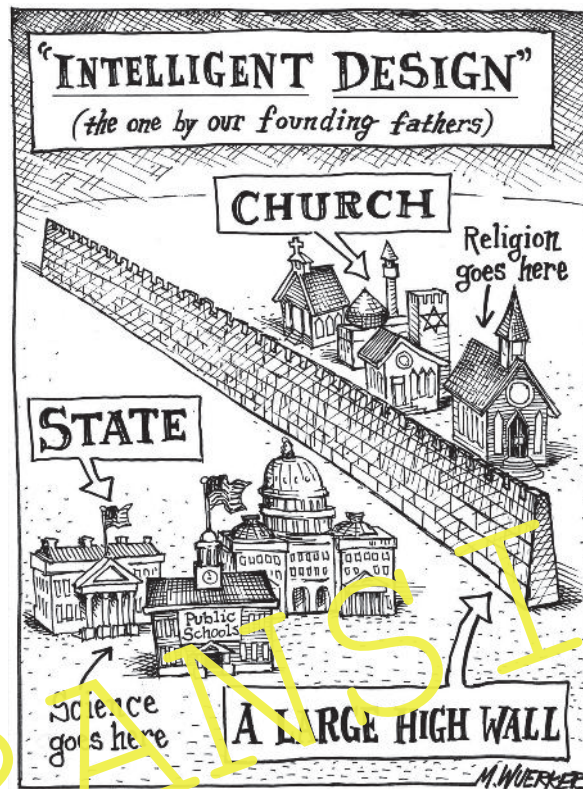


Religion and State – The Christian and the Muslim World in the Middle Ages. Christliche und muslimische Sichtweisen untersuchen und diskutieren (S II)

Jan-Frederik & Katrin Kremer, Hückeswagen



A model of the separation between state and religion

Der Islam ist für uns heute allgegenwärtig – leider oft auch durch negative Nachrichten. Umso wichtiger ist es, sich auf der Grundlage selbst erarbeiteter Informationen ein unabhängiges Bild machen zu können.

Wie haben sich Christentum und Islam in der Geschichte entwickelt? Wie war ihr Verständnis von Religion und Staat in der mittelalterlichen Welt? Gab es im Islam ähnliche Konflikte zwischen geistlicher und weltlicher Macht wie den Investiturstreit? Ziel der Reihe ist es, Antworten auf diese Fragen zu finden und dabei den Umgang mit Quellen und Darstellungen gezielt zu fördern.

Klassenstufe: Einführungsphase 10/11

Dauer: 8 Stunden und Klausur

Bereich: Mittelalter, islamische Welt – christliche Welt, Verhältnis von Religion und Staat, Investiturstreit

Kompetenzen:

- Verhältnis von geistlicher und weltlicher Macht im lateinisch-römischen Westen sowie im Islam kennen
- Grundlagen und Ansprüche bestimmter Legitimationsmuster und Weltansichten beurteilen
- Analyse von Primärquellen gezielt üben

Materialübersicht

1. Stunde: Principles of Muslim and Christian faith

- M 1 (Tx) The Muslim faith
 M 2 (Tx) The Christian faith
 M 3 (Tx/Ha) Early Muslim community

2. Stunde: Analysing written sources: the spread of Islam

- M 4 (Fo) Islamic expansion
 M 5 (Tx) Spread of Islam
 M 6 (Ab) Method sheet – analysing written sources

3./4. Stunde: Relationship between religion and state in the Muslim world

- M 7 (Bi) Intelligent Design
 M 8 (Tx) State and religion in the development of early Islamic society
 M 9 (Tx) The ordinances of government

5. Stunde: Relationship between church and state in the Christian world

- M 10 (Ab) Milestones in the early history of the Christian Church
 M 11 (Tx) Gelasius I on spiritual and temporal power
 M 12 (Fo) Spiritual and temporal power
 M 13 (Ab) Picture citation: Investiture Controversy

6./7. Stunde: The Investiture Controversy

- M 14 (Tx) Emperors and popes: 814–1075
 M 15 (Tx) Gregory VII: Dictatus Papae 1075
 M 16 (Tx) Letter of Gregory VII to Henry IV in December 1075
 M 17 (Tx) Letter of Henry IV to Gregory VII, 24 January 1076
 M 18 (Tx) Letter of the Bishops to Gregory VII, 24 January 1076
 M 19 (Tx) The first deposition and excommunication of Henry IV by Gregory VII, 1076
 M 20 (Tx) Method sheet – how to create a podcast

