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## **The political thought of the Western religious reform movement**

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### **Abstract**

Our research, entitled "The Political Thought of the Western Religious Reform Movement," deals with the issue of religious reform that took place in the sixteenth century, which coincided with the beginnings of the European Renaissance, and its most prominent leader is the reformer and theologian "Martin Luther," who declared disobedience to Rome and accused the Pope and the clergy of deviating from Anglican principles. The supreme ideal of the Christian religion. He also accused them of exploiting the Christian faith for opportunistic personal purposes, and called for simplifying the Christian faith and making the issue of salvation a personal matter between the servant and his Creator. He also rejected the intervention of the Pope in this relationship, as well as called for the neglect of medieval manifestations and rituals that were hanging over European societies.

**Keywords:** Political thought, Western religious reform movement, Christian religion, European societies

### **Introduction**

After delving into the discussion of the political ideas of the era of the European Renaissance, one of the important topics from an intellectual point of view is that this era is a link between the ancient era and the modern era. (October) in 1517, that is, 500 years ago, Martin Luther hung 95 revolutionary, editorial theological treatises on the door of Wittenberg Church, shaking the Christian world and dividing it into two halves: half for religious reform and half against it, half Catholic and half Protestant. It is the greatest historical event that Germany is currently celebrating throughout the year, headed by Angela Merkel. Specialist historians believe that the religious reform that took place in the sixteenth century, coinciding with the Renaissance and the wonderful sunshine, constituted a decisive moment not only for the German nation, but for the European peoples as a whole. He is the one who renewed the understanding of religion and the people of its crookedness and deviations. And who did that and dared to do it? It is the great reformer Martin Luther (1483 - 1546). This is why the Germans celebrate it now, headed by the future chancellor. It is known that her father was a Protestant Lutheran priest. It was this man - that is, Martin Luther - who declared rebellion against Rome and accused the Pope and the clergy of deviating from the evangelical principles and the highest ideal of religion. He also accused them of exploiting the faith for opportunistic personal purposes, as God has not revealed it. Luther was a great writer and orator who shook Germans. It is said that his explosive volcanic style is unparalleled in the history of Germany, with the exception of Nietzsche. Then Luther launched a lightning attack on the indulgences that the Vatican was selling to the poor and ignorant people, deluding people that they would enter heaven as soon as they bought it. Heaven would be bought with money! Then Luther went mad and launched his massive revolution that changed the face of the world. It is known that the Pope used to send his men to all parts of Germany to sell these absurd instruments that have nothing to do with faith or true religion, in order to collect taxes or sacred zakat and large sums of money from the poor and ignorant people.

### **Research hypothesis**

The research seeks to verify the hypothesis that the religious reform movement led by Martin Luther contributed to great changes in the world, and this is directed towards the repercussions that resulted from it, as Europe witnessed a wide reform movement against the church and the clergy in the administration of the ruling authority at the time.

### **Research methodology**

The researcher used several approaches, the most important of which are the historical approach, the analytical approach, and the comparative approach.

## Research Structure

After the introduction, our research branched into three main topics. The first topic was titled "The Beginnings of the Emergence of the Reformation in Martin Luther's Thought", while the second topic came under the title of the Reformation Movement in Martin Luther's Thought. Then came the third topic entitled Jean Calvin and his call for Western religious reform. Then the research ended with a conclusion that included the most important conclusions.

### The first topic / "The beginnings of the emergence of reform in the thought of Martin Luther"

#### The first requirement / factors and reasons that prompted Martin Luther to religious reform

##### First: The Church's issuance of instruments of forgiveness

The dissonance between the popes was severe, and each of them was trying to prove that he had provided the church and Christianity with services that his predecessors did not provide and did not occur to them. This included the creation of "bonds" or "checks" that forgive the sins of the person who buys them. At first, the spread of these checks was limited. And a little bit, and the general public accepted it because the money that was collected through it was used according to what the popes mentioned for two important things, the first of which is the construction of a new church bearing the name of St. Generations of Crusades) which were directed towards the east with the aim of eliminating the Ottoman army and establishing a Crusader emirate based in Jerusalem. Thus was the beginning of the instruments of forgiveness, and under these two reasons, money was collected, but what appeared after that was that the popes found in these instruments a wide door to bring money and to increase their personal wealth and expand their private possessions. Which was inherent to its use in the first place, so that whoever pays more and buys more sukuk becomes no need to go to the church to confess and repent, so he paid the money in the manner that the sukuk devolved to later guarantees him forgiveness of sins, not only in life, but after death!! Indeed, some types of bonds were guaranteeing to their holders that the gates of paradise of bliss would be opened for them and the gates of torment would be closed in front of them!!

Examples of these bonds, which were famously distributed by the Dominican monk "Bohanna Netrel" by direct order from Pope "Leo X," are the following: ((May the Lord Jesus Christ have mercy on you and forgive you thanks to the holy sufferings he underwent, and I am compensated by him and his blessed apostles "Peter and Paul") And from the holy pope bestow upon me his promise to me in these parts, I shall be darker first than all religious censure, in whatever way you are exposed to it, then from all your sins, from every transgression, from every excess of pleasures, no matter how grievous, but even from any wrongdoing whose determination and awareness the papal throne retains. And as far as the authority of the Holy Church extends, I will release you from every punishment you deserve in Purgatory <sup>[1]</sup>.

