

THE PROTESTANT REFORMATION IN THE CHRISTIAN COMMUNITY
AND
THE PURIFICATION WITHIN THE ISLAMIC WORLD

by Husain Haikal Muhammad

I. Introduction.

The Protestant Reformation fragmented the Catholic Church. 1) This division of Christians became a great obstacle to the spread of the Gospel. 2) Even though the Protestant Reformation set out to reform the head and the members of the Church, it was not merely the history of a revolution in religious belief, 3) it was part of a general awakening of the human intellect, which had begun in the fourteenth century, and which the revival of classical learning and the invention of the art of printing had contributed to the acceleration of its development. It was the life of the Renaissance infused into the religion. 4) It can be said that the Protestant Reformation had freed the intellectual life of the West from Church control. It gave an opportunity for **Aufklärung** or the Enlightenment to develop and eventually to usher in the modern world.

What about the Islamic Purification? Did any similar things there happen? Or what were the differences? In the Islamic community, the totality of Allah's (God's) commandments as revealed in the Qur'an and elaborated in the **Hadith** (tradition), was communicated to later generations. These commandments embrace regulations relative to ritual and worship (**ibadat**), civil and legal obligations (**muamalat**) and punishment (**uqubat**). Because of the limited verses in the Qur'an which may be classed as strictly legislative, it was necessary for 'speculation' based on the Qur'an and the **Hadith**. The four orthodox schools had been maintained by four imams (leaders) 5) to cover all cases, such as civil, criminal, political, financial etc. These divergences of opinion or **ihtilaf** was admissible and parallel with the Prophet's word. The variety of four imams (leaders) to cover all cases, such as civil, criminal, political, financial etc. These divergences of opinion or **ihtilaf** was admissible and parallel with the Prophet's word. "The variety of opinion is a blessing to my community". Later the follower of these imams did not only dispute heatedly but decided that the door of **ijtihad**, the right of further interpreting the Qur'an and the **Hadith** or of forming a new opinion by applying analogy, was for ever closed 6. This situation led to what was well known as Purification. In the future the Purification became very important especially for the Moslem who were still "looking for" their identity to answer the challenge of the modern time. Because the complete revival in the Islamic community was based on this Purification,

The next section will describe the social background in the Christian world which stimulated Martin Luther to present his ninety-five theses. The same section will trace the outline of the Islamic world prior to the Purification. At the end of this essay, it attempts to analyse the similarities and differences between the Protestant Reformation of the Western Christianity and the Purification of the Islamic world.

II. The Christian World Prior to the Protestant Reformation and the Islamic World Prior to the Purification :

The Protestant Reformation was not a sudden and unexpected upheaval that took the sixteenth century by surprise. It was the climax of long range discontent with conditions in the Church, 7) Many centuries before, there had been within the Church calls for "Reform in the head and the members", or for going "Back to an apostolic Church". 8) It seems the discontent began as early as the Babylonian captivity. The papacy had become more concerned with maintaining papal grandeur than with furthering spiritual religion. The Babylonian captivity led eventually to schism, which lasted nearly forty years. 9) Many Councils had tried to solve this problem but always in vain. 10) Finally, a Council was held at Constance with the triple purpose (1414) of ; reform, ending the schism, and suppressing the heretics. In the end, the Council did end the schism. 11) Here the participants also tried to raise the Council above the pope and not the pope above the Council, 12) in that they realized all popes are but men, liable to error and to sin.

Moreover, the Avignon papacy, the Great Schism and the Councils all contributed to making churches more regional in spirit and more under the control of secular rulers. 13) Unfortunately, abuses within the churches, were getting worse. At the same time the efforts to achieve varied considerably in intensity through time. 14) Clearly, efforts at reform had been made in vain prior to the time of Martin Luther. 15)

There were other lay reformers who tried to end the abuses of the Church. Among them were Marsiglio of Padua, the Italian and two Englishmen William of Ockham and John Wycliffe. These reformers said that if the clergy were not performing their spiritual duties for the laity, then either a secular ruler or the general council representing the whole Church might force reform upon the clergy and even upon the pope. Further Wycliffe thought that no visible Church was needed to achieve salvation and the "ordinary" person might obtain divine grace by reading the Bible. 16) John Huss adopted Wycliffe's ideas. But his movement was not only a religious one; rather, it merged with the nationalist movement. His followers were Slavics and Czechs who disliked the German supremacy over their country. 17)

In addition to these reformers, many famous authors such as Boccaccio and Chaucer wrote concerning the misdeeds of the Church. They told stories about monks who loved hunting and who kept many horses in their stables while caring little for the old monastic rule. They also told of friars who knew the taverns very well in every town as they sang and played the fiddle. 18) It is interesting to consider in this regard the Italian proverb which spread abroad : "The nearer Rome the worse the Christian". 19)

What about Germany ? This country on the eve of the Reformation was an intensely religious country. For example, Cologne, with its 30.000 inhabitants had over 100 churches and chapels and a like number of monasteries and convents. The church was the very heart of society. The Bible was repeatedly translated into the vernacular, and children were given the names of saints. 21) Yet, every where men were still crying out against the abuses, without knowing from what quarter of the heavens the reviving and reforming wind would blow. 22)

