

*A Comparative Study of Religious Other-Making and Power between  
Muslims and Christians at the First Crusade*

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**Abstract**

Religious othering means to recognize and approve the owning identity or discourse as the ultimate truth based on the negation of the other religious discourse. One of the examples has happened during the crusades. However, the extent of the religious essence's power in this othering process among Christians' and Muslims' both, based on the theoretical essentials towards each other -Christianity being accepted by Muslims, but Islam being denied as an Abrahamic religion by Christians- remains unclear. Therefore, this, by studying two historiographical books of the same period, owned by each side, the "al-Kamil fi'l Tarikh" of Ibn Athir and the "Hierosolymita" of Ekkehard of Aura, and by concentrating on the first crusade, questions the developing process of the emergence of the other-making phenomenon in these works and the possibility of considering religion itself as the main cause of the othering in both sides. Thus, by applying a comparative approach to the study cases at hand, the essay has initially sought for the controversies and continued with interpreting the data using Foucault's theory of the "Negative Discourse" and Derrida's Semi-Narrative-leading-to-the-law, has proved the wrong of similar popularizations of both Christians and Muslims, aiming to present a contemporary study of this concept. The essay finally concludes that in the Christian side, the will to other-making was more influenced by religion, while on the side of Muslims, although there has been similar intentions, the meaning of "the other" most likely alluded to a different geography or nationality, and not necessarily their religion.

Keywords: Crusades, Ekkehard, Al Kamil fil-Tarikh, Hierosolymita, Discourse, Othering, Ibn Athir

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## Introduction

The excuse for the Crusades was the conflict between Islam and Christianity for occupying Jerusalem and in the middle of all this, "othering" was one of the concepts which was enforced on the basis of a variety of excuses; to be more precise, between Islam and Christianity, in these wars, "religious othering" and between different sects within these two religions, that is between Sunnis and Shias in Islam and Orthodox and Catholics in Christianity, a "doctrinal othering" took place. This concept, in overall, means a precise recognition and affirmation of one's own religious/doctrinal identity or discourse as truth on the basis of the negation or rejection of that of the other's which, in both forms of action and reaction, came into being during the Crusades.

The literature of this period, too, is a rich source of the manifestation of this state and the otherings that came along with it and in various forms and thus can be set forth as a discourse which confirms with pseudo-narratives that lead to certain unwritten laws against the "religious other." Yet, in words of Montandon (1997), this "manifestation of the other is better illustrated in some literary genres and sub-genres such as historical accounts, event or trip diaries" (P. 225) and these, in their own turn, play the role of the foundation for those images and figures that are applied by other literary genres and since in the Medieval Period "narrative," especially the one with a religious background, played the most pivotal role in shaping people's imagination and mental representations - regardless of the truth or falsity of such proposition or the ontological view towards them -, in their collective unconscious mind it was institutionalized and, in the same course of events, resulted in non-literary reactions to the exterior religious other.

Nevertheless, contrary to the common belief, and despite the existence of consistent themes around such wars, the extent of the force of religious nature in such otherings between the parties involved, that is Islam and Christianity, regarding the theoretical bases of these two religions in reaction to one another and on the basis of the recognition and acceptance of Christianity in Islam and, quite conversely, the rejection and negation of Islam as a legitimate Abrahamic religion by the Christians, and also the complicated networks of inter-religious sects within each of these two parties that led to certain intensifications or modifications of such otherings in various forms like mythologization of the evil or the formation of certain pseudo-narratives, is none a clear as it is claimed to be.

Because of this, the present study using the comparative method has made an attempt made to pursue a case-study of the two historicist texts of this period each of which pertaining to one side of this conflict, i.e. *Al'kamil fil-Tarikh* by Ibn Asir and *The Jerusalemite* by Ekkehard, the Great Monk of Aura, while focusing on the first Crusades in order to raise such questions as what constituted literary imaginations and representations in Christianity and its followers can be found in the former. Hence, a comparative image-analysis of these event pieces related to the aforesaid conflicting religious parties who had to constitute a "religious self" in order to be able to stand against each other, which of course was always in need of "a constitutive exterior" or an "other" in opposition to which this "self" can be formed, so that it makes it clear that to what extent the religious form has stimulated these otherings.