8. Stunde: The Investiture Controversy – how did it end?

- M 21 (Ab) Feedback sheet on the podcast
 M 22 (Bi) Henry and Gregory in Canossa
 M 23 (Tx) The Walk to Canossa
 M 24 (Ab/Ha) The Investiture Controversy – a timeline

Lernerfolgskontrolle

Exam: The Investiture Controversy

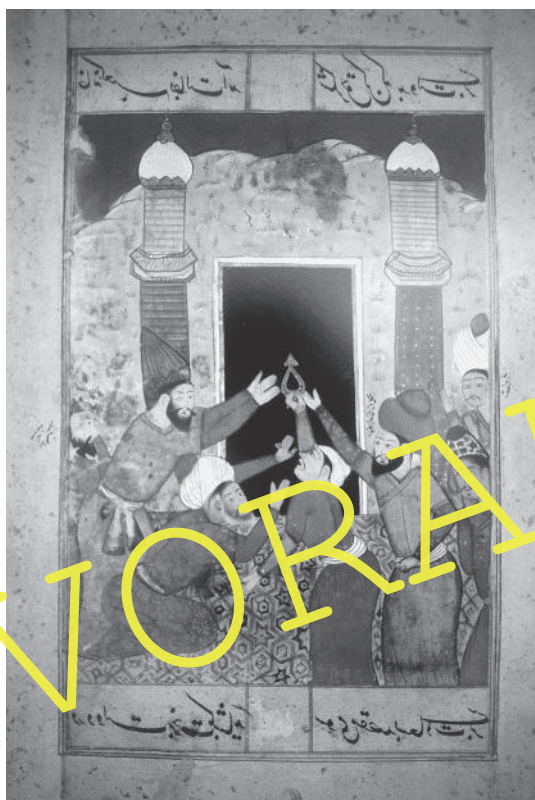
Ab: Arbeitsblatt – **Bi:** Bild – **Fo:** Farbfolie – **Ha:** Hausaufgabe – **Tx:** Text

M 3 Early Muslim community

Find out how the early Muslim community developed during the lifetime of the Prophet Muhammad.

In the 7th century, Islam began as the faith of a small community of believers only to become what is now one of the major world religions. The central figure of the new faith is Muhammad (c. 570–632), a respected businessman in Mecca, a commercial and religious centre in western Arabia. According to Muslim theology, Muhammad received revelations¹ from God through the archangel Gabriel (*Jibril*) which have been preserved² in the Qur'an.

Muhammad first began preaching his message of monotheism in the city where he lived, Mecca, around 610 CE³. However, at the time Mecca was a major pilgrimage centre and sanctuary⁴ in the existing polytheism of Arabia, which was the city's main source of income, and Muhammad's proclamation threatened its economic and social system. Thus, the majority of the people did not accept his teachings and Muhammad and his followers were persecuted by the leading Meccan authorities.



Pilgrims at Mecca. Illustrated page for a copy of the Qur'an

After 12 years of persecution, Muhammad and many of his followers accepted an invitation from the people in Yathrib, an oasis north of Mecca, which later became known as the city of Medina. This emigration, or *hijrah*, marks the beginning of the Islamic calendar. A new state was created, which, according to Muslim tradition, provides the model for what a truly Islamic state and society should be. The new community, or *ummah*, was open to any Muslim, regardless of his tribal⁵, social or economic ties⁶. In return, the community expected its members' unconditional loyalty.

Within the following years, a number of battles were fought against the city of Mecca, which eventually resulted in the defeat of the Meccan forces and the conquest of Mecca in 629. Muhammad returned to the city in triumph and by the time of his death in 632 it had been incorporated into the *ummah* in important ways. Mecca became both the centre of pilgrimage for the new community and the place toward which Muslims face when they perform their prayers.