There were other elements of support which had previously been lacking that contributed to the success of Luther's movement, one was the impetus of nationalism. Englishmen, Frenchmen, Germans and others, though not for a moment denying the pope's spiritual leadership, but still resented his interference in their own lands. This was true in Germany where it was the pope's consistent aim to prevent the rise of strong princes. 23)

Beginning in the thirteenth century, universities arose, and particularly in the sixteenth century, schools and universities multiplied. On the other hand however the cathedral schools declined and ultimately disappeared. The rebirth of learning known as the Renaissance became dominant in universities. Especially after the fall of Constantinople in 1453, many scholars and much Greek literature flowed into Western Europe. Scepticism, free thinking and rationalism had grown up. 24) Other factors which stimulated the spread of the Protestant Reformation were the discovery of printing, the cosmopolitan city of Wittenberg, etc. 25)

Unlike the Christian religion which triumphed slowly and only under Emperor Constantine became a religion of Roman People, Islam rose in a desert sparsely populated among a nomadic race previously undistinguished in the annals of human history. 26) Under Muhammad's leadership, the inhabitants of the two cities, Mekkah and Madinah, reorganized their social and personal lives in accordance with the principle of Islam. 27)

There were three factors that enabled the Moslems in a short period of time to conquer Northern and Eastern Arabia and break audaciously upon the outpost of Eastern Roman Empire in Transjordan and the Persian Empire in Southern Iraq. First, the nature of Islam; second, the character of the Arab race; 28) and third the exhaustion of the two gigantic Empires who had engaged in long warfare against one another. 29)

The simple, austere monotheism of Islam made the Arab Moslems, a people of remarkable potentialities. They assimilated and expanded upon Hellenic, Persian and other cultures such as India and furthermore, they crystallized that which is well known as Islamic culture. It required at least one century (ca. 750—850) and the effort, money and an ability of all Moslems to translate the scholarly writings from those cultures into Arabic. This epoch of translation was followed by one of great creative activity. The Arabs didn't only assimilate the ancient lore of Persia and the classical heritage of Greece but adapted both to their own peculiar needs and ways of thinking. 30)

In addition, those translations, transmuted in no small degree by the Islamic mind during the course of several centuries were transmitted together with many new contributions, to Europe, by way of Syria, Spain and Sicily laying the basis for that canon of knowledge which dominated medieval European thought. 31) Furthermore, the Abbasid Empire in the ninth and tenth centuries witnessed the climax of Islamic civilization in breadth and creative effort. Industry, commerce, architecture, and the minor arts flourished with tremendous vitality as Persia, Mesopotamia, Syria, and Egypt blended together in order to yield a new culture 32) The same thing happened in the West, in Spain under Ummayyad government. About all of those things Hitti says :

In this period the Ummayyad capital took its place as the most cultured city in Europe and, with Constantinople and Baghdad, as one of the three cultural centres of the world. With its one hundred and thirteen thousand homes, twenty-one suburbs, seventy libraries and numerous bookshops, mosques and palaces, With its acquired international fame and inspired awe and admiration in the hearts of travellers. It enjoyed miles of paved streets illuminated by light from the bordering houses whereas, "seven hundred years after this time there was not so much one public lamp in London", and "in Paris, centuries subsequently, whoever stepped over his threshold on rainy day stopped up to his ankles in mud". When the university of Oxford still looked upon bathing as a heathen custom, generation of Cordovan Scientists had been enjoying baths in luxurious establishments. 33)

Later, beginning in the thirteenth century, the Moslem states had gradually diverged more and more from the path traced out by Islamic principle. The state developed an ethic of its own, the value of which derived from the old Imperial tradition of the East and the West. It was very far removed from the Islamic value, making very difficult the distinction between Caliphate and Kingship. This condition opened the door to political disintegration, the usurpation of royal authority by local princes and governors, the rise and fall of ephemeral dynasties, and repeated outbreaks of civil war. 34)

This disintegration spread both into the daily practices of the Islamic community and the Islamic teachings. From the simple, rigid, and austere monotheism preached by Muhammad to a small Arab community it had broadened into an intricate complex of legal schools and theological sects, 35) These were superimposed on a variety of congregations with their own ritual and an extraordinary diversity of religious ideas and practices. Furthermore, the crusades, the civil disturbances within the Ummayyad period in Spain, the split of the Abbasid empire, the rise of multiple dynasties, Mongol and Turkish invasion all contributed to a widespread spirit of uncertainty. This disintegration in the Moslem world created an atmosphere in which *ijtihad* 36) or "fresh thinking" ceased. 37) By the closing of the gate of *ijtihad* the Moslems were unable to keep pace with the changing demands of their society. Therefore, the dark ages within Islamic society began.

III. The Protestant Reformation and the Purification :

Martin Luther, son of Hans and Margareth Luther, was born on St. Martin's Day, November 11, 1483 at Eisleben, Thuringian Saxony. 38) The Hussite propaganda had penetrated the Harz and Thuringian and his father had strong dislikes for monks and friars. 39) Nobody knew much about Luther's childhood. In 1484 Hans Luther moved to the mining areas at Mansfeld and, as a copper miner, became a wealthy man.

