

Salah al-Din al-Ayyubi's policy towards the Crusaders after the liberation of Jerusalem

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Abstract:

This study aims to show the policy in which Sultan Salahuddin Al-Ayyubi and Muslims treated the Crusader groups present in the city of Jerusalem after liberating them from the Crusader occupation after they ruled them for more than ninety years. Salah al-Din tolerated them and secured them for their lives and properties, and compared that to the treatment that the Crusaders followed towards the people of The holy city when it was occupied in the year 492 AH / 1098 CE.

It is clear from this study that Sultan Salahuddin Al-Ayyubi treated the Crusaders in a good way and treated them well, so he secured their lives and preserved their money and possessions, and no one was allowed to attack them and ordered that they be protected until they reached their safe place in Tire where the Crusaders were gathering there after their defeat in the battle of Hattin and Tahrir. Holy city.

Salah al-Din did not follow the approach of the Crusaders, who brought down the people of safe Jerusalem, the classes of killing and torture, and destroyed the holy sites and plundered what was in them and turned them into stables for them and their horses until God swapped them with Sultan Salahuddin and he freed them.

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Keywords: *The liberation of Jerusalem, the Crusader occupation, the politics of Salah al-Din, good treatment, occupation.*

I. Introduction:

When the Crusaders occupied the city of Jerusalem in the year 492 AH / 1099 CE, they considered everyone in the city to be their enemies, and although their leaders gave their people safety, they brutally swooped on them, killing, looting and chasing even fugitives seeking to save their lives.

Many of the city's residents took refuge in places of worship in the hope of survival because the places of worship have a sanctuary that cannot be violated, but the Crusaders chased everyone who entered places of worship from mosques and others and spilled the blood of people inside and outside it, and chased everyone who hid and killed him, until one of their historians mentioned that they They killed everyone who was in the city indiscriminately

As for Sultan Salahuddin Al-Ayyubi, he named his morals and religion and transgressed the hatred and grudges, and treated all the Crusaders present in the city on the day of its liberation in the year 583 AH / 1187 AD, treating him well and better to his people, he did not take revenge. Islamic tolerance, so the people of Medina were safe and better for their poor, so whoever paid the money imposed on him brought him to his safe and who could not pay him, he was exempted and allowed to leave.

II. Crusader crawl towards Jerusalem:

Jerusalem was when the Crusaders crawled the crown of the state Tuch bin Alp Arslan, which was cut off by his brother the Seljuk Sultan Malik Shah in 470 AH / 1078 AD with what he opened from the Levant. The Seljuks were able to enter the Levant and annex it to the Seljuk state. In it, the artistic emirate inherited from his sons Saqman and El-Ghazzi after him [1].

When the Crusaders conquered the Turks in Antioch and the Turks dispersed, the best Fatimid leader Ibn Badr al-Jamali directed towards the house of Jerusalem and was previously in the hands of the Fatimids, so he entered it and was better to its princes, Sagman and Elazegi, its governors for the Seljuk and their march to Damascus, and made the city proud of the state as ruler of the Fatimids [2].

However, the best did not work to fortify the city and fix what was destroyed in it during the war, so it did not ship it with men, and did nothing to protect the city and strengthen its defenses against the dangers that might be exposed to it [3], and this was a major mistake made by the best, for Jerusalem It was always the subject of the ambitions of the invaders, and the first city that the enemies thought of reaching in the Levant, and at the very least

he had to restore and strengthen the walls of the city, parts of which were destroyed during his wars to restore them from the Seljuks, since the country's proud attempts to restore some of what was destroyed were not complete. Before the arrival of the Crusaders [4].

After the arrival of the Crusades of the Levant, they established their first emirate in the city of Edessa and then in Antioch [5], and after that they decided to march towards the Holy House. Jerusalem was their main target of these campaigns.

Karen Armstrong states that the Crusaders who led the campaigns against Muslim countries were rumored to be fierce warriors and that they ate human flesh, and the majority of the Crusaders' army was a Christian of the barbarians of Europe who knew about fossil cruelty and religious fanaticism [6, 7] and was feared by many people, especially non-Muslims, perhaps because of The harsh conditions they experienced after the massacres they committed in their first campaigns when passing through Eastern Europe [8], Renseman states that differences occurred between them and the Hungarians over the purchase of shoes that ended in a battle and conflicts that killed many parties [9], and as a result of what was leaked from them from Information and love M for the killing and bloodshed, many Christians have fled Orthodox Greece before arriving in the region [10].

The Crusaders began their encroachment in northern Syria and were able to enter Edessa and establish their first emirate in Muslim countries in the year 491 AH / 1098 AD, then in Antioch [11] and then they went to al-Ma`rah, seized it and put the sword in its people [12] and from it to Homs, and its people surrendered, and from there continued The Crusaders made their way to Jerusalem and took over some of the cities and castles that were on their way. They took over Beirut, Sidon, and Tire, and then went to Acre, Caesarea, Lod, and Ramla, and took all of them [13].