## **The Rejection of the Discourse, The Constituent Exteriorities, Pseudo-Narratives**

One must not fail to notice that the "other" and "othering" in these historical events as literature and its pertaining interpretations should be in form of certain propositions dedicated to analysis in a way that they offer a combination of various theories around the topic so that a convergence among them becomes possible and they do function as each other's supplements; this is because our topic is not solely dependent upon literature and at least is rather easily drifting among history, sociology, and philosophy. (Chevrel, 2009: 16 & Amossy, 1999: 70 & Pageaux, 1994:148) To put it more clearly, it is necessary to adopt and compose an eclectic framework for interpretation. As a result, on the basis of its approach, first adopts the concept of "discourse and its rejection" (Miles, 2003: 91-92) in Foucault's thought (1971) , However, in a more applicable sense, as far as a better understanding of such otherings in the historical accounts is concerned, can be explained by Laclau's concept of the constituent exteriorities according to which the construction of the identity of "I" - which here is a religious one - is in need of an "exterior constituent", or an "other", so that "I" can be recognized with reference to the boundary that it has with the other, and as is pointed out in his discursive approach, in a work co-authored by Chantal Muffe (2001), the very existence of the discourses relies on an enemy or other. In this regard, the existence of an enemy is vital for the establishment of the boundaries of a political discourse. Hence each and every event is formed in an antagonistic sphere and it is there that it becomes meaningful. It is this very antagonism that, being supplied by imagination and by means of implication, leads to the discussion that can be formally adopted from Derrida's idea (1992) that pseudo-narratives result in canon (pp. 181-220) and as it has been said earlier are institutionalized in the collective unconscious and after that lead to non-literary actions against the religiously exterior other.

The adopted theoretical trajectory confirms that one must look closer at the concept of othering in the historical accounts as literature since it owes to the other sorts of "others" in philosophical or sociological theories and yet surpasses them by means of a creative imagination in a way that, for instance, the concept of the existence of a discourse being dependent upon a particular other or enemy in Laclau is doubtlessly, if taken into the territory of literature, tied to the vast realm of imagination in which the imaginary, dream, memory, myth, ideology, utopia, hope and the like are included and as a result it leads to the creation of certain images of the other which possess a distinguishing power and entity in comparison with their counterparts set forth by philosophy or sociology.

### **"Hierosolymita" by Ekkehard of Aura**

In his not too voluminous treatise, Ekkehard attempts a variety of otherings of the Muslims and applies all kinds of imaginations to do this in a way that his historical account is a clear example of a text entirely based on religious othering. Even in this work preferring a historical description there are scenes imagined similar to that of the Apostles' revelations in Old and New Testaments, this is, of course, in agreement with his own statement that in the beginning chapters of this treatise that it has passingly used the "prophecies of the Bibles regarding the outbreak of the Crusades. Yet, in order to study the otherings manifest in his work, it is needed that one divides the

entirety of the treatise into separate sections so that the procedure of the formation of the religious other in his thought prone to a systematic investigation.

A. An introduction to the importance of Jerusalem includes its first chapters and is organized on the bases of three topics:

1. The reminiscences of the holiness of Jerusalem and its glorification which is retold by Ekkehard along with a brief history and the stories of the prophets and saints, and thus Jerusalem is introduced as the mother of Christian salvation and faith and the men who made a pilgrimage to it are thus united with the Father and the Heavenly Kingdom.