And the other model of these instruments is: ((Because of

<sup>1</sup> Catholics believed that a person must be rewarded for the evil he has done in his life. Either this recompense will be in this world or after death, when a person appears from his evil after death by punishing him for a period of time, and this is known to them as "purgatory" and then the person goes to eternal life → Source from the internet on the Intellectuals Without Borders website

these sins, I restore you to the Eucharist of the Church, and to the innocence and purity that you attained in Baptism. Therefore, when you die, the gates of torment will be closed before you, and the gates of paradise will be opened to you. If you do not die now, this grace will remain at the height of its strength when You are about to die in the name of the Father and the Son and the Holy Spirit)) <sup>[2]</sup>.

Herbert Hoover believes that the idea of the pope being able to issue instruments of forgiveness to avoid sins of all kinds derives from the theory that St. It increased over the years with the charitable works carried out by successive generations of believing Christians. The idea of reward responded as not a temporary or personal matter, but rather a sum of spiritual wealth that could be saved to make the living and the dead. At the same time, it responded to the religious imagination and financial demands of the popes alike <sup>[3]</sup>.

##### Second: The Church's position on science and scholars and its restriction of the mind and its fight against thinking outside the framework of the Bible:

The discussion on this point is extremely important, because the result of the church's war against science and scientists and against the mind and rational people was, without any doubt, the Christian world in general directed towards atheism and the abandonment of inherited doctrines that contradict in their entirety with the logic of reason and the simplest levels of research and scientific thinking. How no? And "Europe" paved its way towards science and the industrial, scientific and urban renaissance after it removed the Church from its life and distanced it from interfering in the public and private life affairs of societies and states. Enlightenment and a useful summary, like this story of the war between the church and science, that the churchmen used to claim that the Bible includes all kinds of sciences that people need, whether they are religious sciences or worldly sciences, and that the basis of all science for them is the Bible and the traditions of the Church, and that God did not limit our teaching by revelation to Guidance to religion only, but rather He taught us through revelation everything He wanted us to know from the universe. The Holy Book contains the amount of knowledge that humans are destined to attain. All that came in the heavenly books of describing the heavens and the earth and what is in them and the history of nations is something that must be recognized, regardless of whether the mind opposes or contradicts it. Witness the sense, so people should believe in it first and then strive secondly to make themselves understand it <sup>[4]</sup>.

In order for matters to be more specific and clear, we will mention evidence by which Christians infer the position of the Church on science, through their lack of conviction in many of the doctrines and laws enacted by the Church that contradict reason, and through their failure to convince them of many texts of the Bible that clash with many scientific facts that science has proven. The hadeeth is correct, and therefore the Bible texts contained in this field are invalid, including what Martin Luther said: {You cannot accept both the Bible and reason, for one of them must give way to the

<sup>2</sup> Will Durant: "The Story of Civilization," translated by Abdul Hamid Younes, book 5-23, edition of the Cultural Department of the League of Arab States, Cairo, p. 71.

<sup>3</sup> Herbert Hoover: "The Origins of Modern European History", translated by Dr. Zainab Esmat Rashid. friendship. Ahmed Abd al-Rahim Mustafa, Egypt, Dar al-Ma'arif edition, 1965, p. 99.

<sup>4</sup> Muhammad Abdo: "Islam and Christianity with Knowledge and Medina," Egypt, Al-Manar Press, 1314 AH, p. 27

other} <sup>[5]</sup>.

He also said: "All the verses of our Christian faith, which God revealed to us in His word before the mind, are completely impossible and absurd. So how does that cunning little fool think that there is something that could be more absurd and impossible than that Christ gives us His body to eat and His blood to drink at dinner?" The last one? Or that Christ, the Son of God, was conceived by the Virgin Mary and gave birth to him, then he challenged a man who suffers and then dies a shameful death on the cross? That the mind is the greatest enemy of faith} <sup>[6]</sup>.

### Third: Conflict with Pope Leo X

Bishop Mainz and Magdeburg did not respond to Martin Luther's letter to his Ninety-five Issues. He was convinced that it contained heresy and heresy. And he sent a notice to Rome. Face (Pope Leon X). A series of theologians specialized in (reforming heretics) to argue with Martin Luther with a great deal of care, and theologians published a series of articles against Luther, whose effects were nothing but the hardening of Luther's anti-papism. He referred again to the money used to build St. Peter's Basilica <sup>[7]</sup>.

Finally, the Dominican monk "Sylvester Mazzoleni" filed a lawsuit against Martin Luther before the courts of faith on charges of heresy. So Luther summoned the effect of the lawsuit to Rome. However, the sorting was amended later, as the hearings for Luther in Otsburgh are chaired by the papal legate Cardinal "Kagechan" in the Augsburg Parliament building and with his guarantee. The first session was held in October 1518. Luther announced that the papacy is not stipulated in the Bible, and the session turned after his announcement into a verbal altercation, and throughout the sessions Luther focused on attacking the Pope, despite the fact that the issue of the hearings was the discussion of the ninety-five issues of his famous message. The papal legate could not arrest Luther in Augsburg. Where the government guaranteed safety for Martin Luther. Although the instructions issued by Rome to the papal delegate stipulate the arrest of Luther in the event that he refuses to recant his beliefs. And that Luther left the city at night without informing the cardinal or obtaining his permission <sup>[8]</sup>.