News of the Crusader encroachment towards Jerusalem reached the city leaders for the Fatimids, state pride, so he started taking all necessary measures to defend the city and worked to strengthen the fortification of the city of Jerusalem and its walls [14] and poison water wells and springs from which the Crusaders expected to benefit after their arrival in the city.

He also undertook a number of other measures before the arrival of the Crusaders to strengthen morale and prevent the leakage of weakness to the people of Jerusalem who were determined to defend and protect their city with all the strength that was available to them, and defenders' actions included the following [15]:

- 1- Removing anyone who doubts his loyalty from the Christians from the city of Jerusalem.
- 2- Summoning the residents of the neighboring regions to participate in the defense of Jerusalem.
- 3- Paying money to residents to earn their loyalty.
- 4- Filling springs and water tanks outside the city walls so that the enemies would not benefit from them if they thought about blockading the city.
- 5- Hide livestock so that the enemy does not take over and increase their strength.

When the Crusaders reached the city of Jerusalem, surrounded it in the spring of the other in the year 492 AH / June 1099 CE [16], and began to besiege it, and to use all the means available to them, they brought siege machines and built wooden towers around it [17].

The Crusaders worked to weaken the power of Muslims in the Holy City and planned to prevent supplies from reaching the people of the city from the neighboring Islamic regions to force them to surrender, so they cut off the city's connection to the outside, and their siege continued for forty days, during which they built wood towers to excavate the walls, so they built two towers, one of them on a mountain Zion and the other at the column door [18].

Muslims managed to burn the first tower [19], as the Muslims demonstrated violent resistance and they continued to defend the city and endured great difficulties during the siege imposed by the Crusaders on it [20], while the second tower was crawled by the Crusaders until they attached it to the wall and revealed who were on the wall of the Muslims And they threw the city with mages and arrows [21].

The Crusaders used one of the Christians from the people of Jerusalem to guide them to the easiest way to enter the city. William Al-Suri states that one of the servants of Christ residing on the Mount of Olives promised them with confidence that the city will be opened, it seems that he was the one who guided them to an opening in the wall to enter from [22], and they stormed the city After they reached a port in the fence, some of them infiltrated from it and managed to open the gates of the city, so the Crusaders entered and reigned over it from the north on Friday, Shaban 23, 492 AH / July 1099 AD [23].

Muslims took refuge in the Al-Aqsa Mosque and stuck to it to secure their lives on the grounds that it is not permissible to kill people in places of worship, but the Crusaders observe a dignity, not for the role of worship for Muslims or for others, so they joined them to places of worship, then the people of the city decided to surrender to the leader Tekird who gave them safety [24] their souls to pay the ransom to the Crusaders.

However, despite this, the Crusaders stormed the Al-Aqsa Mosque, killing them with no mercy and no morals, they were thirsty for bloodshed until they caused an unprecedented massacre, and blood flowed into the streets and when the Crusaders were passing through the streets, the blood reached their knees [25], and around this The massacre Karen Armstrong says that Provincial witness Raymond Aguili says without feeling ashamed: "The men rode in the temple and the corridor of Solomon, and the blood reached their knees and the bridles of their horses until the place was filled with their blood and the city was cleansed of Muslims and Jews" [26].

And overnight, the Crusaders turned the prosperous and populated city of Jerusalem into a repository of dead bodies, saddened by grief and screaming for the many that were killed and looted [27].

What is taken from the leaders and rulers of the Fatimid state is that all these actions and events took place, and the Fatimid state did not move a finger as though the matter did not concern them [28] despite the fact that the city of Jerusalem was one of its states, rather it was its most important state in the Levant. Perhaps the rulers of the Fatimid state thought that the wars of the Crusaders would stop At that point, the aggressive expansionist policy of the Crusaders will, after the completion of the Levant, be directed to Egypt, the seat of the Fatimid state.

The occupation of Jerusalem was a great catastrophe that struck Muslims everywhere, and many of the people of the Holy City hurried out, and the streets and doors were crowded with fleeing people, so much crowding was created [29]

In addition, the brutality with which the people of the Holy City were treated by the invaders led many people to go to Baghdad seeking help from the Abbasid Caliph and the Seljuk Sultan, but the differences between the Muslim leaders were the reason for negligence and their inability to relief the Holy City and its people, the Crusaders ruled for a long time [30] Over ninety years.

III. How did the Crusaders treat Muslims after the occupation of the Holy City?

The Crusaders treated Muslims badly after their occupation of Jerusalem and set up a terrible massacre [31], and as soon as they entered Jerusalem, they poured out their anger on the people of the city without mercy and began to kill its people without distinguishing between a small or an adult, or between a man and a woman [32].