2. The acts of the Muslims against Jerusalem and the other centers related to the Christians and the Christians themselves; it is in this section that otheing takes place with reference to Jerusalem and its humiliation by the Muslims in a realistic way, and in the first encounter, the statement that says "the most savage race among the Turks who are the culprits of the destruction of Jerusalem"(Hierosolymita: Chapter I) is used to represent the Muslims who have brought the images of Christ, Holy Mary, and the temples of the Christians into ruins. Moreover, Eckkehard, on occasions quite vehemently and with too bruised an emotion, speaks of turning the holy places of the Christians into stable by the pagans, and of that such holy places were like playthings in their hands. One must notice that pagan and polytheism were both terms frequently used referring to Muslims and even when he does not speak of the destruction of such holy places, he mentions their being turned into a place for accumulating the derogatories of the religion of the polytheists who, during the reign of the Turks and Saracens, did not allow the Christians to enter such places. The occupation of Nicaea and the massacre of Christians, the destruction of Saint George Valley by the ruthless Turk king, Suleiman, are among the deeds of Muslims introduced in this treatise.

B. Preparing the Christians' mentality for war; In this section, a more organized attitude towards the Muslims is formed:

1. Emphasizing Christ and the power of his faith and recognizing the Muslims as the adversaries of him; Here, Ekkehard, with an inexpressible passion, speaks of the spread of Pope's invocation for the outbreak of the Crusades and quite sentimentally speaks of the the redemption endowed upon those thousands of individuals who accepted Pope's invocation and started crying where he was delivering his speech. He speaks of the formation of a Cross-carrying army that carries the Cross with a reminiscence of the passion of the Christ and is quite rest-assured of its victory against Christ's enemies, that is the Muslims. He even considers the massive army of the Christians and their faith for eliminating his enemies as the cause of the trembling of the earth at its core and envisages that the world will then lean towards a better future.

2. Prophecy and the pre-war sings; this section is the peak of imaginative otherings that are carried out in subjective and entirely revelatory way in order to justify the war against the Muslims. To do this, the tenth chapter of the treatise, "Various Signs Invoke the Totens to the Holy War," is furnished with images and imagination that demonstrates that the outbreak of the Holy War is inevitable. Here, Ekkehard claims that he has witnessed a number of signs firsthand. Observing a still comet whose light was blazing like a sword throughout the sky or another star that had a long lead from

East to West on 24th of February. He also claims the apparition of a sky replete with red clouds right before him or the eye-catching wave of fire at a midnight from the north and the fall of a star.

In his mind, these signs indicated an event in the East. Yet, the other more explicit signs that are directly related to the outbreak of the Crusades emerge from the inspiration of other people in a way that a priest, in the middle of the day, observes two horse riders in the sky eagerly fighting with one another or another priest, along with his two companions, who witnessed a mountainous sword in the sky while walking across a forest which drifted with a hurricane in an undistinguishable corner of the earth with a deafening clashing sound. Then, Ekkehard speaks of a more general scene and writes that some have witnessed a peculiar spectacle in the sky above the city: "a massive number of riders and warriors on whose foreheads, armors, and the other parts of body lied a printed cross. The observers considered them to be the army of the Lord."

The "creation" of these images and the fictional images that go through a transparent trajectory from the preliminary signs to the overtly explicit scenes for justifying the Holy War aside, in the 11th chapter, a number of "fictional interpretations" concerning events, behaviors and procedures in addition to "real" beings are taken to be certain signs in a way that Ekkehard considers all the being and creation as the army of the Lord besieged to play the role of prophetic signs of the war so that false prophets, mischievous women, the birth of retarded or misshaped children and the like lead to certain interpretations regarding the war with Muslims.

