JIHAD

ISLAM'S 1,300 YEAR WAR ON WESTERN CIVILISATION

Arthur Kemp

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Ostara Publications

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The Skull Tower is a monument to nineteenth century Serbian rebels against the Muslim invaders of that country. On 31 May 1809, on Cegar Hill, a few miles northeast of Niš, Serbian insurrectionists suffered their greatest defeat in the First Serbian Uprising against the Ottoman Empire (1804–1813). The insurrectionists' advance towards Niš was stopped here, and when the far stronger Muslim forces attacked. The battle was ended when the Serbian commander, Stevan Sindelic, sacrificially fired at his gunpowder depot in order to avoid surrendering to the Muslims. The resulting explosion caused the death of Sindelic, his men, and hundreds of Muslim soldiers. After the retreat of the Serbian rebel army, the Muslim commander of Niš, Hurshid Pasha, ordered the heads of the killed Serbians to be mounted on a tower to serve as a warning to any other would-be revolutionaries. In all, 952 skulls were included, with the skull of Sindelic placed at the top. The scalps from the skulls were stuffed with cotton and sent to Istanbul as proof for Sultan Mahmud II. The tower stood in the open air until the liberation of Niš in 1878. By that time, much of the tower had deteriorated from weather conditions or from the removal of skulls for burial by relatives of killed rebels. In 1892, the chapel was built to enclose what was left of the tower. Today, only 58 skulls remain, including Sindelic's.

In 1833, on his way back from Constantinople, French poet Alphonse de Lamartine stopped for a moment in front of Skull Tower. He was shocked at the sight of it and wrote down in his book, later published as his travel accounts *Journey to the East,* the famous words:

"My eyes and my heart greeted the remains of those brave men whose cut off heads made the corner stone of the independence of their homeland. May the Serbs keep this monument! It will always teach their children the value of the independence of a people, showing them the real price their fathers had to pay for it."

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Foreword

This book was inspired by a chance meeting with a young person in north England, only a year or so after the suicide bombings on the London Underground system. It became apparent to me, during our brief chat, that this young man genuinely had no idea of what had taken place in European history, and that he thought the London bombings were some strange recent aberration, instead of being a continuation of events going back more than a thousand years. This book is dedicated, then, to all those who do not know.

Arthur Kemp, May 2008

"How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity."

"The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men."

"Individual Moslems may show splendid qualities–but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science, the science against which it had vainly struggled, the civilization of modern Europe might fall, as fell the civilization of ancient Rome." –Sir Winston Churchill (*The River War,* first edition, Vol. II, pages 248–50).

Chapter 1: The Mindset Which Gives Rise to Islam

It is one of the great truths of history that a people produce a culture, and that a culture does not produce a people.

Even more importantly, a people produce a culture which is in tune with their nature, which is a reflection of their soul, their worldview, and their way of life. A culture always reflects the demands, psychological profile, and character of the people who created it.

European culture is the product of the European people; it was shaped and defined by their culture, needs, and psychological makeup.

So it is with Islam. It is the product, and a reflection of, the mindset and character of the peoples who created it. Developed in the harsh, bitter, and unforgiving deserts of the Middle East, it carries with it the harshness of its creating environment, and reflects the strict regimen of laws and punishments which are necessary to keep a Third World population under control.

It is no coincidence that the concepts of democracy, charity, justice, and the right to a fair trial, were developed as jurisprudence in Europe, and nowhere else (and even in Europe these basic rights were not won from the ruling elite without much struggle).

Intelligence Quotas (IQ) levels are also reflected in a population's choice of moral values and codes. It is no coincidence that the Islamic world has taken root in nations which have an average IQ level between 70 and 79, as detailed in the 2002 book, *IQ and the Wealth of Nations* (Dr. Richard Lynn, Professor Emeritus of Psychology at the University of Ulster, Northern Ireland, and Dr. Tatu Vanhanen, Professor Emeritus of Political Science at the University of Tampere, Tampere, Finland. Praeger/Greenwood, 2002.) This IQ distribution is evident in figure 1 below, where it can be

seen that the same IQ distribution patterns hold true in those parts of Southeast Asia which also have large Muslim populations.

The fact that Islam appears to have spread peacefully (in fact, this was the only region where it spread without large-scale violence) to these southeast Asian countries with a similar IQ level, is an interesting fact.

Figure 1: IQ Distribution in the world

(The other part of the world which shares this IQ distribution is Central and large parts of South America, which will make for an interesting scenario as these populations migrate into North America and come into contact with Islamism in the United States.)

A further insight into the psychology of the Islamist mind may be gained from a review of the state of democracy —or otherwise—of those nations with majority Muslim populations. For the purposes of this review, the sub-Saharan African nations with large Muslim populations (Nigeria, Sudan, Niger, Tanzania, Senegal, Mali, Somalia, Guinea, Burkina Faso, Cote d'Ivoire, Chad, Sierra Leone, Mauritania, Eritrea, The Gambia, Guinea-Bissau, Comoros, and Djibouti) have all been discounted, primarily because those nations' problems with democratic forms of government are no different than their non-Muslim African neighbours, and it would thus be a misrepresentation to attribute their frankly chaotic systems of government directly to any Islamist influence.

Rather, any review of the nations which are primarily "originators" of the Islamic World, in other words, specifically Middle Eastern in origin shows clearly, that even despite the rampages of the "Arab Spring" of 2011, very few real democracies exist in these nations, and those that do, tend to revert to Islamist states fairly quickly.

Southeast Asia: As noted in the IQ graph above, the Southeast Asian Muslim nations share a commonality with the Arab world, but are racially of a different origin. This has created a slight deviation in the practical application of Islam and societal structure, but there are still nonetheless interesting parallels to be seen in the way that Islamists are a major force in the internal affairs of those nations.

Former Soviet states: The states which make up the Muslim parts of the former Soviet Union are also interesting test cases, although they are not quite the same racial composition as the Middle Eastern nations.

Latinos and Islam in the United States of America

Since 2001, Hispanics in the United States have embraced Islam in increasing numbers. Estimates are that at least 200,000 Hispanic immigrants have already converted from Catholicism to Islam, an 88 percent increase since 1997.

In the last twelve years, more than 1,200 mosques have been built in America, according to official figures, making it the fastest growing religion in America. Hispanic immigration from Central America is also the single largest source of the American population increase.

Organisations such as Latino American Dawah Organisation (LADO) based in New York, with chapters springing up across the country, are providing information about Islam in Spanish. They also maintain an active web-site and printed publications. Other organisations such as PIEDAD, (Progagacion Islamic para la Educacion e la Devocion a Ala' el Divino) concentrate their efforts on reaching the female component of the Latino community. LALAMA (Los Angeles Latino Muslims Association) began

as a Spanish speaking Islamic study group at the Islamic Center of Southern California.

The review of Islamic-dominated countries above makes it clear, therefore, that Western-style democracy, modern Western-style concepts of freedom of speech, gender equality, and many of the values which Europeans take for granted, are entirely alien to much of the Muslim world.

This then, has set the stage for the Great Clash of Civilisations which now faces Europe. Contrary to popular belief, however, this clash is not a new development, but rather one which has characterized Islam since its founding some 1,300 years ago.

The course of this great clash is the subject of the rest of this book, but before delving into this frightening history, it is important that the reader understands that the civilisation clash Europeans now face is not the product of some aberration of history, but rather that of a carefully planned, calculated, and methodical campaign, rooted deep in the psyche of the aggressors who seek to destroy all that comprises the West.

Chapter 2: Born in Conflict – Muhammad and the Rise of Islam

Muhammad (also spelled Mohammed, Muhammad, or Mahomet), is the central figure around which Islam is built, although, according to that religion, he was only the prophet of God (Allah).

Born around the year 570 in Mecca, modern day Saudi Arabia, Muslims consider him the restorer of the original, uncorrupted monotheistic faith of Adam and Abraham.

His early life was uneventful. A middle class merchant, his life was mediocre until he took to meditating in the hills around Mecca. It was here, at age forty, in the month now called Ramadan, where he claimed to have received his first revelation from God.

Muhammad reportedly received revelations until his death, and these form the verses of the Qur'an, regarded by Muslims as the "word of God," around which the religion is based. Besides the Qur'an, Muhammad's life (sira) and traditions (sunnah) are also upheld by Muslims.

Three years later, Muhammad started preaching these revelations publicly, proclaiming that complete "surrender" ("Islam") to Allah was the only way acceptable to God, and that he was a prophet and messenger of God, in the same vein as Adam, Noah, Abraham, Moses, David, and Jesus (the notion that Jesus was "only" a prophet was quite widespread, and he is still regarded as such in Judaism).

Muhammad Flees to Medina

Initially, Muhammad did not gain many adherents or believers in his claim to be a prophet, and generally was met with hostility in Mecca. He continued his public agitation, to the point where he and a small band of followers were eventually forced to flee Mecca for their own safety.

Muhammad preaching to his first followers, Mecca.

He moved to the neighbouring city of Medina in 622, a date which is used as the beginning of the Islamic calendar. There, with the Medinan converts (Ansar) and the Meccan migrants (Muhajirun), Muhammad established his political and religious authority.

When Muhammad arrived in Medina, he found a political landscape dominated by two Jewish tribes, the Aus and Khazraj, who had been in conflict with one another for nearly 120 years. From time to time, the dispute between these two clans would erupt into open warfare.

However, Muhammad's arrival and preaching brought about an unexpected end to this longstanding fight as many of the two tribes embraced Islam. Muhammad, linked to the Khazraj through his great grandmother, was soon made one of the chiefs and united the Muslim converts of Medina under the name "Ansar" (the Patrons).

Having established his authority over the city of Medina, Muhammad set about plotting his revenge upon the city of Mecca for having expelled him.

In January of 623 Muhammad dispatched Ubaydah ibn al- Harith, the son of his uncle, to attack a passing trade caravan which belonged to their former Meccan persecutors. As the caravan (led by Abu Sufyan ibn Harb) was watering in the valley of Rabigh, Muhammad's men fired volleys of arrows from a distance but did not inflict any damage. Ubaydah was given the honour of "he who shot the first arrow for Islam" as Abu Sufyan ibn Harb altered course to flee the attack.

The Battle of Badr

In retaliation for this attack, Abu Sufyan ibn Harb requested an armed force from Mecca. A small army was raised and marched out to meet the Muslim army.

The resultant battle, known as the Battle of Badr, has acquired legendary status in Islamic lore. In the Valley of Badr, the Meccan forces were shocked into fleeing by the sudden ferociousness of the Muslim attack, and the very first conflict in which blood was spilt for Islam, resulted in victory for that religion.

For the next year, Muhammad sent other raiding parties to attack Meccan convoys, but the next important development was the breakdown in his alliance with the Jewish tribes of Medina. Increasing numbers of Jews would not accept Muhammad's claims of being a divinely inspired prophet, nor his growing influence in the city. Finally, one of the leading Jews, the poet Ka'b ibn al-Ashraf, was killed for breaching the Constitution of Medina and Muhammad accused the tribe of treachery and plotting against his life and expelled them from the city after a short fight.

The Battle of Uhud

In 625, the Meccans attempted once again to march on Medina and quell the growing influence of Muhammad. The Muslims, by now able to put an army of thousands into battle, met the Meccans at the Battle of Uhud. After an initial success against the Meccans, the Muslim forces were defeated after losing a strategically important hill.

The Meccans then withdrew back to Mecca, failing to capitalise upon their victory by marching on Medina, a mistake which would soon cost them dearly.

The Battle of the Trench

In 627, Abu Sufyan ibn Harb once more led Meccan forces against Medina. Abu Sufyan, with the help of the Banu Nadir, the exiled Jewish tribe from Medina, had mustered a force of 10,000 men.

Muhammad was able to prepare a force of about 3,000 men. He had, however, adopted a new form of defence, unknown in Arabia at that time: the Muslim defenders had dug trenches on all the approaches where the city was open to cavalry attack.

The siege of Medina began on 31 March 627. Abu Sufyan's troops were unprepared for the fortifications with which they were confronted, and after an ineffectual siege lasting several weeks, the coalition decided to go home. After the retreat of the coalition, the Muslims accused the Banu Qurayza of treachery and besieged them in their forts for twenty-five days. The Banu Qurayza eventually surrendered and all the men, apart from a few who converted to Islam, were beheaded, while the women and children were enslaved.

Following the Battle of the Trench, Muhammad made two expeditions to the north which ended without any fighting.

Muhammad enters Mecca after nearly seven years of war with that city.

Truce of Hudaybiyya

Although Muhammad had already announced that it was the duty of every Muslim to make a pilgrimage to Mecca, his followers had been unable to perform it because of the hostility of the Meccans themselves.

In 628, however, Muhammad ordered his followers to obtain sacrificial animals and to make preparations for a pilgrimage to Mecca, saying that God had promised him the fulfilment of this goal in a vision.

Upon hearing of the approaching 1,400 Muslims, the Meccans sent a force of 200 cavalry to halt them. Muhammad evaded them by taking a more difficult route, thereby reaching al-Hudaybiyya, just outside of Mecca.

Negotiations commenced with emissaries going to and from Mecca, and finally, a treaty, scheduled to last ten years, was signed between the two sides. In terms of the treaty, hostilities would cease and Muhammad's pilgrimage would only take place the next year. After signing the truce, Muhammad made an expedition against the Jewish oasis of Khaybar, known as the Battle of Khaybar. This was possibly due to it housing the Banu Nadir, who were inciting hostilities against Muhammad.

Muhammad also then sent letters to many rulers of the world, asking them to convert to Islam. Included in the recipients were Heraclius of the Byzantine Empire (the Eastern Roman Empire), Khosrau of Persia, the chief of Yemen, and others.

The Conquest of Mecca

The truce of Hudaybiyya lasted two years, but broke down after it was discovered that the Meccans had been helping the Jewish tribe of Banu Bakr physically attack another tribe, the Khuz'aah, who were on friendly terms with the Muslims.

After this, Muhammad sent a message to Mecca with three conditions, asking them to accept one of them. These were that either the Meccans paid blood money for those slain among the Khuza'ah tribe; or, that they should disavow themselves of the Banu Bakr; or, that they should declare the truce of Hudaybiyya null.

The Meccans replied that they would accept only the last condition. Muhammad then prepared his forces and in the year 630, marched on Mecca with about 10,000 men. Mecca

surrendered almost without resisting, and Muhammad acted generously to the Meccans, demanding only that the pagan idols be destroyed.

He declared an amnesty for past offences, except for ten men and women who had mocked and made fun of him in songs and verses. Most Meccans converted to Islam.

Conquest of Arabia

Soon after the conquest of Mecca, Muhammad set about seizing the rest of Arabia. Defeating a number of neighbouring tribes in quick succession, cities all over the region began submitting to Islam of their own accord, and, by the year of his death in 632, Muhammad was the undisputed master of the Arabian Peninsula.

