

The Lutheran Reformation and its impact on the European Enlightenment

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Abstract:

In the eighteenth century, a new philosophical and intellectual movement emerged in Europe, called the Enlightenment. This movement placed all of Europe's classical intellectual heritage under the scrutiny of a new critical rationalism. This intellectual revolution led to a radical change in the modern European mind, with its rebellious spirit against the old, especially with regard to criticism of the holy books, the medieval view of the relationship between man and God, and scholastic interpretations of existence. But this Enlightenment movement was not born of chance. Rather, it was the culmination of a series of philosophical and historical developments in the modern European mind, beginning with the Renaissance as a revival of classical Phoenician and Roman philosophy and arts, through the Reformation as the codification of the Christian religion from the Catholic Church beliefs of the Holy Roman Empire, and arriving at the scientific revolution in physics and Newtonian cosmology in the seventeenth century, which presented a new view of the universe and of God,

key words:

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1. INTRODUCTION

The banner of enlightenment in Europe was carried by a small group of philosophers who were destined to confront with their pens an entrenched ecclesiastical authority, armed with the Inquisition and supported by monarchies, nobles and clergy. However, this did not prevent them from continuing to spread enlightenment throughout Europe in support of reason over superstition and ignorance. Behind these attempts were two famous movements in the 17th and 18th centuries: the Enlightenment in England and the Enlightenment in France.

In this chapter, we will attempt to answer a series of questions, the most important of which are: How did a purely religious movement such as the Reformation have such a secular influence on the modern European mind? What are the most important definitions of the concept of enlightenment? What are the most important sources and currents that contributed to the crystallisation of the modern concept of enlightenment?

2-From Theological Individualism to Epistemic Autonomy

One of the Most decisive contributions of the Lutheran Reformation to the emergence of Enlightenment rationalism lies not in its doctrinal content, but in its epistemological consequences. Luther's principle of Sola Scriptura fundamentally reconfigured the structure of religious authority by dismantling the mediating role of the Church and transferring the responsibility of interpretation to the individual believer. This shift did not merely alter theological practice; it introduced a new mode of subjectivity grounded in personal judgment and critical engagement with authoritative texts. The doctrine of the Priesthood of All Believers further radicalized this transformation by affirming the epistemic legitimacy of the individual conscience, thereby internalizing authority and weakening external, institutional validation of truth.¹

Although Luther himself did not advocate secular rationalism, the logic embedded in his theological framework unintentionally prepared the ground for the autonomy of reason. Once the individual became responsible for interpreting Scripture without ecclesiastical

mediation, the act of critique itself was normalized. Over time, this critical posture expanded beyond theology and was redirected toward tradition, metaphysics, and ultimately reason itself. In this sense, the Enlightenment's emphasis on critical reason represents not a rupture with the Reformation, but a philosophical intensification of its epistemological premises. Kant's call for intellectual maturity (*Sapere aude*) can thus be understood as the secular culmination of a process initiated within Protestant theology, wherein authority was progressively desacralized and relocated within the rational subject.²

3-Lutheran Religious Reform

The Protestant religious reform movement emerged in Europe under the influence of the Renaissance, which paved the way for the emergence of individualism in theology and religious doctrine within the Holy Roman Church. The standard-bearer of this religious revolution was a German Augustinian monk named Martin Luther (1483-1546), who is considered the most influential figure in the religious reform movement and its turning point. The Renaissance had blended classical culture and Christianity into a single melting pot, leading to moral decay that was eating away at the papacy in the south, which claimed to apply God's law, arousing the indignation of the clergy in the north.

The relaxed cultural eclecticism represented by the Renaissance Church's immersion in pagan Greco-Roman culture hastened the decline of the Church's absolute authority. Therefore, Luther challenged the Roman Catholic Church's tampering with the original Christian doctrine inspired by the Gospel, and his call sparked a wave of reform that soon coloured the 16th century, reinvigorating Christianity while at the same time tearing apart the unity of the Western Christian world. The question is: What were the main reasons that led to the emergence of the religious reform movement in Europe? And what were the most prominent effects it had on the modern European mind and on the emergence of the Enlightenment movement?

The first requirement: the direct and indirect causes of religious reform.