Muslim historians and historians of the Crusaders themselves talked about the brutality with which the Crusaders treated the people of Jerusalem and referred in their writings to the massacres committed against the safe population of men, women, and scholars, and even children were not spared from their massacres. Christian historian William Suri says: They came across enemies, regardless of age or condition, without discrimination. [33]

In this regard, Raymond Dagele, the author of the History of the Franks, says in describing what happened on the fall of the Holy City:

Some Muslims were beheaded, while others pierced the arrows directed from the constellations, others were tortured for a long time and were burned to death in flame, and the streets, houses, heads, hands and feet were piled up. The gallery The Crusaders fought with their horses in the blood that reached their knees and saddled their horses, and Jerusalem was filled with corpses and stained with blood "[34].

According to the Crusader historian's account, those who sought refuge at the Al-Aqsa Mosque were not spared from killing and torture. The Franks leaders followed them with their armies, killing them in a horrific massacre, where he says: To the corridors of the Temple - it calls the Al-Aqsa Mosque a structure - and so they rushed unanimously there and entered a large group of knights and men killing all those who had taken refuge there, and no compassion appeared for any of them and the whole place was flooded with the blood of the victims. [35].

In light of what the historians on both sides have stated, it appears that the crosses were killed mercilessly and morals that deterred them from the general public even from non-combatants, as did religious deterrents, and their killing and aggression extended to those who took shelter in the mosque even after they gave them safety, and the killing reached those who took shelter in a mortuary [36] In this, Ibn Al-Atheer says:

“People rode the sword, and the Franks transmitted in the town a week in which they killed the Muslims... The Franks killed in the Al-Aqsa Mosque more than seventy thousands of them, a large group of Muslim imams, scholars, worshipers and leaders of those who left the country and adjacent to that honorable position” [37].

The fleeing Crusaders pursued fleeing death and those who were seeking survival to liquidate the city from all its inhabitants, and mercy did not take them with them. The Crusader historian William Al-Suri said: To escape death, they were withdrawn in the sight of all and were slaughtered like sheep. "[38] Are there brutality and cruelty more than that? Rather, this is evidence of the hatred and blind hatred that the Crusaders pursued in the city of Jerusalem.

He talks again about the Crusaders storming the houses and says: "Some formed in Zumar and stormed the houses, where they arrested the heads of the families, their wives, their children and all their families, and these victims were killed or were thrown from a high place where they were tragically destroyed." [39].

The goal of killing the families and their bosses in this hideous manner was to empty the houses and seize them. William Al-Suri states that the Crusaders agreed before the capture of the city that every man gets something that is his right and property forever, so they searched for people in their homes to seize their homes, and all One of them hangs his weapons at the entrance to the house he seizes so that the others do not stop at him [40]. Thus, the homes and homes of the people of Jerusalem were forcibly seized after killing all of its men, women and children.

The killing in Jerusalem did not stop with the Muslims, but rather exceeded that to include the Jews, and this is what Renseman remembers, saying: "All the Jews of Jerusalem fled to their big temple, but it was decided to arrest them, on the pretext that they helped the Muslims, and they did not take them with mercy and compassion, They set fire to the temple, and the Jews were burned to death in the temple." [41].

Ibn al-Jawzi talks about the Crusaders' atrocities in Jerusalem. He says: "They killed over seventy thousand Muslims, and they took from the rock a sword and forty cannons of silver, each lamp weighing three thousand and six hundred dirhams, and took a silver kiln, weighing forty pounds in the Levant, and took a sword and twenty cans of gold." And there are countless other garments "[42].

The work of the Crusaders raised the pain and pain of Muslims, so many poets wrote about the situation of Muslims and what happened to Jerusalem and the Islamic sanctities, and they wrote poems in which they cried the state of Jerusalem and revitalized them to find the people of the Holy City and the liberation of the captured mosque, without a practical reaction at that time to help the city. Abu Al-Mudhafar Al-Abyourdi arranged a poem in which he says [43]:

And how the eye sleeps filling her eyelids

On the slightest mistakes woke every sleeper

And your brothers in the Levant sacrifice their gossip

The appearance of taste or the stomachs of pimples

You are blown away by rum and humiliation

You draw the tail of a pacific act

The killing followed the captivity of women and children, and the looting of money, even from the Al-Aqsa Mosque, which was not spared from their evils. The year 492 AH / 1099 AD, as mentioned by historians, Ibn Katheer said: "They killed more than sixty thousand Muslims"[45].

Matthew al-Rahawi [46] mentions that the Crusaders entered Jerusalem: "Godfrey killed sixty-five thousand inside the Temple - and they call the Al-Aqsa Mosque the name of the Temple - without counting those who were killed in other parts of the city."

As for Renseman, he says about the Crusaders: "And they gained in their madness the great victory that they achieved after the hardship and hard work, so they set out on the streets of the city, to the houses and mosques, killing all the men and women they encountered without distinction And when Raymond Dagelet went in Al-Duha to visit the Temple Square He began to grope his way between the dead bodies and the blood that reached his knees. [47].

