlement, becoming the kingdom of Hama under the Aramaeans in the 11th century B.C. It fell under Assyrian control in the 9th century B.C and later passed under Persian, Macedonian, and Seleucid rule, the Seleucids renaming the city Epiphany in the 2nd century B.C. During Byzantine rule it reverted to Hama, a form of its traditional name. When the Arabs took the city in the 7th century C.E, they transformed the principal Christian church into a great mosque. See: Abu Al-fida', *Tarikh al-mukhtasar fi Akhbari 'l-bashar*, Vol. 3, p. 139.

⁷² **Homs city**, also spelled Ḥimṣ, city central Syria. The city is situated near the Orontes River at the Eastern end of Syria's only natural gateway from the Mediterranean coast to the interior. It occupies the site of ancient Homs, which contained a great temple to the sun God El Gebal (Aramaic; Latin: Elagabalus; Greek: Heliogabalus). Homs was ruled by a line of priest-kings throughout the Roman Empire. See, **Online:** <http://www.britannica.com/EBchecked/topic/266142/Hims> (30th September 2010).

⁷³ **Tripoli city**, Arabic Ṭarābulus, is city and port, North-western Lebanon. It lies on the Mediterranean coast at the mouth of the Abū Ali River, 40 miles (65 km) North-northeast of Beirut. Founded after 700 B.C, it became in the Persian period 300 B.C the capital for the Phoenician triple federation of city-states-Sidon, Tyre, and Arvad (Aradus). Later, Tripoli was controlled by the Seleucids, then by the Romans, and, from about 638 C.E, by the Muslims. Besieged and partially destroyed during the first Crusade, in the early 11th century C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/605826/Tripoli> (30th September 2010).

⁷⁴ **Latakia city**, Arabic Al-Lādhiqīyah, city and governorate, North-western Syria. The city, capital of the governorate, is situated on the low-lying Ras Ziyārah promontory that projects into the Mediterranean Sea. It was known to the Phoenicians as Ramitha and to the Greeks as Leuke Akte. Its present name is a corruption of Laodicea, for the mother of Seleucus II (3rd century B.C). Ancient Ramitha replaced the earlier settlement of Ugarit (Ras Shamra) to the North, which was destroyed in the 12th century B.C. During the Seleucid period (3rd and 2nd centuries B.C). See, **Online:** <http://www.britannica.com/EBchecked/topic/331236/Latakia> (30th September 2010).

⁷⁵ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, pp. 596-597.

⁷⁶ Laiou & Mottahedeh, *The Crusades from the Perspective of Byzantium and the Muslim*, p 57.

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The occupation of Antioch caused a great excitement in the Christian World easterly and westerly because this city had a great position in the Christian history. After the Byzantines occupied Antioch, they reached their highest expansion movement at the expense of Muslims in the 10th century C.E.⁷⁷ At this point; the Byzantine power reached its highest in the era of this the emperor Nicephorus II Phocas. (Refer to map 8).

Map 8: The Byzantine Empire since its inception to 1025 C.E.⁷⁸



Naturally, ambitions of Nicephorus II Phocas had to affect his military efficiency and religious propensity in his external policy after he became the emperor of the Byzantine Empire. This is the same thing the motivated him to support christianity and fight Muslims and free the holy land from their govern. In addition to restoring what he can of countries that were under the Byzantine govern before. This emperor Nicephorus II concentrated his interest and efforts during his govern period that lasted for six years on fighting Muslims in the East, and nothing stopped him doing this except force majeure.

⁷⁷ M. Michaud, *Histoire Des Croisades*, Paris: A. Ducollet. Libraire éditeur, 1838, Vol. I, p. 30.

⁷⁸ At the death of the emperor Basil (976-1025 C.E) in 1025 C.E, the Byzantine Empire was at the apex of its medieval power. The 9th century C.E had first seen Greece re-conquered and brought under regular Byzantine control. Then, the balance of power on the Eastern frontier had slowly but decisively shifted in the Byzantine's favour, with tables turned upon the declining Abbasid Caliphate and the Arab raiding emirates. Finally, Basil II himself had prevailed in brutal conflict with the Bulgars and once again extended Byzantine's borders to the Danube. For the first time in its long history, the Byzantine Empire appeared to face no significant threat from any quarter. See, **Online:** <http://byzantium.seashell.net.nz/articlemain.php?artmaincat=maps&artsortorder> (30th September 2010).

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In fact, there are many pieces of evidence that Nicephorus II was working religiously for the favor of christianity, and against Islam, and that he was aiming to restore Jerusalem from the Islamic govern and including it in christianity. This is considered the main objective of the Crusades.⁷⁹ The emperor Nicephorus II declared to those who were contemporary to him saying, "*that his soldiers were fighting and dying for God,*" this proves that it was looked to his wars in the east as Holy Wars. Also, this can be evidenced by the story Ibn al-Ādim reported which contains the statement Nicephorus II said when he entered Tarsus and went upon its pulpit and said to those who crowding around him saying "*Where am I? They said on the pulpito Tarsus he said no, but on the pulpit of Jerusalem.*" Thus, this also refers to that Nicephorus II considered occupying Tarsus in the beginnig of his govern was a start for his military operations which were aiming to Jerusalem, even some researchers considered these attempts were for the Crusades.⁸⁰ Also the religious impact of Crusades of both of these emperors Nicephorus II and John I against Muslims can be evidenced through that when each of them conquered some city, he was carefull to have a great celebration which men of Byzantine Eastern Church attended and repeated slogans reflecting the religious dimension for these wars.⁸¹

The religious impact of Niceophorus's policy seems clear through the message he sent to the Abbasid caliphate al-Muti⁸² (946-974 C.E) which in about 964 C.E. This message clearly shows that the objective of Nicephorus II was supporting christianity and achieving it glory. In addition, it describes his external policy in general. thus, after he took pride in names countries he conquered for the favor of the Byzantine Empire, he showed his intention to conquer Jerusalem and other countries in the Levant and those other countries that belonged before to the Byzantine Empire. In addition to his threat to Arabian Peninsula⁸³ and

⁷⁹ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 334.

⁸⁰ Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, pp. 211-212.

⁸¹ Ibn Kathir, Abu Al-Fida, 'Imad Ad-Din, Isma'il bin 'Umar, (died: 774 H / 1372 C.E), *Al-Bidayah wa'an-Nihayah*, edited by: Ahmed Abdel Wahab Vitah, Al-Qāhira: Dar Al-Hadith, 1998, Vol. 11, pp. 243-244.

⁸² **Al-Muti** or Obedient to the Lord was the Abbasid Caliph in Baghdad from 946 to 974 C.E. He had long aspired to the office. Between him and the previous Caliph, al-Mustakfi (944-946 C.E), bitter enmity existed, which led him to retire into hiding. When the Buwayhids entered Baghdad, al-Muti came forth from his retirement and established himself at the new court. But even he, after he became caliph, was no longer allowed a voice in nominating the vizier. The office was shorn of every token of respect and dignity. See: Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, p. 134.

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building a throne for the Christ in Mecca.⁸⁴ Besides, he threatened to occupy Iraq and Baghdad the capital of the Islamic Caliphate. Also, he threatened to advance to conquer lands located in the East of Iraq. Besides, in that message he insulted the Islamic Caliphate and the prophet Muhammad (PBUH) himself.⁸⁵

Nicephorus II promised to those who died in wars against Muslims would be given private spiritual concessions, and these concessions were of characteristics that distinguished the Western Crusades. Then, he built a commemorative special Church in Antioch city to take pride in those who died in wars against Muslims, even he asked the Church of Antioch to confess that those who were killed were at the same rank of martyrs,⁸⁶ but the Church of Antioch refused issuing this religious ordinance which Nicephorus II wished and that held that meaning.⁸⁷

Despite all these pieces of evidence that assure that religious impact of Nicephorus II attacks, he could not reached neither Jerusalem, nor Mecca. This refers to that the Byzantines were also not able to restore Jerusalem from Muslims. On the other side, we can say that the Byzantine Empire did not think seriously of a comprehensive war in the era of Nicephorus II aiming to restore Jerusalem. Consequently, we cannot call these wars the Byzantine Empire launched at that time Cross-Crusades, although Nicephorus II called them Christian Wars.⁸⁸ In other words, we can say that the political purpose of these wars was as important as their religious purpose. This could be evidence through what the Christian denominations which - did not belong to the Byzantine Church, - in the East suffered from like persecution the

⁸³ **Arabian Peninsula**, Arabic al-Jazīrah al-Arab (Island of the Arabs), peninsular region, South-west Asia. With its offshore islands, it covers about one million miles (2.6 million km). Constituent countries are Bahrain, Kuwait, Oman, Qatar, United Arab Emirates, Yemen, and, the largest, Saudi Arabia. It is generally arid and is covered almost entirely by the Arabian Desert. The modern economy is dominated by the production of petroleum and natural gas. The world's largest proven reserves of petroleum are in the Arabian Peninsula. It was the focal point for the origins and development of the Islamic faith in the 7th century C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/31551/Arabia> (30th September 2010).