Muhammad saw that it was easier to spread his religion through violent coercion rather than preaching, and in two years his Muslim armies had, through open warfare, seized the majority of the Arabian Peninsula, and had forcibly converted it to Islam.

The precedent had been set, and Muhammad's successors would follow his strategy to the letter.

Chapter 3: The Muslim Invasion of the Middle East

By the time of the death of Muhammad, Islam had physically overrun—through violent warfare—an area of land which ran from northwest India, across Central Asia, the Middle East, North Africa, southern Italy, and the Iberian Peninsula, right to the Pyrenees.

With Muhammad's death in 632, there was a moment of confusion about who would succeed to leadership of Islam. Soon, however, Abu Bakr, one of Muhammad's closest friends, was made the first Khalifah ("successor"), and that religion was soon set in motion again, its holy book commanding its followers to convert everyone, by sword and conquest if necessary.

Abu Bakr's first act was to put down a revolt by a number of local Arab tribes who were either refusing to pay tribute to the new ruler of the Arabian Peninsula, or who dared to have "prophets" of their own who denied that Muhammad was a true prophet. Bakr declared war on these tribes, in the period of time known as the Ridda wars, or "Wars of Apostasy," and stamped them out.

After this was completed, Bakr set his sights on the region known as Persia, and started with Iraq, then the richest province of the whole Persian Empire. Although Bakr died in 634, and did not live to see his conquests completed, his three successors are known as the "khulafa rashid" ("Rightly Guided Caliphs"), and it was under these "Rightly Guided Caliphs" that Islam would achieve its first great victories over peoples not living on the Arabian Peninsula.

The Muslim Invasion of Iraq

The conquest of Iraq took nine months of continuous warfare, from April 633 until January 634. Despite suffering a defeat at the famous "Battle of the Bridge" in 634 (so-called because it was fought on the banks of the Euphrates River near the village of Marauha, where the Muslim army marched over the river on a row of boats but were defeated by a

Persian army equipped with elephants), the Muslim invaders persisted and after defeating the Persians at the Battles of Walaja, Firaz, and al-Q'disiyyah, succeeded in occupying all of the ancient land of Mesopotamia.

The Battle of Firaz was especially notable because it was the first time that the Muslim attackers had come into battle with an army of the Eastern Roman Empire (also called the Byzantine Empire), which was allied with the Persians against the new threat from the south.

The involvement of the Byzantine armies would soon have important consequences. Following the Battle of al-Q'disiyyah, the Muslim invaders pushed forward toward the Persian capital of Ctesiphon, and after seizing that city, within a short space of time, had occupied all of Mesopotamia, including the area that is now the Iranian province of Khuzestan.

The Muslim Invasion of Persia (Iran)

Pausing only briefly after the successful invasion of Iraq, the conquering Muslim armies soon set upon the territory known today as Iran, but which was then called Persia.

Yazdegerd, the Sassanid king of Persia, made a brave attempt to resist the invasion, and in 641 he engaged the invaders in battle at Nihavand, some forty miles south of Hamadan in modern Iran. The attempt to repulse the Muslim invaders was in vain: it was an outright victory for the Islamic hordes, and Yazdegerd became a hunted fugitive, eventually being killed in a petty robbery.

By 656, the Muslim invaders had already conquered the greatest part of modern day Iran, firmly establishing their rule over that country, as they did with the other territories so seized, turning them into the Islamic strongholds they remain to this day.

The Muslim Invasion of Southern Syria

In 634, Abu Bakr issued a call to arms to Muslims for the invasion of Syria, which was then directly under Eastern

Roman Empire rule. Muslim followers responded eagerly to the call, and soon an army of thousands, emboldened by the successes of the invasion of Iraq and Iran, gathered ready for this newest conquest. The Eastern Roman emperor, Heraculis, had already received intelligence of the movement of Muslim armies moving north, and, on his orders, Byzantine armies started moving south.

Unknown to the Byzantines, a Muslim army, fresh from the invasion of Iraq, had in the interim marched west through the Syrian desert, and attacked unexpectedly from the east.

The Syrian cities of Sawa, Arak, Tadmur, As Sukhnah, Qadma and Qaryatayn all surrendered, either without resisting or by putting up only a feeble fight.

In one manoeuvre, nearly half of Syria had been conquered, and now the invading Muslim army from the east wheeled south to join up with the invading army penetrating Syria from the south.

The combined Muslim army then laid siege to the city of Basra, and in July 634, that city fell. The shattered Byzantines were then defeated in a renewed Muslim assault at the Battle of Ajnadayn in the same month of that year. The Muslim invaders then turned their sights to the great prize: Damascus itself.

After defeating two small Byzantine armies sent out to try and halt their advance, the Muslim army laid siege to Damascus in August 634. During the siege, the Byzantine emperor sent reinforcements from Antioch to try and relieve the city, but they were defeated at the Battle of Sanita-al-Uqab twenty miles from Damascus.

Finally, the city fell to the Muslim invaders on 18 September 634. In terms of the surrender, the Byzantine defenders were given three days to get as far away as they could with their families. Once the three days were over, the Muslim cavalry, using a shortcut, again attacked the retreating caravan, inflicting further casualties upon the train, burdened as it was with women and children in tow.

In a mopping up action, the invading Muslims finished off a pocket of resistance in the south of Syria at the Battle of Fahal in January 635, and once this was achieved, virtually all of Syria was under Muslim rule.

Muslim expansion into the Middle East reached as far as India and western China.

The Muslim Invasion of Palestine

No sooner had the great interior of Syria been won for Islam, than the Muslim armies resumed their war of conquest in other parts of the region. The first target was Palestine, the westernmost province of Syria. Driving east, the Muslim army attacked the Byzantine garrison at Ajnadyn (defeating them in the second Battle of Ajnadyn). The Muslim armies then swept through cities now well known—Nablus, Amawas, Gaza, and Yubna—occupying all of Palestine, and setting the scene for centuries of Muslim rule in that land.

The Muslim Invasion of Lebanon

Simultaneously with the conquest of Palestine, another Muslim army marched even further north, seizing the towns of Acre and Tyre.

A third Muslim army attacked from the newly captured city of Damascus, capturing the port cities of Sidon,

Arqa, Jabail, and Beirut.

By 635, Palestine, Jordan, and Southern Syria, with the exception of Jerusalem and Caesarea, were in Muslim hands. Of those two cities, Caesarea was besieged and fell to the invaders in 640.

The Muslim Invasion of Northern Syria

Meanwhile, Muslim armies drew themselves ready for a final push to seize the last part of Syria not under their control, the north.

Pausing only to ward off a Byzantine attempt to recapture Damascus, the first Muslim conquest in north Syria was the garrison at Balaq, in central Syria. The towns of Hamma, Shairzer, Afamia, and Matar-al-Hamz all surrendered in quick order, and the town of Emesa was conquered in March 636, after first trying to negotiate a truce for itself.

While Muslims were on their way to conquer northern Syria, the Byzantine emperor Heraclius decided to assemble a grand army in Syria to force back the invasion. This grand army was gathered together in 636 at Antioch and northern Syria, ready for a massive assault south.

However, the Muslim invaders found out about the preparations through interrogating prisoners, and drew their forces back to the plain of Yarmouk so that they too could gather together as large an army as possible.

The two great armies met in battle at Yarmouk in August 636, and saw the Muslim army inflict a serious defeat upon the Byzantines.

A follow-up Muslim victory at the Battle of Hazir saw the city of Aleppo surrender after a siege in October 637.

T h e psychologically important city of Antioch fell the same month, and the remaining cities along the Mediterranean coast: Latakia, Jablah, and Tartus were conquered from the north. Finally, all of northeastern Syria, encompassing all the areas up to Manbij were conquered, and all anti-Muslim resistance, from the Mediterranean to the Euphrates, was suppressed.

The Muslim Seizure of Jerusalem

After the Battle of Yarmouk, the Muslim army in Palestine launched a renewed assault on the city of Jerusalem. The resultant siege lasted four months, and the city surrendered in April 637. The fall of Jerusalem saw the collapse of the last few remaining pockets of resistance in Palestine.

The Muslim Invasion of Anatolia

Anatolia is the region comprising much of modern day Turkey, and at the time of the great Muslim invasions of the Middle East, was largely a part of the Byzantine Empire.

To the south it bordered Syria, and in 638, a new Muslim invasion pushed into Anatolia to the city of Tarsus and north to Marash and Malatya. By the end of the year, most of southwestern Anatolia was under Muslim control.

About half of the entire Eastern Roman Empire, founded as a Christian citadel by the Roman emperor Constantine himself, had been conquered by the Muslim invaders in less than ten years of warfare.

The Taj Mahal - one of India's most well-known tourist attractions. Few realize it is an Islamic structure, symbolic of how some parts of that subcontinent fell under Islamic rule.

The Muslim Invasion of Afghanistan

Starting from their conquered territories in Iran, the Muslim armies had, by 642, crossed into the country we today know as Afghanistan. While they never occupied all of the country, they penetrated east as far as the borders of China itself, and stamped their indelible mark on the land so that it became the home of some of the most extreme elements of militant Islam by the twentieth century.

The Muslim Invasion of Pakistan and Northern India

In 664, Muslim forces began launching raids into the southern Punjab, in what is today Pakistan, starting out from Persia. In 711, a formal invasion force defeated an Indian defence at what is now Hyderabad in Sindh, and established formal Islamic rule there in 712.

The Muslim invaders quickly subdued the whole of what is modern Pakistan, from Karachi to Kashmir, reaching the borders of Kashmir within three years.

From the eighth century to the ninth century, many inhabitants of what is present day Pakistan along with areas of northern India were converted to Islam, mainly due to the Muslim Samanid dynasty, which, although originating in Iran, launched raids deep into India and was the prime carrier of Sunni Islam to that region.

However, pockets of pre-Islamic people such as the Hindus and the Kafirs of Kafiristan (modern Nuristan) managed to remain untouched by Islam. It was from the Kafir tribe that the word "khufur," or unbeliever, became common. It was only in 738 that the Muslim invaders were defeated by the Indian Rajputs at the Battle of Rajasthan, checking the eastern expansion of the Muslim advance.

The Muslim Invasion of Southern Armenia

In the year 639, a Muslim army crossed into what is today southern Armenia, attacking the area around the Lake of Van, ruthlessly burning out and killing all the local inhabitants they could find.

In January 642, the Arabs stormed and took the important Armenian city of Dvin, slaughtered 12,000 of its

inhabitants and carried 35,000 into slavery.

Southern Armenia remained under Muslim rule for about 200 years, but due to the rebellious nature of the people there were continual uprisings, especially when the Muslim rulers attempted to enforce Islam.

Northern Armenia remained more or less free of Muslim rule until 1071, when the Seljuk Turks captured the rest of the country. Thereafter followed the almost complete destruction of Armenia, as detailed in a later chapter.

The Muslim Invasion of Western China

By 751, the Muslims had extended their influence further east to the borders of China, leading to the Battle of Talas. This battle was the culmination of the struggle between Islam and the Chinese Tang Dynasty for control of the region known today as Chinese Turkestan.

The Chinese army was defeated following the routing of their troops by the Muslims on the bank of the Talas River. This caused Islam to spread into western China, although many more were to be converted when other Turkic tribal areas were captured by new invading Muslim armies in the tenth century.

Chapter 4: The Muslim Invasion of North Africa

By the year 639, with the invasion of the Middle East well under way and the Byzantine Empire on the retreat, the leaders of Islam began casting their eyes to Egypt and North Africa.

In that year, the Caliph Umar sent an army into Egypt, which was then still part of the Byzantine Empire. The invading Muslim army crossed into Egypt from Palestine in December 639, and advanced rapidly into the Nile Delta.

The Muslim invasion of Egypt began in 640 with the ancient city of Memphis being besieged for seven months. The invaders received reinforcements and defeated a Byzantine army at the Battle of Heliopolis.

The city of Alexandria on the Egyptian coast was overrun after a fourteen month siege in November 641. An attempt was made in the year 645 to regain Alexandria for the Byzantine Empire, but it was defeated by the Muslim forces the following year.

Alexandria was said to contain "4,000 palaces, 4,000 baths, 400 theatres, 12,000 vegetable gardeners, and 40,000 tributary Jews."

The Muslim soldiers were prevented from pillaging and wasting the wealth so that it could be used to pay for the expenses of the war.

Alexandria was also the seat of a famous library, and the Alexandrian philosopher, John Philoponus, also known as "John the Grammarian", asked the Muslim occupiers to save the valuable books in the library. The Muslim commander, 'Amr ibn al-'As, sent this request to the Caliph 'Umar in Mecca, who dismissed it, saying that the Qur'an was sufficient, because those books agreeing with it are useless and those disagreeing are pernicious; thus, he said, they should be destroyed.

The precious manuscripts of the Library of Alexandria were then used as fuel to heat the city's baths for the next six months according to the Baghdad historian, Abdul Latif.

In 654 an invasion fleet sent by the Byzantine emperor Constans II, was also repulsed by the Muslim invaders. This marked the final end of Roman rule in Egypt, a period which had stretched right from the time of Julius Caesar himself.

In 1517, Egypt became part of the Muslim Ottoman Empire, and has remained a staunchly Islamic country to this day.

The First Muslim Invasion of North Africa

Using Egypt as a springboard, the Muslims then attacked the Byzantine province of what is today known as Libya. The city of Tripolitania was quickly taken.

After fifteen months of almost continual fighting, the last resistance to the Muslim invaders was defeated at the Battle of Sufetula, only 150 miles from the ancient city of Carthage in modern day Tunisia.

This marked the westernmost point of this invasion, and after extracting a tribute from the locals, the Muslim armies withdrew back to Egypt.

The Second Muslim Invasion of North Africa

Not content with the long-term results of the first invasion, which had not seen Islam take proper root, the Muslims launched a new invasion of the North African coast in 665. This time the invasion would last until 689.

A huge Muslim army marched from Egypt to the city of Barca on the modern day Libyan coast, seized it, and pushed on to Carthage once again.

By 670, the city of Kairouan (eighty miles from modern Tunis) was established as the capital of the Islamic province of Ifriqiya, which would cover the coastal regions of what are today western Libya, Tunisia, and eastern Algeria.

Seizing upon the chaos that this series of victories had prompted, the Muslims penetrated ever further in their

conquests, taking the city of Fes (modern day Morocco), and eventually reaching the Atlantic Ocean on the west coast of North Africa.

From there they pushed on to conquer the rest of the region known as the Maghreb, notably taking the coastal cities of Bugia and Tangier, overwhelming what had once been the Roman province of Mauretania Tingitana.

As the Islamic invaders were about to consolidate their control of North Africa, a series of splits took place over the leadership of Islam in the heartland of the Arabian Peninsula, and as a result, the impetus for conquest was momentarily diverted as an internal power struggle erupted.