When Muhammad died, the caliphs, or successors⁷ to the Prophet, took over the leadership of the community. The first four caliphs had been companions of the Prophet and their period of rule (632–661) is described by the majority of Muslims as the age of the Rightly Guided Caliphate⁸. However, even during

their rule, disputes over the legitimate succession broke out which resulted in a civil war. Two main groups emerged⁹, the Sunnites and Shiites. While the Sunnites regard all legitimate caliphs as Muhammad's successors, the Shiites believe that Muhammad designated his cousin and son-in-law Ali as his successor and thus only recognize his and his descendants'¹⁰ claims to succession to be rightful.

Text by Katrin Kremer

Annotations

1 **revelation**: Offenbarung – 2 **to preserve**: erhalten, bewahren – 3 **CE**: abbreviation for "Christian Era"; dt.: unserer Zeitrechnung – 4 **sanctuary**: heilige Stätte – 5 **tribal**: Stammes... – 6 **tie**: Verbindung – 7 **successor/succession**: Nachfolger/Nachfolge – 8 **Rightly Guided Caliphate**: Kalifat der rechtgeleiteten Kalifen – 9 **to emerge**: sich herausbilden – 10 **descendant**: Nachfahre

Task

Create a timeline of the history of the early Muslim community.

M 4 Islamic expansion



Source: http://matrix.msu.edu/hst/guide/history140r/unit8/nod/ings/spread_of_islam_2.jpg

Task

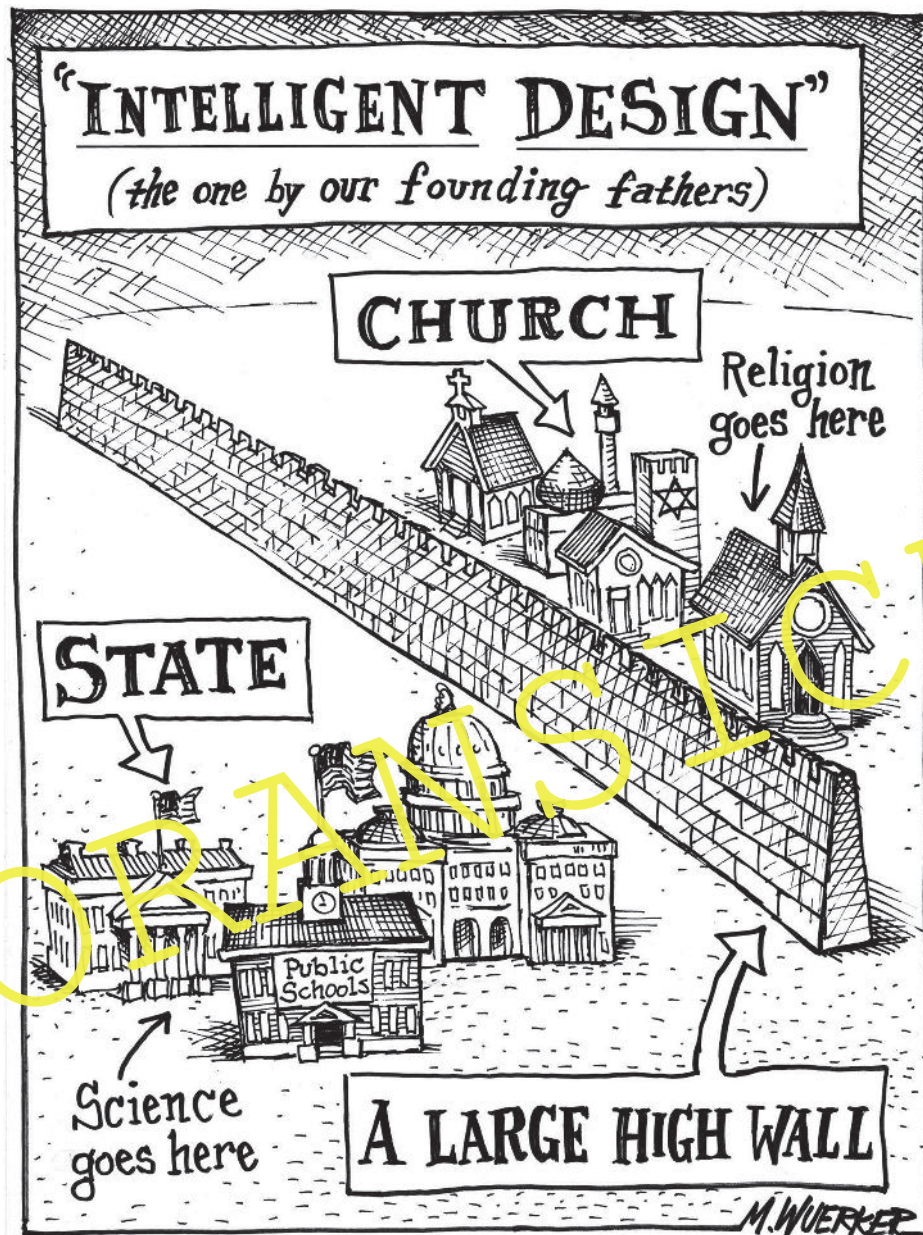
Analyse the map.