In January 1519 AD, the papacy appointed the Apostolic Nuncio (Carl von Miltitz) in Altenburg in Saxony to re-listen to Luther. The Apostolic Nuncio was more conciliatory and made some concessions to Luther on the details. In the months (June and July 1519) debates were held between Luther's supporters and supporters of the Catholic tradition, and Luther was personally invited to the debate, and boldly asserted that the "Gospel of Matthew" does not eliminate the popes' exclusive right to interpret the Bible. And then he challenged the papal infallibility in doctrinal matters <sup>[9]</sup>.

### The second requirement: the decline of the role of the church

The Middle Ages, especially the fourteenth and fifteenth

centuries, were violent with regard to religious belief, the staggering of papal authority, and the beginning of the formation of nationalities. The corruption of successive popes and their entourage of the clergy had a great impact on the outcome of matters in terms of society's acceptance of religious reforms. This is due to the people's need for an economic system that is more powerful than the religious authority, whose restrictions were causing a lot of instability in European societies. That is why many researchers and theorists, to this day, have remained bewildered or wondering whether the Protestant revolution led by the reformer (Martin Luther) imposed religious reforms, or whether the economic repercussions created the Protestant revolution against the Catholic Church. Whatever the answer to this question, it is undoubtedly Protestantism that has constrained the authority of the Church in society. And it gave a rebellious thought to individuals and the economy in particular private property, and it may be Protestantism that made society take a step forward. And it made the wheel of the economy spin its first cycle, so the economy represented by the beginning of the expansion of trade makes Protestantism a reference for individual freedom and its launch in the fields of creativity <sup>[10]</sup>.

The religious reformer Martin Luther is considered one of the foundations of the Protestant sect, and that Martin Luther became the leader of the reform movement, and the people were divided into two parts: a section that maintained the customs and traditions prevailing under the Pope's government, and a section that was affected by the reforms that Luther advocated <sup>[11]</sup>.

The Protestant Reformation blended political theory with differences in religious belief and questions of theological teaching more closely than it had been the case until the Middle Ages. However, there is no simple formula for this relationship. Everywhere, political theories were defended by theological arguments, and political alliances forged in the name of religious truth. At that time, the Pope of Rome was in dire need of money, and he did not find a way to obtain it except by selling indulgences, as he was driving it to people so that God would forgive their sins and their relatives. This led to Martin Luther issuing a manifesto and pasting it on the church wall. The churchmen burned the manifesto in front of the public. This angered the students at the University of Augsburg and burned the statement of the church delegate, the monk "Tetzel" in 1518 <sup>[12]</sup>.

In the year 1522, the unrest broke out again. Luther established the Protestant Church and issued a set of reforms. In the year 1534, "Luther's Gospel" was published, and he began urging people to limit the authority of the church and the clergy. The clash took another facet, and it became more intense between the factory owners and the workers class who instituted punishments to defend their rights. Which necessitated a system for resolving disputes between the two parties, so (civil courts) were established and laws and constitutions were prescribed, and nationalities began to form in Europe, which is what historians have called (the era of nationalism). However, the role of

<sup>5</sup> Will Durant: "The Story of Civilization," op.cit, p. 56.

<sup>6</sup> ibed, pp. 56-57.

<sup>7</sup> Kyre Church resides in the Renaissance era in the northern section and is located today within the Vatican State officially, and is officially known as St. Peter's Basilica, for more see: [www.wikipedia.net](http://www.wikipedia.net)

<sup>8</sup> Dima Ahmed Saleh. The Impact of the Protestant Reform Movement on the Political Transformation Process No. 2355, dated 7/27/2008, Baghdad, pg. 31.

<sup>9</sup> Benton Rowland: "The Life of Martin Luther," Bienven University, 1995, pp. 44-45.

<sup>10</sup> Al-Sayyid Al-Ban Al-Arini: "The History of Europe in the Middle Ages," Cairo, Dar Al-Nahda, 1968, p. 102.

<sup>11</sup> For more, see: George Edward Sonbula: "German Political Thought from Luther to Nietzsche," translated by Tayseer Sheikh Al-Ard, Damascus, 1968, p. 31.

<sup>12</sup> For more, see: George Spine, "The Development of Political Thought," the third book, translated by Dr. Rashid Al-Barawi, presented by Dr. Ahmed Swelim Al-Omari, Cairo, the Egyptian General Book Organization, 2010, p. 55.