The Third Muslim Invasion of North Africa

It was only in 692 that the internal power struggles in Islam came to an end. This development brought about a return of domestic order that allowed the Muslims to resume their conquest of North Africa.

Up until this time, the coastal area around Carthage remained in Byzantine hands, secure behind the Roman-origin city walls.

In 695, the Muslims finally captured Carthage, and advanced into the Atlas Mountains. A Byzantine fleet arrived and retook Carthage, but in 698 the Muslims counterattacked and took the city back once again. The Muslims then burned the city to the ground, leaving the area desolate for the next two centuries, as Tunis replaced the city as the main centre in the region.

Another battle was then fought near Utica, but the Muslim invaders were again victorious, forcing the Byzantines to leave that part of North Africa for good. The destruction of the Byzantine Empire in Africa marked a permanent end to Roman influence there, and since that time the region has remained a stronghold for Islam.

By 698 the Muslims were therefore masters of almost all of North Africa, and had divided it up into three provinces:

Egypt; Ifrikquiya (Libya); and the Maghreb (modern Morocco and Mauritania).

The Berbers, a long-established nomadic tribe in North Africa with distant European racial roots, then rose up in rebellion. Musa bin Nusair, a Yemeni Muslim general, was made governor of Ifrikquiya and given the responsibility of putting down the Berber rebellion and spreading the message of Islam. Musa's military campaign against the Berbers captured 300,000 prisoners. Some 60,000 prisoners were sold into slavery, and another 30,000 captives were pressed into military service. The Berbers soon submitted to Islam, and were shortly to play a significant role in a Muslim invasion of Iberia.

Musa's other significant contribution to the violent expansion of Islam, was the construction of the first large Muslim naval force, which he then used to conquer the islands of Ibiza, Majorca, and Minorca. He also took the city of Algiers in 700.

Ceuta: The Last Non-Muslim Stronghold Falls

By 709 all of North Africa, with the exception of the small fortified town of Ceuta, was under Islamic rule. Located on the North African side of the Strait of Gibraltar, which separates Africa from the Spanish mainland, Ceuta was always symbolic.

In 710, the Muslims took the city of Ceuta almost without resistance. It would remain under the Islamic umbrella until 1415, when it would be occupied by the Portuguese. Eventually the town would be handed to the Spanish, who still occupy it to this day.

However, in 711, under the leadership of Berber general Tariq ibn Ziyad, Ceuta was used as the launching point for the invasion of Europe itself only a year later.

The Çalifate in 750
Conquests of the Arabs (Saracens) up to the death of Mohammed, 632
" " " " under the first three Çalifs, 632-656
" " " " " " Ommiad Çalifs, 661-750
Boundary of the Çalifate
" " " East Roman (Byzantine) Empire
The dates are those of conquest
Scale 1:50 000 000
Miles
ATLANTIC OCEAN
NORTH SEA
Slavic Peoples
Avars
Magyars
Khazars
BLACK SEA
CASPIAN SEA
ARAL SEA
CAUCASUS
ARMENIA
PERSIA
Khorasan
Bokhara
Samarcand
Balkh
Herat
Kandahar
Kabul
Ghazna
Khiva
Iraq Ajemi
Iraq Arabi
Fars
Kirman
Mekran
Oman
Hadramaut
Yemen
Nedjed
Hedjaz
Mecca
Medina
Basra
Bagdad
Damascus
Jerusalem
Cairo
Alexandria
Tripoli
Barca
Fezzan
Tripoli
Tunis
Algiers
Tangier
Fez
Cordova
Toledo
Saragossa
Palermo
Naples
Rome
Venice
Milan
Paris
Tours
Saxons
Franks
Bulgarians
Constantinople
Nicomedia
Iconium
Rhodes
Crete
Cyprus
Sicily
Sardinia
Corsica
Malta
Gibraltar
Asturias
Leon
Navarre
Barcelona
Tyre
Aleppo
Mosul
Ispahan
Kandahar
Balkh
Bokhara
Samarcand
Mecca
Medina

Chapter 5: The Muslim Invasion of Western Europe

By 710, the Muslim forces stood poised on the North African side of the Straits of Gibraltar. In less than eighty years that religion had expanded its sphere of influence from just one city on the Arabian Peninsula, Medina, to almost all of the Middle and Near East and all of North Africa.

Now a great prize beckoned: only nine miles wide at its narrowest point, the only thing separating the Muslim armies from Christian Spain was the Straits of Gibraltar. It was a temptation too great to resist.

On 30 April 711, the first Muslim troops, under the command of Tariq ibn Ziyad, crossed the Strait, landing at Gibraltar on mainland Europe for the first time, and immediately they marched northwards.

The invasion took place under the express command of Caliph Al-Walid I of Damascus, and Ziyad's forces were reinforced the next year by those of his superior, the emir Musa ibn Nusair.

The Visigoth King of Spain, Roderic, gathered a force to oppose the Muslim invaders who had already destroyed many Spanish towns.

Roderic made several expeditions against the invaders before he was killed, while fighting the Muslims, at the Battle of Guadalete in 712.

One Visigothic noble, Pelayo of Asturias, escaped capture at the Guadalete River, where he may have been one of the bodyguards of King Roderic. Pelayo returned to his native Asturias (in the northern part of modern day Spain) and became the leader of a rebellion against Munuza, the Moorish governor of the area, defeating the Muslims at the Battle of Covadonga in 722.

Though Muslim armies dominated the Iberian Peninsula for centuries afterward, Pelayo's victory preserved

one Christian principality in the north.

This battle later assumed major symbolic importance for Spanish Christians as the beginning of the Reconquista, when the Muslims were driven out once again.

Spain Falls to the Muslim Invaders

However, at the time of the initial invasion, the Muslim advance seemed inexorable: the city of Toledo fell in 712, and many Spanish nobles still in the city who were unfortunate enough to be captured by the invaders were executed on the spot.

There was no longer any organised resistance, and within eight years, the Muslim invaders had occupied most of Spain, with the exception of a few small areas in the far north of the Iberian Peninsula. The conquered territory, under the Arabic name al-Andalus, became part of the expanding Muslim empire. The subjugated Spanish were subjected to the full horror of Muslim rule, as exemplified in the "100 virgins per year" treaty they were forced to sign. In terms of this treaty, the Spaniards had to hand over 100 White virgins a year to the Muslims for use in their harems—a painful tribute which continued until 791, when the treaty was broken.

A Muslim slave trading market in North Africa, dealing in White women seized from the conquered lands in Iberia. For decades, 100 virgins per year were demanded by the Muslim rulers of Spain from the conquered population. The tribute was only stopped when the Spaniards began fighting back.

The Islamic invaders moved northeast across the Pyrenees, intending to spread out into all of France, so they could then conquer all of Europe.

The First Muslim Invasion of Gaul (France)

By 721, the Muslim emir of the occupied Spanish city of Córdoba, had built up a strong army from Morocco, Yemen, and Syria to conquer Aquitaine, the large duchy in the southwest of Gaul (modern day France).

Aquitaine, ruled by Odo the Great, was unprepared for the assault. The invading Muslims besieged the city of Toulouse, then Aquitaine's most important city, and Odo left to find help.

He returned three months later just before the city was about to surrender and defeated the Muslim invaders on 9 June, 721, at what is now known as the Battle of Toulouse.

Licking their wounds, the Muslims withdrew, but were to return in force. The arrival of a new emir of Cordoba, Abdul Rahman Al Ghafiqi, who brought with him a huge force of Arabs and Berber horsemen, triggered a far greater invasion.

The Second Muslim Invasion of Gaul (France)

This time the Muslims were prepared for battle, and Odo's forces were soundly defeated in the second Muslim invasion of 732.

Odo's greatest defeat came at the Battle of the River Garonne, just prior to the Muslim sacking of Bordeaux, about which the chroniclers stated, "God alone knows the number of the slain."

Once the Muslim invaders had sacked the city of Bordeaux, Odo was forced to flee north to his previous adversaries, the Franks who occupied central France. There, Odo was obliged to beg for help from the Frankish leader, Charles Martel.

Charles "The Hammer" Martel Saves Western Europe

Charles Martel (688 – 741) was the effective but unproclaimed king of the Frankish tribes, then living in central France. He achieved much during his lifetime, but his victory over the Muslim invaders at Tours was the event which halted Islamic expansion in Europe and was decisive for world history, as it preserved Western Europe from Muslim conquest and Islamisation—in that time at least.

Fresh from their victory at Bordeaux, the Muslim army moved into central France, ready to deliver what they believed would be the knockout blow against the heart of Europe.

Charles was the man destiny had chosen to meet the Muslim invasion, and he selected the battlefield well. The clash, known as the Battle of Tours, took place somewhere between Tours and Poitiers (hence its other name: Battle of Poitiers).

Martel chose the battlefield well: he knew that his weakness was his lack of heavy cavalry, and that his enemies' strength was their cavalry. The battlefield was a place where the Islamic horsemen, already tired from carrying armour, would be further exhausted charging uphill.

A woodland, incorporated into the Frankish defensive position, helped the Franks in their defensive square by impeding the ability of the Muslim horsemen to make a charge. When the Muslim army, mostly Berber and Arab horsemen, and led by Abdul Rahman Al Ghafiqi, attacked, all hell broke loose. The heat of the battle is described well in Bishop Isidore of Beja's Chronicle (the Austrasians to whom he refers were one of the defender tribes):

"And in the shock of the battle the men of the North seemed like a sea that cannot be moved. Firmly they stood, one close to another, forming as it were a bulwark of ice; and with great blows of their swords they hewed down the Arabs. Drawn up in a band around their chief, the people of the Austrasians carried all before them. Their tireless hands drove their swords down to the breasts of the foe."

Nonetheless, the battle swung to and fro for hours, and it was only due to the cleverest of tricks that the Muslim attack finally failed.

At the height of the fighting, Charles sent soldiers to infiltrate the Muslim camp to begin freeing prisoners and to carry off the ill-gotten loot the invaders had seized.

Rumours of the vanishing loot reached the Muslim soldiers, and large numbers of them turned tail and ran back to the camp to try and protect their booty. The Muslim commander, Rahman, his protecting troops reduced in number, was then surrounded and killed by the Franks.

The Muslim army, stripped of its leader, then broke ranks and started fleeing in large numbers from the battlefield. The Franks refused to chase the Muslims, suspecting a trick to draw them out of their defensive position, and rested throughout the night, thinking the battle would resume at dawn.

However, the next day was eerily quiet. Charles at first believed the Muslims were attempting to lure him down the hill and into the open, and only after a Frankish scouting team had scoured the area, was it realised that the Muslims had indeed fled overnight. Victory had been handed to the Franks against all odds, and Western Europe had turned back the violent Islamic assault.

Charles Martel, leader of the Franks, defeats the invading Muslim army in France at the Battle of Tours.

After his victory at Tours, Charles conducted several military campaigns in 736 and 737 to drive other Muslim armies from their bases in Gaul.

The Third Muslim Invasion of Gaul (France)

In the year 736, a new Muslim army landed by navy in Narbonne. Led by Abdul Rahman's son, the Muslim invaders moved inland. Charles swept into the Provençal strongholds of the Muslims, and in that year, he retook Montfrin and Avignon, and Arles and Aixen-Provence.

A number of other cities, held by the Muslim invaders since 725, including Nîmes, Agde, and Béziers, fell to the

Franks. Muslim army after Muslim army were destroyed by the victorious Franks, and Charles even took the Muslim-occupied citadel of Arles in a surprise frontal assault.

Finally, the largest Muslim invasion army in Gaul was destroyed in battle at River Berre near Narbonne in 737. The Muslim ability to penetrate Western Europe through land warfare alone had been permanently sapped.

The Muslims retreated back into Spain, where they would slowly but surely be driven out over the next 700 years of struggle.

Chapter 6: The Muslims Invade the Eastern Roman Empire

By the year 700, Muslim invaders had, within a few decades, completely occupied about half of the territory in the Near East which had made up the Eastern Roman Empire, also known as Byzantium.

The Eastern Roman Empire was part of the original Roman Empire established by the Caesars themselves, but had been spun out as a separate administrative unit under its own emperor in the year 395 by Diocletian, who had divided the empire's landmass into two simply for ease of administration.

The Emperor Constantine, after his conversion to Christianity, had established the city of Constantinople to be the greatest Christian capital of the newly Christianised empire, as Rome was regarded as having had too much of a pagan background. So it was that the Eastern Roman Empire, and the great city of Constantinople, which survived the fall of Rome itself, became one of the longest standing political entities of history.

The Eastern Roman Empire survived wars with a number of enemies (including the Persians), and even reconquered much of the lost territory of the old Western Roman Empire—but all of it would finally be lost to the Islamic invasion.

The First Muslim Siege of Constantinople

At the height of the first great Islamic war of expansion, a Muslim army under Caliph Muawiyah laid siege to the city of Constantinople itself. The great walls of the city—built and strengthened by the Emperor Theodosius—proved to be too powerful to breach.

The Muslim attackers were forced to resort to a blockade to try and break the city, but the advent of winter forced them to retreat.

Prior to the siege, an Assyrian Christian refugee named Kallinikos (Callinicus) of Heliopolis had invented for the Byzantine Empire a devastating new weapon that came to be known as “Greek fire.” This was possibly the first flame thrower in military history, and its secret was so closely guarded that the outside world never came to know its composition, and the recipe died with Constantinople. However, at the Battle of Syllaeum in 677, the Byzantine navy used Greek fire to decisively defeat the Muslim navy in the Sea of Marmara which lifted the first siege in the year 678.

Among those killed in the siege was Eyup, the standard bearer of Muhammad and the last of his personal companions. He was later buried in Constantinople after the city finally fell to the Muslims. The Byzantine success in halting the Muslim invasion gave Europe a thirty year respite, as the defeated Muslims paused to regather their strength.

The Second Muslim Siege of Constantinople

In 717, the Muslims under Caliph Velid launched a new and even more ferocious attack upon Constantinople, using both land and sea as channels of attack.

An 80,000-strong Muslim army led by Maslama, the brother of Caliph Suleiman of Umayyad, crossed the Bosporus from Anatolia to besiege Constantinople by land, while a massive fleet of Muslim war galleys commanded by another Suleiman, estimated to initially number 1,800 ships, sailed into the Sea of Marmara to the south of the city.

The Byzantine Emperor Leo III used the famed Walls of Constantinople to his advantage and the Muslim army was once again unable to breach them, whilst the Arab galleys were unable to sail up the Bosporus as they were under constant attack and harassment by the Byzantine navy, who used Greek fire to great effect.