First, Martin Luther went to school at Mansfeld, then at Magdeburg and later at Eisenach. At eighteen he began his university studies at Erfurt, the greatest university in Germany with 2000 students. His academic record was brilliant and he played the lute and sang well. 40) Luther took his baccalaureate in 1502 and his master's degree three years later. By this time he began, at his father's command, to study law. Suddenly, Luther threw over

all his father's plans for his future and announced that he would become a monk—a friar of the order called the Hermits of St. Augustine, the dominant force in the religious and academic life at Erfurt.

The causes which led to this change of plan are not clear. 41) But Luther told the story that on July 2, 1505 he was riding back to Erfurt when he was overtaken by a terrible storm. 42) It was so severe that Luther feared for his life and cried out in terror: "Help me St. Anne, and I will become a monk". 43) Two weeks later on July 17, 1505, Luther entered the Augustinian monastery at Erfurt as a candidate for his new career. On April 3, 1507 he was ordained. After his ordination to the priesthood Luther began to study theology and at about the same time he moved to Wittenberg to lecture in the new university, 44) which had been founded only six years before. In March 1509 he took his first bachelors's degree in theology; and, finally, in October 1512 he took his degree as doctor of the theology. 45)

The provincial of his order, John Staupits, made Luther his special concern, and watched over him in his spiritual struggle designating him for work in the newly-founded university of Wittenburg. 46) Staupitz also encouraged Luther to take his doctor of theology, and on the retirement of Staupitz, Luther succeeded him as a Professor of Biblical Theology. Luther began gradually to lecture about the Psalms, and from 1515 until 1516 on St. Paul's Epistle to the Romans. 47) But his commentary on Romans is the most important. This was a work of genius growing from the depths of great scholarship and intense spiritual struggle, revealing his evangelical insight that man is justified by God's grace alone through faith in Christ. 48) Through his studies Luther came to the realization that indulgences were being misused. At this time he became a critic of such practices.

Albert of Brandenburg was the Archbishop of Magdenburgh which included Wittenberg in its jurisdiction. He was twenty-six years old and had needed a dispensation from the pope in order to be appointed. He also needed a dispensation allowing him to hold the important archiepiscopal see of Mainz. 49) Albert got both dispensations but he had to pay the pope a heavy tax. For the appointment to Mainz alone Albert paid about 31,000 gold ducats. Because he had no money, he borrowed it from the Fugger firm of Ausburg. Further the Roman officials asked the additional 10,000 ducats as an honorarium for the dispensation, then the pope as yet ignorant of the whole affair—would allow this sum by means of a papal indulgence. 50)

The Dominican, John Tetzel, was one of the sellers of indulgences. He was one of the best known preachers of the time and had been engaged in work of this kind, on and off for a good fifteen years, 51) Because the Saxon authorities had indeed forbidden the sale of the Jubilee Indulgences in their territory, intending to keep currency within their own border, John Tetzel camped across the river from Wittenberg. How ever many Saxons got across the frontier and listened to Tetzel preach:

Listen now, God and Saint Peter call you. Consider the salvation of your souls and those of your loved ones departed Consider that all who are contrite and have confessed and made contribution will received complete remission of all their sins. Listen to the voices of yours dear dead relatives and friends, beseeching you and saying: 'Pity us, pity us.

We are in dire torment from which you can redeem us for a pittance. Do you not wish to ? Open your ears. Hear the father saying to his son, the mother to the daughter : 'We bore you, nourished you, brought you up, left you our fortunes, and you are so cruel and hard that now are not willing for so little to set us free. Will you let us lie here in flames? Will you delay our promised glory ? Remember that you are able to release them for :

As soon as the coin in the coffer rings,
The soul from purgatory springs.

Will you not then for a quarter of a florin receive these letters of indulgences through which you are able to lead a divide and immortal soul into the fatherland of paradise ? 52)

In contrast to those people who were interested in listening to and buying the sellers of indulgences, there were laymen who thought that it was better to give alms to a poor and needy man. Further, they asked why the pope who was a hundred times richer than Croesus, did not rebuild St. Peter's out of his own money rather than out of the misery of the poor ? 53)

Luther, who had attacked indulgences in sermons in 1515 and 1516, wrote a letter to Albert of Mainz, complaining especially about the Instructions to the Commissaries and asking that they be withdrawn, in a postscript he asked Albert to glance at the enclosed theses. 54) Luther prepared the Theses for an academic debate on indulgences and according to tradition posted them on the door of the Castle Church in Wittenberg on October 31, 1517. 55) Further he sent copies of the Theses to other universities in Germany, The printers who got copies which had been translated into German, circulated them swiftly throughout Germany, rousing a furor in all quarters. All of this happened within a month. 56) The Protestant Reformation had begun; and, Luther fell unaware into a career as a reformer—a career which he had not actively sought. 57)

Tetzel's brethren sent a formal complaint to Mainz, and the archbishop forwarded it to Rome, along with the ninety-five theses. And how did the pope respond ? Instead of using his wisdom he showed his authority. On February 3, 1518, Pope Leo X, ordered the acting head of Luther's order to call him to account and a command was sent that he must attend the chapter of his province that would meet at Heidelberg in April. The pope also, in March, made the Archbishop of Mainz a cardinal. 58) But the Elector Frederick intervened with a letter to say that Luther must not be detained at the chapter. This is one of the few times in centuries that a prince had taken a step of protecting against judgement—against investigation—a man who stood close to the charge of being a heretic. 59)

Luther continued with his criticism of indulgences, and Leo X continued using his authority. Leo sent orders to Luther at Rome within sixty days, but Luther answered by appealing to the elector to protect him. Further in August, the pope sent another order—this time to his own legate in Germany—that Luther was to be arrested and if he did not recant, he should be sent to Rome. The pope wrote to the elector asking his cooperation. Additionally, the legate Cardinal Thomas de Via (well known as Cardinal Cajetan) 60) had another task. He was to exhort the princes, meeting at Ausburg in the summer of 1518, to unite in defence against the Turks.