Protestant ideas did not disappear because limiting the authority of the Catholic Church did not leave a spiritual vacuum among the public. Rather, the Protestants relied on the interpretation of the Bible, so ideas multiplied, which weakened the centrality of the Church, especially since the interpretations that were spreading among the public were illogical and unacceptable in Christianity because they contained innovations, thus mixing the world with religion. Criticism spread and led to a weakening of the influence of the Catholic Church in general, and Protestant calls abounded. This led to the emergence of Protestant movements that moved away from their extremism and began to interpret Judaism<sup>[13]</sup>. They created many prophecies and myths and attributed them to the first Judaism, and created a bridge between them and some Jewish fanatics. Those who affirmed that the law of the Children of Israel fell with the fall of its bearer. And that the nation of Israel will not return, and thus the European Jews breathed a sigh of relief after the decline in the role of the Church<sup>[14]</sup>.

With the year 1526 Martin Luther found himself increasingly organizing a new church, and between the years 1525-1529 Luther formed a body to supervise the church and put books and explanations and organize forms of worship and wanted to The Church shall be decentralized so that the system in force in the Catholic Church cannot be replaced by a similar one. Therefore, he established local churches, such as his church in Saxony, which do not interfere in the affairs of churches in other German states. Rather, she works as a "consultant" for the churches of the new regions. Luther separated the financial administration from the clergy and entrusted it to ordinary prisoners in private councils. And that this step was the beginning of a development in human history regarding the control of the temporal authority over the property and money of the Church. It was Luther, and at the request of followers of the Church, had written and published a liturgy and published it at the beginning of 1526 and his identity to a large extent the Roman Catholic rank, but the differences were marked by language. The Roman Church required the liturgy to be recited in Latin until the Second Vatican Council, which was held in the second half of the twentieth century. Whereas Luther since the sixteenth century put the text of the Liturgy in the German language prevailing! He also simplified some ritual movements<sup>[15]</sup>. Luther retained the traditional church organization in terms of the height of the structure and the necessity of the cup, while making candles, the altar cover, and the clothes of the celebrating priest optional, and some later Protestant reformers such as (Zupengli)<sup>[16]</sup>.

He looked at Luther's mass as (very papal) and Luther also made a renunciation of baptism and marriage, and appointed daily appointments in churches to indoctrinate education for children, youth and the poor. This organization, which began in the year 1527, formed in one way or another the

basis for modern schools and indicated that many pastors lack skill and style in preaching and teaching, so Luther developed another system to educate preaching in churches. He also published in 1529 his famous book on "Catechism", which he presented as a guide for pastors and teachers. It includes easy-to-understand Christian teachings such as (The Ten Commandments), (The Doubtful Prayer) and (The Last Supper). Martin Luther indicated that Christians are not only required to memorize Christian teachings, but must understand them as well. Luther's book on Christian teachings is still in use today, along with many of the hymns he penned. The education provided by Luther, especially the publications that he presented in small but highly effective pamphlets in helping parents educate their children, has proven effective for pastors<sup>[17]</sup>.

### **The third requirement: the emergence of the national phenomenon**

Martin Luther was not only a religious reformer, but he became a religious, social and political reformer, and his movement left a great impact, the most prominent in the sixteenth century in Europe. While Luther traveled to Rome in 1511, that trip left a great impact on his life, as he revealed a large part of the corruption of the Church, which is based in the Vatican, from selling indulgences, collecting money, and excluding wealth at the expense of poverty and hunger of citizens in all countries of Europe. During that trip, Luther was surprised by many things that caused him a shock, which prompted him later to announce his document for religious reform after his return from that tour, so in 1517 he published his document for religious reform consisting of 95 cases and issues in which he criticizes the wrong actions of the papal church in Rome<sup>[18]</sup>.

Luther was not anti-Church or contrary, but he asked for reform in it due to the distortion that occurred in its institutions and behavior, which was causing people's discontent. After that, events reacted quickly, developed, and changed the reality of Europe in an unprecedented manner. Religious wars broke out in Europe and lasted for nearly a century, consuming crops and udders, and destroying children and childbirth. Luther sent a message to the rulers, electors, princes and knights of German states, provinces and cities to prove his call and remove this religious reform movement, and most of them welcomed this because they found it to achieve their interests. They cannot deviate from it, in addition to this assumption, getting rid of the authority of the Church in Rome means not paying large sums of money to it. Finding local churches that are not subject to Rome means circulating funds internally, which brings positive returns to the economic situation<sup>[19]</sup>.

All those rulers and princes paid royalties to the churchmen. Indeed, prior to the era of religious reform led by Martin Luther, the Church controlled most of the lands of Europe in large proportions. Therefore, some of the princes were, in fact, workers of a higher degree, no more if we return to the truth of the matter. As for the peasants, they were slaves in

<sup>13</sup> Abd al-Hamid al-Batriq and Abd al-Aziz al-Nawar: "Modern European History from the Renaissance to the Vienna Conference," Beirut, Dar Al-Nahda Al-Arabiya, p. 77.

<sup>14</sup> Herbert Hoover, The Origins of Modern European History, a previously mentioned source, p. 121.

<sup>15</sup> Mahmoud Abd al-Wahed Muhammad al-Qaisi: "Foreign Relations of the Carolingian State during the reign of Charlemagne, 768-814", unpublished doctoral thesis, College of Arts, University of Baghdad, 2003, p. 52.