⁸⁴ **Mecca**, Arabic Makkah, Western Saudi Arabia. The holiest city of Islam, it was the birthplace of the Prophet Muhammad (PBUH). It was his home until 622 C.E, when he was forced to Hijrah to Medina; he returned and captured the city in 630 C.E. It came under the control of the Egyptian Mamlūk Dynasty in 1269 C.E and of the Ottoman Empire in 1517 C.E. King Ibn Saūd occupied it in 1925 C.E, and it became part of the Kingdom of Saudi Arabia. It is a religious centre Universal to all Muslims. See, **Online:** <http://www.britannica.com/EBchecked/topic/371782/Mecca> (30th September 2010).

⁸⁵ Ibn Kathir, *Al-Bidayah wa'an-Nihayah*, Vol. 11, pp. 244, 252.

⁸⁶ Runciman, *History of the crusades*, Vol. I, p. 227.

⁸⁷ R. Grousset, *L, Epopée Des Croisades*, Paris: Libraire Plon, 1949, Vol. 3, p. 2.

⁸⁸ Runciman, *History of the crusades*, Vol. I, p. 244.

Byzantine Empire committed against them, thus, many of these denominations leaned to be included in the Islamic State which its legislation and religion are described by tolerance and moderation.⁸⁹

After Nicephorus Phocas, his successor John I Tzimisces (969-976 C.E) continued his journey, however, Muslims enabled to restore Antioch. Thus, the emperor John I attacked the city in 974 C.E to restore it back and actually he succeeded.⁹⁰ Then, he headed for securing the borders with Armenia and enhancing the Byzantine powers there, so he allied with its governors, and continued his way crossing Diyarbakir, Mayyāfāriqīn and Nusaybin. Then, he headed southerly, so he raided al-Jazīrah and crossed Euphrates River⁹¹ from the side of Malatya, and then headed towards the South-west aiming Diyarbakir at the Tigris, Muslims restored it after defeating Meleh I Armenian and his troops. Thus, he restored it and its people ransomed themselves paying much money to him.

He also attacked city Mayyāfāriqīn, so he fleeced and burnt it, and the Byzantine troops took much loots. After that, the armies of the Byzantine Empire headed for Nusaybin and sacked it after its people left it.⁹² Besides, the emperor John I stayed in it till he and Nusaybin governor held a truce, besides, a sum of money Nusaybin governor paid yearly to the emperor John I in addition to paying a part of this money soon.⁹³ In his wide Crusade against the Levant, John I seized Baalbeck⁹⁴ and Damascus⁹⁵ held a peace treaty with him

⁸⁹ Saeed Ashour, *Al-Hārakah al-Salybiah*, Al-Qāhirah: Maktabat al-Anglo al-Miṣriyāā, 1975, Vol. 1, p. 31.

⁹⁰ Grousset, L, *Epopée Des Croisades*, Vol. 3, p. 3.

⁹¹ **Euphrates River**, Arabic Nahr al-Furāt, River Middle East. The longest river in South-west Asia, it is one of the two main constituents of the Tigris-Euphrates river system. The river rises in Turkey and flows South-east across Syria and through Iraq. Formed by the confluence of the Karasu and the Murat rivers in the high Armenian plateau, the Euphrates descends between major ranges of the Taurus Mountains to the Syrian plateau. It then flows through Western and central Iraq to unite with the Tigris River and continues, as Shatt al-Arab, to the Persian Gulf. See, **Online:** <http://www.britannica.com/EBchecked/topic/195441/Euphrates-River> (30th September 2010).

⁹² Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 597.

⁹³ Al-Syd al-Baz al-Arini, *Al-Dualh al-Byzantih*, p. 480.

⁹⁴ **Baalbeck city**, also spelled Baalbek, Arabic Ba'labakk, Greek Heliopolis, also called City of the Sun, large archaeological complex encompassing the ruins of an ancient Roman town in Eastern Lebanon. It is located in the broad Al-Biqā (Bekaa Valley) region, at an elevation of roughly 3,700 feet (1,130 metres), about

and agreed to pay taxes to him, Tiberias⁹⁶ gave in to him, and so did Nazareth⁹⁷ and Kayseri.⁹⁸ Actually, John I was enabled to get deeply inside Muslims lands till he reached the walls of Jerusalem.⁹⁹

Wars of John I Tzimisces against Muslims, they also were affected by Christianity. This could be evidenced through the message one of the Byzantine captives sent to the emperor John I, in which he reported the grieves and sorrows they suffered from during their captivity. It was said that the emperor John I felt blue and promised to retaliate for Christians and the Byzantine Empire.¹⁰⁰ His intensive attacks were religion and aimed to establish and enhance the constituents of Christianity and enabling it in lands Muslims took. Besides, the message, this emperor John I sent to Ashot III,¹⁰¹ the king of Armenia, refers to

50 miles (80 km) East-northeast of Beirut. The complex was designated a UNESCO World Heritage site in 1984 C.E. Nothing is known of Baalbeck prior to the Greek conquest of Syria (332 B.C). See, **Online:** <http://www.britannica.com/EBchecked/topic/47283/Baalbeck> (30th September 2010).

⁹⁵ **Damascus city**, Arabic Dimashq, is city located at an oasis at the base of the Anti-Lebanon Mountains, it has been an important population centre since antiquity. Believed to be among the world's oldest continuously inhabited cities, it has evidence of occupation from the 4th millennium B.C. The first written reference to it is found in Egyptian tablets of the 15th century B.C; biblical sources refer to it as the capital of the Aramaeans, and some Arabic sources have linked it with the Iram dhāt al-'imād, mentioned in the Qurān. See, **Online:** <http://www.britannica.com/EBchecked/topic/150420/Damascus> (30th September 2010).

⁹⁶ **Tiberias city**, Arabic Ṭābāriyyāh is a city on the Western shore of the Sea of Galilee, Lower Galilee, Israel. Established in 20 C.E, it was named in honour of the emperor Tiberius. Tiberias has been venerated in Judaism since the middle of the 2nd century C.E and since the 16th century C.E, has been considered one of Judaism's four Holy Cities, along with Jerusalem, Hebron and Safed. In the 2nd and 10th centuries C.E, Tiberias was the largest Jewish city in the Galilee, and the political and religious hub of the Jews of Palestine. According to Christian tradition, Jesus performed several miracles in the Tiberias district, making it an important pilgrimage site for devout Christians. See, **Online:** <http://www.britannica.com/EBchecked/topic/594857/Tiberias> (30th September 2010).

⁹⁷ **Nazareth city**, Arabic an-Nāṣira, Hebrew Nazerat, historic city of Lower Galilee, in Northern Palestine; it is the largest Arab city of the country. In the New Testament Nazareth is associated with Jesus as his boyhood home, and in its synagogue he preached the sermon that led to his rejection by his fellow townsmen. The city is now a centre of Christian pilgrimage. See, **Online:** <http://www.britannica.com/EBchecked/topic/407165/Nazareth> (30th September 2010).

⁹⁸ **Kayseri city**, Roman Caesarea Cappadocia, city, central Turkey. It lies at an elevation of 3,422 feet on a flat plain below the foothills of the extinct volcano Mount Ereiyes (ancient Mount Argaeus, 12,852 feet [3,917 metres]). The city is situated 165 miles (265 km) East-southeast of Ankara. Originally known as Mazaca, the town was later called Eusebia by Argaeus, after King Ariarathes V Eusebes. It was the residence of the Cappadocian kings and was sacked by Tigranes I, king of Armenia, in the 1st century B.C. Renamed Caesarea Cappadociae early in the 1st century C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/313731/Kayseri> (30th September 2010).