When Luther received the Roman Summons, the elector again intervened. Luther would be examined in Germany by the legate, if he refused to recant, he must be sent to Rome, Luther was anxious about his reception. In October 1518 cardinal received him but was unwilling to argue his case. Cajetan put to Luther the bull of Clement VI (of 1342) for a catholic this was a fact to be accepted, not a theory to be discussed. Later both theologians began shouting at one another. Luther was drawn into argument about the relation between faith and the promises of God in connection with the Sacrament of the altar. 61) But Cajetan himself said: "I will talk no more with this animal; for he was deep eyes, and wonderful speculation in his head". 62)

The situation became worse. Luther on November 28, 1518, made his first open defiance. He wrote and published an appeal from the judgement of Leo X to the judgement of the next general council. In reply to this, the pope initiated secret proceeding against Luther. Luther had been adjudged a heretic. But in the first of the new year 1519, the Emperor Maximilian died before he had negotiated the question of his successor. His only son had died many years before, so it now became the business of the elector princes to choose an emperor. This dilemma also tormented the pope and the pope at least delayed the Luther Problem. On June 27, Charles was elected as emperor at a cost of nearly 900,000 florins. 63)

There was another debate between Luther and John Eck in June—July 1519, which was well known as the Leipzig disputation, John Eck appeared to have gained victory. He had driven Luther into a corner, The condition more difficult when on June 15, 1520 appeared the solemn papal condemnation. 64, It began with a statement of the pope's anxiety upon hearing that the Church in Germany was troubled with various erroneous doctrines and followed a list of forty—one propositions. Only six of the forty-one refer to indulgences and four to purgatory, but as many as fifteen to errors about the sacraments. Of the rest, ten concern the authority of the Church. Two are about good works and there is one on free will.

Within a period of six months Luther published his famous three Reformation treatises of 1520. On August 18 he published **An Appeal to the Ruling Class**, an open letter to the Christians who had the authority to undertake the reform which the Church had failed to make. 65) He followed it with **On the Babylonian Captivity of the Church**, on October 16, attacking the use of the sacramental system for hierarchical control of Christian. And the last one, **Of the liberty of a Christian Man**, which was published early in November, was an exposition of how the life of faith is one of the Christian liberty. Issuing creatively and spontaneously is loving service of our neighbours. 66, Finally, on January 3, Leo X, by a second bull definitely excommunicated Luther. 67)

The worst thing happened after the judgement by the Diet of Worms. On May 20, 1521 the Diet of Worms published their decision. Luther was outlawed, as a condemned heretic, Then the problem was how now to keep Luther safe without seeing to support him. This was solved by having him kidnapped and lodged in the Romantic Castle of the Wartburg. On May 4, after he had entered Frederick's territory, four armed and masked knights rode out of hiding and captured him. 68) Here at the Wartburg, Luther

remained lost to sight, for next ten months and began to translated the Bible into German. Luther did use Erasmus's edition of the Greek New Testament as the basis for his German translation. 69) Since that time the Protestant Reformation became more clear trying to go with its own way, separatedly of the Catholic.

Ahmad Taqi al Din son of Taimiyah (1264-1328) is well known as ibn Taimiyah. He was born in Harran, raised and educated in Damascus. Five years before his birth in January, 1258 the Mongonel of Hulagu were in effective operation against the walls of the Capital of the Abbasid Empire. On February 10, Hulagu's hordes swarmed into Baghdad, and the unfortunate caliph with his three hundred officials and qadis (judge) rushed to offer and unconditional surrender. Ten days later they were all put to death. In a short period of time Hulagu destroyed the centre of the Islamic culture in the East. 70) When Ibnu Taimiyah grew up he saw the Moslems became so weak as to be unable to defend themselves against the Mongol. There was disintegration in Islamic political power. Many local princes and governors maintained their own little dynasties, and there was no strong central government. Most of the princes ruled had short reigns and frequently engaged in civil war and assassinations among themselves. 71) It was therefore very easy for the Mongol hordes to sweep through the Islamic region. During Ibn Taimiyah's life they were still very dangerous and would very often suddenly attack Moslem country.