Most of the Crusader armies and leaders who came to Muslim countries, including the French leader Prince Arnat (48), who took over the Antiochian emirate and assaulted the people of the region and plundered their money and chased their rituals, pursued them by Majd al-Din, the ruler of Aleppo, and managed to steer clear of this unjust policy, which is far from humanity and devoid of morals and mercy. He captured him and imprisoned him in the year 555 AH / 1160 A.D. [49], and he remained captive to the Muslims for many years until his friends paid a large ransom to release him from the families, along with Jocelyn Ibn Kunt El-Raha and they were released from the prison in 571 AH / 1176AD thanks to the continuous efforts of Countess Agnes, the wife of Renault, the owner of Sidon and his mother King [50].

Arnat returned to Antioch and found his wife had passed away and that her son became the Prince of the city, so Arnat stayed for a long time in prison amounting to [16] years, so he had to leave and went to Jerusalem, and since one of their leaders was grabbed by the court of the Latin Kingdom, they better receive him and his wife, King of Jerusalem From Princess Atenite de Milli, the Baroness heir of Karak in 572 AH / 1177 A.D. [51]. Karak was of great importance in protecting the Kingdom of Jerusalem and has great political and economic importance because it controls the road linking the Arabian Peninsula with the Levant.

Arnat arrived in the Emirate of Karak and his heart filled with malice for Muslims from the years of long families he spent in prison, so he began to act madly and began to cross the road between Muslim merchants and pilgrims traveling between the Hijaz and the Levant [52].

Arnat was able to control the Karak and Shoubak castles and became Emir of the Karak of the Kingdom of Jerusalem in 572 AH / 1176 A.D. [53], so he directed his campaigns against the nearby Muslims and those who took the road to the Hejaz from the pilgrims and merchants and the road between Damascus and Cairo [54].

In the year 578 AH / 1182AD, Prince Arnat undertook a project aimed at stabbing Islam and Muslims by invading the Holy Land [55], and desecrating the Two Holy Mosques in Makkah and Madinah, and perhaps imagined that he was able to achieve this project and build glories that would qualify him to become the master of the Frankish princes in the Levant Ascending the throne of the Frankish kingdoms in Muslim countries, and monopolizing the Far East trade if he succeeded in invading the Hejaz [56].

In this attempt, the cursed cut across the path of Muslim merchants, killed, looted, and captured them, and reached the port of Ahazab, seizing ships loaded with goods coming from Aden and from India, then he passed through his army the Red Sea from Eidab to the Arab countries and set fires with ships anchored in Al-Hawra and Yanbu [57].

The news of Arnat and his moves reached Al-Adil, brother of Sultan Salahuddin in Egypt, so the commander of the fleet, the brigade Hossam al-Din Lulu Pearl, ordered a car and a boat for the Franks, and he released the captives from the merchants and returned their money to them. A large number of them were to Mina until they committed suicide as a gift [58] and the rest of the prisoners drove to Cairo, and he wrote to Sultan Salah al-Din informing him of that [59].

After Arnat failed in his campaign against the Hejaz and his army was dispersed in the Arabian Peninsula, he returned with a portion of his army to Karak, nor was one of the most damaging Crusaders and offenders to the Muslims and an assault on the safe. Religion to that, and a truce with him, and then the caravans were repeated between Egypt, the Levant and the Hijaz [60].

However, Arnat played the role of the thief and boycotted the road, and pilgrims were stolen by their pilgrims and looted merchants who crossed his emirate. In the year 582 AH / 1186AD, the Karak region passed a large Islamic caravan with lots of money and goods and with the caravan men of the righteous and the soldiers assaulted them and took their money and deposited them in prison in Al-Karak fort and their worker Bad treatment, so Salah al-Din sent to him to release the prisoners and the money, but he refused that and offended in his response to the Messenger of Salah al-Din, saying: Say to Muhammad that he will help you [61].

This response angered Salah al-Din, so he asked the King of Jerusalem to intervene to release the captives and return the looted items, but Arnat was the broadest and underestimating the King of Jerusalem, then Saladin was determined to fight him to discipline him, and he vowed that if he got him he would kill him [62].

Salah al-Din began preparing to take military action against the Crusaders, and announced general mobilization throughout the Islamic kingdom of him, and he mobilized Muslims for jihad, so he wrote to the Euphrates Island, Mosul, Egypt and all the Islamic states of the Levant inciting jihad [63], and all Muslims came to him from all sides.

Salah al-Din completed his preparations and left Damascus in Muharram in the year 583 AH / March 1187 AD at the head of a large army that he headed south until he reached an area to the northwest of Horan known as Ras Al-Maa, so his best son imitated the leadership of the Islamic forces, and ordered him to stay there to meet the rest of the Islamic supplies, while He went to Bosra, and was camped out waiting for the return of the pilgrims, who feared the treachery of Prince Arnat [64].