The direct cause of the Reformation was the papacy's attempt to emulate the architectural and artistic achievements of the Renaissance as symbols of the Holy Roman Empire's desire for expansion, through the use of theologically questionable indulgences. The monk John Tetzel was tasked with distributing these indulgences in Germany, which angered Luther and prompted him to publish his 95 theses on indulgences, which he posted on the door of the Wittenberg Church on 31 October 1517, calling on the Catholic Church to stop Tetzel's actions. The latter had been granted broad powers by Pope Leo X to raise funds for the construction of St. Peter's Basilica. Indulgences involved the forgiveness of sins by the Church after the payment of a fine. To obtain these indulgences, the Church drew on the balance of good deeds accumulated by the saints. The beneficiary would make a donation to the Church in return. This practice, which was voluntary and popular, helped the Church raise the funds necessary to finance the Crusades and build cathedrals and hospitals. However, this practice was previously only valid for exemption from penalties imposed by the Church in this life (the world). However, in Luther's day, these instruments became capable of granting forgiveness from punishments imposed by God in the afterlife, including direct exemption from passing through purgatory (the barrier between heaven and hell). With the continuation of the instruments of forgiveness, the sacrament of penance itself became the subject of outright bargaining.³

When the situation came to a head, Luther, who had been closely observing these abhorrent practices, called on the German people to boycott these suspicious behaviours. Luther then posted his famous protest, consisting of 95 points in Latin, addressed to scholars for discussion rather than to the general public. However, it was soon translated into German under the title 'A Study of the Power of Indulgences' and became famous throughout Germany. These are the most important points of the protest:

-The Bible is the constitution of our lives and is above the traditions of the Church. We accept traditions if they do not contradict what is stated in the Bible.

- There are two sacraments, not seven. Christ instituted only two sacraments (or commandments): baptism and the Lord's Supper.

- We abandon the anointing of the sick with oil.⁴

-But we do not abandon marriage, even though we consider it an obligation. The reason we do not consider marriage an obligation is that all people marry creatures.⁵

On this basis, Luther says: The unrestrained preaching of forgiveness makes it difficult even for educated people to save the respect due to the intelligent and perceptive questions of the general public: Why does the Pope not empty the purgatory for the sake of holy love and the urgent need of the wandering souls there if he redeems... a number of souls for the miserable money with which he builds a church?"⁶

So the immediate cause of the religious reform was the sale of indulgences and the Church's attempt to emulate the artistic achievements of the Renaissance as a symbol of the Holy Roman Empire, but the question now is: was this sufficient justification for the emergence of such an important religious movement? Or were there deeper and more rooted causes behind this religious revolution?

Regardless of indulgences, there were deeper reasons for the Protestant⁷ revolution. A kind of political secularisation emerged within the Church that contradicted the spiritual principles of Christianity, disregarding the commandments of the Bible that urge asceticism and abstinence from lust and vice. Deep religiosity coincided with extreme poverty among the faithful on the one hand, and on the other hand, a clergy that was mostly far from pious and monopolised social and economic privileges. Added to this was the rise of the monarchy, nationalism, and local German rebellion against the universal ambitions of the papacy. However, the fundamental reason for religious reform was the Church's interest

in embracing high classical culture. Luther attempted to purge Christianity of the Hellenistic and Roman impurities of Renaissance culture and return it to its pure evangelical roots.⁸

The real reasons for religious reform were therefore much deeper and more rooted, namely the purification of Christianity from the impurities of the Renaissance. However, the Protestant revolution did not stop at protesting against indulgences, but went further to challenge the highest religious authority in 16th-century Europe. This was the papacy, and here began the conflict that would change the face of the Christian world.

4- the revolution takes shape

Pope Leo X wrote to Frederick⁹, Elector of Saxony, demanding that he hand over 'the heretic Luther' to Cardinal Thomas Caginan to be sent to Rome for trial. However, the prince rejected his request and declared his protection of Luther, especially since he was from his province. He agreed to Luther's request to appoint pious and impartial judges who would not favour one side over the other to defend his case. The Pope was forced to change the location of the trial from Rome to Augsburg in southern Germany, where the Cardinal received him and ordered Luther to ask for pardon and forgiveness. However, Luther's response was shocking, as he asked the judges of the council¹⁰, headed by Cardinal Thomas Caginan, to convince him from the Bible that he was wrong, thereby challenging the Pope, the leader of the Christian world, saying: I cannot recant or retract what I have written or said except on one condition: that one of you show me that my words and writings contradict the Holy Scriptures or the principles of reason and conscience, or prove to me that they are incorrect or unjust. Otherwise, I cannot retract my opinions or act contrary to them. I have made a covenant with myself, and I will abide by it, with God's help. Amen."¹¹ Luther laid down the foundations and principles of religious reform as follows:

1) Permission for Christians to divorce; 2) Abolition of pilgrimages to Rome; 3) The Pope does not have the right to monopolise the interpretation of the Gospel; 4) Subjugation

of the clergy to civil authority; 5) Permission for priests to marry; 6) No new monasteries to be built, a number of existing monasteries to be abolished, their inhabitants to be transferred to civilian life, and monasticism to be abolished.