C. The time of the War and during the early years of the reign of the Latin king of Jerusalem; in this section, there is no sign of such revelatory and imaginative sings anymore but instead there is highlighted attention paid to the question of Lord's presence and the relation of all deeds to him. A God who has committed certain deeds in support of the Christians and against the Muslims. Ekkehard writes: "the kings and the leaders of Seracen rose against us, yet it was the Lord's will that they be conquered and crushed with much ease...the Lord imposed upon them the mishaps of the Antioch." (Ibid: Chapter XIV) He goes further by regarding the Christians' defeat and being surrounded as something caused by the lack of proper rituals of Thanksgiving; A God who nevertheless did not forsake them and empowered their hearts by the inspiration of the lost spear since the time of the apostles. A God who spreads the kingdom of the Christ and raises the churches from one sea to another and will crush the polytheists (Muslims) and the devil. At a point, he even decides to alter the fate of the king of Babylon due to his betrayal against the Franks and having them captivated. This relation of the deeds and acts to God is then tied to the conquest of Jerusalem and Christ's mercy in a way that, in the ending chapters and after an account of the massacre of the Muslims to such an extent that their blood rose up to the knee of the horses of the Christians it is stated that "this was Christ's mercy that saw to victory and all the savage filth and evil was thus purged." (Ibid: Chapter XXXIII)

The first Crusade is over but one must notice that it was the era of the first return to Jerusalem. After the outbreak of Plague and the contamination of water by the dead bodies of the Muslims, many Christians die. In order to prevent the city being evacuated by the Christians and Turks and their escape from the disease, Baldwin,

The Crusader King, and priest Arnulf, as before and in a quite vehement manner, try to portray the Muslims as others and entice the Christians and reconstruct their identity on the basis of the rejection of the religious other, and thus spur them to remain in the holy city as a sacred mission in a way that Baldwin, in a speech, calls the Muslims as the "foreign marauders of our land" to the extent that he holds that the fatherland of the Christians had become a shelter for the polytheist Muslims so that they send the followers of Christ to exile and secure their own victory. Arnulf, too, in a quite furious speech, incites the Christians so that, after stating some sentences on behalf of the Lord, saying that "here is the place in which I reside generation after generation, and thus I remain here since it is the place that I have chosen to dwell in" (Ibid: Chapter XXIX) adds in his own words that "lo! that infidels' character has thus challenged our predestined hope for the divine promise conferred upon the Popes by divine will. This character sets forth an ominously devilish prophecy that in this year we will all perish against them, that Jerusalem will be shattered, and that even the sacred stone of the Lord and the glamorous tomb will be insulted and torn into pieces. And then its remnants will be sent to the farthest corners of the sea on camels and will be drowned and the Christians will never be able to retrieve it." (Ibid)

### **Al Kamil fil-Tarikh**

In this voluminous historical account in which the story of the Westerners and the battle with them is recounted through it, the act of othering the Christians is evidently and organizedly pursued as was the case of Jerusalem. Nevertheless, this does not indicate not being possible to recognize an underlying literary othering in the stories of the book. Hence, akin to Ekkehard's treatise, first we should focus on Ibn Asir's attitude toward the adverse Christians before the outbreak of the Crusades and then the encounter of the Muslims with their Western Christians in the battle over Jerusalem.

A. The period prior to entering the first Crusades; in this book, written a few years before entering the Crusades, there are many mentions of the Westerners especially regarding the Andalusia incident, Toledo and the occupation of Sicily in the years, 478, 784, and 485, and there is no doubt that such descriptions and accounts play a more significant role in introducing the Christians of the West to form enemies in the minds of the Muslims. Yet, despite the realism of the stories and accounts of this work, it is possible to find traces of imaginative othering in it:

1. Othering on the basis of prediction and foreseeing; the very first thing that comes to mind regarding the author's method of taking a prophetic or predicting approach against the Christians comes from a hint at a star in the sky akin to the one that is frequently mentioned in Ekkehard's work, yet the difference is that, here, the story in question is tacitly given among the stories attributed to the Westerners without having been explained through. The quotation that follows is related to the year 476 while speaking of the temporary victory of the Westerners at the wars of Andalusia: "In this year, in Safar (November), a star bursted on its way from the East to the West. It was as big as the moon and its light also a match for it, and crossed a long distance for about an hour in a slow pace, and bore no similarity with other stars." (Ibn al-Athir, 1989, Vol 23: 117) It seems that the reference as such is not in favor of Muslims but rather a sign of their downfall in the West which, by he insult it inflects to their pride, has taken the form of an othering. Yet, elsewhere, there is the discussion of a dream