In 1282 Ibn Taimiyah succeeded his father as qadi in Damascus. He became aware of the misdeed of Mamluk rule. Then Ibn Taimiyah spoke out against abuses in Moslem society and he tried to introduce his own purification. He bowed to no authority other than the Qur'an, the Hadith 72) and the practices of early Islam under Rightly Guided Caliphs. 73) He declared that it was a duty to consider the exercise of power as a form of religion (i.e. one of the acts by which man draw nearer to God. 74) He lifted his voice against innovation, saint worship, vow and pilgrimage to shrines and sought to recover ruh tauhid (i. e. the soul OF UNCOMPROMISING monotheism) He believed that In this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being; lay the chief strength of Islam. 75) His appeal for recovering the *ijtihad* was in accord with the Holy Book. "(O man), follow not that where of thou hast no knowledge. Lo! The hearing and the sight and heart —each of these will be asked". 76) By opening the gate of the *ijtihad* the Moslems could answer the challenge of their lives. Furthermore Ibn Taimiyah proclaimed that Islam had laid the heavy emphasis on the pursuit of knowledge. The prophetic tradition stated : "It is the duty of every Moslem man and woman to seek knowledge". 77) And "The word of wisdom is the lost property of a Moslem, so that, wherever he finds it, he should take it, as he is the most entitle to it". 78) Many verses of the Qur'an also stressed the importance of the pursuit of knowledge. 79)

Ibn Taimiyah also proved his ability to use the sword. He led the Moslem garrisons against Mongol hordes and defeated them in the battle of Shakbad near Damascus in 1299. Moreover, Moslem troops under Ibn Taimiyah's leadership gave a terrible blow to the Mongols at the battle of Jerusalem. Ironically he was paid for his courage by imprisonment because he failed to conform to the opinion of most Muslims. He criticized many aspects of the popular religion such as veneration of prophets and saints. 80)

When the Sultan al Malik al Nasir 81) came to the throne for the third time, he gave Ibn Taimiyah the office of Hambali teacher in the *madrasah* (the mosque-school) founded by Ibn Taimiyah and took Ibn Taimiyah with him to Damascus in 1313. But in 1318 Ibn Taimiyah aroused new irritation by *fatwa* (religious opinion) concerning divorce. Now even his patron could no longer protect him. Nonetheless after five months he was released from imprisonment and could resume his teaching. In July 1326, however his enemies secured his arrest once again on the basis of an opinion he had handed down as early as 1310, concerning visits to prophets and saint's burial places. In the citadel of Damascus Ibn Taimiyah was able to continue his literary activity, at least in the beginning. But when paper and pen were denied him, he died of grief at the insult on September 29, 1328. 82)

Ibn Taimiyah's challenge had no immediate effect on the Moslem way of life. Disintegration within Islamic community went on and the Moslem countries fell under western dominance and there the people lived in a very bad condition. The response to his purification began four centuries later founded by Muhammad ibn Abd-al Wahhab. Muhammad ibn Abd-al Wahhab's puritan revival was inspired by Ibn Hanbal as interpreted by Ibn Taimiyah. 83) Also the later renewal movement within Islamic community had been influenced by Ibn Taimiyah. 84)

IV. Conclusions :

The Protestant Reformation and the Islamic Purification happened as a result of the broadened religious dogmas in the both religions. Complications of religious dogma led to the abuses in the two religions and later created the severe discontent among their believers. One of the causes which made the Protestant Reformation very successful was that it received the strong support of Frederick. It happened in the centre of Christian Power, in the Holy Roman Empire of the German Nation, even though at that time it was composed of innumerable territorial states with a powerless centre. Later the successful of the Wahhabi Movement was linked to that the fact that it broke out in Central Arabia and found an ally in petty chief Muhammad ibn Saud.

The first stage of the Protestant Reformation seemed to try to purify the Christian religion. Really Luther's career as a reformer began with the questions he raised concerning salvation depended primarily upon his interpretation of the words 'righteousness of God'. Luther found the answer in the Bible and not in the textbook of the medieval schoolmen. His doctrines of justification by faith and not by works became the fundamental principle of the Protestant Reformation. The propagation of these was facilitated by the printing press. This led to the recognition of the Bible as the sole authority

in religious matters. To the last Pope Leo X stood in determined opposition. Leo X could have become the savior of the Protestant Reformation if he used his wisdom and did not delay when the Emperor Maximilian died.

Unlike the Protestant Reformation which was the climax of long range discontent, the Islamic Purification was still in the first stage. Ibn Taimiyah demanded the return to pristine Islamic concepts unadulterated by the innovation that had accrued to them. He believed that the weakness of the innovation that Moslem world was a consequence of the decline of the faith rather than an inherent inferiority of the Islamic doctrine. And Ibn Taimiyah though only by pure spirit of Islam from the early period (from the time of the Prophet and Rightly Guided Caliphs), Moslem would be able to create a more proper government.

Finally the comparisons usually drawn at a preliminary level prove at a more advanced level of scrutiny to be less valid than it normally supposed. Preliminary observations in comparing Christianity and Islam have been that for scripture the one has the Bible, the other the Qur'an, for founder the one has Jesus Christ, the other Muhammad. It seems inaccurate to compare the Bible and the Qur'an. Jesus Christ and Muhammad. A careful examination shows that the role of St. Paul in Christianity and that of Muhammad in Islam are much more comparable. St. Paul preached a message of the person of Christ, as did Muhammad with the Qur'an. So, what corresponds in the Christian scheme to the Qur'an is not the Bible but the person of the Christ. It is Christ who is for the revelation of (from) God. And what corresponds in the Islamic scheme to the Bible (the record of revelation) is the Tradition (Hadith). These analogies are, of course, not perfect.