<sup>16</sup> is the leader of the reform in Switzerland, and he joined the University of Vienna and the University of Basel, and died in 1531 AD. For more see: [www.wikipedia.net](http://www.wikipedia.net)

<sup>17</sup> Sami Sheikh Muhammad: "The Protestant Reform Movement (Luther, Calvin, Zupengli), Ain Haifa, Palestine, source from the net, sam:ch@shuf.com.

<sup>18</sup> Al-Tijani Abdel-Qader Hamed: "The Origins of Political Thought in the Meccan Century," Forum on Arab and International Relations, p. 221.

<sup>19</sup> Jean-Jacques Chevalier: A History of Political Thought from the City-State to the Nation-State, Translated by: Muhammad Arab Sasila, Beirut, Dar Majd University Institute for Studies, Publishing and Distribution, 1st edition, 2006, p. 263.

those lands. Among the new calls for Luther, which left an impact on these politically aspiring peasants, is that the German princes' adoption of Luther's call led to a great rapprochement between them and the citizens, which strengthened the authority of kings at the expense of the authority of the Church, and later resulted in nation-states and absolute power<sup>[20]</sup>.

### **The religious reform movement affected four aspects<sup>[21]</sup>**

**First:** It is represented by the convergence of princes and kings among their citizens, the increase in their strength, the return to absolute rule, the overpowering of kings, and the return to the concept of the divine right of kings to rule.

### **Second**

It is the emergence of (nation-states) after the princes on the one hand and the citizens on the other hand searched for something that brings together an alternative to religion, which opened the doors of time to very big changes in the various ideas, principles and political applications, the impact of which is clear and we cannot imagine what the world has reached. politically without it.

### **Third**

The religious wars, although their events took place on German soil and between its provinces and states, but all European countries were involved in them and extended their hand to support this or that party in these wars.

### **Fourth**

There was an improvement in the living conditions of citizens due to their liberation from a large percentage of paying taxes that burdened them and liberating their bonds after breaking the restrictions of their domination for a long time, although this was disrupted for a period of time due to the grinding religious wars.

It arose from Martin Luther's calls, followed by the calls of the French (Jean Calvin)<sup>[22]</sup> for religious reform and the correction of the Church's course, to the emergence of a religious trend and doctrine that spread among a large part of the countries and peoples of Europe and extended to the United States, Canada and Australia, and finally Luther demanded the equality of priests and pastors with other people. Their right to marry, have children, and live a secret life, which called for getting rid of what they considered heresy and nonsense that had no basis in religion, such as the Divine Liturgy and forgiveness of the sins of the dead. Protestants also rose up, demanding those religious demands, and they included implicit political demands, so that this cannot be separated from that. As for what Luther and Calvin did, it provided the theoretical side for the repressed people who were seething from the presence of

the Church and its corruption, especially since the matter was done by buying religious positions and was not limited to buying political positions or buying forgiveness and mercy. Life. Supporters of the Protestant sect translated the Bible into German after it was forbidden due to papal Catholic control over Christian peoples. They also campaigned for awareness, enlightenment and literacy in many parts of Europe, which earned them great acceptance and good reputation among people. That is why Martin Luther's movement and his religious reform uprisings changed the direction of Europe, and this change did not stop with Luther's death, but most of it happened after that, and religious wars ravaged central Europe and a new face was formed for it that was painted with a Lutheran characteristic distinct from the Catholic one<sup>[23]</sup>.

### **The second topic**

#### **The religious reform movement in the thought of Martin Luther**

#### **The first requirement / Luther's position on the papal church**

Luther took harsh positions towards the popes, describing them as being worse than the emperors because of strictness in faith. However, Luther's ninety-five letters found support from the educated class in Germany, as well as the applause and welcome of the anti-clerical movement, as it found a voice to express it. One of the results of this was a decrease in the demand for the purchase of indulgences, so the method of calling for religious reform shifted from a state of meekness, calmness, and softness to a more strict state that results in igniting the fuse for explosion and revolution. He replied to the monk, "Tenzel" ((If you are a cat weak in the eyes of those whose money bags suffer Among the facts that I mention, I do not care much about their shouts, because only those whose minds are clouded will say this, and they have never known the Bible)) according to<sup>[24]</sup> It appears from this speech the extent of the suffering and difficulties that surrounded the march of Luther and the religious reform according to<sup>[25]</sup>.

It is not surprising that we notice the variation in the effectiveness of the calls for reform and the variation in Luther's positions and their oscillation between ups and downs between calm and submission on the one hand and clamor and rebellion on the other hand, depending on the set of objective and subjective circumstances that determine the form of the position that must be taken. He has to take it. Indeed, some objective factors led him to carry out a pioneering mission in supporting the process of religious reform in confronting the papacy and rooting the spirit of separation and rebellion from it. The Imperial Parliament rejected a request for the Pope to impose a tax on Germany to finance a new military campaign against the Turks. Luther thought about it, and one of the deputies described this decision by saying, "Such a bold rejection of papal demands has never been known in the history of Europe." Which fueled the spirit of revolution among the princes according to<sup>[26]</sup>.

<sup>20</sup> ibed, p. 266.

<sup>21</sup> Abdel-Azim Ramadan, History of Europe and the World in the Modern Era, Cairo, The Egyptian General Book Organization (52), 1997, pp. 134-136.