seen by Andalusia's ruler. In his dream, he sees that he has a small drum before him while riding on an elephant and is beating on it continuously. A Muslim interprets his dream with reference to the Quranic verses that say: "Have you considered not how your Lord dealt with the Owners of Elephants" and "Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers". and understands it as a sign of the demise of him and his army before the army of Islam, yet the Christian ruler mocks him saying: "with this army, I will face the God of Muhammad, the owner of Quran, you Holy Book." (Ibid: 130) Yet, he is defeated and Muslims make many a heap out of their beheaded heads and call to pray on top of those heaps as long as they became morbid and thus they burnt them.

2. Othering on the basis of ownership; this question is to be considered related to the previously mentioned foretelling in an implied way in a way that the burst star means losing a territory which has been previously under the reign of Muslims in the West and in Africa. This is to the extent that the statement "God damns the Westerners" is used by Ibn Asir on various occasions where assaulting the lands of Muslims is at issue: "In this year, the westerners, whom may be damned by the God, took away Toledo, one of the lands of Andalusia, from Muslims, a land that was considered as one of the vastest and most fortified ones in that region;" (Ibid: 60) "In this year, the Westerners, whom may be damned by the God, took over the entire Sicile Island which was once returned to Muslims and Islam by the great God" (Ibid: 170) or "in the year 480, Roger conquered the entire island and settled the Romans in there. The Westerners, whom may be damned by God, did not leave one single public bath, or mill, or stall, in there for the locals." (Ibid: 176) But, in recounting the Zilagheh battle in Andalusia, and the getaway of the Westerners, such concerns take a quite different shape even though, in their depth, are still closely tied to the concerns of ownership. Here, Ibn Asir, speaks on behalf of the Muslim rulers declaring concern about the outspread of Christianity due to the loss of the Andalusian territories and the insult to the pride of the Muslims to whom once the Christians were forced to pay poll and it is precisely after this section that the story of the Andalusian ruler's dream is recounted.

B. The time of war and the early years of the reign of the Latin king of the Jerusalem; In a section of *Al-kamil fi al-Tarikh* which is related to the first Crusades, one can see that even though the uncharacteristically religious attitude toward the Christians is gone to the extent that on two occasions Christ and the Christians are referred to with respect, despite the negative tone against crusaders (Westerners). On the first occasion, while recounting the claim of the holy spear being located and despite questioning the truthfulness of the Christian priest who had made such a claim that this certain object actually existed, Ibn Asir mentions Christ with respect and adds the title of "Peace be upon him" when mentioning him which, in Islamic literature, is an indication of religious respect. After that, in recounting the story of driving the Christians away from the city by the ruler of Antioch, Yaghisan, which was done out of fear of their cooperation with the Westerners who temporarily resided by the city walls, the author, quoting the ruler, promises the Christian to protect and nourish those members of their families who stay in the city and does not allow anyone to act against them with the excuse of them being Christians and so does he keeps his vow till the end. It seems that Ibn Asir is recounting this story with a sense of appreciation. Yet, one can trace minor otherings in such a narrative too:

1. Pleading with God; Ibn Asir states that "I earnestly plead with the great God to bring Islam and its believers relief and aid offering them help and drive away the evil from the people that he has passionate to (that is, the Muslims)." (Ibid: 385)

2. To consider the inspirations claimed by the Westerners especially regarding the significant occurrence of locating the holy spear whose narrator, the priest, is considered by him a crafty man. Ibn Asir states that: "he (the priest) had already buried a weapon in that place and swept its traces...they found it, and the priest told them may victory be with you thus." (Ibid: 253)

3. Emphasizing the despoilment, the massacre of the Muslims and enslaving their women; Even though Ibn Asir carries out the story in a realistic way, with a certain arrangement of the statements, he intensifies the event, hence the reaction of the Muslim audience, in such a way that regarding the massacre a question and after having mentioned the event and its spreading in Muslim lands he states: "this massacre took place in Ramadan and thus tears welled up from all eyes." (Ibid: 387)