FOOT - NOTES

1) Philip Hughes, **A Popular History of the Reformation**, (London: Hollis and Carter, 1957), p. 12 And also Joel Hurstfield, "Introduction: The Frame Work of Crisis", Joel Hurstfield (Ed.), **The Reformation Crisis**, (New York: Harper and Row, 1965), p. 1.

2) Joseph Lortz, **How the Reformation Came?**, (New York: Herder and Herder, 1964), p. 9. Moreover he says: "Wherever the Christian message is preached today, be it in our great cities or across the seas, it finds itself almost immediately confronted by these questions; "Which Christianity? Catholic or Evangelical? And within Evangelical Christianity: "Which Church? Which Sect?" the rupture of The Reformation has produced the Christian message to the status of relativity". *Ibid.*, p. 19.

3) Hughes, *op. cit.*, p. 13.

4) Charles Beard LLD., **The Reformation of the Sixteenth Century in Its Relation to Modern Thought and Knowledge**, (London: Constable and Company, 1927), p. 2. See also Amintore Fanfani, "Catholicism, Protestantism and Capitalism", Robert W. Green (Ed.), **Protestantism and Capitalism and the Weber Thesis and Its Critics**, (Lexington: D.C. Heath and Company, 1959), p. 87.

5) Well known as Imam Hanafi, Imam Malik, Imam Syafi'i and Imam Hambali.

6) Gustave E. von Grunebaum, **Medieval Islam A Study in Cultural Orientation**, (Chicago: The University of CHICAGO Press, 1956), pp. 142-154; P.K. Hitti, **History of the Arabs**, (London: Macmillan and Co Ltd, 1970), pp 397-9 and G.E. von Grunebaum, **Classical Islam A History 600-1258**, translation by Katherine Watson, (Chicago: Aldine Publishing Company, 1970), pp. 129 and 130.

7) Joseph C. McLelland, **The Reformation and Its Significance Today**, (Philadelphia: The Westminster Press, 1952), p. 11 and also Beard, *op. cit.*, p. 3.

8) Lortz, *op. cit.*, p. 45.

9) Rev. Hugh P. Smyth, **The Reformation**, (Chicago: Extension Press, 1919), pp. 11-2.

10) The Council at Pisa in 1409 declared resignation of the two popes and elected the new one. But instead of uniting the Church, there were three popes because the other two payed no attention to their resignation.

11) Denys Hay, "The Background of the Reformation", Hurstfield (Ed.) *op. cit.*, p. 13. Really the Council was success to extirpate some of the heretical and erroneous doctrines and one of its victim was John Huss, see also Beard, *op. cit.* pp. 10 - 1.

12) Hay, *loc. cit.*

13) *Ibid.*

14) Among the clergymen there were many reformers, such as St. Benedict who established the Benedictine abbeys, trying to live according to the Christian principle. After years Benidictine Abbeys had grown rich and Benedectine monks idle and extravagant. This condition led to the foundation of new orders and the enactment of more stringent rules. Robert first, and then Stephen Harding established Citeaux, so, when Citeaux was growing to prosperous St. Bernard led away his little colony to Clairtaux. etc.

15) Beard, *op. cit.*, p 3.

16) Consistent with his principle, John Wycliffe worked had to translate the Bible into English. McLelland, *op. cit.*, p. 17.

17) Hay, *op. cit.*, p. 15. Further information pleased consult Matthew Spinka, **John Huss' Concept of the Church**, (Princeton: Princeton Un. Press 1966).

18) McLeland, *op. cit.*, p. 15 and also Hay, *op. cit.*, p. 17.

19) T.M Lindsay, "Luther", **The Cambridge Modern History**, (London The Cambridge Un. Press, 1934), Vol. II, p. 118.

20) *Ibid.*, p. 106.

21) Hans J. Hillerbrand, **The Reformation A Narrative History Related by Contemporary Observers and Participants**, (New York: Harper and Row, 1964), p. 7.

22) Beard, *op. cit.*, p 5.

23) Hay, *op. cit.*, pp. 11-2.

24) Smyth, *op. cit.*, pp. 14 - 7.

25) McLelland, *op. cit.*, pp. 17-9.