<sup>22</sup> Jean Calvin (1509-1564) a theologian and one of the sons of the leaders of the Reformation in France was born at the height of the human movement and the beginning of the religious reform movement in the city of Lyon, and it was one of the important cities for the Catholic Church and the important economic center in northern Europe, and Calvin was considered the founder of the Calvinist doctrine, which He affirms the doctrine of salvation between the servant and his Lord, and he was known for his austerity and asceticism, and he was very fanatical in applying his teachings, and he became the ruler in the city of Geneva from the year 1541 until his death in the year 1564 → For more about his life, see: <http://ar.m.wikipedia.com.org> >

<sup>23</sup> Abd al-Hamid al-Batriq and Abd al-Aziz al-Nawar: "Modern European History from the Renaissance to the Vienna Conference", Beirut, Dar al-Nahda, 1997, p. 126.

<sup>24</sup> Religious Reform in the Continent of Europe, preserved copy, September 8, 2016, on the Ziyabak website: [www.ziabak.net](http://www.ziabak.net)

<sup>25</sup> Religious Reform in the Continent of Europe, preserved copy, September 8, 2016, on the Ziyabak website: [www.ziabak.net](http://www.ziabak.net)

<sup>26</sup> Tawfiq Al-Taweel, The Story of Religious Persecution in Islam and Christianity, Dar Al-Fikr Al-Arabi, Cairo, 1st edition, 1974, p. 62.

On the other hand, Pope Leo X's tolerance and moderation played a role in consolidating the victory of the Protestant Reformation. As for Luther, he did not find it necessary to achieve religious reform in the world of the papacy and its ecclesiastical institutions, so he sent a more moderate historical letter to Duke "George" in which he demanded the necessity of reform "a general religious reform must be carried out for the spiritual and temporal classes." His revolution has its historical name (religious reform movement) and one of the results of the victories achieved by the religious reform movement is that the empire and the pope took conciliatory positions on the issue of indulgences. This is not evidenced by the conciliatory attempt made by "Leo" to explain the indulgences by saying (they do not erase sins and transgressions, but only exempt from the worldly punishments imposed by the Church. As for the release of souls from purgatory, because the authority of the Pope is limited to his prayers in which he invokes May God grant the soul of the deceased the extra blessing of Christ and the saints)<sup>[27]</sup>.

It is worth noting that Luther was not alone in advocating religious reform. Besides him, there was (Philip Melancthon)<sup>[28]</sup>. In his defense of Martin Luther's letters, Melancthon took four hundred and six logical issues, one of which was the first specific statement in German on religious reform and on the supreme authority of the Bible over ordinances. The church and its traditions. Later, Luther decided to join Karlstadt in the theological contest in a challenge with Ike, who was opposed to the Protestant religious reform at the time, to decide that the ecumenical councils (the Greek Orthodox Church) could make mistakes. The claim is that it echoes his point of view, which was condemned by the Council of Constance held in 1415 AD<sup>[29]</sup>. The religious reform has transformed from a small dispute over indulgences into a major challenge to papal authority in the Christian world. Therefore, "Ike," a man of the papal church, recommended depriving Luther of the church's forgiveness. Protestant scholars launched an attack against papal Catholicism with all the hurtful criticism that the era absorbed<sup>[30]</sup>.

And see "Ulrich von Hutten"<sup>[31]</sup> Martin Luther as the liberator of Germany, and hastened his pen since that time to defend the reform and agitation against the papal Catholic Church. The religious reformer Martin Luther's call found support from "Hutten" as well as "Karlstadt" and others. Which made Luther change the reformer's rhetoric in 1520 and meet extremism with extremism. He advised Karlstadt to seize the temporal power over the wealth of the monasteries, and made clear the sublime faces in which Germany could not spend the money sent annually to Rome.

<sup>27</sup> Samuel Rizky: "Renewal of Religious Thought in Christianity", Cairo, Dar Al Thaqafa, 1st edition, 2003, p. 114.

<sup>28</sup> Melancthon Philip (1497-1560 AD), a German humanist philosopher and thinker who was the main companion of Martin Luther in the religious reform, he had a calmer personality than Luther and he was always trying to reach compromise solutions to the issues that separated Catholics and Protestants. For more about his life see: [www.wikipedia.net](http://www.wikipedia.net)

<sup>29</sup> Samuel Rizky, Renewal of Religious Thought in Christianity, previously mentioned source, p. 115.

<sup>30</sup> Abdel-Hamid Al-Batriq and Abdel-Aziz Al-Nawar, Modern European History from the Renaissance to the Vienna Conference, a previously mentioned source, p. 72.

<sup>31</sup> according to is a German writer, poet, reformer, and researcher, born in 1488 AD near Fulda, and Hutten escaped in 1515 AD from the monastery school. During his stay in Italy, he contacted the first supporters of the humanism movement, and after returning to Rome, he turned his attack on the Pope. For more see: → <http://data.bnf.fr/ark:/12348/cb>

He wrote to the popes, "If we kill thieves with gallows, slash the throats of plunderers with swords, and throw heretics with fire, why don't we confront these masters of destruction with weapons" according to<sup>[32]</sup>.