⁹⁹ **Jerusalem city**, Arabic Bayt al-Muqaddas or Al-Quds, City, Hebrew Yerushalayim, ancient city of the Middle East that since 1967 C.E has been wholly under the rule of the State of Israel. Located in the heart of historic Palestine, it is nestled between the west Bank and Israel. The Old City is a typical walled Middle Eastern enclosure; the modern city is an urban agglomeration of high-rises and housing complexes. It is Holy to Judaism as the site of the Temple of Jerusalem, to Christianity because of its association with Jesus. See: Baynes, *The Byzantine Empire*, p. 278.

¹⁰⁰ Michaud, *Histoire Des Croisades*, Vol. 1, p. 34.

¹⁰¹ **Ashot III**, also known as Ashot the Gracious (952-977 C.E) was an Armenian king. He ruled from Ani. Armenia reached the height of its golden era during the reign of the Kings Abas I (928- 951 C.E), Ashot III (952-977 C.E), and his sons Smbat II (X) (977-989 C.E) and Gagik I (990-1020 C.E), an era which according to Muyltermans "in regard to its brilliance and glory was unique." Ashot III won the favour of the caliphate by defeating one of the emirs in Azerbaijan who had revolted against Baghdad and attacked Armenia. During the war between the Byzantine emperor John Tzimisces and the Arabs, Armenia did its best to remain neutral and forced the two battling parties to respect the boundaries of its country. The Byzantine army began to march across the plain of Moush, thinking to strike the decisive blow

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this aspect as he reported in which that he was intending to take the Holy Sepulchre (the Holy Tomb)¹⁰² from the hands of Muslims and pray in it. Also, this emperor John I reported in his message that a group of Jerusalem people came to him begging him for mercy in exchange for paying poll tax (jizyah)¹⁰³ to him. After all, we see that the emperor did not advance to Jerusalem despite he declared publicly that he wanted to take that city from the hands of Muslims, this in turn refers to that the Crusade in its concept that means seizing the Holy Sepulchre.¹⁰⁴ Consequently, he was the same like his previous counterpart, Nicephorus II Phocas. According to John I Tzimisces he reached the walls of Jerusalem.¹⁰⁵

Also, the Armenians helped the emperor John I who made friendly relations with them and granted the titles and positions to their leaders, thus, he won them in his side. Besides, the bravest groups, the army of the emperor in his Crusade Wars against Muslims, were formed them.¹⁰⁶ Consequently, John I succeeded with the help of those Armenians¹⁰⁷ to seize many of the Islamic regions in the Levant until he reached the walls of Jerusalem, which he declared publicly that he wanted to restore as being the city of the Christ. However, he could not.

against the Arabs from Armenia, but when they met with the 30,000 strong army of Ashot III, they altered their plan and left Armenia. See, **Online:** <http://www.britannica.com/EBchecked/topic/38348/Ashot-III-the-Merciful> (30th September 2010).

¹⁰² **Holy Sepulchre** the tomb in which Jesus was buried and the name of the Church built on the traditional site of his Crucifixion and burial. According to the Bible, the tomb was close to the place of the Crucifixion, and so the Church was planned to enclose the site of both cross and tomb. The Church of the Holy Sepulchre lies in the North-west quarter of the Old City of Jerusalem. Constantine I the Great (323-337 C.E) first built a church on the site. See, **Online:** <http://www.britannica.com/EBchecked/topic/269911/Holy-Sepulchre> (30th September 2010).

¹⁰³ **Jizyah** or jizya is the extra tax imposed on non-Muslims (Dhimmis) who live under Muslim rule according to the Qur'an and hadith. Under Islamic law, jizyah is a per capita tax levied on a section of an Islamic state's non-Muslim citizens, who meet certain criteria. The tax is/was to be levied on able bodied adult males of military age and affording power, (but with specific exemptions, from the point of view of the Muslim rulers), Jizyah was a material proof of the non-Muslims' acceptance of subjection to the state and its laws, "just as for the inhabitants it was a concrete continuation of the taxes paid to earlier regimes." In return, non-Muslim citizens were permitted to practice their faith, to enjoy a measure of communal autonomy, to be entitled to Muslim state's protection from outside aggression, to be exempted from military service and the zakat taxes obligatory upon Muslim citizens. See, **Online:** <http://wikiislam.net/wiki/Jizyah> (30th September 2010).

¹⁰⁴ Runciman, *History of the crusades*, Vol. I, p. 244.

¹⁰⁵ Baynes, *The Byzantine Empire*, p. 279.

¹⁰⁶ Runciman, *History of the crusades*, Vol. I, p. 244.

¹⁰⁷ T. Khalidi, *Arabic Historical Thought in the Classical Period*, Cambridge, n.p., 1994, pp.191-192.

Conclusion

Then, we found that the major phenomenon in the Muslim-Byzantine relations in the second half of the 9th century A.D and for two centuries of time approximately is the overbalance of the Byzantine scale steadily in the arena of military operations, while the scale of Muslims was swinging between success and failure. At this same time discipline and safety prevailed in the Byzantine Empire. Then, we noticed during this period that the Byzantine empire was against the Muslim state as it took a defensive attitude against attacks of Muslims, however, then it followed the policy of attacks especially when the Empire felt that the force and powers of the Abbasid succession in Baghdad was very weak. In addition, the Byzantine Empire aimed to many of cities and countries that were under the govern of the Byzantine Empire before the rise of Islam. For example, the Byzantine Empire's attacks in the 10th and 11th century was impressed by the religion, thus, their objective was seizing and taking Jerusalem and stopping the Islamic advance.

¹ This can best evidenced by what Ibn al-Āthir said that: "The king of Romans entered the Levant and no one stopped or fought him, then, he refers in another place saying, Nicephorus made his objective the Islam countries and seizing them and actually he was able to do what he wanted while Muslim governors were busy with each other. So, he seized the countries making his objective pillaging and fleecing countries, and accordingly weakening them so as to be able to own them. Then, he raided the islands and the Levant and captivated and ravished what can't be counted." See: Ibn al-Āthir, *al-Kamil fī al-Tarikh*, Vol. 7, pp. 34-38.

¹ Ibn al-Fāqih, Ahāmed Ibn Muhāmmād, (died: 637 H / 1239 C.E), *Kitāb al-Buldān*, edited by: M. J. de Goeje, Leiden, n.p., 1885, p. 136.

¹ **Malatya city** is East-central Turkey. It lies in a fertile plain watered by the Tohma River (a tributary of the Euphrates) and is surrounded by high ranges of the Eastern Taurus Mountains. The modern town was founded in 1838 C.E near the sites of two earlier settlements: the ancient Hittite city of Milid, on the site of the present-day Arslantepe, 4 miles North, and its successor, the Roman and medieval city of Melitene, now called Eski (Old) Malatya (6 miles Northeast). An important garrison town and road junction of the Eastern frontier of the Roman Empire. See, **Online:** <http://www.britannica.com/EBchecked/topic/359601/Malatya> (28th September 2010).

¹ **Tarsus city** in South-central Turkey, on the Tarsus River, about 12 miles (20 km) from the Mediterranean coast. It is an ancient city, on the alluvial plain of ancient Cilicia. With a history going back over 2,000 years, Tarsus has long been an important stop for traders, a focal point of many civilisations including the Roman Empire, when Tarsus was capital of the province of Cilicia, the scene of the first meeting between Mark Antony and Cleopatra, and the birthplace of Saint Paul. See, **Online:** <http://www.britannica.com/EBchecked/topic/583734/Tarsus> (28th September 2010).

¹ **Armenian city**, Armenian Hay, member of a people with an ancient culture who originally lived in the region known as Armenia, which comprised what is now North-eastern Turkey and the Republic of Armenia. The Armenians are the descendants of a branch of the Indo-Europeans. And large numbers live in Azerbaijan, Georgia, and other areas of the Caucasus and the Middle East. Many other Armenians have migrated to Europe and North America. See, **Online:** <http://www.britannica.com/EBchecked/topic/35265/Armenian> (28th September 2010).

¹ N. Maria, *Byzantium Viewed by the Arabs*, (Ph.D. dissection), Cambridge & Massachusetts: Harvard University, 1992. p. 128.

¹ Ahmad Abd Al-kārem Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantih wa-al-qwa ala-slamih*, (Unpublished research), Al-Qāhirah: Dar al-Kutob al-Mesriyah, 1980, pp. 33-34.