Vocabulary for analysing the map

northwards, westwards, ...: nordwärts, westwärts, ... – Arabian Peninsula: Arabische Halbinsel – to spread (spread, spread)/to expand: ausbreiten, sich ausdehnen – to convert so. to sth.: jmdn. zu etw. bekehren

M 7 Intelligent Design

This cartoon by the winner of the 2012 Pulitzer Prize for Editorial Cartooning, the American political cartoonist Matt Wuerker, was first published in October 2005.



Helpful vocabulary

Intelligent Design: intelligenter Entwurf; bezeichnet die Auffassung, dass sich bestimmte Phänomene am besten durch das Werk eines intelligenten Urhebers erklären lassen. –
Moschee: mosque – **Synagoge:** synagogue

Tasks

1. Describe the cartoon.
2. Explain the concept of "wall of separation between church and state". Discuss why some people consider it necessary.
3. Speculate on the relationship between church and state in the medieval Muslim and Christian world.

M 9 The ordinances of government

Al-Mawardi was an Islamic jurist who lived c. 972–1058 CE. This is the excerpt from his handbook "On the ordinances of government". It covers all the various aspects of the Muslim faith which are the concern and responsibility of the caliph and his ministers.

[...] [I]t is incumbent¹ upon the whole of the Ummah² to hand over all matters of public interest to him [the caliph] without any remonstrance³ or opposition on their part, so that he might carry out the social responsibilities entrusted to him [...].

There are ten matters regarding affairs of a public nature which are binding on him:

- ⁵ 1. He must guard the deen⁴ as it was established in its original form and about which the first generations of the Ummah are agreed; if an innovator appears, or someone of dubious character deviates⁵ from this deen he should make clear to him the legal proof of his error, explain the right way to him and take the appropriate measures regarding his liability⁶ and his punishment such that the deen is protected from blemish⁷ and the Ummah is prevented from going astray⁸;
- ¹⁰ 2. He must execute the legal judgements between two contestants and bring to an end any dispute between two litigants⁹ so that equity¹⁰ prevails, the tyrant does not transgress¹¹ and the weak are not oppressed;
- ¹⁵ 3. He must protect the territory of Islam and defend the sanctuaries¹² so that people may earn their sustenance¹³ and journey safe from any threat to their persons or belongings;
4. He must establish the hadd-punishments¹⁴ in order to protect what Allah, may He be exalted, has made inviolable¹⁵ from being violated and prevent the rights of His slave from being abused;
- ²⁰ 5. He must fortify¹⁶ the border posts against attack and defend them with force against an enemy which might appear unexpectedly and violate what is sacred or shed the blood of Muslims or dhimmis¹⁷ protected by a pact;
6. He must make jihad¹⁸ against those who resist Islam after having been called to it until they submit¹⁹ or accept to live as a protected dhimmi-community – so that Allah's rights, may He be exalted, "be made uppermost above all [other] religion" (Qur'an 9: 33); [...]
- ²⁵ The Prophet said, may the peace and blessings of Allah be upon him: "Each of you is a shepherd and each of you is responsible for his flock²⁰." [...]