Thus, the spirit of national rebellion began to dominate the writings of Martin Luther in his hostility to the Pope. In June 1520 AD, Spalatan (a German theologian and member of the Augsburg Council held between Catholics and Protestants in 1530 AD) wrote: ((I now despise the anger of the Romans as much as I despise their satisfaction, and I will not calm them down. Forever, today I no longer fear anyone, and I will publish a book on the Christian Reformation, which is directed against the Pope in a violent tone))<sup>[33]</sup>.

### **The second requirement: Martin Luther's position on political authority**

As far as Luther and Calvin's political ideas were concerned about civil power and its relationship to the church on the one hand, freedom on the other hand, and obedience on the third hand, Martin Luther was ignorant of the truth and nature of this power and had only a partial understanding of it. Perhaps this explains to a large extent his lack of use of the term "state." Except rarely and very rarely, when he used the term "power" instead. And because of his limited vision of power, the latter was linked to him in the idea and practice of obedience, which was supposed to be absolute obedience when the power was absolutely coercive. And still alive until the middle of the twentieth century. However, this position of his towards the civil authority and his demand of the people to blind obedience to it is certainly not due to his cowardice and weakness, because he was not a coward, but on the contrary, he was brave to the point of recklessness. To take his life. The reason for Martin Luther's glorification of political power and its representatives lies in his belief that spreading his call and defending it can only be done with the help of the princes who represent this power, and in order for them to be reassured of their thrones and power and to prove to them that his reform movement does not threaten them with danger, he gave them the most important possible guarantee in this field. It is his call to the people to obey the political authority and its princes, and his prohibition of any disobedience or resistance to it<sup>[34]</sup>.

### **The third topic: John Calvin and his call for Western Reformation**

Jean Calvin (1509-1564), a French religious reformer and theologian, is considered the founder of the Calvinist doctrine that spread in Switzerland and France. Calvin believes that there is a dual system in man (the Roman system) that cares about the spirit and the interior, and the (temporal system) that cares about external morals and human and civic duties that people must maintain among themselves in order to live with each other with integrity and justice, and these two systems complement each other. Some despite their dreams. Thus, Calvin expressly restores civil society or civil organization the task of managing religion well and with unpunished immorality publicly

<sup>32</sup> Muhammad Hassouna, "Maalems of the History of the Middle Ages," Egypt, Al-Rahmaniya Press, 1st edition, 1925, p. 137.

<sup>33</sup> Muhammad Hassouna, "Maalems of the History of the Middle Ages," Egypt, Al-Rahmaniya Press, 1st edition, 1925, p. 137.

<sup>34</sup> Abd al-Ridha al-Ta'an and others: "An Introduction to Modern and Contemporary Western Political Thought," Part One, Modern Western Political Thought, Baghdad, Dar al-Sanhouri for Publishing and Distribution, 2008, pg. 60-61.

desecrating this true religion contained in the law of God<sup>[35]</sup>. The idea of resisting rulers is evil in all circumstances. This fact is important given the discrepancy that later emerged between the Lutheran and Calvinist churches. Calvinists in both Scotland and France were largely responsible for creating and spreading the theory that political resistance was justified as a means of religious reform. As for the prevailing conditions in Germany, Luther had respect for civil authority and was remarkably opposed to violence and killing, so he established Lutheran churches affiliated with the state and controlled by political forces, which made them almost a branch of the state. Whereas the Calvinist churches considered worldly activity and even worldly success as Christian duties. Therefore, Calvinism in France and Scotland took positions of opposition to governments that did not actually have the opportunity to convert it to its doctrine or seize it<sup>[36]</sup>.

That Jean Calvin, who fled from France to Switzerland because of the religious persecution he suffered after the spread of his ideas, and there he put the first pages of his book (*The Christian Institution*), which was like a pamphlet announcing and defending a new faith, then he wandered between Italy, France and Switzerland preaching his ideas to finally settle in Geneva. If there are indeed some similarities between Martin Luther and Jean Calvin at the level of religious belief and political thought, especially with regard to the necessity of obedience to the authority that comes from God, and regarding Christian freedom that can exist with the existence of civil slavery. The similarity stops at this point, after which the difference between them begins due to the difference between Luther's political ideas and their distinction from Calvin's political ideas, which the latter formulated with a high methodology gained from his legal studies, which is evidenced by his book "*The Christian Institution*", which he divided into interconnected chapters that are governed individually and collectively by a sober logic that earned his political ideas obvious hardness. Calvin believes that man has a social nature that makes him naturally inclined to form and maintain a society, and from the self-evident social nature of man also comes the self-evident need for all human societies to be connected and organized in some form under laws, which results in the social and political organization that responds to man's natural need before all. Something to the human mind that can work positively through this social and political organization without being independent of the spiritual system. Calvin affirms the human need for a civil authority, without this authority, in his opinion, having the right to decide what is the aspect of monotheism, faith, or idolatry and disbelief in any human act. Achieving and guaranteeing the well-being of humanity requires that the religious and civil authorities work in harmony, as neither of them can claim self-sufficiency. There should be, in addition to the civil authority, an authority that cooperates with it and takes responsibility for determining what is faith and what is disbelief, and what is one of the affairs of divine life and what is one of the affairs of human life, and this authority is the Church. As for the idea of obedience, the people, according to Calvin, are a negative element that has nothing