4. Othering on the basis of hope and foretelling; while recounting the early years of the establishment of the Latin kingdom of Jerusalem, and despite all of its bitter events, Ibn Asir mentions the appearance of a star for the first time while discussing the Crusaders, yet, this time, this star indicates a certain hope towards the future for reclaiming Jerusalem by the Muslims: "In the last quarter of this year, a comet emerged in the sky as if a rainbow, that had stretched out from the West to the highest point of heaven, and before its appearance at the nightly heaven, it was seen close to the sun, and endured for a number of nights and then vanished." (Ibid)

### **The Analysis of the Dominant Sequences and Attitudes in the Two Treatises**

At the time of Eckkehard, the "Catholic Christianity" is the dominant discourse and not only does his text attempt to establish and fortify it against other inter-social discourses, with the claim of being an Orthodox Christianity, and thus tries to inflict a certain kind of violence to them as the representative of the dominant discourse, but also tries to transform and reproduce the life-objects of the socio-religious aspects of the Christian life-form through defining the Islamic discourse as an extra-social and extra-religious question in order to firmly establish its own foundation and to intensify the significance of Christian identity within a conflicting discourse such as Islamic one in order to meet an objective higher than an inter-religious tension through achieving a common language. To this end, it even goes far enough to at least seemingly come in terms with other inter-religious discourses; yet, Eckkehard, in a quite naive manner, never exceeds the aim of conquering and hegemonizing Jerusalem anywhere beyond saving the Christian faith, and leaves the other dormant layers of the extension of power not highlighted or even abhorred. Nevertheless, in this treatise, the Catholic Christian discourse insists on its Christian identity and the acts related to vindicating it, and thus with a positively establishing approach, gives birth to the discourse of Holy War so that at its cost it succeeds in reproducing the Christian faith with the aim of extending its own power. This, at first, clearly relies on the convincing role of the discourse in order to meet its own goal.

This is in a way that, in the early chapters of his historical account, Eckkehard attempts to convince the Christian audience into the Holy War by referring to

Jerusalem and the relation that Christians bare with it, along with the inappropriate acts of Muslims. Here, the boundary between the sentimental and convincing roles of the paradigm in question are blurred due to the fact that the distance between the two is ignored in a way that calling Muslims infidels or pagans, and the use of religious pseudo-narratives in the fashion of the Testaments, and the prophecies play a role in-between of being reasons offered to convince, and being excuses to sentimentally and emotionally arouse the audience with the aim of providing the necessary ground for the acceptance of the new structures. Even though it is necessary to go beyond the Foucauldian discourse or non-discursive analysis and treat a vast range of linguistic and non-linguistic collected data as text in order to have a more realistic analysis of the problem at issue in a way that "the possibility of subjective articulating and ordering around a sign and a signifier and the formation of a signifiatory order and the hegimonization and establishment of it be provided on the basis of a secular and temporary conviction or agreement." So, one must consider that what exists at the heart of this emotional arousal of the audience with the aim of preparing the ground and reproducing an advancing Christian faith in Jerusalem is to give credit to the imaginative and unhistorical pseudo-narratives with the aim of forming an unwritten canon in Christian minds to the extent that Eckkehard offers a formation that can be the representation of the legitimization of the Biblical prophecies and the imagery along with all that can be defined within its limits for arousing the sentiments needed for committing actual acts against the religious other; This is done in a way that, here, we witness, first, the "creation" of fictional images and, after that, the "fictional interpretations" (within the framework of the biblical concepts) of events, acts, conducts, and procedures of the "actually existing" beings as an attempt made to realize actual and historical acts. In other words, quoting Derrida, "pesudo-narratives that, at the same time, carry the emblem of being a fictional narrative and an imagined one which, while being considered as the source of literature, it also appears as the source of canonization that presents the narrativity and a ghost-like or virtual story right at the heart of the canon."