Source: Al-Mawardi: The Ordinances of Government, translated by Asadullah Yate. Ta-Ha Publishers Ltd, London: p. 27–29, found in: https://archive.org/stream/TheOrdinancesOfGovernment-Al-ahkamAs-sultaniyyahByAbuAl-hasanAlilbn/TheOrdinancesOfGovernment-Al-ahkamAs-sultaniyyahByAbuAl-hasanAlilbnMuhammadIbnHabibAl-mawardi_djvu.txt

1 **to be incumbent upon so.:** für jmdn. verpflichtend sein – 2 **Ummah:** collective community of Muslim people – 3 **remonstrance:** complaint, protest – 4 **deen:** religion, faith – 5 **to deviate from sth.:** von etw. abweichen – 6 **liability:** legal responsibility – 7 **blemish:** Fehler, Schande – 8 **to go astray:** to do sth. wrong or illegal – 9 **litigant:** Prozesspartei – 10 **equity:** justice – 11 **transgress:** sündigen, gegen eine Regel verstoßen – 12 **sanctuary:** heilige Stätte – 13 **sustenance:** the money or food you need to survive – 14 **hadd-punishments:** punishment for crimes considered to be against the rights of God – 15 **inviolable:** unantastbar; von „to violate“: verletzen, verstoßen – 16 **to fortify:** befestigen – 17 **dhimmi:** nichtmuslimischer Schutzbefohlener – 18 **jihad:** effort, struggle i. e. the religious duty of Muslims to preserve the religion – 19 **to submit:** sich unterwerfen – 20 **flock:** Herde

Tasks

1. Use the method sheet (M 6) to analyse this primary source.
2. Compare Al-Mawardi's text to the ideas described by Lapidus and discuss with your partner whether or not it supports his thesis.
3. Discuss the acceptability of jihad from a contemporary, as well as from a modern perspective.

M 11 Gelasius I on spiritual and temporal power

Below you find a letter of Pope Gelasius to Emperor Anastasius from the year 494. The pope's view of the natural superiority of the spiritual¹ over the temporal² power finds a clear expression here:

There are two powers, august Emperor, by which this world is chiefly ruled, namely, the sacred authority of the priests and the royal power. Of these that of the priests is the more weighty³, since they have to render an account⁴ for even the kings of men in the di-
 5 vine judgement⁵. You are also aware, dear son, that while you are permitted honourably to rule over human kind, yet in things divine you bow⁶ your head humbly⁷ before the leaders of the clergy⁸ and await from their hands the means of your salvation⁹. In the reception and proper disposition of the heavenly
 10 mysteries¹⁰ you recognise that you should be subordinate rather than superior to the religious order, and that in these matters you depend on their judgment rather than wish to force them to follow your will. [...]

Source: Readings in European History. Translated by J. H. Robinson. Boston 1905: Ginn, pp. 72–73; <http://www.fordham.edu/halsall/source/gelasius1.asp>

1 **spiritual**: geistig – 2 **temporal**: weltlich – 3 **weighty**: important – 4 **to render an account**: to justify sth. – 5 **divine judgement**: göttlicher Urteilsspruch – 6 **to bow**: neigen, beugen – 7 **humble**: demütig – 8 **clergy**: Klerus, Geistliche – 9 **salvation**: Erlösung – 10 **in the reception and proper disposition of the heavenly mysteries**: beim Empfangen und der korrekten Auslegung der göttlichen Mysterien

Tasks

1. Write the introduction for the analysis of this primary source.
2. Summarise the pope's view on the relationship between church and state.

M 13 Picture dictation: Investiture Controversy

I'm going to present a story to you. You are going to draw a picture of what I tell you. You can use different colours, words or symbols to show what is going on.

1. Draw a man (Mr K). He is a king and one of the most powerful men in Europe.
2. Draw a second man (Mr P) far away from the first man. He is the pope and thus the most powerful man in the Catholic Church.
3. Mr K and Mr P fight. Mr K deposes Mr P. A new pope is elected. That happens three times.
4. Mr K dies, but he has a son, Mr H.
5. Once again, a new pope is elected. He wants to have more power.
6. Draw a group of men close to Mr H. They are rich and powerful, but also members of the clergy.
7. One man of the group dies. Now Mr H wants to appoint a new man to be a member of the group, maybe in exchange for money. Mr P also wants to appoint the new man. Mr H and Mr P start to quarrel.