After this publication, Luther was excommunicated by the Church, followed by expulsion from the Empire by Charles V¹². In 1520, Pope Leo X issued a bull condemning Luther and ordering the burning of all his writings (41 works). Luther responded by writing to Georg Spalatin¹³ on 11 July of the same year, saying: "I have cast the die, and I now despise the wrath of the Romans as much as I despise their favour, and I will never appease them... Let them condemn and burn everything connected with me, and in return I will do much more to them... I no longer fear anyone, and I will publish a book in German on religious reform directed against the Pope in a harsh tone, as if I were directing it against an opponent of Christianity." ¹⁴

Luther declared an end to the era of tolerance and published the first of three pamphlets¹⁵, entitled *The Freedom of a Christian*, in 1520, in which he wrote:

First: the distinction between clergy and laity, whereby every Christian is ordained as a priest through baptism, and on this basis, temporal rulers may exercise their authority without objection from the clergy, regardless of whether they offend the Pope, the bishop or the priest, and any ecclesiastical law that contradicts this shall be disregarded.

Second: Every Christian is considered a priest and has the right to interpret the Holy Scriptures according to his own point of view.

Third: The Holy Scriptures are the only reference for doctrine and the practice of rituals, as there is no evidence of the Pope's absolute right to convene a council.

Thus, Luther rebelled against papal authority and worked to liberate the original religion from the priestly restrictions added by the Catholic Church. Accordingly, "the Pope's advisors opened an investigation that led to Martin Luther's excommunication from the

Church, after they found no historical evidence or convincing gospel to support their claims of the Pope's absolute authority. Luther said that there was no evidence that the Apostle Peter, whom the popes claimed to be his successor, had ever set foot in Rome, and that Christ's words about building his church on a rock bearing Peter's name had nothing to do with the popes or their authority..."¹⁶

In September 1520, Eck and Jerome Alander published issued a pamphlet denying the Church's forgiveness in Germany, and Luther responded by issuing a second statement entitled 'The Babylonian Captivity of the Church.' Luther then sent a third statement to the Pope along with his letter, entitled 'An Urgent Plea for Christian Freedom' in November 1520, which stated: All the articles of our Christian faith that God has revealed to us in His Word are completely impossible, contrary to reason, and false. How then can that cunning little fool believe that there is anything more surprising to the mind and more impossible than Christ giving us His body to eat and His blood to drink at the Last Supper? ... And that the dead will be resurrected on the Day of Judgement? And that Christ, the Son of God, was conceived by the Virgin Mary and born, then became a man who was tortured and died a shameful death on the cross? The mind is the greatest enemy of faith... It is the most destructive of Satan's works, like scabies and leprosy, and must be trampled underfoot and destroyed, along with its wisdom... Throw dung in its face... and drown it in baptism.'¹⁷ In the early days of his revolution, Luther proclaimed the right of every individual to interpret the verses of the Bible, saying, 'Anything that does not preach Christ is not apostolic, even if it was written by Saint Peter or Saint Paul... And everything that preaches Christ is apostolic, even if it comes from Judas, Pilate, or Herod.'¹⁸

What distinguishes the formation of the Reformation is evident in the rebellious individualism based on self-reliance and standing up to the highest cultural authorities of the West, namely the Roman Catholic Church. Luther failed to find divine grace under the

Roman ecclesiastical system, amid its mysteries and hierarchical structure. He therefore turned to faith in the hope of salvation through adherence to Christ's teachings in the Bible. Luther taught biblical interpretation at the University of Wittenberg and possessed the basic elements of his doctrinal approach when he publicly challenged the sale of indulgences. He therefore focused his argument on the issue of salvation by faith alone, emphasising that Christ's righteousness encompasses the sinner who believes and trusts, regardless of his own works and apart from any personal righteousness. He remains a sinner as before, but he is justified by the act of justification given to him by God through Christ.¹⁹