- 26) Lothrop Theodore Stoddard, *The New World of Islam*, (New York Charles Scribner' Sons, 1922), p. 3.
- 27) W.C. Smith, *Islam in Modern History*, (Princeton : Princeton Un. Press, 1957), p. 15.
- 28) The term Arab does not always mean Moslem, nor does Moslem always mean Arab. The Moslem People include Iranians, Caucasians, Mediterranean Whites, Slavs, Turks, Tartars, Chinese, Indians, Indonesians, Bantus, and West African Blacks. Long before the advent of Islam there were native Arab who had adopted Christianity and remain Christian to this day, such as in Lebanon were about 50 % are Christians, in Syria about 10 %, Iraq 2 %. The survival of these Christian minorities in the Arab world is a tribute partly to the tolerance partly to the sagacity of the Moslem conquerors. See Edward Etayah, *The Arabs*, (Middlesex : Penguin Books, 1958), pp. 10 – 2 ; H A R. Gibb, *Mohammadanism*, London : Oxford Un. Press, 1949), p. 12; Hitti *op. cit.*, pp. 233 – 4; 354 – 6.
- 29) Stoddard, *op. cit.*, p. 5 and Gibb, *op. cit.*, p. 5.
- 30) Grunebaum, *Medieval Islam* . . . , pp. 320 – 40.
- 31) Hitti, *op. cit.*, p. 363 and Gibb, *op. cit.*, p. 7.
- 32) Gibb, *loc. cit.*
- 33) Hitti, *op. cit.*, p. 526.
- 34) Gibb, *op. cit.*, pp. 11 and 15.
- 35) *Ibid.*, p. 165.
- 36) Literally means striving; truth seeking; the right of further interpreting the Qur'an and the Hadith or of forming a new opinion by applying analogy, see K W. Morgan, (Ed.), *Islam the Straight Path*, New York : The Ronald Press Company, 1958). p. 437
- 37) Caesar E. Farah, *Islam*, (Woodbury : Barrons Educational Series, 1965), p. 221.
- 38) Hughes, *op. cit.*, p. 98. According to E.G. Rupp and B. Drewery, *Martin Luther*, (London : Edward Arnold, 1973), p. 1, Luther was born on Desember 10, 1483 Instead of December 11, 1483.
- 39) Lindsay, *op. cit.*, p. 109.
- 40) Hughes, *loc. cit.*, see also Smyth, *op. cit.*, p. 25. Further Smyth also said: "His parents, like himself, were hot-headed, and something brutal". *op. cit.*, p. 23.
- 41) Smyth, *op. cit.*, p. 24, moreover Smyth said: "It is thought that he was unwilling to return to home that had no attraction for him. Again, it is asserted that the shock he received from the sudden death of a companion brought the hasty change. Another view is that Luther's inability to regulate his passions on the one hand, and his fear of hell on the other, determined him to seek the security and aid of the religious life. Please consult also Beard, *op. cit.*, p. 82
- 42) About this Beard said: " . . . the story of the thunder-storm in which a friend perished at his side, if more than a legend, only gives picturesque form to the crisis of a struggle which have been spiritual and was probably long and doubtful. *op. cit.*, p. 82.

43) Rupp and Drewery, *op. cit.*, p. 2.

44) The number of students rose rapidly after the foundation (1502), but from 1507 they fell off steadily. They rose again in the years when Luther was first becoming a celebrity (1517–21), reaching the high-water mark of 552. Then after the imperial outlawry of Luther, they fell as low as 100.

45) Hughes, *op. cit.*, p. 100–1.

46) Luther was trying to climb the ladders to heaven erected by the church; yet so convinced of his sinfulness was that he could not raise himself above the first rung. Then it was that his wise old father-confessor, Staupitz, told him that God was not so angry with him as he was with God! And he told him something even more important—to seek his answer in the Bible. See Beard, *op. cit.*, p. 83 and McLelland, *op. cit.*, p. 26.

47) In this epistle, one of the longest items in the New Testament after the Gospels and the Acts of the Apostles, St. Paul is setting out the Christian Theology of Justification in argumentative way. See **Good News for Modern Man The New Testament in Today's English Version**, (New York: Pocket Book, 1975), pp. 368–99.

48) Hughes, *op. cit.*, pp. 102–3, see also Martin Luther, "Preface to the Epistle of St. Paul to the Romans", Lewis E. Spitz (Ed.), **The Protestant Reformation**, (New Jersey: Prentice Hall, 1966), pp. 36–42.

49) Unfortunately for himself, Albert was the fourth archbishop to be appointed to Mainz in ten years -i.e. three times already in that time, 21,000 ducats had to be raised to pay annates and pallium fees. The see was now practically bankrupt.

50) First in 1300 Pope Boniface VIII issued a Jubilee Indulgence, and so profitable did. Based on a theological justification for the practice which was expounded by Alexander of Hales, then Pope Clement VI set out on January 27, 1343 the theory of indulgences in the Bull *Unigenitus*, later with the Bull 'Salvator Noster', Pope Sixtus IV on August 3, 1476 made indulgence in practice to collect money. In the case of the great indulgence of 1517, the condition was to give alms towards the rebuilding of St. Peter's Church at Rome. For further information see Rupp and Drewery, *op. cit.*, pp. 11 - 4.

51) Hughes, *op. cit.*, pp. 112 - 3.

52) McLelland, *op. cit.*, pp. 29-30 and also Hughes, *op. cit.*, pp. 113-5

53) Hughes, *op. cit.*, pp. 117-8 and McLelland, *op. cit.*, p. 30.

54) Rupp and Drewery *op. cit.*, p. 12. To see the complete Theses see George W. Forell (Ed.), **Luther Works** (Philadelphia: Muhlenberg, 1958), Vol. 31, pp. 25–33. The Editor gives notes to this "Ninety-five Theses or Disputation on the Power and efficacy of Indulgences".

55) Spitz (Ed.), *op. cit.*, p. 43.

56) Hughes, *op. cit.*, p. 119.

57) Forell (Ed.), *op. cit.*, p. ix, Luther placed his dependence upon the World of God. And further Luther said: "I have opposed the Indulgences and all the papists, but never by force". See McLelland, *op. cit.*, p. 32.