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M 12 Spiritual and temporal power

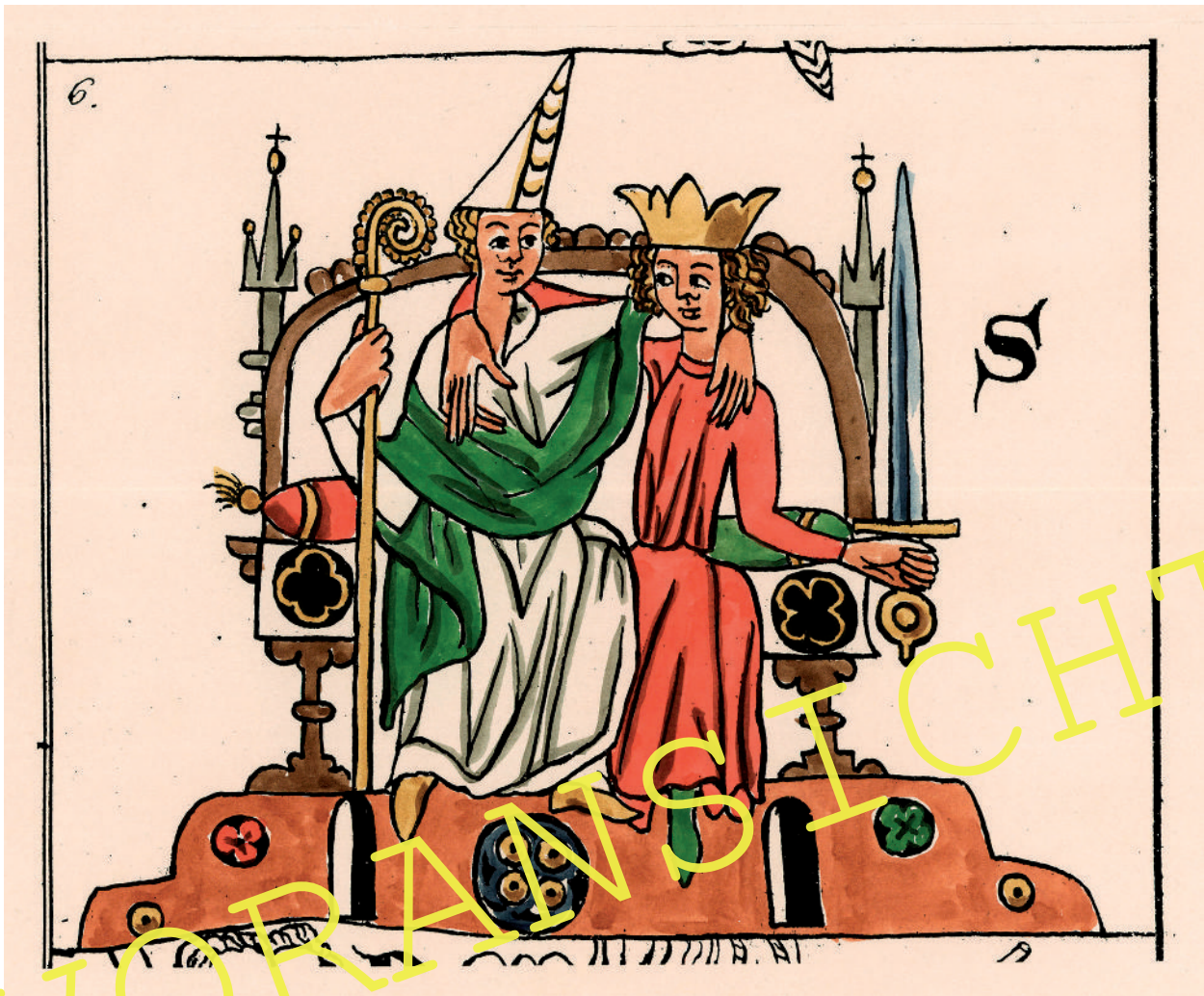


Illustration published in the "Sachsenspiegel" around 1300

Vocabulary for describing the picture

to embrace so.: jmdn. umarmen

pointed: spitz

staff: Stab

crook: Hirtenstab, Bischofsstab

mitre: Bischofsmütze, Mitra

M 17 Letter of Henry IV to Gregory VII, 24 January 1076

King Henry IV insults the pope and calls on him to vacate the Holy See.

Henry, king not by usurpation¹, but by the holy ordination of God, to Hildebrand, not pope, but false monk.