Sultan Salahuddin sent reconnaissance campaigns across the Jordanian desert to terrorize Arnat without colliding with him, to ensure that he did not attack the convoys of pilgrims, and as soon as the Sultan reassured the safety of the arrival of the convoys, he proceeded to attack Karak, and he walked with it with [12] twelve thousands of his soldiers The brave, so they spread in the lands of Karak burning, sabotaging, and Arnat confined with his army in the castle of Karak cannot respond with anything [65].

An Egyptian army arrived that joined Salah El-Din, distributing his army into two parts: one besieging Karak Castle, and the other went to besiege the Shoubak Castle, and the siege of Karak continued for two months, but it did not give in to the castle's immunity and the ability of the Crusaders to endure the siege.

The Sultan assigned his best son to direct a military campaign to Acre [66], so he chose the best for this campaign from Muzaffar al-Din Kawkabri, the son of Sahib al-Raha, and Sarim al-Din Qaymaz al-Najmi, the Emir of the Damascus Army, and Badr al-Din al-Yaruqi, the Emir of the Army of Aleppo, and the Muslim Army crossed the Galilee towards Acre, The lieutenant colonel [67] (Gerard Redfort) near Saffuriyya met and was defeated and killed in front of the Muslims (68), thus the morale of the Muslims increased with this clear victory.

When the Franks felt the danger, they appeased Raymond, the Prince of Tripoli, who had previously made the armistice with Sultan Salah al-Din al-Ayyubi, and their armies prepared to confront the Muslims and took the Saffuriyya region in northern Palestine as a place for their gathering, and their crowds began arriving there with the cross of crucifixion [69].

Salah al-Din left the siege of Karak, and he went to Tiberias, where the Islamic armies were, and the news reached him, Raymond violated his covenant with the Muslims and joined the Franks, and Salah al-Din gathered the Muslim princes and their leaders to consult them on the matter, so they unanimously confronted the Crusaders [70], and it became imperative for them to develop appropriate planning, Help them win the battle.

Salah al-Din al-Ayyubi pursued a military strategy aimed at withdrawing the Crusaders to the place he wanted to confront them there, and stormed Tiberias and burned it with the exception of its castle, which he could not seize, so (Ashefa) took care of the Princess of Tripoli and the wife of Raymond III [71].

Salah al-Din stressed his siege of the castle with the aim of forcing the Crusaders to go to its rescue, because he wanted the confrontation to be near Tiberias, as he saw it as the appropriate place to strike the Crusaders.

The attack of Salah al-Din on the Tiberias of the Franks raised their leaders and their leaders [72], so they held a war council in Acre to discuss the situation, and their opinion settled on the march to the Muslims, and this is what Salah al-Din is searching for, so they headed towards Tiberias in harsh conditions of extreme heat and difficulty in the road [73].

The leader Salah al-Din al-Ayyubi's strategy succeeded in drawing the Crusaders towards the Muslims to endure the hardships of travel and fatigue in the extreme heat season, at a time when Muslims were comfortable and ready to fight, and Salah al-Din resorted to another strategy to win the battle that deprives the Crusaders of water, leaving the siege of the fortress of Tiberias and descended The army of Muslims is on the water to the west of Tiberias at the village of Hittin [74].

The Crusaders arrived in Hattin in Rabi` al-Thani in the year 583 AH / July 1187 CE and camped on a plateau known as the centuries of Hittin. Salah al-Din and the Muslim army were between the Franks and the water in Tiberias that became behind the Muslims, and the heat was severe and thirst had taken from them all the sockets, with the hardships of traveling from Acre to Tiberias [75].

The Crusaders spent a night of cruel fatigue and thirst, while Muslims were arrogant and cheering, and for Saladin to seize the initiative, the armies of the Muslims ordered that the night be taken as a cover to surround the cross from each side [76].

The battle began on the morning of the next day on Saturday 25 Rabi` al-Thani 583 AH / 4 July 1187 CE, and Muslims attacked their enemy like black and fought to fight the heroes, threw their enemy with arrows, and a group of Franks was defeated so a group of Muslims joined them and chased them until no one was left, and the Muslims set fire to the wild On the crosses, they gathered the heat of the summer, the heat of fire and extreme fatigue, and the strength of Muslims [77].

The Muslims continued to fight their enemy until the Crusaders were defeated and surrendered to the Muslims individually and collectively, and the Muslims took over their holy cross (the crucifix of the crucifixion) [78], as a well-known titanium from the days of the Muslims. And the freedom of war left them, so they went away, and they carried a great deal and their money except water in their hands from the water of the water.