As far as Ibn Asir's work is concerned, one should take a rather different procedure of apparent religious otherings; this is because, unlike *The Jerusalemian* in which the dominant discourse is systematically established and then turned into a source of provoking many acts with the aim of fictional stories, here, in this Islamic historiography, one can witness the traces of a rather more realistic attitude which even has the upper hand its fairly mild otherings of the opposing counterpart. Yet, one must keep in mind that, in the Islamic frontier, the tensions and conflicts of the inter-religious discourses play a much more emphatic role in the reduction of the religious othering of the Christians in a way that it prevented an integrated anti-Christianity discourses from being formed, while, in the Christian frontier, despite the religious otherings between the Catholics and Orthodoxy, the religious othering is pursued as vehemently and powerfully as possible and its religious discourse does not have a key role in modifying it in its different forms of appearance. Yet, despite the lack of a systematic order for othering tth crusader enemy in Ibn Asir's work, one can notice the problem of "naming" and "property ownership" or "land ownership" which, quite tacitly, turns the cruder enemy into an other to the extent that in studying the Crusades, this "naming" can perfectly clarify he position and the fundamental thinking of the multi-parties engaged in relation to one other and represents their attitude towards one another. This is in a way that the motivation of the Christians sent off to the East at the time of Crusades - apart from all the economic intentions at

work along with the religious ones - the dominant motto was "being at war with the infidels (especially the Muslims), and retaking Jerusalem from them." The "infidels" here is so religiously strong that has led to an "intense religious othering" for Christians to whom, at that time, Islam was a religious outside the Abrahamic tradition and its prophet, Muhammad, was either the Anti-Christ or a heretic of the Christianity itself; or even a belief in a main deity beside the other two which was a paganist belief in the existence of three Gods: Muhammad, Trivagan, Apolo. (Southern, 1978: 72) Because of all this, such an othering would apparently not bring about any problems or, in other words, "Islam and the Muslims already existed without or outside them." So, taking any position against them could not possibly inflict harm to the Christian ideology in general. This is while the general term adopted by the Muslims against the Crusaders - some exceptions aside - was "Westerners" which has got more the face of a "geographical othering" rather than a religious one since turning the Christianity into an atrocious other would be, to some extent, questioning a part of Islam itself as was accepted by the Muslims. On the other hand, what was tacitly yet strongly at work in recognizing the Westerners as the others in Ibn Asir's work was its emphasis on the concept of land and property ownership which is roughly the most emphatic reason for the existing minor otherings in the treatise in a way that even to understand and interpret the limited existing signs of prophecy in the section related to the Westerners in his account, one much take land ownership into consideration and not, as is the case of the prophecies of the Christians, the question of religious respect.

## **Conclusion**

In Eckkehard's treatise, *The Jerusalemian*, religious belief and faith in the Lord and Christ's mercy leads the Christians forward and the dominant power is thus led to reproducing the revelations of the prophets and their interpretation is used for completing the convincing and the sentimental role of the discourse of Holy War. The images given regarding Islam and its followers, there, are at the service of forming a certain Christian identity against it and it is not the real images emerged from the Christian resurrectional thinking and concepts and not that of the real stories. Such images are either the representative of the infidelity or paganism and idolatry for committing real acts against the Muslims. Giving credit to these unhistorical and fictional pseudo-narratives leads to the formation of a canon in the Christian mentality of the Christians in order to commit actual acts against the Muslim counterparts, Yet, among the army of Islam, such attitudes - a number of exceptions aside - are considerably few in a way that no serious manuvor is used for turning Christianity into a religious other, far from it, the acts and deeds of the Christians for, first, gaining the ownership of land, and, second, for owning women and properties of the Muslims are in question and lead to the othering of the Christians. As a result, the extent of the provocative force of religion in committing othering by the Muslims and Christians during the first Crusades and with the aim of besieging the masses in either conflicting frontier is not identical and has a rather distinguished nature.

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