¹ **Crete** a mountainous island with a large in the Mediterranean Sea, located to the South of the Aegean and the South-west stretch the island of Rhodes and form a bridge between Greece and Asia Minor and the rise in the centre of the island mountain range of the highest peak in about 8193 feet, surrounded by coastal plains, particularly in the North and does not have Large rivers. It has played its important role in the history of a large Eastern Mediterranean. Crete and Kairouan remained a Roman province and one to the era of Constantine I (323-337 C.E), who has made a separate state of Crete and was captured by the Arabs to Crete in 823 C.E, but recovered by the Byzantine emperor Nicephorus II Phocas (963-969 C.E) in the 10th century C.E. See: Ibn Taghribirdi, Jamal al-Din Yusuf bin al-Amir Sayf al-Din, (died: 874 H / 1470 C.E), *Nujum al-zahira fi muluk Misr wa'l-Qahira*, Al-Qāhirah: Dar al-Kutob, 1939, Vol. 3, p. 325.

¹ Runciman, *History of the crusades*, Vol. I, p. 225.

¹ **The Levant** historically the countries along the Eastern Mediterranean shore. Common use of the term is associated with Venetian and other trading ventures and the establishment of commerce with cities such as Tyre and Sidon as a result of the Crusades. It was applied to the coastlands of Asia Minor and Syria, sometimes extending from Greece to Egypt. It was also used for Anatolia and as a synonym for the Middle or Near East. In the 16th and 17th centuries C.E, the term High also the Levant to referred. See, **Online:** <http://www.britannica.com/EBchecked/topic/337799/Levant> (28th September 2010).

¹ **Meleh I Armenian** was born before 891 C.E and died on May 15th, 934 C.E Meleh Armenian origins of the Armenians and the income in the Byzantine army in the reign of emperor Romanus I Lecapenus (919-944 C.E). And then taking that arrived promoted to the rank of commander of the army in 911 C.E. Meleh able to retrieve many cities of the hands of Muslims. See: Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 7, p. 36.

¹ **Baghdad city**, also spelled Bagdad, formerly Madīnat al-Salām (Arabic: City of Peace), capital of Iraq. Located on the Tigris River, the site has been settled from ancient times. It rose to importance after being chosen in 762 C.E by Caliph al-Manṣūr (754-775 C.E) as the capital of the Abbasid Dynasty. Under Hārūn al-Rashīd it achieved its greatest glory-reflected in the many tales from The Thousand and One Nights that were set there-as one of the world's largest and wealthiest cities. See, **Online:** <http://www.britannica.com/EBchecked/topic/48773/Baghdad> (28th September 2010).

¹ **Qarmatian** also spelled Qarmathian, Karmatian, or Karmathian, Arabic Qarmatī, plural Qarāmīṭah, a member of the Shī'ite Muslim sect known as the Ismā'īlites. The Qarmatians flourished in Iraq, Yemen, and especially Bahrain during the 9th to 11th centuries C.E, taking their name from Hamdān Qarmat, who led the sect in Southern Iraq in the second half of the 9th century C.E. The Qarmatians became notorious for an insurrection in Syria and

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Iraq in 903-906 C.E and for the exploits of two Bahraini leaders, Abū Saʿīd al-Jannābī and his son and successor, Abū Ṭāhir Sulaymān, who invaded Iraq. See, **Online:** <http://www.britannica.com/EBchecked/topic/485509/Qarmatian> (28th September 2010).

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 1, pp. 181-182.

¹ Ibid., Vol. 8, p. 169.

¹ **Mesopotamia** region between the Tigris and Euphrates rivers in the Middle East, constituting the greater part of Modern Iraq. The region's location and fertility gave rise to settlements some 10,000 years ago, and it became the cradle of some of the world's earliest civilizations and the birthplace of writing. It was first settled by the Sumerians, who were succeeded by the Akkadians and later by the Babylonians. Successive peoples came to dominate the region until the rise of the Persian Achaemenian dynasty in the 6th century B.C. See, **Online:** <http://www.britannica.com/EBchecked/topic/376828/history-of-Mesopotamia> (28th September 2010).

¹ **Orzn city** is a famous city near the mixer and its fortress and was one of the best aspects of the Armenian and Now, the devastation apparent which has been attributed to some of the scholars, including Abu Ghassan Ayash and Yahya Ibn Muhammad al-Orzni writer, owner of the line Meleh and the correct settings and poetry Literate with Introduction In the science of grammar. See: Yaqut al-Hamawi, Ibn Abdu-Alah al-Rumi, (died: 626 H / 1228 C.E), *Mūjam al-buldān*, Bayrūt: Dar Sader, 1955, Vol. 1, p. 150.

¹ **Mayyāfāriqīn city** a small town situated on one of the left tributaries of the Tigris, at 70 km. to the North-east of Āmid (Diyārbakr), owed its importance to its situation on a short road connecting Armenia (Mush) with Upper Mesopotamia. It is probable that the ancient capital of Armenia, Tigranocerta, built by Tigran II circa 80 B.C., stood in the immediate neighbourhood of Mayyāfāriqīn. See, **Online:** <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid> (28th September 2010).

¹ **Samsat city** historically Samosata, village in Adyaman (province), South-eastern Turkey, on the upper Euphrates River. In antiquity Samosata was a fortified city guarding an important crossing point of the river on the East-west trade route; as such it enjoyed considerable commercial and strategic importance. Probably of Hittite origin, the city was incorporated into the Assyrian Empire in 708 B.C. Later it came under the Hellenistic kingdom of Comma gene and served as its capital until it was surrendered to Rome in 72 C.E. Captured by the Sāsānian king of Persia, it fell to the invading Arabs 640 C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/520736/Samsat> (28th September 2010).

¹ **Al-Jazīrah** is the Northern reaches of Mesopotamia, now making up part of Northern Iraq and extending into Eastern Turkey and extreme North-eastern Syria. The region lies between the Euphrates and Tigris rivers and is bounded on the South by a line running between Takrīt and Anbar. It consists of a rolling and irregular plateau 240-460 meters above sea level. Al-Jazīrah was important in ancient and medieval times as a crossroads linking

Iraq, Anatolia, Syria, Armenia, and Iran. It was also valued for its agricultural products. See: Khulifā Ibn al-Khayat, *Tārikh Khalifā Ibn al-Khayat*, pp. 68-69.

¹ **John Kourkouas** (915-946 C.E), also transliterated as Kurkuas or Curcuas, was one of the most important generals of the Byzantine Empire. His successes in battle against the Muslim states in the East definitively reversed the course of the centuries-long Byzantine-Arab wars and began Byzantium's 10th century C.E "Age of Conquest". Kourkouas belonged to a family of Armenian. He is commander of one of the imperial bodyguard regiments, Kourkouas was among the chief supporters of emperor Romanos I Lecapenus (919-944 C.E) and facilitated the latter's rise to the throne. In 923 C.E, Kourkouas was appointed commander-in-chief of the Byzantine armies along the Eastern frontier, facing the Abbasid Caliphate and the semi-autonomous Muslim border emirates. He kept this post for more than twenty years, overseeing decisive Byzantine military successes that altered the strategic balance in the region. See, **Online:**

http://www.britannica.com/EBchecked/topic/376829/John_Kourkouas (28th September 2010).

¹ Aḥmad Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantih wa-al-qwa ala-slamih*, p. 65.

¹ **Dvin city**, also Duin or Dwin according to ancient sources was a large commercial city and the capital of early medieval Armenia. It was situated North of the previous ancient capital of Armenia, the city of Artaxata, along the banks of the Metsamor River, 35 km to the South of Modern Yerevan. The site of the ancient city is currently not much more than a large hill located between Modern Hnaberd (just off the main road through Hnaberd) and Verin Dvin, Armenia. See, **Online:**

<http://www.britannica.com/EBchecked/topic/376830/Dvin> (28th September 2010).

¹ **Lake Van** is largest body of water in Turkey and the second largest in the Middle East. The lake is located in the region of Eastern Anatolia near the border of Iran. It covers an area of 1,434 square miles (3,713 square km) and is more than 74 miles (119 km) across at its widest point. Known to the ancient Greek geographers as Thospitis Lacus, or Arsissa Lacus, its Modern Turkish name, Van Gölü, is derived from Van, or Chauon, the name of the capital of the Urartian kingdom that flourished on the lake's eastern shore. See, **Online:**

<http://www.britannica.com/EBchecked/topic/622548/Lake-Van> (28th September 2010).