The Muslims captured a large number of Franks, among whom were the King of Jerusalem, Jay Luzgnan, Arnat Amir of Karak, Ibn Al-Hanfari Syed Tibnin, the Daoi and Spartan sponsors, Ibn Sahib Tiberias, and Sahib Jubail [80].

Salah al-Din al-Ayyubi's captives of the enemies received a good reception on the custom of Muslims and in a manner different from what the Crusaders were doing while they were capturing the children of Muslims.

Notice the treatment of Salah al-Din to the enemies of the Muslims who betrayed the people of Jerusalem: when his king appeared in his hands, he sat next to him and the accursed Arnat next to the king of Jerusalem, and the king of Jerusalem was thirsty for thirst. Arnat took it from his hand and drank it, so Sultan Salahuddin told the king: You did not take permission from me for his watering, so it does not require him to have security from me [81].

And look at the morals with which the leader Salahuddin created and how he treated the prisoners of the Crusaders who poured out their anger on the Muslims on their occupation of Jerusalem, and how did he provide them with cold water and calm the fearful of them? He did not follow the policy of racial annihilation that their predecessors pursued with Muslims, so his morals were the morals of the school of Islam, and this is the morals of Muslims in all their wars.

As for Prince Arnat, whom Sultan Saladin vowed to kill in exchange for his repeated insulting of pilgrims and merchants, he also created a tolerant Islamic morality and wanted to give him an opportunity to retreat from his misguidance, misguidance, and reprehensible morals and wanted to win him over Islam, so he rose and reminded him of his crimes, betrayal, treachery and lack of commitment to the rules of religion and ethics [82], And he called him to Islam, and he abstained [83], at which time the Sultan carried the lamentation and said to him: Yes, I act on behalf of the Messenger of God, peace and blessings of God be upon him, in victory for his Ummah. The reward for those who insult and underestimate our Prophet Muhammad, may God bless him and grant him peace, As for the other captives, the Sultan calmed them down, and ordered their care except those of the Daoist's and Spartans who resented their actions and actions with the Muslims, so he ordered their killing [85], and the writer General arranged a wonderful poetry in that position from him saying [86]:

Oh day of Hittin and the heroes sulky
And by cursing, the face of the sun has frowned upon

I saw him as a disbeliever in contempt
With his cheeks crossed, the nose was unhappy

Oh purify the sword, the head of Prince is lost
He afflicted the greatest of polytheism unclean

He dived as that head flew into his blood
As if a frog in the water diving

He still sneezes, insisted on his treachery
And murdered Schmidt of treachery has sneezed

He said to Saladin [87]:
Jordan pulled back from the canna
Religion is smooth and sin is smooth

Hattin landed their kings' destiny
Of the races of the disbelievers, there is no gender

He complained about the head of Princess
Decisive decisiveness of that land
His blood of old deceit felt his betrayal
It would not have been betrayed by his blood

May God give a hand and let him die

And he made a sword clean, with his unclean head

It blew the head of the Prince with a blow

It resembled the head of his head Alhnen and Barca

A day that he called or a sleepy day

And you endowed the two fifths with it

Rayyan repented on Tiberias

O good, irrigated, and good, Marsa.

IV. Liberation of the city of Jerusalem

The most important concern of Salah al-Din after the battle of Hittin was the liberation of the city of Beit al-Maqdis, which was long awaited by the Muslims for its return and purification from delusions of polytheism and deconstruction, but he had before that to purify some fortified areas that make his destination to the city of Beit al-Maqdis more accessible and safe for his army, This paved the way for the takeover of Acre, Haifa, Nablus, Jaffa, Saida, Beirut, Jbeil, Ramleh, Ashkelon, and other cities belonging to Jerusalem [88].

The last strongholds that the Sultan opened before heading to Jerusalem was Ashkelon, which was on the way to Egypt, and liberated it in the month of Rajab in the year 583 AH / September 1187 AD [89], and he sent his armies from there to the neighboring cities, so they were able to open Ramla, Darom, Gaza, and the Ibrahim Khalil scene, peace be upon him. Tibnin, Bethlehem, Natron, and everything that was in the hands of the Daoism [90].

Salah al-Din prepared to open the city by sending the Egyptian fleet to sail, led by Husam al-Din Pearl, to the eastern coast of the Mediterranean in anticipation of the arrival of any ship belonging to the two crosses [91], and he advanced to the Islamic Army accompanied by the just king and his son Aziz Othman, who joined him after the conquest of Ashkelon, and the Franks had They prepared in the city and installed the garrisons above its walls, and dispersed on each of the constellations a team of soldiers [92], equipped with trained personnel to fight, and was in the city (Baldwin Alaini) the owner of Ramla and Tripoli, and on the road to Jerusalem and the providers of medicine and Spartan [93] with sixty thousand fighters .

Upon the arrival of Salah al-Din, he landed in his armies, west of the holy place, on the fifteenth of Rajab, in the year 583 AH / 1187 CE. The owner of Jerusalem was a man called Balban bin Bazran with whom he delivered from Hattin located from the Daoites and the Spartans following Satan and the slave worshippers [94].