The siege stretched into winter, and while Constantinople was supplied via the Black Sea and did not suffer much hardship, the Muslim invaders suffered disease and starvation during the winter. According to the Syriac Chronicle, written by Michael the Syrian:

“The wind of death grabbed them. Maslama lied to them, as he was saying that soon reinforcements from their

king would arrive. The Romans were besieged, but the Arabs were no better than them. The hunger oppressed them so much that they were eating the corpses of the dead, each other's faeces and filths. They were forced to exterminate themselves, so that they could eat. One modius of wheat was worth then ten denarii. They were looking for small rocks, they were eating them to satisfy their hunger. They ate the rubbish from their ships."

The ground was frozen and the Muslims were forced to throw hundreds of their dead into the Sea of Marmara, including their naval commander, Admiral Sulieman.

Caliph Suleiman himself had been killed in 717 while fighting the Byzantines on the border, most likely trying to lead a relief force or a diversionary attack. As it turned out, a Muslim fleet from Egypt of 400 ships and a North African fleet of 360 ships arrived in the spring with fresh reinforcements, all to no avail. The city walls remained impregnable.

The final blow to the Muslim armies came when the Bulgarians stormed to the aid of the besieged city in the fall of 717. The Muslims were surprised by the new and unexpected enemy and the attack on their own camp, which resulted in thousands of Muslim casualties.

Encouraged, the Byzantines opened the city gates and attempted to break the siege. Rushing out, they were confronted by a system of defensive trenches which the Muslims had dug. Coming under severe fire and taking losses, the Byzantines were forced to retreat back into the city.

Soon however, the Muslim invaders found themselves pinned down from two sides: the city walls in the front, and the Bulgarians at their rear. The Muslims were forced to dig a second line of trenches, facing the Bulgarians. They became trapped between the two lines of trenches, unable to move without exposing themselves to withering fire from either direction.

The Muslims attempted to retreat to their ships in July. While pulling back, the Bulgarians fell upon them, and

contemporary chroniclers report around 15,000 Muslims died in this engagement.

Unable to continue, the defeated Muslims abandoned the siege completely in August 718. Even then, their tribulations were not at an end: a storm wrecked the Muslim fleet on its way back, destroying all but five galleys and drowning the men who had retreated by sea.

The failure of the second siege of Constantinople was as significant for the future of Europe as Charles Martel's defence at Tours: it set back the Islamic invasion of mainland Europe by at least 700 years.

Byzantine Empire Regains Territory from the Muslims

A Byzantine army managed to drive an invading Muslim army off the island of Crete in 843 (although this was a temporary victory, as a new Muslim invasion soon reclaimed the island for Islam), and undertook a victorious expedition against the Muslim invaders in Damietta, Egypt, in 856. In addition, offensives in the Near East saw major Muslim defeats in 863, 867, and again in the early 870s, which temporarily saw the Eastern Roman Empire's borders once more reach the Euphrates River.

These successes were short-lived. Recovering quickly from the unexpected offensives, the Muslim invaders destroyed a Byzantine army on the Bosporus, and drove the Byzantines out of Sicily in a huge offensive which lasted from 827 to 902.

Over a 200-year period, using Tunisia as a base, the Muslims slowly displaced the Byzantines from ever more of their possessions.

In 831, Palermo was seized by Muslim invaders; Messina in 842; Enna in 859; Syracuse in 878; Catania in 900; and in 902, the fortress of Taormina was seized. (Sicily would remain under Arab control until the Norman invasion in 1071.)

Worse was to come: in 904, the second largest city in the Byzantine Empire, Thessaloniki on the Greek mainland,

was sacked by a Muslim fleet. The Byzantines responded by destroying an Arab fleet in 908, and sacking the city of Laodicea in Syria two years later. The Byzantines then launched a new attempt to seize the island of Crete back from the Muslim invaders. This ended in failure when they were driven off in 911.

However, for the last decade of the first millennium, the pendulum of power swung back and forth between the Byzantines and the Muslim invaders. The famous Byzantine general, John Kourkouas, won victories over the Islamics in Mesopotamia in the year 943 and retook the city of Edessa the following year. The soldier emperors Nikephoros II Phokas (963–969) and John I Tzimiskes (969–976) also drove the Muslims out of some parts of Syria, and reconquered both Crete and Cyprus.

Although most of Sicily was lost, the general Nicephorus Phocas the Elder succeeded in taking Taranto and much of Calabria in 880. Crete was retaken by the Byzantines in 960, and would be held until 1204, when it fell to the Venetians during the Fourth Crusade.

The Byzantine emperor Basil II launched a new campaign against the Arabs in 995. He won several battles in Syria, relieving Aleppo, taking over the Orontes valley, and raiding further south. This restored much of the lost areas of Syria to the empire. The Byzantines managed to push the Muslims in Asia Minor (modern day Turkey) back during the tenth century, and they also conquered parts of Mesopotamia in the century following.

The Seljuk Turks Replenish the Muslim Assault

Just when the Arabic Muslim threat seemed to be petering out, a new and dynamic force appeared which permanently upset the balance of power: the Muslim Seljkuk Turks appeared from the Near East to take up the reins of the fight against the West. From the eleventh and twelfth centuries onwards, the Arab-Byzantine wars changed into the Byzantine-Seljuk wars, although the driving force was still the militancy of Islam.

The Byzantines first came into contact with the Muslim Seljuks while the invaders were attempting to seize the city of Ani in Armenia. Signing a truce with the Seljuks in 1045, the Byzantines turned their attention to other problems.

During the 1060s, the Seljuk Sultan Alp Arslan started encouraging his Middle Eastern Turkish allies, as well as the Kurds, to migrate towards Armenia and Asia Minor—Byzantine territory. The truce was then formally broken by Arslan in 1063, and the Muslims once again continued with the invasion of Armenia. The next year, the city of Ani was seized by the new Muslim invaders, and by 1067, all of Armenia had once again fallen to Islam.

The Byzantines were forced to act: in 1068, the Eastern Roman emperor, Romanos IV, led an expedition against the Seljuks, where he captured the city of Hierapolis Bambyce in Syria. A Muslim attack against Iconium was thwarted when a Byzantine counterattack from Syria ended in victory.

In 1070, Romanos led a second expedition towards Manzikert, where a Byzantine fortress had been captured by the Seljuks, and he offered a treaty to Alp Arslan; Romanos would give back Hierapolis if Arslan gave up the siege of Edessa. Arslan refused, setting the stage for the Battle of Manzikert.

The Battle of Manzikert—Harbinger of Doom for the Byzantines

The harbinger of doom for the Byzantines in the face of the new Muslim threat was the Battle of Manzikert (fought near the modern Turkish town Malazgirt), fought on 26 August, 1071.

After a series of confusing initial engagements, the Muslims won the day, capturing the Byzantine emperor in person. It was one of the most decisive defeats the Byzantine Empire ever suffered—apart from the fall of Constantinople itself. The defeat allowed all of Asia Minor (Turkey) to be flooded with Muslim Seljuks, and the Muslims reconquered almost all of the territory which they had earlier lost to the

Byzantine counteroffensives. It was at this stage that the powers of

Western Europe intervened directly in the form of the Crusades, fearing a total collapse of Europe's southeastern flank against Islam.

The Seljuks Give Way to the Ottomans

The Seljuk dynasty eventually collapsed in internal conflict, and this resulted in the rise of a number of smaller, rival Turkic kingdoms.

This infighting caused another pause in the Muslim advance until the advent of the Ottoman Empire, which was to spearhead a new attack which would take the invading Muslims to the very gates of Vienna itself.

By 1300, the Byzantine Empire had seen most of its Anatolian provinces lost, including some ten principalities in western Anatolia. In one of these principalities, the new ruling Muslim emirate was named Osman I. The followers of Osman became known as Osmanlilar (those associated with Osman), or, as they became known in the West, the Ottomans.

In 1281, Osman became chief, or bey, and by 1299 had declared himself a sovereign ruler independent from the Seljuk Empire. Through a series of cunning manoeuvres, Osman quickly became the single most important sultan, and took charge of the offensive against the West.

By 1330, the Muslim Ottomans had fought their way to the Aegean Sea, and in that year, they stood at the Bosporus Straits, directly opposite Constantinople. There they paused, not yet ready to take on that city itself.

Chapter 7: Europe Attempts to Fight Back—The Crusades

Immediately following the Byzantine defeat at Manzikert, the new Eastern Roman emperor, Alexios I, made a direct appeal to Pope Urban II for mercenaries to help him resist the new Muslim advances.

This long history of losing territories to a religious enemy created a powerful motive to respond to the emperor's call for holy war to defend Christendom, and to recapture the lost lands starting with Jerusalem.

The pope responded to the appeal, and started preaching for a Christian army to come to the aid of the Christians of Constantinople and to recapture Jerusalem from the Muslim invasion.

The First Crusade

The First Crusade was therefore launched in 1095, after Urban II called upon all Christians to join the war against the Turks. Sigurd I of Norway was the first European king who went on a crusade. He and his armies managed to defeat two substantial Muslim forces at Dorylaeum and at Antioch.

The Siege of Antioch was quite lengthy, lasting from 21 October, 1097 to 2 June, 1098. It then fell to the crusaders. They next marched to Jerusalem, where in what was to be a catastrophic decision, the Jews inside the city chose to fight alongside the defending Muslims against the Christians.

After an exhausting siege, the crusaders took the city and massacred the remaining Jewish and Muslim population in an orgy of revenge. As a result of the First Crusade, several small crusader states were created, notably the Kingdom of Jerusalem.

The crusaders also tried to seize the city of Tyre, but were defeated by the Muslims. The people of Tyre asked Zahir al-Din Atabek, the leader of Damascus, for help defending their city from the crusaders with the promise to

surrender Tyre to him. When the crusaders were defeated the people of Tyre did not surrender the city as promised. Zahir al-Din remarked, “What I have done I have done only for the sake of God and the Muslims, not out of desire for wealth and kingdom.”

Slowly the Muslims regained their strength, and by 1144, they had retaken the city of Edessa. This led the pope to call for a second crusade.

The Second Crusade

French and south German armies, under the Kings Louis VII and Conrad III respectively, marched to Jerusalem in 1147. They failed to win any major victories, launching a failed pre-emptive siege of Damascus, an independent city that would soon fall into the hands of Nur ad-Din, the main enemy of the crusaders.

The relative failure of the Second Crusade was tempered however with the knowledge that, on the other side of the Mediterranean, a group of northern European crusaders stopped in Portugal, allied with the Portuguese, and retook Lisbon from the Muslims in 1147.

The Third Crusade

Then in 1187, Saladin, sultan of Egypt, recaptured Jerusalem. Saladin’s victories shocked Europe. Pope Gregory VIII called for a new crusade, which was led by several of Europe’s most important leaders: Philip II of France, Richard I of England (Richard the Lionheart), and Frederick I, Holy Roman Emperor.

Richard proceeded to seize the city of Acre, while Philip headed south along the coast of the Mediterranean Sea. They defeated the Muslims near Arsuf, recaptured the port city of Jaffa, and were in sight of Jerusalem. However, Richard did not believe he would be able to hold Jerusalem once it was captured, as the majority of crusaders would then return to Europe, and the crusade ended without the taking of Jerusalem. Richard left the following year after negotiating a treaty with Saladin. The treaty allowed unarmed Christian

pilgrims to make pilgrimages to Jerusalem, while it remained under Muslim control.

Richard Lionheart, King of England, in combat with Muslims during the Third Crusade.

The Fourth Crusade

The Fourth Crusade was initiated in 1202 by Pope Innocent III, with the intention of invading Palestine through Egypt. However, it went completely off course, when for internal political reasons, it ended up attacking Constantinople where they attempted to place a Byzantine exile on the throne.

This is seen as the final breaking point of the Great Schism between the Eastern Orthodox Church and (Western) Roman Catholic Church.

The Fifth Crusade

Possibly embarrassed by the turn of events, the Church set another crusade on its way, with the Fourth Council of the Lateran (1215) drawing up a plan for the recovery of Palestine once again. A crusading force from Austria and Hungary joined the forces of the king of Jerusalem and the prince of Antioch to take back Jerusalem. In the second phase, crusader forces achieved a remarkable feat in the capture of Damietta

in Egypt in 1219, but under the insistence of the papal legate, Pelagius, they then launched a foolhardy attack on Cairo in July of 1221.

The crusaders were turned back after their dwindling supplies led to a forced retreat. An attack by the powerful Sultan Al-Kamil, resulted in a great number of crusader losses and eventually in the surrender of the army. Al-Kamil agreed to an eight-year peace agreement with Europe.

The Sixth Crusade

The German emperor, Frederick II, then launched a crusade in 1228, and through diplomacy achieved unexpected success: Jerusalem, Nazareth, and Bethlehem were delivered to the crusaders for a period of ten years. The treaty allowed Christians to rule over most of Jerusalem, while the Muslims were given control of the Dome of the Rock and the Al-Aksa mosque.

The Seventh Crusade

In the year 1243, a Muslim Khwarezmian force stormed Jerusalem, re-establishing full Islamic control over the city. A crusader Knights Templar army, drawn into the fray, was destroyed in the battle.

In response, Louis IX of France organised a crusade against Egypt from 1248 to 1254. It was a failure, and Louis spent much of the crusade living at the court of the crusader kingdom in Acre.

The Eighth Crusade

The second to last crusade was also organised by France's Louis IX in 1270, with the idea of coming to the aid of what was left of the crusader states in Syria. However, the crusade was diverted to Tunis, where Louis spent only two months before dying.

The Ninth Crusade

Edward I of England undertook another expedition against Baibars in 1271. This however was a failure, and by now enthusiasm for these adventures in Europe had dried up.

The Muslim Advance to the Gates of Constantinople Once Again

The crusades temporarily halted the advance of Islam, but as they petered out, and it became obvious that they had generally failed to dislodge the Muslims from Palestine, it became time for Islam to go on the offensive once again.

The Muslim armies attacked: Antioch fell in 1268; Tripoli fell in 1289; and Acre was seized in 1291. Those Christians unable to leave these cities were massacred or enslaved and the last traces of Christian rule disappeared.

Chapter 8: The Muslim Destruction of Constantinople

Although the Muslim Ottoman armies had already penetrated mainland Europe by the year 1354, the great prize of the city of Constantinople still remained.

The citadel, which had already beaten off two attempts by earlier Muslim armies to conquer the symbolic centre of Eastern Roman Christianity, now lay far behind the Muslim front line punching deep into the Balkans. The time had come for its end, the Muslim leaders decided.

In 1453, the Byzantine Empire consisted of little more than the city of Constantinople itself and a small area surrounding the city. The other last stronghold, Thessaloniki, the second most important city in the empire, had been captured by the Ottoman Muslims in 1430.

Many parts of the walls of Constantinople survive to this day. The city is now called Istanbul.

Sultan Mehmed II became Ottoman leader in 1451, and the next year, built a fortress outside the walls of Constantinople on the European side, in territory which the Ottomans had already taken.