- 58) Hughes, *op. cit.*, p. 119.
- 59) *Ibid.*, p. 120.
- 60) He was — liked Tetzal — a Dominican friar, who after a most brilliant career in the universities of Padua, Pavia and Rome had ruled his order for ten years as master general. Cajetan was a writer, and the first to produce a commentary on Summa Theologica of St. Thomas Aquinas. All his work is characterised by a bold originality and high intellectual courage. Furthermore he laid the foundations of a real reform of his own order.
- 78) H.R. Tirmidhi.
- 79) Qur'an III : 189, 190 and LV:II : 11.
- 80) Carl Brockelmann, **History of Islamic People**, translated by Joel Carmichael and Moshe Perlmann, (New York : G.P. Putnam's Sons, 1944), p, 237.
- 81) About this Sultan, Hitti says : "Al Nasir shares with al Mutamassik the unique distinction of having ruled twice; 1293 — 4; 1298 — 1308 and 1309—40 . . . and his reign is the longest among the Mamluks and one of the longest in Moslem annals. During his ruled the last serious invasions of the Mongols took place under seventh Il-Khan Gazan Mahmud. (*op. cit.*, p. 679).
- 82) Brockelmann, *op. cit.*, pp. 237 — 8.
- 83) Hitti, *op. cit.*, pp. 740 — 1.
- 84) H.A.R. Gibb, **Modern Trends in Islam**, (Chicago; The Un. of Chicago Press, 1947), pp. 24 — 37.

Catatan redaksi : Berhubung karena adanya kesulitan teknis, maka footnote no. 61 s/d 77 akan kami susulkan dibelakang.

BIBLIOGRAPHY

- Beard, Charles, **The Reformation of the Sixteenth Century in Its Relation to Modern Thought and Knowledge**, London: Constable and Company, 1927.
- Brockelmann, **History of the Islamic People**, translated by Joel Carmichael and Moshe Perlmann, New York: GP Putnam's Sons, 1944.
- Etiyah, Edward, **The Arabs**, Middlesex: Penguin Books, 1958.
- Fanfani, Amintore, "Catholicism, Protestantism and Capitalism", Robert W. Green (Ed.), **Protestantism and Capitalism and the Weber Thesis and Its Critics**, Lexington: D.C. Heath and Company, 1959.
- Gibb, H.A.R., **Mohammedanism**, London: Oxford Un. Press, 1949.
- , **Modern Trends in Islam**, Chicago: The Un. of Chicago Press, 1947.
- Farah, Caesar E., **Islam**, Woodbury: Barrons Educational Series, 1965.
- Forell, George W. (Ed.), **Luther's Works**, Vol. 31 Philadelphia: Muhlenberg, 1958.
- Good News for Modern Man the New Testament in Today's English Version**, New York: Pocket Book, 1975.
- Goldziher, Ignaz, **Muslim Studies**, London: George Allen and Unwin Ltd, 1971
- Grunebaum, G.E. von, **Classical Islam A History 600—1258**, translation by Katherine Watson, Chicago: Aldine Publishing Company, 1970.
- , **Medieval Islam A Study in Cultural Orientation**. Chicago: The Un. of Chicago Press, 1956.
- , **Modern Islam**, Berkeley: Un. of California Press, 1962,
- Hafiz, Hazrat Mirza, **Forty Gems of Beauty**, Rabwah; TAMFMO, 1961.
- Hillerbrand, Hans J., **The Reformation A Narrative History Related by Contemporary Observers and Participants**, New York: Harper and Row, 1964.
- Hitti, P.K., **History of the Arabs**, London: Macmillan and co Ltd, 1970.
- Hughes, Phillip, **A Popular History of the Reformation**, London: Hollis and Carter, 1957.
- Hurstfield (Ed.) **The Reformation Crisis**, New York: Harper and Row, 1965.
- Kleinhans, Robert G., "Luther and Erasmus, Another Perspective", **Church History**. The American Society of Church History, Dec. 1970.
- Lindsay, T.M., "Luther", **The Cambridge Modern History**; Vol. II, London: The Cambridge Un. Press, 1934.
- Lortz, Joseph, **How the Reformation Came?**, New York: Herder and Herder 1964.
- McLelland, Joseph C., **The Reformation and Its Significance Today**, Philadelphia: The Westminster Press, 1952.

- Morgan, K.W. (Ed.), *Islam the Straight Path*, New York : The Ronald Press Company, 1958.
- Pickthall, M.M., *The Meaning of the Glorious Koran*, New York : Mentor Book (no year).
- Poole, Stanley Lane, *The Mohammadan Dynasties*, New York : Frederick Ungar Publishing Co. 1965.
- Rupp, E.G. and B Drawery, *Martin Luther*, London : Edward Arnold, 1973.
- Smith, W.C., *Islam in Modern History*, Princeton : Princeton Un. Press. 1957.
- Smyth, Rev. Hugh P., *The Reformation*, Chicago : Extention Press, 1919.
- Spinka, Matthew, *John Huss' Concept of the Church*, Princeton : Princeton Un. Press, 1966.
- Spitz, Lewis W. (Ed.), *The Protestant Reformation*, New Jersey : Prentice Hall, 1966.
- Stoddard, L. Th, *The New World of Islam*, New York : Charles Scribner, Sons, 1922.
-