¹ **Ahlat city** is a historic town and a district in Turkey's Bitlis Province in Eastern Anatolia Region. The center town of Ahlat is situated on the North-western coast of the Lake Van. She was the district in Van Province between 1929-1936 C.E. The mayor is Abdulalim Mümtaz Çoban (MHP). Ahlat and its surroundings are known for the large number of historic tombstones left by the Ahlat shah Dynasty. Efforts led by the local administration are presently being made with a view to including the tombstones in Unesco's World Heritage List, where they are currently listed tentatively. See, **Online:**

<http://en.wikipedia.org/wiki/Ahlat> (28th September 2010).

¹ **Bitlis city** is city, South-eastern Turkey, South-west of Lake Van at 4,600 feet (1,400 metres) above sea level. Strategically situated in the narrow valley of the Bitlis Cay, a tributary of the Tigris River, it commands the only route from the Van basin to the

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Mesopotamian plains. It was mentioned frequently, as Bagesh, in old Armenian sources. Taken by the Muslim Arabs during the reign of the caliph Umar Ibn Al-khattāb (634-644 C.E), it changed hands intermittently among the Arab dynasties, the Armenians, the Byzantines, the Persian Il-Khans, and the Mongols. See, **Online:** <http://www.britannica.com/EBchecked/topic/67211/Bitlis> (28th September 2010).

¹ **Muflih Ibn al-Saji** is died 928 C.E, and was al-Saji Amir of Azerbaijan from 901 C.E until his death. He was the son of Abi al-Saji Devdad. See, **Online:** [http://www.britannica.com/EBchecked/topic/376844/Yusuf Ibn Abi%271-Saji](http://www.britannica.com/EBchecked/topic/376844/Yusuf_Ibn_Abi%271-Saji) (28th September 2010).

¹ **Azerbaijan**, also spelled officially Azerbaijani Republic, country of Eastern Transcaucasia. Occupying an area that fringes the Southern flanks of the Caucasus Mountains, it is bounded on the North by Russia, on the east by the Caspian Sea, on the south by Iran, on the west by Armenia, and on the North-west by Georgia. The exclave of Naxçıvan (Nakhichevan) is located South-west of Azerbaijan proper, bounded by Armenia, Iran, and Turkey. See, **Online:** <http://www.britannica.com/EBchecked/topic/46781/Azerbaijan> (29th September 2010).

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 198.

¹ **Mu'nis al-Khadim**, also called al-Muzaffar, 930-934 C.E was the commander of the Abbasid army during the reign of al-Muqtadir (895-932 C.E). His many successes on the field helped to check the decline of the Caliphate during his lifetime. The utter incompetence of the caliph, however, eventually caused Mu'nis to turn against him, an act that ultimately resulted in his death. See, **Online:** <http://www.britannica.com/EBchecked/topic/376835/al-Khadim> (29th September 2010).

¹ A. E. Laiou & R. P. Mottahedeh, *The Crusades from the Perspective of Byzantium and the Muslim World*, Washington: Dumbarton Oaks Research Library and Collection, 2001, p. 55.

¹ Maria, *Byzantium Viewed by the Arabs*, p 143.

¹ **Domestikos**, the Latin domesticus, "of the household", in English sometimes (the) Domestic, was a civil, ecclesiastic and military office in the late Roman Empire and the Byzantine Empire. The most important among them, the Domestikos tōn scholōn, would by the 10th century C.E rise to be the commander-in-chief of the army following the emperor, and the post would later in the same century be divided in two, with the Domestikos of the East (tēs Anatolēs) and of the West (tēs Dyseōs) commanding the military forces in Asia Minor and Europe (the Balkans) respectively. See, **Online:** <http://www.britannica.com/bps/search?query=Domestikos> (29th September 2010).

¹ **Al-Muttaqi** was the Abbasid Caliph in Baghdad from 940 to 944 C.E. Of such little importance the Caliphate had become by now that when the previous Caliph al-Radi died, Bajkam, Amir al-Umara (Amir of Amirs), contented himself with despatching to Baghdad his secretary, who assembled the chief men to elect a successor. The choice fell on the deceased

Caliph's brother al-Muttaqi, who assumed the office after it had been some days vacant; and whose first act was to send a banner and dress of honor to Bajkam, a needless confirmation of his rank. See, **Online:**

<http://www.britannica.com/EBchecked/topic/376844/Al-Muttaqi> (29th September 2010).

¹ Ibn al-Wardy, Zainuddin bin Muzaffar, (died: 749 H / 1378 C.E), *Tarikh Ibn al-Wardy*, Al-Qāhirah: al-Matabah al-Wahhabiah, 1868, Vol. 1, p. 388.

¹ Because the Abbasid Caliphate was the first, busy with the danger of Qarmatian which did not end except in 928 C.E, and secondly the danger of the Fatimid State.

¹ Khulifā Ibn al-Khayat, *Tārikh Khalifā Ibn al-Khayat*, p. 97.

¹ Ibn al-Wardy, *Tarikh Ibn al-Wardy*, Vol. 1, p. 388.

¹ **Ḥamdānid Dynasty** Muslim Arab Dynasty of Northern Iraq (Al-Jazīrah) and Syria (905-1004 C.E) whose members were renowned as brilliant warriors and as great patrons of Arabic poets and scholars. Ḥamdān Ibn Ḥamdūn brought the family, already well established in Al-Jazīrah, to political prominence by taking part in uprisings against the Abbasid caliph late in the 9th century C.E. His sons, however, became Abbasid officials, al-Ḥusayn serving as a military commander and Abū al-Hayjā' Abd Allah initiating the Ḥamdānid dynasty by assuming the post of governor of Mosul. See, **Online:**

<http://www.britannica.com/EBchecked/topic/253288/Hamdanic-Dynasty> (29th September 2010).

¹ **Mosul city**, Arabic al-Mawṣil city is North-western Iraq. It lies on the right bank of the Tigris River across from the ruins of the ancient Assyrian city of Nineveh, 225 miles (362 km) North-west of Baghdad. Mosul is Iraq's third largest city and constitutes the chief commercial centre of the North-Western portion of the country. Probably built on the site of an earlier Assyrian fortress, Mosul succeeded Nineveh as the Tigris bridgehead of the road that linked Syria and Anatolia with Persia. By the 8th century C.E it had become the principal city of Northern Mesopotamia. See, **Online:**

<http://www.britannica.com/EBchecked/topic/393855/Mosul> (29th September 2010).

¹ **Sayf al-Dawla** his full name Sayf al-Dawla Abū al-Ḥasan Ibn Ḥamdān, was born in 916 C.E, and died 967 C.E, Aleppo and Syria ruler of Northern Syria who was the founder and the most prominent prince of the Arab Ḥamdānid Dynasty of Aleppo. He was famous for his patronage of scholars and for his military struggles against the Byzantine Empire. Sayf al-Dawla began his career as lord of the city of Wāsiṭ in Iraq and became involved in the struggles of the Abbasid Caliph (the titular leader of the Islamic community), who ruled from nearby Baghdad. See, **Online:**

<http://www.britannica.com/EBchecked/topic/526146/Sayf-al-Dawlah> (29th September 2010).

¹ **Nasir al-Dawla** initiating the Ḥamdānid Dynasty by assuming the post of governor of Mosul (905-929 C.E). The Dynasty struck an independent course under Abd Allāh's son Nāṣir ad-Dawla al-Ḥasan (reigned 929-969 C.E) and expanded westward into Syria. In 979 C.E the Ḥamdānids were driven out of Mosul. See, **Online:**

<http://www.britannica.com/EBchecked/topic/403943/Nasir-ad-Dawla> (29th September 2010).

¹ Ahmad Sulimān, *Al-Alaqaṭ byn al-Dualh al-Byzantiyah wa-al-qwa ala-slamih*, pp. 89-90.

¹ **Qaliqla city**, in Armenian the Great, in terms of a mixer, then from the aspects of Manzikert, the fourth aspect of the Armenian, Armenian and is still in the hands of the Persians since the days of Anu Sherwan until Islam came. See: Yāqūt, *Mujam al-Buldān*, Vol. 4, p. 299.