This castle was called Rumeli Hisar; it was also known as Bo'azkesen which has a dual meaning in Turkish: strait-blocker or throat-cutter, an accurate description, as it played a significant role in preventing aid being supplied to Constantinople.

As the Muslim fort was being constructed, the Eastern Roman emperor, Constantine XI, appealed to the pope for help, hoping to emulate the earlier call for a crusade. However, the response was weak: only a handful of troops arrived from the city states in the north of Italy.

Amongst these included an accomplished soldier from Genoa, Giovanni Giustiniani, who arrived with 700 armed men in January 1453. A specialist in defending walled cities, he was immediately given the overall command of the defence of the land walls by the emperor.

Hoping to buy time, Constantine sent ambassadors to Sultan Mehmed bearing gifts and asking for talks. Mehmed executed the ambassadors—the time for talking was over.

So it was that the army which defended the citadel totalled 7,000 men, and had a fleet of 26 ships. The Muslims had around 100,000 men, and about 100 ships.

In addition, the Muslims had a surprise secret weapon. A European traitor, thought to be a Hungarian or a German, by the name of Orban, had been recruited by the Muslims for his skill in cannon casting. He obviously was a master at his craft, because he produced a cannon, the likes of which had never before been seen: twenty-seven feet long and large enough for a full grown man to crawl inside. Orban's cannon could fire a 1,200 pound ball as far as one mile. Called the "Great Turkish Bombard," this cannon would prove decisive in knocking down the walls of Constantinople.

The final Muslim assault on the city of Constantinople, 1453.

The preparations done, the Muslim army encamped outside Constantinople on 2 April, 1453. The first blows were struck when Mehmed sent out some of his best troops to reduce the remaining Byzantine strongholds outside the city.

The fortress of Therapia on the Bosphorus and a smaller castle at the village of Studius near the Sea of Marmora were taken within a few days, and the Princes' Islands in the Sea of Marmora were taken by the Muslim fleet.

The Byzantines had also erected a boom across one of the most important waterways (called the Golden Horn), preventing the Ottoman fleet from drawing close to the city walls. To circumvent the boom, Mehmed ordered the

construction of a road of greased logs across the land, and physically rolled his ships across on 22 April. This surprise move threatened the flow of supplies to the city, and severely demoralised the defenders.

On the night of 28 April, an attempt was made to destroy the Muslim ships in the previously barred Golden Horn by using fire ships. The attempt failed, and the Byzantines were driven off with heavy losses. This was important, because it forced the defenders to disperse themselves even more to other parts of the city walls which they had previously not intended to man.

Then the Muslims started trying to bring down the city walls by digging underneath them with the intention of placing explosives in the foundations.

However, the Byzantines employed a Scottish engineer by the name of John Grant, who masterminded the digging of countermines, which allowed the Byzantine defenders to enter the invaders' tunnels and in surprise attacks, kill their workers and destroy their tunnels.

Finally, Mehmed planned a great frontal assault on the city walls. On 28 May, 1453, as the Muslim army prepared for the final assault, the last Christian religious procession was held within the city.

In the evening, a last solemn ceremony was held in the Hagia Sophia church, built by the Roman emperor Constantine the Great when he founded the city.

Shortly after midnight the final Muslim attack began. Wave after wave of Muslim soldiers were sent into attack, but each time as the Byzantine position was about to be overrun, the invaders would be driven back.

At a critical moment, the great cannon was fired once more, and a part of the wall collapsed. Although the Byzantine defenders bravely held back a renewed assault, the general in charge of the troops,

Giovanni Giustiniani, was struck by a bullet during the attack. Mortally wounded, he was taken away. His fall caused panic in the ranks of the defenders, and some abandoned their

positions, allowing the attackers to finally breach the walls after yet another frenzied attack just before dawn.

Within a few hours, the Muslim flag was being hoisted inside the city walls. Constantine XI, the last emperor, led the final charge against the oncoming Muslims, dying in the ensuing battle in the streets like his soldiers.

Parts of the Muslim army reached the great church of Hagia Sophia. Inside the building were a large number of civilians seeking shelter. The Muslims divided up the civilians according to what price they might bring on the slave markets, and killed the elderly and the infants on the spot.

The Venetian ship's doctor, Niccolo Barbaro, who was at the battle, recorded the terrible revenge exacted upon the remaining Europeans: "The Turks put the city to the sword as they came, and everyone they found in their way they slashed with their scimitars, women and men, old and young, of every condition, and this slaughter continued from dawn until midday. They sought out the convents and all the nuns were taken to the ships and abused and dishonoured by the Turks, and they were all sold at auction as slaves to be taken to Turkey, and similarly the young women were all dishonoured and sold at auction; some preferred to throw themselves into wells and drown. These Turks loaded their ships with people and a great treasure. They had this custom: when they entered a house, they would at once raise a flag with their own device, and when other Turks saw such a flag raised, no other Turk would for the world enter that house but would go looking for a house that had no flag; it was the same with all the convents and churches. Blood flowed on the ground as though it were raining."

Constantinople was eventually renamed Istanbul. The Hagia Sofia cathedral was converted into one of the largest mosques in the world, but the real damage was psychological: the last remnants of the Roman Empire, which had held sway for a millennium, had been swept aside.

The Haga Sofia in Istanbul today: Constantine's Christian Church, converted into a mosque, with the four pointed minarets added by the Muslim invaders.

Chapter 9: The Muslim Invasion of Southeastern Europe

Orhan I was the son and successor of Osman, the founder of the Ottoman Empire. He reigned from 1326 to 1359, and was responsible for conquering most of western Anatolia. It was Orhan who captured the first large Byzantine city, Bursa, in 1326, allowing the Ottomans to set up their first proper capital city.

Orhan immediately ordered a series of mosques to be built in the formerly Christian city, and as his power and influence grew, was able to occupy the rest of the region, so that by 1354 his lands stretched to the Bosporus Straits, looking directly onto the Christian citadel of Constantinople.

Orhan now faced a choice: he could choose between expanding into West Asia, or he could move into Christian Europe. In terms of his religious directive, he was impelled to do one of the two, and preferably both. Almost fortuitously, his mind was made up when his son, Suleyman Pasha, occupied Gallipoli in 1354, giving the Muslim Ottoman state its first possession on mainland Europe. That settled the issue: the holy war would continue into Europe.

The First Muslim Conquests in the Balkans

Marching into the Balkans, the Muslims defeated a Bulgarian army and then advanced into Serbia, defeating that country's army at the battle of Kosovo in 1389. During the battle, both armies' leaders were killed. The Muslims took revenge for the death of their leader by cruelly torturing and executing the captured Serbian prince, Lazar, as a reprisal.

The Muslims then proceeded to conquer Thrace in 1371, Sofia in 1382, and Tarnovgrad in 1393.

A combined European army attempted to halt the Islamic invasion in 1396, where they met the Muslim tyrants at the Battle of Nicopolis on the Danube River. The Europeans were defeated, and the Muslims celebrated their victory by executing the thousands of European prisoners they

had taken during the battle, in a bloodthirsty massacre lasting several hours.

The Serbian city of Vidin fell in 1422, and in 1439, Serbia was formally annexed to the Muslim empire. The following year Belgrade was besieged by the Muslim hordes, and in 1444, another attempt by the Europeans to defeat the Islamic army ended in failure at the Battle of Varna in Bulgaria.

Ottoman soldiers in battle, southeastern Europe.

Spurred on by the fall of Constantinople in 1453, the Muslims then seized all of Greece and Albania in 1460, Bosnia in 1463 and Herzegovina in 1482. A plan to invade Italy was only aborted after the Ottoman emperor of the time died halfway through the planning of the invasion.

The Islamic army attempted to take Belgrade in 1456, but they were defeated by the Hungarian national hero, Janos Hunyadi. This defeat held up the Muslim invasion of Europe for nearly forty years, though for one year (1480–1481) the Italian port of Otranto was seized.

Vlad Dracula—Terror of the Muslim Invaders

In 1462, the Muslim advance up the Balkans was stopped by a prince from Wallachia (Romania) named Vladislav III, also known as Vladislav Dracula or simply Dracula. He was also called Vlad the Impaler because he gained fame for impaling 20,000 invading Muslims in one particularly fierce engagement.

Despite gaining much popularity because of his defeat of the invaders, Dracula was imprisoned by Hungarian king Matthias Corvinus. This caused outrage among many influential Hungarian figures and Western admirers of Vlad's success in the battle against the Ottoman Empire, including high-ranking members of the Vatican.

He was released in 1475, and immediately marched south with an army of Hungarian and Serbian soldiers to recover Bosnia from the Muslim invaders. Although the Muslims were once again defeated, Dracula was betrayed during the battle, and murdered. His head was delivered on a plate to the Muslim sultan in Istanbul to prove that this great enemy of the Islamic invasion was truly dead.

Battle of Mohács

The Muslims finally took Belgrade in 1521, and in 1522, followed this up with the capture of the island of Rhodes.

In 1526, the Muslims defeated a Hungarian army at the battle of Mohács, where the Hungarian king and more than 20,000 European soldiers were killed. Budapest fell to a Muslim assault the same year, and by 1529 the Islamic invaders stood at the gates of Vienna.

The First Siege of Vienna

As a result of the victory at the Battle of Mohács, the Muslim Ottomans had gained control of southern Hungary. In 1529, The Muslim commander Suleiman, mustered a great army in Ottoman-ruled Bulgaria, drawing together an army of 300,000, by some estimates.

In May 1529, the Muslim army marched on Vienna, first stopping off to recapture the citadel of Buda, which had shaken off the first Islamic attempt to capture it. The Christian resistors had all been put to the sword after being captured, news which actually bolstered the resistance of the defenders of Vienna, who knew that there would be no quarter given if they surrendered.

The city walls of Vienna were strengthened, and some of the wall gates were closed up in expectation of the siege.

Sultan Suleiman I, at the head of his army, arrived outside Vienna in September 1529. The Muslim cannon then opened fire on the city walls, but did not do any serious damage to the earthworks which buttressed the walls.

The Muslims them attempted to mine their way under the city walls into the city, a strategy which failed due to incessant raids by the defenders of Vienna and the onset of heavy early rain, which made tunnelling almost impossible.

As the siege carried on without a breakthrough, the odds began to count in favour of the defenders. The Muslims started to run out of food, and disease started to take its toll upon the soldiers. Suleiman agreed to retreat, but only after trying one more attack. This was duly carried out, but also failed, and, on the night of 14 October, the Viennese heard screams from the opposing camp, the sound of the Ottomans killing their prisoners prior to moving out. The invading Muslims had been turned back at the very height of their penetration of Europe, but they would launch one more attempt to take Vienna before being finally driven back.

Further Muslim Advances

In 1532, the Muslims launched another attack on Vienna, but their main force was held up by 800 defenders in a small fort in western Hungary. While they were thus occupied, the Austrians were able to gather a large enough army to ward off the Islamic attack, and the

invaders, sensing that a new assault on Vienna was hopeless, returned

home through the southeast region of Austria, destroying all they could

find along the way, and killing any people they found.

In 1538 the Muslims invaded Moldavia. In 1541 another attack

took the cities of Buda and Pest (today known as Budapest, the capital

of Hungary) with a trick—after concluding peace talks with an

agreement, troops stormed the open gates of Buda in the night. In

retaliation for a failed Austrian counterattack in 1542, the conquest of

the western half of central Hungary was completed in 1543.

A scene which would repeat itself many times in the Muslim advance to Vienna: Europeans massacred after the fall of a city.

By 1552, the Europeans had launched another attempt to drive the Muslims back south. Attacking the Muslim armies in Hungary, the invaders were driven back into what was known as the inner line of northern border castles, originally built as defence against an expected Mongol invasion. The

1552 campaign was marked by a number of heroic incidents, including the fall of the fort at Drégely, defended to the last man by 146 Hungarians, and the Siege of Eger, where 2,000 men held off at least 60,000 invading Muslims.

A new offensive by the invading Muslims in 1556 saw the area known as Transylvania recaptured for Islam, but a failure to break the Christians at the castle of Szigetvár in southwest Hungary. Ten years later, Szigetvár was finally taken.

Muslims Tartars Raid Poland

The Polish-Ottoman War of 1620–21 was the first conflict—of many—between Poland-Lithuania and the Ottoman Empire. Tension rose in 1620 when the ruler of Moldavia, Gratiani, rebelled against Ottoman rule and called for Polish assistance. Gratiani promised to raise an army 25,000 strong to support the Polish-Lithuanians. In response, Hetman Stanislas Zolkiewski led an army of around 8,000 men south into Moldavia. There he was joined by a tiny Moldavian force, only 600 strong.

The combined army was attacked by a large Muslim army near Cecora. The overwhelmed Poles and Moldavians attempted to retreat but by early October, the Polish-Lithuanian army collapsed and was destroyed. Zolkiewski was killed and beheaded, and his head was sent back to the sultan.

In 1620, the Poles raised an army some 75,000 strong, and sent it south under the command of Hetman Chodkiewicz. For five weeks, the Poles resisted the Muslim attacks, and finally counterattacked, defeating the invaders at the Battle of Chocim. The Muslim leader, Osman II, negotiated a peace treaty. The Poles agreed to restrain the Cossacks, and Osman promised to stop raids by their Tartar vassals into Poland.

This was, however, not to be the end of the wars between Poland and the invading Muslims. In 1672, an Ottoman army attacked the Polish fort of Kamieniec Podolski, which was forced to surrender.

Forced to sign the Treaty of Buczacz in that year, Poland ceded Podolia (a large part of Poland's territory in modern-day Ukraine) to the Ottoman Empire, and agreed to pay tribute.

A popular revolt against the treaty in Poland forced that country's authority, the Sjem, to reverse the treaty. The Sjem then ordered the Polish hero Jan Sobieski to attack the Muslims with a new army. Sobieski took Chocim, the largest Ottoman garrison in the region, but the Polish offensive then petered out, allowing the Muslims to regain their strength and launch a counterattack in 1675. Poland was forced to sign the Treaty of Zorawno which confirmed the cession of Podolia.

The Ukrainian territories were only recovered from Muslim rule in 1699 with the Treaty of Karlowitz, which concluded the Austro-Ottoman War of 1683–1697 in which the Ottoman side had finally been defeated at the Battle of Senta.

The Muslims Reach Vienna Once Again

An attack on the Muslim invaders from Transylvania in 1657 lasted until 1662, but ended in defeat for the Christians. This part of the Hungarian kingdom (Partium) was annexed and placed under direct Muslim control, marking the greatest territorial extent of Ottoman rule in the former Hungarian kingdom.

Simultaneously, another outbreak of war with the Austrians between 1663 and 1664 ended with a Muslim defeat at the Battle of Saint Gottha in August 1664. The Muslims signed a peace treaty with Austria, the Peace of Vasvár, which was observed until 1683. By that year, the Muslim invaders were on the march, and stood once again at the entrance to Vienna. All of Europe trembled.