And Salah al-Din stayed for five days circling the city to see where the Franks were fighting in it because they were extremely immune and refraining, and he found no fighting in the city except from the north from the side of Bab al-Amoud, so he moved to that side and installed Al-Muraqeedat [95], Abu Shama says: The Sultan has five days revolving around the country, and he swears by the people of flogging, and he has seen in the north a land that is satisfied with the siege, expanding the field of hearing and sight possible to come close to the Negev if it became from the part of the Ansar, so he moved to the northern house on the Friday of the twentieth of Rajab, so what became Saturday is only on The catapults were set up without a monument, so the fighting and battle ensued.”[96] Then commanders commanded His army chopped it with manganiks and fought its people with the most intense fighting. Muslims stuck to the fence and excavated part of it.

When the Crusaders realized that the city was about to fall, they sent a group of them to Sultan Salah al-Din to ask for safety, but the Sultan refused except to fight them, destroy them, and kill them from the last of them, and that the Muslims were poisoned by what they called the day they occupied the city ninety-one years ago [97], and they had done marvels to the people of The city when it is occupied.

This was expressed by the writer General, a wonderful expression, which I convey to you as he mentioned it, and he said: “And Barzan’s son emerged to believe in the authority of his authority and trust, and prevent the authority and transcendence in his Something. They were killed and captured, and the blood of men was shed by blood, and we shed blood on the offspring and the women of insult. There is no safety, no grace, no honor, for we receive and fight a fight Blood and remorse and we meet faces with nothing, and we offer the feet of the rampant with evil and storm the storming of the necessity and throw ourselves to the fire and do not throw our hands to the perish and shame and do not injure one of us until he injures ten and does not include the hand of lethality until you see our hands in lethality spread and we burn the role and destroy the dome and leave you in our exile Preventing and biting the rock and finding you with her grief, we kill all of our Muslim captives, who are thousands As for the strains, we hasten to execute them, and we do not intimidate them, so what benefit to you in this scarcity”[98].

The Crusaders threatened to burn the city, sabotage the Dome of the Holy Rock, killing Muslim prisoners, damaging money and property, destroying holy places, and continuing the war until the last moment [99]. What did the Sultan do in front of that? Did you go further than the leaders of the Crusaders did? Or sublimation and make our Prophet Muhammad - his example?

The Sultan created the morals of Islam and gathered his advisers and opinion-holders in his state and the leaders of his army, and the pride did not take him in sin and held a council for advice and offered them the matter and advised them to accept the composition and he came down to their opinion and took their advice and left his previous opinion [100], and concluded the matter by accepting extradition and reconciliation on a set of conditions that included the following [101]:

1- That the Franks pay the ransom as follows:

A- Ten dinars for each man.

B- Five dinars for each woman.

C- Two dinars for each boy or girl from their young ones.

2- The Franks give a period of (40) days, and whoever pays during it is allowed to leave the city in safety of himself and his money, and whoever does not pay during this period becomes owned by Muslims.

Salah al-Din allowed Christians from the Levant and Greece to remain in the city of Jerusalem as subjects, and Renseman talks about the tolerance of Salah al-Din and the Muslims with the Crusaders present in the city, and compares what the Crusaders did during the occupation of the city in 492 AH / 1099 AD, and what Salah al-Din did when liberating it and says: "Reality The victorious Muslims were notorious for their integrity and humanity. While the Franks eighty-eight years ago were fighting the blood of their victims, no house was looted now, and none of the people were dissolved... As the police officers, on the orders of Salah al-Din, paraded the streets and doors, they prevent every attack that takes place on Christians "[102].

Then he continues his speech after the armies of Muslims entered the holy city, and he says: "A long column of refugees moved slowly to the coast and were not attacked by Muslims." [103]

Nevertheless, Salah al-Din was generous to the utmost generosity. A large number of the poor were released without paying tribute, relieved of thousands of others, and allowed the wife of the King of Jerusalem to get out with her money and services, and he did so with many princesses, including the wife of Arnat. Princess (Etientte) and sent soldiers to protect them until they reached Tire.

And he left Salah al-Din, the patriarch of Jerusalem, to come out with tremendous money, and he paid only ten dinars as a jealous people. Moreover, Salah al-Din paid for thousands of people who did not find what they paid and were released, and with this, more than (15) thousand remained unpaid and the Muslims stole them according to the departure of the peace. [104].

The Sultan arranged several bureaus in each cabinet, including a number of Egyptian deputies, including some from the Levantine, to register those who left with their money and themselves, to pay the specified money, and to give each one a permit that allowed them to leave without objection. Also, every door in the city arranged secretaries and agents, and who took a permit that allowed them to leave From the city [105].