This is the salutation which you deserve, for you have never held any office in the church without making it a source of confusion and a curse² to Christian men instead of an honour and a blessing. To mention only the most obvious cases out of many, you have not only dared³ to touch the Lord's anointed⁴, the archbishops, bishops, and priests; but you have scorned⁵ them and abused them, as if they were ignorant servants not fit to know what their master was doing. This you have done to gain favour with the vulgar crowd⁶. You have declared that the bishops know nothing and that you know everything; but if you have such great wisdom you have used it not to build but to destroy. [...]

All this we have endured⁷ because of our respect for the papal office, but you have mistaken our humility for fear, and have dared to make an attack upon the royal and imperial authority which we received from God. You have even threatened to take it away, as if we had received it from you, and as if the empire and kingdom were in your disposal⁸ and not in the disposal of God. Our Lord Jesus Christ has called us to the government of the empire, but he never called you to the rule of the church. This is the way you have gained advancement⁹ in the church: through craft¹⁰ you have obtained wealth; through wealth you have obtained favour; through favour, the power of the sword; and through the power of the sword, the papal seat, which is the seat of peace; and then from the seat of peace you have expelled peace. For you have incited¹¹ subjects to rebel against their prelates¹² by teaching them to despise¹³ the bishops, their rightful rulers. You have given to laymen the authority over priests, whereby they condemn and depose those whom the bishops have put over them to teach them. You have attacked me, who, unworthy as I am, have yet been anointed to rule among the anointed of God, and who, according to the teaching of the fathers, can be judged by no one save God alone, and can be deposed for no crime except infidelity¹⁴. [...]

Come down, then, from that apostolic seat which you have obtained by violence; for you have been declared accursed¹⁵ by St. Paul for your false doctrines and have been condemned by us and our bishops for your evil rule. Let another ascend the throne of St. Peter, one who will not use religion as a cloak¹⁶ of violence, but will teach the life-giving doctrine of the prince of the apostles¹⁷. I, Henry, king by the grace of God, with all my bishops, say unto you: "Come down, come down, and be accursed through all the ages."

Source: Oliver J. Thatcher, A Source Book for Mediaeval History. Selected Documents Illustrating the History of Europe in the Middle Ages. New York 1905: C. Scribner's Sons; <http://oll.libertyfund.org/titles/2277/215174>

Annotations

1 **usurpation**: gesetzwidrige Machtergreifung – 2 **curse**: Fluch – 3 **to dare**: etw. wagen – 4 **to anoint**: salben – 5 **to scorn so.:** jmdn. verhöhnen – 6 **vulgar crowd**: mass of ordinary people – 7 **to endure**: ertragen – 8 **disposal**: Anordnung, here: Verfügungsgewalt – 9 **advancement**: Aufstieg – 10 **craft**: Geschicklichkeit – 11 **to incite**: aufhetzen – 12 **prelate**: Prälat – 13 **to despise**: verachten – 14 **infidelity**: Untreue – 15 **accursed**: verflucht – 16 **cloak**: Mantel – 17 **prince of the apostles**: gemeint ist der Apostel Petrus, der in der römisch-katholischen Kirche als Stellvertreter Christi verehrt wird; er soll der erste Bischof von Rom gewesen sein, alle folgenden Päpste sehen sich als seine direkten Nachfolger

M 20 Method sheet – how to create a podcast

Use this guideline to create your own podcast.

Before you start preparing and recording your podcast, you have to know how to do it. Get together with your group members and – depending on the assigned task – read the texts you have been given and/or do some research on the internet. Then it is time to start working.



© iStock

1. Preparing the podcast

a) *Setting the context*

Discuss what kind of podcast you want to create. Consider the following ideas, while keeping in mind that the time you have to complete the podcast is limited and that there might be technical limitations to your ideas as well:

- Is it supposed to be an audio or a video podcast? – Audio podcasts are much easier to produce, but a video podcast allows you to be more creative. Choose a video podcast only if you know how to operate video editing software.
- How many speakers or performers are needed for the recording? – Consider the number of people in your group.
- Who operates the camera and who holds the microphone?
- Do you need props¹ or background sounds?
- What type of broadcast format would you like to create? – E.g. newscast, interview, talk show or a combination
- Should the scenes be improvised or should there be a script? – Consider the broadcast format you have chosen. Each requires a different degree of preparation. While a news-cast needs a scripted report, an interview might sound much more natural if the participants just use notes

b) *Decide on the contents*

Next, it comes to the content. If there is to be a script, a specified sequence of actions or the like, the content of each part has to be agreed on. Try to figure out which information you have gathered beforehand is relevant for your listeners/viewers to fully understand the issue you present. You have to assign roles and you must decide on the form of text preparation (notes, scripts, e.g.) for each sequence. Someone has to take notes and, if necessary, write dialogues, presentation texts, comments, stories and interview questions. If the actresses and actors improvise, you have to discuss which content is relevant and should be addressed.