Chapter 10: The Muslim Invasion of Italy

The third major passage of assault on Europe by militant Islam was the attack on Italy. Using Tunisia as the jumping off point, the Muslims seized Palermo in 831, Messina in 842, Enna in 859, Syracuse in 878, Catania in 900 and the final Byzantine stronghold, the fortress of Taormina, in 902.

First Muslim Attacks on Sicily

Sicily was first subjected to Muslim attacks by sea in 652. The Muslims were Syrian Arabs, and they occupied parts of the island for a number of years, only leaving once they had exacted a considerable amount of booty from the island.

The next major Muslim attack occurred in 669, when a 200-strong fleet of Muslims from Alexandria, sacked Syracuse in Sicily, and returned to Egypt after a month of pillaging.

Once the Muslim conquest of North Africa had been completed, the intensity of the Islamic attacks on Sicily increased exponentially: raids took place in 703, 728, 729, 730, 731, 733, and 734. In 740, the Muslims changed tactics. Instead of just raiding, an attempt was made for actual conquest. In that year the Muslim prince Habib, who had participated in the 728 attack, successfully captured Syracuse.

The plan to conquer the entire island was only thwarted by domestic trouble back in North Africa, which caused the Muslim invaders to withdraw. However, the city was sacked in another raid in 752.

Muslim ships continued their intermittent warfare on neighbouring islands as well, launching attacks on Sardinia and Corsica in 806 and 821.

In 812, the Muslims attempted once more to seize Sicily. The invasion was not a complete success, as the Muslims only managed to conquer the island of Lampedusa, and in the Tyrrhenian Sea they ravaged Ponza and Ischia.

Muslims Attack Mainland Italy

The first city on the Italian mainland to fall to a Muslim invasion was the port of Bari, situated in the southeast coast of that country, in 847. The Muslims retained control of the town for a quarter of a century, and it became an independent Islamic state. The city was only retaken by the Byzantines in 870.

The eastern coastline, facing the Tyrrhenian Sea, continued to be dominated by Muslim pirates and warships, which launched continual attacks against cities up and down the coast, including Amalfi, Gaeta, Naples, and Salerno. After a series of ravaging attacks against the cities of Lazio in the second half of the ninth century, the Muslim Saracens established a colony next to the ancient city of Minturnae, near the Garigliano River. They were only expelled after the Battle of the Garigliano in 915, when the forces of the Christian League, under the personal leadership of Pope John X, defeated the Muslims.

The Muslim Conquest of Sicily

In 827, a large Muslim army with a fleet of at least 100 ships landed near Mazara. Defeating the Byzantine garrison, the Muslims went on to conquer the southern shore of the island and lay siege to Syracuse.

There the Muslims suffered a setback. Unable to break the city, disease broke out amongst the Islamic warriors, and the invaders were forced to retreat to the castle of Mineo. A further offensive also failed to pay dividends, and in 830 some 30,000 Muslim reinforcements arrived from North Africa to bolster the invaders. Palermo was then besieged, and fell to the Muslim invaders in September 831. Progress was slow: the Muslim troops only managed to reach Taormina on Sicily's east coast in 834.

The war of conquest then dragged on, with Christian citadels falling in slow succession. Platani, Caltabellotta, Corleone, Marineo, and Geraci, had succumbed by 842, as had Messina. By 845, Modica fell and the Byzantines suffered

a crushing defeat near Butera, losing at least 10,000 men. Lentini fell in 846, and Ragusa was conquered in 848.

In 851, the Muslim governor of the occupied lands of Sicily, Abbas ibn-Fadhl, launched a ferocious assault on the remaining Christian strongholds. He captured Butera, Gagliano, Cefalù, and the fortress of Castrogiovanni by the end of 859, marking the latter victory by executing all the male survivors from that fortress, and selling the women and children as slaves at the Muslim slave market at Palermo. Syracuse finally fell in 878, reducing Christian control of the island to a small strip of coast around Taormina.

In 886, the Muslims attacked Calabria, soundly defeating the Christians once again. Taormina, the last main Byzantine stronghold in Sicily, fell on 1 August, 902. The inhabitants were massacred, and Sicily was for the first time completely under Muslim control.

In the meantime, the Muslims had been importing their own people to populate the island, and large numbers of Muslims from Africa, Asia, and Spain, as well as Berbers, were soon concentrated in the south of the island. The conquered Sicilian population lived as dhimmi—non-Muslim vassals paying a special tax to the Muslim state—or they converted to Islam.

Internal disputes amongst the Muslim overlords saw power change between different groups of Muslims, and the Christians tried to exploit these troubles by launching an insurrection from Taormina.

The revolt was unsuccessful, and the Muslim infighting continued for many years, with rival groups killing each other by the thousand. Eventually, the dominant Muslims declared the island to be an independent emirate in 965.

In the interim, the Muslims also found time to attack Christian settlements in Italy itself, foraging up to Gerace and Cassano in 950. Two years later, Gerace was again besieged, and was only relieved when the Byzantine emperor, Constantine VII, agreed to pay a tribute to the Muslim masters of Sicily. In 956, the Byzantines broke the treaty, reconquered

Reggio, and invaded Sicily. This attempt to dislodge the Muslim invaders failed, and a truce was signed in 960.

Two years later a renewed Christian revolt broke out in Taormina. It was suppressed with great bloodshed, causing the Byzantine emperor to send a new army to the island. The Byzantines managed to capture Messina in 964, but were then soundly defeated.

The German emperor Otto II then sent an army, allied with a Lombard unit, to try to dislodge the Muslims. This effort also ended in failure in 982 when they were defeated at the Battle of Stilo.

In 1038, a Byzantine army launched yet another attempt to recapture Sicily from the Muslims. After some initial success, the attempt faltered and the Muslims were able to recapture the entire island once again.

The Normans Finally Drive the Muslims out of Sicily

Much to the surprise of the Muslim rulers of Sicily—they had after all ruled most of the island for over 200 years—a Norman adventurer by the name of Robert Guiscard invaded Sicily in 1060. It was the trigger the Christian population was waiting for, and a simultaneous uprising across the island broke out. However, it took another thirty years, until 1091, before the last of the Muslim strongholds on Sicily was rooted out.

The Hill of the Martyrs

In 1479, under the leadership of Mohammed II, the Muslims attacked the island of Rhodes off Greece, only to be repulsed by a European defence force under the Knights of St. John.

Undeterred, Mohammed II then invaded Italy itself, seizing the city of Otranto in the Kingdom of Naples. Of the 22,000 inhabitants captured by the Muslims, 12,000 were bound with ropes and tortured to death outside the city walls. The Muslims also killed all the Christian priests they could find.

On a hill outside the city, still known as Martyr's Hill, they beheaded at least 800 city folk who refused to convert to Islam, including the town's bishop.

It took a year before the Muslim invaders were driven out of Otranto, and when the Byzantine liberators found the beheaded bodies on the hill outside the town, they entombed the skeletons behind glass walls in the town cathedral, where they can still be seen to this day.

The interior of the Cathedral at Otranto, as it can be seen to this day.

Rhodes, Malta, and the Holy League

The Muslim armies invaded and captured the island of Rhodes in 1522, after two previously failed attempts. The defenders of the island were forced to flee to Malta, which was in turn besieged in 1565.

After three months of intense fighting, pitting an Ottoman army of around 65,000 against 2,000 Maltese and 500 Knights, the Ottomans failed to conquer Malta, suffering heavy losses. It was this victory of Malta, called the Great Siege of Malta, which finally stopped the westward expansion of the Muslim Ottoman Empire.

The Barbary Pirates Seize One Million White Slaves

Another consequence of the Muslim expansion into Europe, and their bases in North Africa, was the appearance of slave trading Muslim pirates, known as the "Barbary Pirates."

Operating from North Africa from the time of the crusades until the early nineteenth century, they preyed on Christian shipping in the western Mediterranean Sea, and resorted to raids along the European coast as far as Britain and Ireland.

The European captives seized this way were sold on the slave markets in Algeria and Morocco. It has been calculated that from the sixteenth to nineteenth centuries these Muslim pirates captured 1 million to 1.25 million Europeans as slaves. They took them mainly from seaside villages in Italy, Spain, Portugal, France, England, the Netherlands, Ireland and even Iceland.

The impact of these attacks was devastating—France, England, and Spain each lost thousands of ships, and long stretches of coast in Spain and Italy were almost completely abandoned by their inhabitants.

From 1609 to 1616, England lost 466 merchant ships to Barbary pirates. In 1631, almost the whole of the village of Baltimore in Ireland was captured and shipped off to Africa and sold into slavery. Other attacks were launched against coastal villages in Devon and Cornwall.

As recently as the nineteenth century, Barbary pirates captured European ships and enslaved the crews. Even American ships were attacked. In 1784, two American ships (the Maria of Boston and the Dauphin of Philadelphia) were seized by the Muslims, everything sold, and their crews enslaved to build port fortifications.

In 1786, Thomas Jefferson, then the ambassador to France, and John Adams, then the ambassador to Britain, met in London with Sidi Haji Abdul Rahman Adja, the ambassador to Britain from Tripoli.

The Americans asked Adja why his government was hostile to American ships, even though there had been no

provocation.

The ambassador's response was reported to the Continental Congress: "It was written in their Koran, that all nations which had not acknowledged the Prophet were sinners, whom it was the right and duty of the faithful to plunder and enslave; and that every mussulman who was slain in this warfare was sure to go to paradise. He said, also, that the man who was the first to board a vessel had one slave over and above his share, and that when they sprang to the deck of an enemy's ship, every sailor held a dagger in each hand and a third in his mouth; which usually struck such terror into the foe that they cried out for quarter at once."

Concerted military action by both Britain and America finally put a violent end to the activities of the Muslim pirates in the late nineteenth century.

Chapter 11: Reconquista—The Muslims Driven out of Iberia

It took more than 750 years for the Europeans to turn the tide against the Muslim invasion of Iberia. The reconquest, or, as the Spanish and Portuguese called it, the Reconquista, took form in fits and starts, conducted by several Christian kingdoms which slowly drove the invaders south, till finally the last Muslims were cornered in Granada.

As Granada was located in Spain, the Portuguese Reconquista ended nearly 200 years earlier, in 1249, with the conquest of the Algarve under King Afonso III.

Franks Provide the First Real Resistance

As recounted earlier, it was the Franks under Charles Martel who were the first to defeat the Muslim invaders as they attempted to seize all of Western Europe. Once the Franks had driven the Muslims (called Moors) out of France, the border was drawn at the Pyrenees Mountains, with small Frankish pockets on the southern side of the mountain range.

In 778, Martel's grandson, Charlemagne attempted to seize the city of Saragossa from the Muslims. The attempt failed, and the Frankish expedition was forced to withdraw back across the mountains, leaving a part of northern Spain free from both Frankish and Muslim rule.

Out of the unoccupied area, four independent and small Spanish states appeared: the kingdom of Pamplona (later known as Navarre), and the counties of Aragon, Sobrarbe, and Ribagorza. Aragon was later annexed by Navarre.

The city of Barcelona had been seized by the Muslims soon after their invasion of Spain had started, but in 801, it was retaken for the Europeans by Charlemagne's son Louis. Barcelona, the seat of the "Spanish Marches" (Marca Hispanica), was a buffer zone between Frankish territory and

the Muslims. This region declared itself independent of the Franks in 948.

However, the cradle of the Reconquista lay in the Kingdom of Asturias, located in the mountains in northeastern Spain.

Initially just a place of refuge for Christians and noblemen fleeing the Muslim invasion, the region was formalised into a kingdom in 791 under Alfonso II. Alfonso soon began sending plundering raids into Muslim held territory, attacking the cities of Lisbon, Zamora, and Coimbra.

This set the pattern for the first few centuries: raids and hit and run tactics against the Muslims.

The Muslims replied in kind, and a series of attacks forced Alfonso to move his capital to the city of Oviedo, further out of reach of the nearest Muslim bases. In 924 the Kingdom of Asturias became the Kingdom of León after having absorbed some smaller Spanish-held regions.

The Caliphate of Córdoba Counterattacks

In the meantime, the Muslim invaders in Iberia had fallen out with their supreme leader back in the Middle East, and decided to declare themselves independent. In 929, the emir of Córdoba, Abd-ar-Rahman III, the leader of the Umayyad dynasty, declared himself caliph. His next move was to try and conquer the remaining Christian kingdoms of the Iberian Peninsula, attacking them several times, but never quite succeeding.

The chaos which followed these events in Muslim ranks allowed Alfonso III of Asturias to repopulate the strategically-important city of León and establish it as his capital. From there, his heir Ordoño II sent raids against the Muslim strongholds of Toledo and Seville.

Then Ordoño allied himself with the kingdom of Navarre, and launched the first full scale attempt to beat the Muslim invaders. This valiant attempt was defeated at the Battle of Valdejunquera in 920. This setback provoked a domestic crisis, and, for nearly 100 years, the Kingdom of

León suffered civil wars, Muslim attacks, and the weakening of its grip over Galicia and Castile, causing a pause in the Reconquista.

The only interruption to this long period of internal strife came when King Ramiro II of Leon, in alliance with Castile, marched south in 939 and defeated the Muslim caliph Abd-ar-Rahman. The caliph barely escaped with his life and his entire army was destroyed.

The Reconquista Restarts with Alfonso IV

The Reconquista only properly restarted after Alfonso VI of Leon had driven the Muslims out of their stronghold of Toledo in 1085. The capture of that city, which was Spain's capital before the Muslim invasion, ensured that Alfonso won renown throughout the Christian world.

Sensing that they were being pressed, the Muslim invaders then called on the Almoravids, a Muslim militia based in North Africa, for help. Responding to the calls, the Almoravids, comprised of African and Berber Moors, crossed into Spain and engaged Alfonso's army at the Battle of Sagrajas in 1086, defeating the resurgent Christian kingdom and halting its southwards drive.

A hundred years of to-and-fro struggles then took place, but in 1195, the new king of Castille, Alfonso VIII, suffered a major defeat at the hands of the Muslim rulers of southern Iberia, known as the Almohads. This defeat was a disaster because it allowed the Almohads to take a series of important cities back from the Christians, including Trujillo, Plasencia, Talavera, Cuenca, and Uclés.

New Muslim Invasion Army Arrives

This was followed by a renewed Muslim invasion force arriving from North Africa in 1211, which captured the city of Salvatierra . Once again, the whole of Spain was threatened, and so serious was the danger that Pope Innocent III called all the European knights to a crusade in Spain.

There was not enough time for all of Christendom to respond, and so it was up to the forces of King Alfonso VIII

of Castile, Sancho VII of Navarre, Peter II of Aragon, and Afonso II of Portugal to join together to face the now replenished Muslim invasion force at the Battle of Las Navas de Tolosa in July 1212.