¹ **Nusaybin city**, the town is situated on the Görgarbonizra River where it passes through a narrow canyon and enters the plain. Nusaybin faces the Syrian town of Al-Qāmishlī and is 32 miles (51 km) South-south-east of Mardin. Strategically commanding the entrance to the upper Syrian plains from the mountain passes of Asia Minor, Nusaybin-then called Nisibis-was a frontier outpost of the Assyrian Empire. Captured from the Armenian king Tigranes I the Great by the Roman Lucius Licinius Lucullus in 68 B.C. See, **Online:** <http://www.britannica.com/EBchecked/topic/422748/Nusaybin> (29th September 2010).

¹ Mohammed Saleh Mansour, *Āthir al-Amail al-Diny fi Tawjih al-Ḥrakah al-Ṣalybiah*, Benghazi: Monshūrat University Garyounis, 1996, p. 138.

¹ Imad al-Hanbali, Abu Falah Abdul Hai Ibn Ahmed, (died: 1089 H / 1678 C.E), *Shdhrat al-Dhab fi Akhbar man Dhab*, Bayrūt: Dar al-kutab al-Ilmayh, n.d., Vol. 2, p. 310.

¹ **Aleppo city**, principal city of Northern Syria. It is situated in the North-western part of the country, about 30 miles (50 km) South of the Turkish border. Aleppo is located at the crossroads of great commercial routes and lies some 60 miles (100 km) from both the Mediterranean Sea (West) and the Euphrates River (East). The city's Arabic name, Aleppo, is of ancient Semitic origin and is first mentioned in texts at the end of the 3rd millennium B.C. In the 18th century B.C Aleppo was the capital of the Amorite kingdom. See, **Online:** <http://www.britannica.com/EBchecked/topic/13837/Aleppo> (29th September 2010).

¹ Abu Al-fida', Isma'il Ibn 'Ali 'imad Ad-din, (died: 732 H / 1331 C.E), *Tarikhu 'l-mukhtasar fi Akhbari 'l-bashar*, Al-Qāhirah: al-Mutabah Husseiniya, 1907, Vol. 3, p. 117.

¹ Al-Saiyd al-Baz al-Arini, *Tarikh al-Dualh al-Bizantiya*, pp. 353-357.

¹ **Edessa city** is Rebuilt by emperor Justin (518-527 C.E), and called after him Justinopolis, Edessa was taken in 609 C.E by the Sassanid Persia, soon retaken by Heraclius, but lost to the Muslim army under Rashidun Caliphate during the Islamic conquest of the Levant in 638 C.E. The Byzantines often tried to retake Edessa, especially under Romanus Lecapenus (919-944 C.E), who obtained from the inhabitants the "Holy Mandylion", or ancient portrait of Christ. In 1031 C.E Edessa was given up to the Byzantines under George Maniaces by its Arab governor. It was retaken by the Arabs, and then successively held by the Greeks, the Armenians, the Seljuk Turks (1087 C.E), the Crusaders (1099 C.E), who established there the County of Edessa and kept the city until 1144 C.E, when it was again

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captured by the Turk Zengi, and most of its inhabitants were slaughtered together with the Latin archbishop. See, **Online:**

<http://www.britannica.com/EBchecked/topic/179041/Edessa> (29th September 2010).

¹ **Holy Mandylion**, according to Christian legend, the Image of Edessa was a Holy relic consisting of a square or rectangle of cloth upon which a miraculous image of the face of Jesus was imprinted-the first icon (Image). In Eastern Orthodoxy, the image is known as the Holy Mandylion, a Byzantine Greek word not applied in any other context. The Keramidion is the name of a "Holy Tile" imprinted with the face of Christ miraculously transferred by contact with the Mandylion. The first record of the existence of a physical image in the ancient city of Edessa (now Urfa) was in Evagrius Scholasticus, writing about 600 C.E, who reports a portrait of Christ, of divine origin, which affected the miraculous aid in the defence of Edessa against the Persians in 544 C.E. The image was moved to Constantinople in the 10th century. The cloth disappeared from Constantinople during the fourth Crusade (Sack of Constantinople) in 1204 C.E, reappearing as a relic in King Louis IX of France's Sainte Chapelle in Paris. It finally disappeared in the French Revolution. The vicissitudes of the Edessa image between the 1st century C.E and its location in his own time are not reported by Eusebius. The materials, according to the scholar Robert Eisenman, "are very widespread in the Syriac sources with so many multiple developments and divergences that it is hard to believe they could all be based on Eusebius' poor efforts." See: H. E. Robert, *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (Viking Penguin), U.S.A.: Drew University, 1997, p. 862.

¹ Ahmad Sulimān, *Al-Alaqaat byn al-Dualh al-Byzantiyah wa-al-qwa ala-slamih*, p. 70.

¹ Al-Saiyd al-Baz al-Arini, *Tarikh al-Dualh al-Bizantiya*, p. 370.

¹ **Harran city** also spelled Haran, ancient city of strategic importance, now a village, in South-Eastern Turkey. It lies along the Balīkh River, 24 miles South-east of Urfa. The town was located on the road that ran from Nineveh to Carchemish and was regarded as of considerable importance by the Assyrian kings. Its chief cult in Assyrian times was that of the Moon God. See, **Online:**

<http://www.britannica.com/EBchecked/topic/255841/Harran> (29th September 2010).

¹ **Marash city**, also spelled Mar'ash or as Turks call it now, is a city in the Southern Turkey, at the edge of a fertile plain below Ahır Mountain, East-northeast of Adana. The city is near the Southern outlet of three important passes through the Taurus Mountains (from Göksun, Elbistan, and Malatya). Capital of the Hittite kingdom of Gurgum (12th century B.C), it was known to the 8th century B.C conquering Assyrians as Markasi and later to the Romans as Germanicia Caesarea. The Arabs conquered it about 645 C.E and used it as a base for their incursions into Asia Minor. The town, destroyed several times at the hands of the Arab-Byzantine-Armenian. See: Ibn al-Shuhna, Abu al-Fadl Muhammad, (died: 877 H / 1472 C.E), *Al- Durr al-Muntkhab fi Tarikh Mamlakat Halab*, edited by: Abu al-Yemen Alaptrona, Bayrūt: al-Mutabah al-Catholichah, 1909, pp. 191-192.

¹ Corpus, *Theophanes Continuatus et iohannes cameniata et symeon magister et georgius monac*, Bonn, n.p., 1828, p. 459.

¹ **Diyarbakir city** also spelled Diyerbakir, historically Amida, city, South-eastern Turkey, on the right bank of the Tigris River. The name means "district (diyar) of the Bakr people." Amida, an ancient town predating Roman colonization in the 3rd century C.E, was enlarged and strengthened under the Byzantine emperor Constantius II, who also erected new walls around the city in 349 C.E. After a long siege, it fell to the king of Persia in 359 C.E. It changed hands frequently in the later wars between the Byzantine Empire and the Persians. See: Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 325.

¹ **Nicephorus Phocas** is the Dean of one of the great feudal families in Asia Minor and owned land and wide Kpduquea along the border was a Muslim father and grandfather before him from the well-known pimp, but Nicephore may outweigh them in the leadership of armies and military experience. See: Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 517.

¹ Ibn al-Ādim, Kamal al-Din ‘Umar Ibn Aḥmad, (died: 660 H / 1261 C.E), *Zubdat al-Halab fi ta'arikh Halab*, edited by: Sami al-Dhan, Dimashq: Mutabah al-Muqtabs, 1968, Vol. 1, p. 120.

¹ **Fāṭimid Dynasty** political and religious Dynasty that dominated an Empire in North Africa and subsequently in the Middle East from ad 909 to 1171 C.E and tried unsuccessfully to oust the Abbasid Caliphs as leaders of the Islamic world. It took its name from Fāṭimah, the daughter of the Prophet Muhammad (PBUH), from whom the Fāṭimids claimed descent. Before the Fāṭimids, there had been other rulers in North Africa and Egypt who had succeeded in making themselves virtually independent of the Abbasid Caliphs in Baghdad; but they had been Muslims of the Sunnī branch of Islam, The ruling elite of al-Fāṭimids state belonged to the Ismailia branch of Shiism. The leaders of the Dynasty were also Shia Ismailia Imams; hence, they had a religious significance to Ismailia Muslims. Al-Fāṭimid was reputed to exercise a degree of religious tolerance towards non-Shia sects of Islam as well as towards Jews, Maltese Christians, and Coptic Christians. See: Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, p. 170.

