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literary and academic  
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framed past and present  
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controversialists from  
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Martyrs fame), to the  
philosophers G.W.  
Leibniz, Voltaire and  
David Hume, to  
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Leopold Ranke.

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the idea that the Crusades were done in greed, by the Catholic Church, seeking to colonize the land and convert the Muslims. It is true, the Crusades were sanctioned by Pope Urban II in 1095, but it began in response to the pleas from Eastern Christians who were suffering great persecution at the hands

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of the Muslims.

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have ever since engaged the curiosity of mankind'. This is the first book length study of how succeeding generations from the First Crusade in 1099 to the present day have understood, refashioned, moulded and manipulated accounts of these medieval wars of religion to suit changing

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century philosopher

David Hume famously  
declared...

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The purpose of The  
Debate on the Crusades  
is to provide an  
overview of how the  
crusades have been  
interpreted by



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Successive generations of western European (and, latterly, North American) historical commentators since the time of the First Crusade. For nine centuries crusading history has been continuously and anachronistically reinterpreted to expound the (often spiritual) preoccupations of later

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My understanding of the  
First Crusade is that it  
was largely based on  
reports of abuse of  
pilgrims, though  
whether that abuse was  
remotely  
institutionalised or

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Simply the activity of individuals and small groups acting on their own behalf (just as there were thieves and bandits in Western Europe) is certainly open to debate. The First Crusade is also known as the Pauper's Crusade; IOW, because of the widespread economic disruption over several centuries which resulted

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centuries afterward  
writing after the fall of  
the ottoman empire  
shortly before world war  
ii belloc believed that  
the tide had turned and  
that the west

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Attitudes toward the  
crusades during the  
Reformation were

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shaped by confessional debates and the Ottoman expansion. The Protestant martyrologist John Foxe in his *History of the Turks* (1566) blamed the sins of the Catholic Church for the failure of the crusades.

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Crusades - Wikipedia

The historiography of the Crusades has been

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subject to competing  
and evolving  
interpretations from the  
First Crusade in 1096  
until the present day.

Originally intended as a  
way to re-direct Western  
military efforts from  
fighting other Christians  
and into the conquest  
and retention of the  
Holy Land, they were  
later used in other areas  
of interest to the

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Catholic Church. For two hundred years after the conquest of Jerusalem in 1099, crusading was an integral part of Western European culture, and p

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Historiography of the  
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The second Crusade was a massive failure as the Seljuks retook



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Jerusalem and the Third Crusade was actually in Iberia against the Almoravids who took control of it from a fractured Moorish Iberia. The Crusades after that were either Northern, Useless or Missed their target.

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The Crusades were  
Reactionary - The Best  
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David Hume, the eighteenth century philosopher, famously declared that 'the crusades engrossed the attention of Europe and have ever since engaged the curiosity of mankind'. This is the first book length study of how succeeding generations from the First Crusade in 1099 to

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On The present day have  
understood, refashioned,  
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contemporary  
circumstances and  
interests.

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