The European army managed to catch the Muslims by surprise and they smashed the Muslim army so severely that the invaders suffered 100,000 casualties, compared to the 2,000 suffered by the Christians.

This victory was followed up by the Castilians who seized the cities of Baeza and Úbeda from the Muslims. In 1236 the Castilians seized Córdoba, Jaén in 1246, and Seville in 1248; by 1252 they had also taken Arcos, Medina-Sidonia, Jerez, and Cádiz.

Meanwhile, James I, count of Barcelona and king of Aragon, conquered the Balearic Islands and Valencia from the Muslims by 1232.

Within two decades, the situation in Spain had once again been completely reversed, and it seemed as if the Muslims were now firmly on the road to defeat and expulsion.

In 1294, Sancho IV retook Tarifa, which controlled the Gibraltar Strait. By 1300, only Granada, Almería, and Málaga remained as major Muslim strongholds in Iberia.

Muslim and European Reinforcements Arrive to Bolster Each Side

Still the Christians pressed home their attempts to drive the last vestiges of the Muslim invaders out of Europe. King Alfonso XI of Castile gave an open invitation to the Christian knights of Europe to join his army to crush the Muslims in Granada.

The most famous of those who responded was Sir James Douglas, friend and lieutenant of Robert the Bruce, King of Scots, who had been entrusted with that king's embalmed heart. Robert the Bruce had willed that his heart be taken on the crusade that he had been unable to make in his lifetime. Douglas would be slain fighting the Muslims in the

Battle of Teba in 1330, although the end result of that clash was a Muslim defeat.

The Final Muslim Invasion Force Lands in Spain

The Muslim leader in Granada, Mohamed IV, once again appealed to his co-religionists in North Africa for help. The Marinid Muslims responded to the plea and sent two armies, both of which landed in Spain in 1333. The first army's task was to recapture Gibraltar, and the second, larger Muslim army, set as its goal the recapturing of all the territory lost to the Europeans over the previous century. The new invasion force met the Christians at the Battle of Río Salado in 1340. There, a combined army under King Afonso IV of Portugal and King Alfonso XI of Castile fought an army of Sultan Abu al-Hasan 'Ali of the Marinid dynasty and Yusuf I of the kingdom of Granada.

The battle ended in a great Christian victory. Never again was a Muslim army able to invade Iberia, but the Christian kingdoms were also exhausted after centuries of warfare, and almost no change was made to the borders for many years, with the Muslim citadel in Granada left almost untouched.

The Ten Year's War: The Muslims Driven out of Spain

On 25 December 1482, the Muslims from Granada seized the town of Zahara, only fifteen miles from Seville. It was a rallying call to the Christians, and Queen Isabella I of Castile and Leon, and her husband Ferdinand II of Aragon, in particular. By marrying, these two had united the largest of the Spanish factions, and they took it as their task to rid Spain of the Muslims for once and for all.

Between 1483 and 1486, the Christians drove the Muslims out of the western half of the kingdom of Granada. With the capture of the city of Malaga in 1487, followed in quick succession by the fall of the towns of Baza, Almeria, and Gaudix in campaigns during 1488 to 1489, the noose tightened around the city of Granada itself.

By July 1491, the Christian army laid siege to the city. After being cut off for five months, the Muslims were forced

to surrender rather than starve to death. The last Muslim ruler in Spain, Abu Abd-Allah, surrendered the city. The Reconquista had achieved its goal, liberating Iberia from the Muslim yoke.

January 1492: Granada, the very last Muslim-held citadel in Spain, falls to the victorious Europeans. Here the Muslim commander surrenders in person to King Ferdinand and Queen Isabella.

Chapter 12: The Muslims Driven out of the Balkans

The first real sign that Europe might actually stop the Ottoman Muslim invasion came with the sea battle of Lepanto, fought in October 1571. In that historic event, a navy made up of volunteers from Venice, the Papacy, Spain, Naples, Sicily, Sardinia, the Republic of Genoa, the Duchy of Savoy, the Knights Hospitaller, and others, decisively defeated the main fleet of Muslim warships in the Mediterranean off the coast of Greece.

The Muslim fleet lost about 210 ships, as opposed to the 20 lost in battle by the European side. About 7,500 Christians were killed, but as many Christian prisoners were freed from Muslim captivity (they had been used as rowing slaves in the Ottoman fleet) while Muslim casualties were around 25,000.

The naval battle of Lepanto in 1571, between a combined European navy and a Muslim fleet, saw the first major Islamic defeat at sea.

The psychological effect of this victory upon Europe was marked. The Spanish writer Cervantes noted in his novel, Don Quixote, that the battle "revealed to all the nations of the world the error under which they had been labouring in believing that the Turks were invincible at sea."

The Battle of Vienna Marks the Final Turning Point

In July 1683, the invading Muslim armies stood once again at the gates of the city of Vienna, in the very heart of Europe. That continent held its breath: a Muslim victory would open up all of Europe to violent Islamic occupation. It would be as significant as the Battle of Tours, nearly 1,200 years previously. Would Europe submit or fight off the invaders?

The siege began on 14 July 1683, with the invading Muslim Ottoman army numbering about 180,000. Opposing them, although not all in one group, and some only joining the fray later, were some 84,450 European troops from Austria, Germany, and the Polish Lithuanian commonwealth. However, by the time the Muslim army had actually encamped outside Vienna's city walls, most of the civilian population had fled to Linz. There were only 11,000 troops inside the city, 5,000 civilians, and 370 cannons.

The commander of the forces inside the city, Ernst Rüdiger Graf von Starhemberg, turned down an offer of surrender from the besieging Muslims. He had heard the news of the mass slaughter by the Muslim attackers of the people of Perchtoldsdorf, a town south of Vienna, whose citizens had handed over the keys of the city after being given a similar choice.

Jan Sobieksi, the hero of the Battle of Vienna, meets his European allies on the battlefield in 1683. A combined European army finally defeated the invading Ottoman Muslim army's attempt to seize this European capital city.

One of Sobiseki's famous "Winged Hussars" who helped bring victory to the Battle of Vienna.

The Muslim army's leader, Kara Mustafa Pasha, concentrated on digging tunnels under the massive city walls with the intention of blowing them up. This tactic was partially successful, and by early September, he had managed to create several breaches in the walls.

The defenders, suffering terribly from lack of food and sleep, prepared to make their last stand in the city streets.

However, at the critical moment on 6 September, a Polish-Lithuanian army under the command of the Polish hero Jan Sobieksi, having marched south to aid the city, met up with Austrian forces preparing a relief column. Additional German troops from Saxony, Bavaria, Baden, Franconia, and Swabia also arrived, and the combined army, known as the "Holy League," took position on a hill outside Vienna on 12 September, announcing their arrival with bonfires.

The Muslims had hoped to take Vienna before the European reinforcements arrived, but they ran out of time. Their final detonation, which would have provided access to the city, was discovered just in time, and defused.

Simultaneously, the Polish infantry attacked on the Muslims' right flank. Instead of focusing on the battle with the relief army, the Muslims tried to force their way into the city. After twelve hours of continuous fighting, the Poles held the high ground.

The 20,000-strong Holy League cavalry attacked late in the afternoon, making history as one of the largest cavalry charges ever, led by Sobieski at the head of 3,000 Polish heavy lancers—the famed Winged Hussars.

The massive assault broke the Muslim lines, and plunged them into chaos. The Vienna garrison then stormed out of the city, and attacked the Muslims, forcing them to fight from both sides. It took another three hours of fighting, and the Muslims were forced to retreat. Vienna had been saved, and Europe had been spared Islamification once again.

Although the Muslims fled in disarray and had at least 15,000 dead and wounded, they still managed to slaughter all their Austrian prisoners before leaving the outskirts of Vienna.

Muslims Fight On, but are Driven South

In 1697, Prince Eugene of Savoy (French origin but Austrian by nationality) defeated a huge Muslim army at Senta in northern Serbia, forcing them to sue for peace. The Treaty of Karlowitz saw the Muslims give up substantial parts of Eastern Europe, including the city of Belgrade.

In 1714, The Muslim Ottomans found themselves at war once again with Austria and Venice. Austria conquered the remaining areas of the former Hungarian kingdom, ending the war with the Treaty of Passarowitz in 1718.

Russians Attack Muslim Invaders

The daughter of the last emperor of Constantinople had married the tsar of Russia just prior to the fall of the Eastern Roman Empire, and the Russians considered themselves to be the heirs of the Byzantine culture. Even the famous double headed eagle emblem, which the "Tsars" (Russian for "Caesar") adopted, was originally the emblem of the Eastern Roman emperor.

An Ottoman citadel falls to the Russians, who viewed themselves as the inheritors of the Eastern Roman Empire.

The Battle of Navarino in 1827, saw the Muslim Ottoman fleet destroyed by a combined European naval force. This was the turning point in the struggle for the European reconquest of Greece, and within three years the invading Muslims were finally driven out of that country, after an occupying presence of more than 200 years.

In 1731, the emerging Russian state decided the time had come to take on the Muslim invaders. A surprise attack on the Islamic forces in the Balkans by a Russian army ended in defeat at the Battle of Prut River. The Muslims then went on the offensive again, retaking Belgrade in 1739, which they had lost in an earlier engagement. By threatening Vienna once again, they were able to negotiate a peace treaty from the European powers which allowed them to keep much of their now reconquered lands in the Balkans.

The Russians waited another three years before relaunching their assault on the Muslims. In 1744, a surprise attack saw the Ottomans in Romania defeated.

Serbia Revolts against the Islamic Yoke

After 345 years of Islamic subjugation, the Serbs launched a nine year- long revolt in 1804, but were suppressed by their Muslim masters in a brutal campaign in 1813. Undeterred, the Serbs launched yet another attempt to eject the Muslims in 1815, and this time were successful—within a few months most of Serbia was cleared of Turks.

Muslims Driven out of Greece

In 1770, the Russian count Aleksey Grigoryevich Orlov landed a Russian fleet in the Peloponnesus and led an unsuccessful revolt against the Turks. In 1821, Alexander Ypsilanti, a former aide-de-camp of Russian tsar Alexander I, entered Moldavia with a small force and proclaimed Greek independence. The tsar, however, refused to give any support to the expedition, and the Turks crushed the small force, killing all the rebels they could capture.

The Greek War of Independence, which took place from 1821 to 1832, saw most of the great powers of Europe intervene against the Muslims. The Muslims then called for aid in fighting the Greek rebels.

A Muslim army was raised in Egypt, and shipped across the Mediterranean to mainland Greece, landing in 1824. The arrival of an invading Muslim army from Egypt brought about the defining moment in this war of liberation. This was the sea Battle of Navarino in October 1827. In April 1827, Greek nationalists set up a free state on the island of Corfu, as part of their long campaign to win independence from the Muslims.

The Muslim sultan then sent an ultimatum to the Western powers—Russia, Britain, and France—demanding that the right to settle the Greek question was his and his alone. This was rejected by the European powers, who then joined their fleets together in Greek waters, and engaged the Muslim navy at Navarino. The struggle lasted four hours and

the Europeans were utterly victorious, sinking 120 Turkish ships.

This victory spurred on further uprisings against the Muslims on the mainland, culminating in the independence of Greece under European protection in 1830.

Michael the Brave Drives Muslims out of Romania

A rebellion against Muslim rule in Moldavia was led by the Moldavian king, Stephen the Great, in 1457. He succeeded in driving out the invaders for a few years. By 1504, however, the Muslims had reoccupied the area, and had exacted a severe punishment for the rebellion, executing thousands and causing a mass exodus of the local population.

Michael the Brave is still a national hero in Romania for his efforts to liberate his country from the Muslim invasion.

Muslim rule in Wallachia been interrupted only by the uprising led by Vlad Dracula. After his death, Islamic domination continued uninterrupted until the end of the sixteenth century, when another Walachian prince, Michael the Brave, led a revolt against the Muslims, and succeeded in

liberating Walachia, Moldavia, and Transylvania, uniting these regions.

Michael is to this day the national hero of Romania for his part in this uprising and for being the first to combine the three territories that were to form Romania. He was, however, defeated by a renewed Muslim invasion in 1601. The Muslims then established a harsh government over the region, with enforced slavery causing hundreds of thousands of Romanian deaths and forcing many hundreds of thousands of others to flee the country for good.

The rise of Imperial Russia under Tsarina Catherine the Great proved to be Romania's eventual salvation. Declaring Russia to be the protector of all Orthodox Christians, the power of Russia at the time persuaded the Ottomans to allow a measure of autonomy in Walachia and Moldavia.

This was to culminate in 1829 when the two regions were to be formally attached to Russia as protectorates. The two regions still were obliged to pay tributes to the Ottomans —a sort of blackmail to prevent further military intervention.

By 1857, the regions of Moldavia and Walachia had built themselves up to the point where they were prepared to declare themselves independent. In that year the two states' legislative bodies (made up out of a limited franchise) voted for political union and independence, creating a state with the name Romania. The Muslims were only finally removed as a factor from the Romanian state—after a 500 year occupation —following a Russian-Romanian victory over the Muslim Ottomans in the Russo-Turkish War of 1877–78.

Muslims Driven out of Bulgaria

Bulgaria had been seized by the Muslim invaders in 1360, and despite intermittent rebellions, remained under Muslim rule until 1913. In 1876, a major revolt took place and after a desperate battle the Bulgarian rebels were defeated. In an attempt to squash further rebellions, the Muslims exacted a terrible reprisal—an estimated 30,000 Bulgarians: men, women, and children, were massacred by the Turks, with

several villages being wiped out in the process. These massacres became known as the Bulgarian Atrocities.

The Bulgarians lay prostrate under the increasingly severe Muslim rule until salvation came when the Russian Empire, once again expanding westwards, declared war on the Ottomans in 1877, defeating them the following year. In terms of the peace settlement, Bulgaria was divided into two sections, one becoming an autonomous principality under Russian influence, while the second part was made an autonomous Ottoman province.

A new assembly of Bulgarians elected a new king of Bulgaria, the German Alexander of Battenberg, who was also a nephew of the Russian tsar. This led to another rebellion in the part of Bulgaria ruled by the Ottomans in 1885. This rebellion was successful and the two provinces were united to become the kingdom of Bulgaria.

It was the Bulgarian King Ferdinand, who taking advantage of an internal rebellion in the Ottoman Empire, declared Bulgaria finally independent of all outsiders in 1908.

Russians Drive Islamic Invaders Back to Constantinople

The Russians went to war against the Muslims again in 1877. In a swift campaign, they drove the Islamic armies back to Istanbul (Constantinople) and forced them to sign the Treaty of San Stefano of 1878, which stripped them of most of their European territories, including Bulgaria, Macedonia, and Thrace.