¹ **Ikhshīdids Dynasty** Muslim Turkish Dynasty from Fergana in central Asia that ruled Egypt and Syria from 935 to 969 C.E. The founder, Muhammed Ibn Ṭughj, appointed governor of Egypt in 935 C.E, two years later obtained the title al-Ikhshīd (Persian: prince, ruler) from the Abbasid Caliph al-Rādī; he then secured his position in Egypt and Syria against opposition from Muhammed Ibn Rāiq, Abbasid amīr al-umarā (commander in chief), and the Ḥamdānid Sayf al-Dawla of Aleppo. From 946 C.E until 968 C.E, real governmental power rested in the hands of the vizier, Abū al-Misk Kāfūr. See: Ibn al-Shuhna, *al-Durr al-Muntkhab fi Tarikh Mamlakat Halab*, p. 219.

¹ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 327.

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p 519.

¹ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 322.

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¹ Khalifa Bin Nasir & Salah al-Haidari, *Mujaz Fi Tarikh al-Imbraturiya al-Bizantiya*, p. 166.

¹ Ibn al-Wardy, *Tarikh Ibn al-Wardy*, Vol. 1, p. 89.

¹ **Abu Firas al-Ḥamdānid** (932-968 C.E) was an Arab poet. He was a member of the noble family of al-Ḥamdānids, who were rulers in Northern Syria and upper Mesopotamia during the 10th century C.E. His most famous work is a collection of poems titled al-Rūmiyât. See: Abu Al-fida', *Tarikhhu 'l-mukhtasar fi Akhbari 'l-bashar*, Vol. 3, p. 132.

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p 519.

¹ **Shaizar city** is located on the Orontes to the North-west of Hama; Shaizar was an ancient town, known as Senzar or Sezar in the Amarna letters. To the Greeks it was known as Sidzara, but the Seleucid Dynasty renamed it Larissa, after the town of the same name in Thessaly from which many colonists came. Was a medieval town and fortress in Syria, ruled by the Banu Munqidh Dynasty, which played an important part in the Christian and Muslim politics of the Crusades. It reverted to its earlier name under the Roman Empire and was known as Sezar under the Byzantine Empire. See: A-Tabarī, *Tārekh al-Rusūl wa al-Mulūk*, Vol. 7, p. 183.

¹ **Hama city**, also spelled Ḥamāh, city, central Syria, on the banks of the Orontes River. It was an important prehistoric settlement, becoming the kingdom of Hama under the Aramaeans in the 11th century B.C. It fell under Assyrian control in the 9th century B.C and later passed under Persian, Macedonian, and Seleucid rule, the Seleucids renaming the city Epiphany in the 2nd century B.C. During Byzantine rule it reverted to Hama, a form of its traditional name. When the Arabs took the city in the 7th century C.E, they transformed the principal Christian church into a great mosque. See: Abu Al-fida', *Tarikhhu 'l-mukhtasar fi Akhbari 'l-bashar*, Vol. 3, p. 139.

¹ **Homs city**, also spelled Ḥimṣ, city central Syria. The city is situated near the Orontes River at the Eastern end of Syria's only natural gateway from the Mediterranean coast to the interior. It occupies the site of ancient Homs, which contained a great temple to the sun God El Gebal (Aramaic; Latin: Elagabalus; Greek: Heliogabalus). Homs was ruled by a line of priest-kings throughout the Roman Empire. See, **Online:** <http://www.britannica.com/EBchecked/topic/266142/Hims> (30th September 2010).

¹ **Tripoli city**, Arabic Ṭarābulus, is city and port, North-western Lebanon. It lies on the Mediterranean coast at the mouth of the Abū Ali River, 40 miles (65 km) North-northeast of Beirut. Founded after 700 B.C, it became in the Persian period 300 B.C the capital for the Phoenician triple federation of city-states-Sidon, Tyre, and Arvad (Aradus). Later, Tripoli was controlled by the Seleucids, then by the Romans, and, from about 638 C.E, by the Muslims. Besieged and partially destroyed during the first Crusade, in the early 11th century C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/605826/Tripoli> (30th September 2010).

¹ **Latakia city**, Arabic Al-Lādhiqīyah, city and governorate, North-western Syria. The city, capital of the governorate, is situated on the low-lying Ras Ziyārah promontory that projects into the Mediterranean Sea. It was known to the Phoenicians as Ramitha and to the

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Greeks as Leuke Akte. Its present name is a corruption of Laodicea, for the mother of Seleucus II (3rd century B.C). Ancient Ramitha replaced the earlier settlement of Ugarit (Ras Shamra) to the North, which was destroyed in the 12th century B.C. During the Seleucid period (3rd and 2nd centuries B.C). See, **Online:**
<http://www.britannica.com/EBchecked/topic/331236/Latakia> (30th September 2010).

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, pp. 596-597.

¹ Laiou & Mottahedeh, *The Crusades from the Perspective of Byzantium and the Muslim*, p 57.

¹ M. Michaud, *Histoire Des Croisades*, Paris: A. Ducollet. Libraire éditeur, 1838, Vol. I, p. 30.

¹ At the death of the emperor Basil (976-1025 C.E) in 1025 C.E, the Byzantine Empire was at the apex of its medieval power. The 9th century C.E had first seen Greece reconquered and brought under regular Byzantine control. Then, the balance of power on the Eastern frontier had slowly but decisively shifted in the Byzantine's favour, with tables turned upon the declining Abbasid Caliphate and the Arab raiding emirates. Finally, Basil II himself had prevailed in brutal conflict with the Bulgars and once again extended Byzantine's borders to the Danube. For the first time in its long history, the Byzantine Empire appeared to face no significant threat from any quarter. See, **Online:**
<http://byzantium.seashell.net.nz/articlemain.php?artmaincat=maps&artsortorder> (30th September 2010).

¹ Ibn Taghribirdi, *Nujum al-Zahira fi Muluk Misr wa'l-Qahirah*, Vol. 3, p. 334.

¹ Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, pp. 211-212.

¹ Ibn Kathir, Abu Al-Fida, 'Imad Ad-Din, Isma'il bin 'Umar, (died: 774 H / 1372 C.E), *Al-Bidayah wa'an-Nihayah*, edited by: Ahmed Abdel Wahab Vitah, Al-Qāhirah: Dar Al-Hadith, 1998, Vol. 11, pp. 243-244.

¹ **Al-Muti** or Obedient to the Lord was the Abbasid Caliph in Baghdad from 946 to 974 C.E. He had long aspired to the office. Between him and the previous Caliph, al-Mustakfi (944-946 C.E), bitter enmity existed, which led him to retire into hiding. When the Buwayhids entered Baghdad, al-Muti came forth from his retirement and established himself at the new court. But even he, after he became caliph, was no longer allowed a voice in nominating the vizier. The office was shorn of every token of respect and dignity. See: Ibn al-Ādim, *Zubdat al-Halab fi ta'arikh Halab*, Vol. 1, p. 134.

¹ **Arabian Peninsula**, Arabic al-Jazīrah al-Arab (Island of the Arabs), peninsular region, South-west Asia. With its offshore islands, it covers about one million miles (2.6 million km). Constituent countries are Bahrain, Kuwait, Oman, Qatar, United Arab Emirates, Yemen, and, the largest, Saudi Arabia. It is generally arid and is covered almost entirely by the Arabian Desert. The modern economy is dominated by the production of petroleum and natural gas. The world's largest proven reserves of petroleum are in the Arabian Peninsula. It

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was the focal point for the origins and development of the Islamic faith in the 7th century C.E. See, **Online:**

<http://www.britannica.com/EBchecked/topic/31551/Arabia> (30th September 2010).

¹ **Mecca**, Arabic Makkah, Western Saudi Arabia. The holiest city of Islam, it was the birthplace of the Prophet Muhammad (PBUH). It was his home until 622 C.E, when he was forced to Hijrah to Medina; he returned and captured the city in 630 C.E. It came under the control of the Egyptian Mamlūk Dynasty in 1269 C.E and of the Ottoman Empire in 1517 C.E. King Ibn Saūd occupied it in 1925 C.E, and it became part of the Kingdom of Saudi Arabia. It is a religious centre Universal to all Muslims. See, **Online:**

<http://www.britannica.com/EBchecked/topic/371782/Mecca> (30th September 2010).