2. Recording the podcast

Audio: As mentioned above, the production of audio podcasts is much easier than that of video podcasts. Find a quiet room for your recording session. To minimise background noise, you should try to position yourselves in such a way that does not require you to move around during the recording. Just one of you is supposed to hold the microphone/recording device so that the others can focus on their presentations. Remember to speak slowly and pronounce the words correctly, but at the same time try to sound natural. If necessary, record the podcast in several sequences, which you can edit later on.

Video: Find a quiet room for your recording session and stage your setting(s) there. Make sure all props and costumes you need are at hand.

The successful production of video podcasts depends on a number of important recording techniques, e.g. from which perspective you shoot or which frame you choose. Decide on those before you start the actual filming.

For a podcast it makes little sense to film large groups of performers or long shots, since close-up views focus much more on the individual characters, their emotions and their motives.

The individual takes of the video recording should be as short as possible. It is easier to act for just a few seconds and the pupil operating the camera can find a new camera position for the next shot. During the editing process the frequent cuts create a much more interesting dynamic compared with a lengthy², wobbly³ video consisting of very few shots.

3. Editing the podcast

Audio: If your recording worked well and you managed to tape everything in one single take, you might be able to leave out the editing process. If not, follow these instructions:

- Download an editing programme to your computer (e.g. Audacity).
- Upload the recorded material (scenes, texts, sounds) to the computer, using just a single audio track.
- Cut out all unnecessary noise, slips of the tongue⁴ or unusable phrases.
- Put dialogues on two different audio tracks. This way you can better influence their dynamics (e.g. insert pauses, combine questions and answers fluently or let speakers interrupt each other).
- Add background sounds or music on a third and even fourth audio track.
- Adapt the volume of each audio track.
- Save everything as an mp3 file.

Video: Basically, video editing programs (e.g. Windows Live Movie Maker) work just the same way as the ones for audio editing. You have to cut, add effects to, and finally save the video tracks you have made. However, the editing process requires a good deal of technical knowledge, most importantly how to operate the video editing software.




Once you have finished the editing process and created a video podcast you are satisfied with, remember to save it as a file that can easily be accessed by others (e.g. mp4).

Annotations

1 **props:** Requisiten – 2 **lengthy:** langatmig – 3 **wobbly:** wackelig – 4 **slip of the tongue:** Versprecher

M 21 Feedback sheet on the podcast

Feedback for the podcast by: _____

				
Content				
1.	<p>You pointed out the relationship between Pope Gregory VII and King Henry IV.</p> <p>According to your podcast it can be described as:</p> <hr/> <hr/>			
2.	<p>You characterised the pope as a clergyman who tried to reform the Catholic Church by means of the <i>Dictatus Papae</i> and by excommunicating five of Henry's closest advisers for the sin of simony.</p> <p>This was included in your podcast by ...</p> <hr/> <hr/>			
3.	<p>You characterised the pope as a churchman who wanted to punish the king for</p> <ul style="list-style-type: none"> • having contact to clerics who have been accused and excommunicated due to simony • claiming the right to interfere in Church affairs • suggesting that laymen rebel against bishops <p>This was included in your podcast by ...</p> <hr/> <hr/>			
4.	<p>You characterised King Henry IV as an emperor who ...</p> <ul style="list-style-type: none"> • denied that Gregory VII has the right to depose and excommunicate him • believed himself to be the rightful emperor ("<i>Our Lord Jesus Christ has called us to the government of the empire, but he never called you to the rule of the church</i>") <p>This was included in your podcast by ...</p> <hr/> <hr/>			
Way of presentation				
1.	You spoke loudly and clearly			
2.	You assumed the perspective of Gregory and/or Henry.			
3.	You included "special effects".			
Comments/advice:				