Also in 1877, Britain gained possession of Cyprus, and in 1882, took possession of Egypt from the Ottomans as well. Tunisia was taken by the French in 1881, and by 1911 the Muslims had lost control of the North African port of Tripoli to the Italians.

The Balkan Wars—Muslims Finally Driven off Mainland Europe

The early part of the twentieth century saw the final expulsion of the last remaining Muslim rulers from the

Balkans. This took place with a combined effort from Bulgaria, Serbia, Montenegro, and Greece, and in a clash known as the First Balkan War, which ran from 1912 to 1913, the last of the Ottomans was cleared from Southeastern Europe.

The Armenian Holocaust 1915–1923

The region of Armenia, situated on the southeastern banks of the Black Sea, was the scene of one of the most tragic and violent acts ever committed by the Muslim Ottoman Empire.

Armenia had been devastated by the eleventh century invasion of the Seljuk Turks, the forerunners of the Ottomans. The Seljuk Turks' oppressive rule saw a huge number—possibly even a majority—of Armenians fleeing the country.

The Ottoman Empire, which took over from the Seljuks, instituted an even greater reign of terror against the remaining Armenians, causing further waves of emigration right until the late nineteenth century, with many Armenians settling in America. Those who stayed in Armenia were subjected to the most horrendous massacres and persecution, with hundreds of thousands of Armenians massacred or starved to death by Turkish forces, culminating in efforts by the Turkish government to move Armenians to Mesopotamia. Between 1915 and 1923 more than one million Armenians died due to the Turkish enforced migration.

Armenian Christian priests, hanged by the Muslim occupiers in Yerevan, the capital city.

World War I Sees Final End of Muslim Ottoman Empire

World War I offered the Ottoman Empire a temporary reprieve. Seizing an offer extended by Germany and the Austro-Hungarian Empire to form an alliance, the Ottomans provided a diversion to British and French forces in the Middle East, in return for which the Germans supplied modern munitions and weapons.

The war ended with the Ottomans losing most of their Middle Eastern possessions to the British—including Iraq and Palestine—and the final dissolution of that Muslim empire which had for so long terrorised Europe.

Chapter 13: The Modern Muslim Invasion

As the historical record shows, Islam has, since its beginning, been waging an almost constant war against Europe, impelled on by its Qur'anic verses to convert all peoples of the earth to its belief system. Created in conflict, every advance that Islam has made in the Middle and Near East, in Africa, and its attempts to invade Europe through Spain, the Balkans, and Italy, has been under the threat of the scimitar, the cannon, and murderous atrocities.

Today Europe faces a renewed Muslim invasion. This time the weapons are no longer the steel blade or cannon: they are the passport, the visa stamp, corrupt liberal Western regimes who have allowed mass Third World immigration, and the baby's crib. These things are the new weapons by which Islam now seeks to conquer Europe and the West, having failed in earlier centuries to conquer Europeans by force.

What are the demographic facts?

• In 1900, Western Europe as a whole had just fifty thousand or so resident Muslims, almost all of them living in France.

• In 1970, the figure was only around three or four million in Western Europe.

• In 2008, this figure is estimated to be in the region of 20 million—this in Western Europe alone, and growing rapidly.

• Europe as a whole, from Ireland to the Carpathians, presently has about 29 million Muslims (more if Turkey is added to the European Union, as seems increasingly likely).

• Over a third of this Muslim population is the result of the centuries-long occupation of parts of Europe by earlier Muslim invasions, and originates in European countries

hardest hit by the Islamic yoke: Albania, Bulgaria, the nations of the former Yugoslavia, and Cyprus.

• Europe has in excess of 10,000 mosques, prayer rooms, and "Islamic Information Centres," and dozens are added every month as the Muslim population continues to increase. There are plans to build Europe's largest mosque, capable of seating 40,000 worshippers, in London.

• The European country with the largest Muslim population is Russia, which has in excess of 20 million Muslims out of a national population of 143 million.

• Muslim populations have a higher birth rate than that of Europeans.

• Increased immigration is set to boost the Muslim population even further, with conservative estimates pointing out that a combination of natural reproduction rates combined with falling European birth rates, and increased immigration, will mean that many Western European nations will have Muslim populations of between 25 and 40% by 2035.

The Five Characteristics of Islam in European Nations

Five characteristics have marked the rise in Muslim populations in Western Europe in particular, although the same principle can be applied to all countries of European origin facing the same problem (e.g. United States, Canada, and Australia).

1. The first characteristic is a rise in anti-Semitism, most notably in France. This is driven by the clash between Zionism, which supports the state of Israel, created at the expense of the largely Muslim Palestinian population, and the Muslim Arab states.

As Muslim populations increase, so does a violent anti-Zionism, which very often crosses over into anti-Semitism. The perpetrators of anti-Semitic incidents in France are not right-wing extremists; the 700 or so anti-Semitic incidents documented in that country during 2005 were all the work of Muslim youth of North African origin.

2. The second characteristic is the appearance of Islamic extremism amongst many first, second, or even third generation Muslim immigrants.

This extremism has as its primary root the traditional Islamic call to spread its religious worldview to all people, by force if necessary. Other factors driving Islamic extremism include an understanding of the pro-Israeli policies of most European nations, which in itself is seen as "anti-Palestinian" and therefore anti-Muslim; and then also the involvement of many European nations in blatantly illegal and immoral wars in Muslim parts of the world, such as Iraq, which have been "justified" on the basis of patently transparent lies.

3. The third characteristic of Muslim immigrant populations in European nations, which sets them apart from almost all other previous historical immigrant populations, is their refusal to take on the native culture, and instead import their originating culture as part of a colonisation process.

In this way, the dress (burkas, prayer coats, etc.), social behaviour (ritual animal sacrifice, religious practices which intrude, dominate, and drive away indigenous cultural practices—see mosque prayer calls in the traditionally British Christian city of Oxford as a primary example), arranged marriages, "honour killings" (where male family members kill female family members for alleged or real indiscretions), and many other Islamic cultural attributes are maintained, taught, and encouraged, while indigenous culture is deliberately suppressed.

Examples are legion: Muslim medical students in Britain have refused to wash their arms (standard practice for all medical procedures) because it would mean revealing parts of their bodies which they're forbidden to show to strangers according to Islamic law.

There are already 37 Muslim faith schools in London, and more are planned, all in a deliberate attempt to ensure that Islamic culture remains untouched by Western secularism.

4. The fourth characteristic of Islamic immigrant populations is large scale social unrest. This takes the form of

violent street riots, as have happened almost everywhere in Europe, but most noticeably in Paris and other French cities in recent years.

It also takes the form of social exclusion at schools: Muslim students perform less well than non-Muslim students. In inner London, 37 per cent of 16- to 24-year-old Muslims have no qualifications. When it comes to university education the picture is equally gloomy: Muslims are half as likely to have degree level or above qualifications than other inner London young people.

Other problems of a more serious nature have also emerged: in Britain (but also in other European countries, the practice of "grooming"—where young White females are lured in sex abuse traps by Muslim males has now been officially recognised as a real issue.

The Times of London commented in an article on 11 August 2007, while reporting on the trial of two Muslim men convicted for the crime, that *"(T)he trial came amid growing concern at the attitudes of some Asian men towards white girls which campaigners for women claim few people wish to address. Parents have complained that in parts of the country with large Asian communities white girls as young as 12 are being targeted for sex by older Asian men yet the authorities are unwilling to act because of fears of being labelled racist. Ann Cryer, a Labour member of the Commons Home Affairs Select Committee, has been at the forefront of attempting to tackle the problem after receiving complaints from mothers in her constituency about young Asian men targeting their under-age daughters. Although campaigners claim that hundreds of young girls are already being passed around men within the Asian community for sex, she said that attempts to raise the problem with community leaders had met with little success, with most of them being in a state of denial about it."*

There have also been conclusive links established between Pakistani Muslim gangs and drug traffic in Britain and elsewhere, with one Muslim-dominated area in East

London being described by a member of Parliament as "Britain's heroin capital."

In Australia, the mufti, or senior Islamic cleric, Sheikh Taj al-Din al-Hilaly, stirred controversy in 2006 when he defended a series of Muslim gang rapists, who had targeted White girls, by saying that it was the victims' fault because they were "improperly dressed" like "meat being left out for cats. Who is to blame if the cats eat meat, the cats or those who leave out the meat," the leader of Australia's Muslims preached at his mosque in Sydney.

5. The fifth characteristic of immigrant Muslim populations in all nations has been their widespread support for terrorism. A survey of Muslim opinion in Britain, undertaken by NOP Research in 2006, revealed attitudes which have been shown to be common to all Muslim immigrant populations:

• Forty-five percent of Muslims in Britain say that the World Trade Centre attacks of 9 September 2001 were a conspiracy by the American and Israeli governments. This figure is more than twice as high as those who say it was not a conspiracy.

• A quarter of all British Muslims believe that the London underground bombings of July 2005 were justified because of British support for the U.S. led "war on terror."

• When asked, "Is Britain my country or their country?" seventy-five percent said that it was not.

• Thirty percent of British Muslims would prefer to live under Sharia (Islamic religious) law than under British law. According to the report, "Half of those who express a preference for living under Sharia law say that, given the choice, they would move to a country governed by those laws."

• Twenty-eight percent hope for the U.K. one day to become a fundamentalist Islamic state.

• One-third of Muslims in Britain believe that Western society is decadent and immoral and that Muslims should seek

to end it.

• Seventy-eight percent support punishment for the people who publish cartoons featuring the prophet Muhammad.

• Sixty-eight percent support the arrest and prosecution of British people who "insult slam."

• When asked if free speech should be protected, even if it offends religious groups, 62 percent of British Muslims chose the "no, it should not" answer.

• "Hardcore Islamists" constitute 9 percent of the Muslim population in Britain. Twenty nine percent class themselves as "staunch defenders of Islam." Individuals in this group aggressively defend their religion from internal and external threats, real or imagined.

Before the London train bombings (carried out by first and second generation Muslim immigrants living in Britain), British intelligence services estimated that one percent of British Muslims either supported or were involved in terrorism. The British government believes that, in recent years, 3,000 British Muslims have returned home from al Qaeda training camps. Intelligence experts estimate that there are at least 1,200 Muslim radicals (80 percent of Pakistani origin) in Britain who have terrorist intentions.

In the United States of America, every single one of the terrorists who committed the attacks of 11 September 2001, were first generation Muslim immigrants, or visa overstayers, to that country.

In Spain, every single one of the terrorists who carried out the Madrid bombings on 11 March 2004, were first or second generation Muslim immigrants, or visa overstayers, to that country.

Libyan Leader Mu'ammar Al-Qaddafi summed up the modern Muslim invasion of Europe in a speech aired on Al-Jazeera TV on 10 April, 2006. He said: "*We have 50 million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe—without swords, without guns,*

without conquests. The 50 million Muslims of Europe will turn it into a Muslim continent within a few decades. Allah mobilises the Muslim nation of Turkey, and adds it to the European Union. That's another 50 million Muslims. There will be 100 million Muslims in Europe. Albania, which is a Muslim country, has already entered the E.U. Bosnia, which is a Muslim country, has already entered the E.U. Fifty percent of its citizens are Muslims. Europe is in a predicament, and so is America. They should agree to become Islamic in the course of time, or else declare war on the Muslims."

Chapter 14: What must be done if the West is to Survive

Europe, having fought off countless violent invasions from the Muslim world for many centuries, has, since the end of the Second World War, made the critical error of allowing mass Third World immigration.

In this population shift, Islam has once again featured, to the point where Muslims now constitute the single largest element of all immigration blocks in most of Western Europe.

Now that they are established in Europe, these communities are being radicalised and are spawning extremists who continue the tradition set forth by their forefathers.

The Muslim extremist who ritually murdered Dutch filmmaker, Theo Van Gogh, in November 2004, was a second generation immigrant in Holland.

The 9-11 attackers in the U.S. used Muslims who were legally resident in Hamburg, Germany, as a logistical support channel. The Madrid train bombings were carried out by Moroccan Muslims legally resident in Spain.

The London train bombers were “home-grown and British.”

And so the list goes on: everywhere where there has been Third World immigration there has been increased Muslim-based radicalisation. This is a phenomenon which will, sooner or later, affect every majority European nation in the world, no matter where they are.

What is the solution? Some would argue that assimilation and secularisation is the answer. Others would argue for multi-culturalism and the encouragement of mutual respect for different cultures within one state.

Given the nature of the problem, however, neither of these solutions is either possible or feasible. For starters, radical Islam is by itself opposed to secularism, and this is a non-starter as there is not a single secular Muslim state in the world; there never has been and never will be.

Radical Islam also does not have assimilation as its goal. Rather, it has as its goal Islamic domination. The historical record alone should make this very clear, never mind the very open and blatant Qu-ranic instructions in this regard.

Finally, radical Islam is, by its very nature, opposed to the concept, never mind the practice, of multi-culturalism. Once again, the historical record is very clear on this.

There are two problems facing the West today: one is the Islamification of society, and the other is terrorism, or the "war on terror."

The solution to the problem is black or white, with no middle ground. It is twofold:

1. Either Europe will submit to Islam, and become the "Eurabia" which some have mentioned as a possible new name, or it will take steps to ensure that the Islamification process is not only halted, but reversed.

This means that all European nations will have to revise their immigration policies to halt Third World immigration per se. In addition, those immigrants illegally in those nations, must be identified and deported. Furthermore, those legal immigrants who have committed serious offences against the host state must also be sent back to their countries of origin.

Finally, those of foreign origin who are legally resident, should be given all encouragement, by means of subsidies and other positive inducements, to return to their countries of origin.

Only by preserving the demographic majority integrity of their nations, can European-origin states preserve their indigenous cultures and traditions. Allowing their populations to become supplanted through mass immigration from non-assimilable groups is a guaranteed way to lose all traces of indigenous culture.

In this regard it is important to understand that Islamic money and prestige are being used to recruit new converts from non-Muslim Third World immigrant populations already present in European nations—in particular blacks in Europe, and blacks and Mexicans in America.

2. The issue of Islamic terrorism in all Western nations can only be addressed by halting and reversing Third World immigration, thereby reducing the recruiting base for domestic terrorists within Western nations, and by striking a peace treaty with the Islamic world.

This peace treaty must stipulate that the Islamic world will stop trying to Islamify the West, and in return, the West will agree to refrain from interfering in the internal affairs of Islamic nations.

This means no more war for oil, and a neutral Middle Eastern foreign policy, not favouring any group in the Middle East over any other.

As part of this settlement, a lasting solution to the Israeli-Palestinian question, which is a main driver for anti-Western sentiment in the modern Islamic world, will have to be found, in which Israel will have to trade land for peace.

Europe will both confront and defeat Islam's new attempt at conquest, or it will be overwhelmed and Islamified. There is no middle road, no compromise. It will be one or the other.