¹ Ibn Kathir, *Al-Bidayah wa'an-Nihayah*, Vol. 11, pp. 244, 252.

¹ Runciman, *History of the crusades*, Vol. I, p. 227.

¹ R. Grousset, *L, Epopée Des Croisades*, Paris: Libraire Plon, 1949, Vol. 3, p. 2.

¹ Runciman, *History of the crusades*, Vol. I, p. 244.

¹ Saeed Ashour, *Al-Hārakah al-Salybiah*, Al-Qāhirah: Maktabat al-Anglo al-Miṣrīyāā, 1975, Vol. 1, p. 31.

¹ Grousset, *L, Epopée Des Croisades*, Vol. 3, p. 3.

¹ **Euphrates River**, Arabic Nahr al-Furāt, River Middle East. The longest river in South-west Asia, it is one of the two main constituents of the Tigris-Euphrates river system. The river rises in Turkey and flows South-east across Syria and through Iraq. Formed by the confluence of the Karasu and the Murat rivers in the high Armenian plateau, the Euphrates descends between major ranges of the Taurus Mountains to the Syrian plateau. It then flows through Western and central Iraq to unite with the Tigris River and continues, as Shatt al-Arab, to the Persian Gulf. See, **Online:**

<http://www.britannica.com/EBchecked/topic/195441/Euphrates-River> (30th September 2010).

¹ Ibn al-Āthir, *al-Kamil fi al-Tarikh*, Vol. 8, p. 597.

¹ Al-Syd al-Baz al-Arini, *Al-Dualh al-Byzantih*, p. 480.

¹ **Baalbeck city**, also spelled Baalbek, Arabic Ba'labakk, Greek Heliopolis, also called City of the Sun, large archaeological complex encompassing the ruins of an ancient Roman town in Eastern Lebanon. It is located in the broad Al-Biqā (Bekaa Valley) region, at an elevation of roughly 3,700 feet (1,130 metres), about 50 miles (80 km) East-northeast of Beirut. The complex was designated a UNESCO World Heritage site in 1984 C.E. Nothing is known of Baalbeck prior to the Greek conquest of Syria (332 B.C). See, **Online:**

<http://www.britannica.com/EBchecked/topic/47283/Baalbeck> (30th September 2010).

¹ **Damascus city**, Arabic Dimashq, is city located at an oasis at the base of the Anti-Lebanon Mountains, it has been an important population centre since antiquity. Believed to

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be among the world's oldest continuously inhabited cities, it has evidence of occupation from the 4th millennium B.C. The first written reference to it is found in Egyptian tablets of the 15th century B.C; biblical sources refer to it as the capital of the Aramaeans, and some Arabic sources have linked it with the Iram dhāt al-‘imād, mentioned in the Qurān. See, **Online:** <http://www.britannica.com/EBchecked/topic/150420/Damascus> (30th September 2010).

¹ **Tiberias city**, Arabic Ṭābāriyyāh is a city on the Western shore of the Sea of Galilee, Lower Galilee, Israel. Established in 20 C.E, it was named in honour of the emperor Tiberius. Tiberias has been venerated in Judaism since the middle of the 2nd century C.E and since the 16th century C.E, has been considered one of Judaism's four Holy Cities, along with Jerusalem, Hebron and Safed. In the 2nd and 10th centuries C.E, Tiberias was the largest Jewish city in the Galilee, and the political and religious hub of the Jews of Palestine. According to Christian tradition, Jesus performed several miracles in the Tiberias district, making it an important pilgrimage site for devout Christians. See, **Online:** <http://www.britannica.com/EBchecked/topic/594857/Tiberias> (30th September 2010).

¹ **Nazareth city**, Arabic an-Nāṣira, Hebrew Nazerat, historic city of Lower Galilee, in Northern Palestine; it is the largest Arab city of the country. In the New Testament Nazareth is associated with Jesus as his boyhood home, and in its synagogue he preached the sermon that led to his rejection by his fellow townsmen. The city is now a centre of Christian pilgrimage. See, **Online:** <http://www.britannica.com/EBchecked/topic/407165/Nazareth> (30th September 2010).

¹ **Kayseri city**, Roman Caesarea Cappadocia, city, central Turkey. It lies at an elevation of 3,422 feet on a flat plain below the foothills of the extinct volcano Mount Ereiyas (ancient Mount Argaeus, 12,852 feet [3,917 metres]). The city is situated 165 miles (265 km) East-southeast of Ankara. Originally known as Mazaca, the town was later called Eusebia by Argaeus, after King Ariarathes V Eusebes. It was the residence of the Cappadocian kings and was sacked by Tigranes I, king of Armenia, in the 1st century B.C. Renamed Caesarea Cappadociae early in the 1st century C.E. See, **Online:** <http://www.britannica.com/EBchecked/topic/313731/Kayseri> (30th September 2010).

¹ **Jerusalem city**, Arabic Bayt al-Muqaddas or Al-Quds, City, Hebrew Yerushalayim, ancient city of the Middle East that since 1967 C.E has been wholly under the rule of the State of Israel. Located in the heart of historic Palestine, it is nestled between the west Bank and Israel. The Old City is a typical walled Middle Eastern enclosure; the modern city is an urban agglomeration of high-rises and housing complexes. It is Holy to Judaism as the site of the Temple of Jerusalem, to Christianity because of its association with Jesus. See: Baynes, *The Byzantine Empire*, p. 278.

¹ Michaud, *Histoire Des Croisades*, Vol. 1, p. 34.

¹ **Ashot III**, also known as Ashot the Gracious (952-977 C.E) was an Armenian king. He ruled from Ani. Armenia reached the height of its golden era during the reign of the Kings Abas I (928- 951 C.E), Ashot III (952-977 C.E), and his sons Smbat II (X) (977-989 C.E) and Gagik I (990- 1020 C.E), an era which according to Muyltermans "in regard to its brilliance and glory was unique." Ashot III won the favour of the caliphate by defeating one

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of the emirs in Azerbaijan who had revolted against Baghdad and attacked Armenia. During the war between the Byzantine emperor John Tzimisce and the Arabs, Armenia did its best to remain neutral and forced the two battling parties to respect the boundaries of its country. The Byzantine army began to march across the plain of Moush, thinking to strike the decisive blow against the Arabs from Armenia, but when they met with the 30,000 strong army of Ashot III, they altered their plan and left Armenia. See, **Online:** <http://www.britannica.com/EBchecked/topic/38348/Ashot-III-the-Merciful> (30th September 2010).

¹ **Holy Sepulchre** the tomb in which Jesus was buried and the name of the Church built on the traditional site of his Crucifixion and burial. According to the Bible, the tomb was close to the place of the Crucifixion, and so the Church was planned to enclose the site of both cross and tomb. The Church of the Holy Sepulchre lies in the North-west quarter of the Old City of Jerusalem. Constantine I the Great (323-337 C.E) first built a church on the site. See, **Online:** <http://www.britannica.com/EBchecked/topic/269911/Holy-Sepulchre> (30th September 2010).

¹ **Jizyah** or jizya is the extra tax imposed on non-Muslims (Dhimmi) who live under Muslim rule according to the Qur'an and hadith. Under Islamic law, jizyah is a per capita tax levied on a section of an Islamic state's non-Muslim citizens, who meet certain criteria. The tax is/was to be levied on able bodied adult males of military age and affording power, (but with specific exemptions, from the point of view of the Muslim rulers), Jizyah was a material proof of the non-Muslims' acceptance of subjection to the state and its laws, "just as for the inhabitants it was a concrete continuation of the taxes paid to earlier regimes." In return, non-Muslim citizens were permitted to practice their faith, to enjoy a measure of communal autonomy, to be entitled to Muslim state's protection from outside aggression, to be exempted from military service and the zakat taxes obligatory upon Muslim citizens. See, **Online:** <http://wikiislam.net/wiki/Jizyah> (30th September 2010).

¹ Runciman, *History of the crusades*, Vol. I, p. 244.

¹ Baynes, *The Byzantine Empire*, p. 279.

¹ Runciman, *History of the crusades*, Vol. I, p. 244.

¹ T. Khalidi, *Arabic Historical Thought in the Classical Period*, Cambridge, n.p., 1994, pp.191-192.