The process of leaving the Crusaders from the city continued for about two weeks, and during this period no one from Salah al-Din's army entered the city except for the employees who supervise the receipt of the money, and the presenters who monitor and organize the process of the Crusaders' exit from the city in a proper way.

Some of those responsible for the money abused their jobs, some of them accepted bribery in exchange for the release of bonds (bonds or permits) authorizing them to leave [106], and the writer General expressed regret on that, and he said: (If this money was preserved as a custodian right, then the money house would have won the most moment. But when the negligence and confusion were accomplished, both the bribes of walking and the trustees took the approach of rationalization with bribery) [107].

Many of the Crusaders left without paying, some of whom were made from the wall with ropes, and some of them were carried hidden in the backpacker, and some of them were changed their clothes and went out in

disguise as a soldier, and some of them fell into obedience intercession that did not meet the response [108], and everyone who was inspired several He called her and got his elbow.

And in the city of Jerusalem was a devoted Roman queen, intimidated in the worship of the cross, and having status, possessions, things, things, and followers. Her money, status, women, men, sheds, her equals, and boxes with her locks, and those who were not her followers followed her [109].

Likewise, the wife of the captive king, Jay Luz Jinan, who is the daughter of King Amari and who was residing in the vicinity of Jerusalem with her horses, servants and maids, came out with permission to acquaint her with her husband, and he was registered in the Nablus Tower, so he authorized her and stayed with her husband (110).

The mother of Hanfari, the daughter of Philip and the wife of Prince Arnat, the owner of Karak and Al-Shoubak, who was killed on the day of Hattin, while her deputies were surrounded, and asked her to be allowed to her son, then she was promised that if she allowed her fortress, she was allowed to have her son, so she was exempted and released and brought her son Hanfari bin Hanfari from Damascus, and walked with her The princes and secretaries to hand over the strongholds and forts, and their people prevented them and returned them to humiliating humiliation, so Tire settled and the Sultan promised to release her son after restoring the Islamic forts (111).

Salah al-Din entered the city of Jerusalem with his Muslim forces on Friday, Rajab 27, 583 AH / 2 October 1187 A.D. [112], the day the Crusaders entered the city 90 years ago, and Salah al-Din began to repair what was corrupted by the hands of the two crosses, and allowed the Christian Christians to remain in it as an offense to Muslims who They returned to it, and the poets praised this conquest, so the writers' pride, Abu Ali al-Juwayni, organized a poem that says at its beginning [113]:

Heaven recruited to this king as agents

Whoever doubts them, this conquest is proof

This conquest the conquest of the prophets and what

Her only thanks for the deeds eighths

Ninety years, God's country screams and no

Islam Nasara is deaf and blind

Now Salah al-Din has answered their call

By order of the associate aide

O the word of faith, suppress who

His idol without the Lord of the Throne is crucifixion.

V. The works of Salahuddin in Jerusalem:

Salah al-Din entered Jerusalem and restored its Arab characteristics to it, so he released all the Muslim prisoners and bested them, then he helped them, determined the bids for them and returned them to their homelands, and removed all the changes brought about by the Franks in Jerusalem, so he installed the minbar in the blessed Al-Aqsa Mosque, and the mihrab appeared as a minbar, and the minbar is the platform that Nour began Religion Zangi, may God have mercy on him, in Aleppo twenty years ago [114], arranged for the preacher [115], and removed what is around the rock from evil, images, and crosses, washed them with rose water, re-fortified the city, renewed its towers, built a school for the Shafi'i who was called the school, and the livelihoods were given to the jurists and For the poor, and established a bond of Sufism and a state and endowment [116], so the sanctity of the city returned to its former era.

VI. Conclusion:

The city of Jerusalem was subjected to the Crusader invasion and the Crusaders managed to occupy it in 492 AH / 1099 AD, so they entered the city and poured out their anger on its people and started chasing them on the outskirts of the city by killing and torturing without mercy or compassion and did not differentiate between a small or a large or between a man and a woman; they killed thousands of people until the streets were filled The city with blood and dead bodies.

And the city of Jerusalem remained ninety-one years under the Crusader occupation until God granted her the authority of Sultan Salahuddin Al-Ayyubi and he managed in the year 583 AH / 1187 AD and after the battle of Hittin to liberate it from the invaders, but he did not do with the invaders who inhabited the city as they did with its people on the day of its occupation and did not retaliate from them to respond to them. But he created the morals of Islam and followed the path of the Messenger of God, may God bless him and grant him peace, before giving them safety, and imposed a tax on them for those who wanted to leave the city in peace and treated the city residents from the occupied Crusaders with good treatment and allowed those who wanted to leave the city to leave and brought him to his safe after he paid what was imposed on him According to evil And I reconcile.

The Sultan also found poor people who could not afford to pay, and he pardoned many of them, setting a wonderful example of good morals, tolerance, and pardon, and these are the principles advocated by the religion of Islam and peace.

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