but the practice of obedience, which has only two destinations or two subjects: civil authority and the law. If it appears to any person that there is something that needs to be corrected by the rulers, let him explain that to those who are above him and not take over the work himself, because he has no right to do anything without the order of those who are above him in rank. Calvin also declares the existence of constitutions in which he appoints rulers of a lower rank and entrusts them with the duty of resisting the tyranny of the rulers and protecting the people from it, which can be considered evidence of his thinking here about officials such as the elders of the demagogues in ancient Rome. And when the constitution stipulates such rulers of a lower rank, then the right to resist will derive from God, because individuals themselves are deprived of the right to resist. As for the nature of the civil and religious authorities for him, the religious authority refers to the meaning of authority and responsibility for (administering the word of God). It is known that Calvin resided in Geneva, which, like other Swiss cities, enjoyed autonomy, or what is called (the city-church) as a case that expresses a kind of merger between the political community and the religious group, and within the framework of the Christian Reformation, this city-church is formed to be a witness to those who deny the system insofar as it is a device of enlightenment, all the churches that are directed towards it can take from it an exemplary example to follow<sup>[37]</sup>.

Although he was influenced by the ideas and adoptions of Martin Luther, he was not just a follower and imitator of him, but rather he had different ideas and theses that differed from Martin Luther. The political ruler has a kind of sanctity, and we should not rebel against him because he rules in the name of God and from him he derives his legitimacy. If he violates God's commands, he has no legitimacy.

Calvin believes that the state is indispensable and cannot be neglected because it preserves the interests of the people and prevents chaos. And Calvin was against democracy because it gives ignorant people an opportunity to determine the fate of the people<sup>[38]</sup>. His teachings connect with and build on the Augustinian and other Christian traditions. Many Congregational, Reformed, and Presbyterian churches, which view Calvin as the main interpreter of their beliefs, have spread all over the world<sup>[39]</sup>. meaning that every person has a call in this world, and if he answers it, it will lead him to achieve his goal of attaining a position that pleases God in the hereafter<sup>[40]</sup>.

## Conclusion

Martin Luther said, "You do not need clergy to understand your religion or to interpret the Bible. The believer has a direct relationship with his Lord and does not need an intermediary." The era of mediators and brokers who trade in religion has ended, and the true religion is innocent of them. They add ignorance to ignorance and poverty to poverty. Then he said, "We only recognize the Bible, and everything else is human speech subject to discussion, sifting, and scrutiny." The words of the popes are human

<sup>35</sup> Mahdi Mahfouz: "Trends of Political Thought in the Modern Era", Beirut, University Foundation for Publishing and Distribution, 1st edition, 1990, p. 106.

<sup>36</sup> Hassan Hanafi: "The Development of Arab Religious Thought in Foundations and Applications", Beirut, Dar Al-Hadi for Printing and Publishing, 1st edition, 2004, p. 118.

<sup>37</sup> Abd al-Ridha al-Ta'an and others, a previously mentioned source, pg. 61-63.

<sup>38</sup> Mahdi Mahfouz: "Trends of Political Thought in the Modern Era", a previously mentioned source, p. 107.

<sup>39</sup> Robert M. Kingdon: "Calvinism in Europe 1540\_1620", Andrew Pettegree *et al.*, eds. Cambridge: Cambridge University press, 1994, chap.2, pp.51-53.

<sup>40</sup> *ibid.*, p.55.

and not at all infallible as they claim. Luther dared to translate the Bible into a vulgar vernacular, thus establishing the German language as it is known today. Thus, Martin Luther is not only the leader of the Reformation, but also the founder of the German language and German literature itself. With the stroke of a teacher whose counterpart in history was rare, he was able to establish a new language and a new doctrine. He was even able to breathe the spirit into the German nation! Therefore, they consider him the greatest figure that appeared in their history... He purified religion from the impurities that befell it throughout the ages. Luther's ideas then spread to all parts of Europe, and spread like wildfire. At that time, all countries were divided into two parts, as we said previously: a section with Luther and a section with his sworn enemy, the Pope of Rome. In general, the Nordic countries all stood on the side of Luther and the Reformation, including North Germany, of course, and the Scandinavian countries such as Sweden, Norway, Denmark, and Finland... This is in addition to a large part of the Netherlands, England, and Switzerland. It is one of the finest and most developed countries in Europe. The Protestant mentality is famous for its moral rigor, integrity and integrity. And we should not forget the United States of America, the largest Protestant country in the world. In this regard, it should be noted that the great German philosophers such as Kant, Hegel, Fichte, Nietzsche and others were Protestant Lutherans. Not forgetting, of course, Goethe.

Calvin suffered from religious persecution because of his ideas, especially after the publication of his book (The Christian Institution), which served as a publication defending and declaring a new faith. The authority whose source is God, and the issue of Christian freedom that can create civil slavery, the similarity stands between them to this extent, so Calvin's ideas were distinguished by the high methodology he gained from his legal studies, and this was evident in his book The Christian Institution.

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