Luther supported his belief with Paul's Epistle to the Romans, which states that man cannot attain salvation through works. Rather, it is a gift from God to believers, and the only source of that faith is the Bible, where the mercy of God is embodied in the crucifixion of Christ for the redemption of mankind. On this basis, Luther called for the purification of Christianity from all the additions invented by the Roman Church that did not appear in the New Testament, such as sacraments, arts, and organisational structures (priestly hierarchy, etc.). Thus, the Protestant view denies the need for any priestly mediation between believers and the original revelation, and establishes a purely individualistic and emotional tendency.²⁰

Some bishops sought to stop Luther and his followers, for Luther continued to publish his fiery pamphlets against the authority of the Church. In a pamphlet entitled *Against the System*, which we call the spiritual system of the Pope and the bishops, he attacked the patriarchs, calling them 'the biggest wolves' and calling on the good Germans to expel them, saying: It would be better to kill every bishop and uproot every institution or monastery than to lose a single soul, let alone all souls, for their vain pomp and idol worship. What good are those who live immersed in lust and feed on the sweat and toil of others? If they accept the word of God and seek the life of the spirit, God will be with them. But if they

do not listen to the word of God and rise up in anger, threatening deprivation, burning, killing, and all manner of evil, what do they deserve but a mighty revolution that sweeps them from the face of the earth? And you will smile if this happens, for all who sacrifice their bodies, possessions, or honour to overthrow the rule of the bishops are God's beloved children and true Christians.

Luther's reformist letters and discussions met with great resonance and acceptance throughout Germany and beyond, especially in Switzerland and England, where many secular rulers adopted the Protestant doctrine, and the contours of modern Europe, with its Catholic and Protestant halves, began to loom on the horizon. Thus, Luther succeeded in forcing the priestly authority to sit at the negotiating table and recognise the principles of the new reform.

In January 1530, Emperor Charles V sent a letter throughout Germany calling for an imperial conference to be held in Augsburg in April of that year to settle the situation between the Protestants and the Vatican, which had declared war on them. The German electors issued a statement to Luther and his followers asking them to prepare a confession of faith that included the principles of the Reformation and the true goals of the reformers. A document known as the Augsburg Confession was produced, which stipulated the minimum requirements that must be guaranteed in order to avoid bloodshed and separation from the Church. The confession was read on 25 June 1530 and is considered a radical turning point in the history of the Reformation and Christianity.

This confession was not intended to establish a new church, but rather to return to the texts of the Bible as the sole source of doctrine and justification by faith supplemented by good works, and to affirm the unity of the universal church. On 25 September 1555, it was declared that every prince had the right to impose his religion, whether Protestant or Catholic, and that those who wished to convert from one faith to another were allowed to move to the

principality that suited them. Joseph Leclerc says: Thus, the old religious unity in Germany was replaced by a mosaic of Catholic and Lutheran states, which it was hoped would remain peaceful. However, the Treaty of Augsburg would be nothing more than a truce amid the conflicts caused by the Reformation. The system it created was so rigid that it could not last long. It did not take into account the new forces that would enter the fray and further complicate the country's religious situation..."²¹

Soon, a religious war broke out in Europe between Protestants and Catholics, in which religious fanaticism and persecution reached insane levels, hastening the disintegration of Western Christian unity and paving the way for the emergence of secular tendencies calling for the separation of temporal and religious power in order to restore harmony and reunite the Western world. All this happened at the expense of Christianity, which began to lose its lustre and magical character in the face of the onslaught of reason and, in particular, the scientific developments that Europe began to witness at the beginning of the 17th century.

The Reformation led to decisive and profound changes in the principles of Western thought, particularly in its new vision of the nature of Christianity and its relationship with temporal power, as well as its attitude towards the leaps in scientific development that began to flourish at the end of the 16th century. But what were the final intellectual consequences of the Reformation, and how did it pave the way for the emergence of the Enlightenment?

The fourth requirement: The intellectual consequences of the Reformation

Richard Tarnas believes that the Reformation had serious intellectual and philosophical consequences that were not anticipated. On a personal level, Protestantism overturned the religious view of Christianity to a Judeo-Christianity confined to the Bible, preserving the power of the transcendent God and the other in contrast to fallen, helpless man, predestined to destruction, forever dependent on the mercy of God... Faced with the

flirtations between the Renaissance and a more flexible, humanised Christianity, with its Platonism and dualism, its universal religion and its deification of human beings, Luther was more methodical in his efforts to re-establish and re-found a Judeo-Christian view at a higher level of strict definition, strict morality, and Augustinian dualism and existentialism.²² Thus, the Reformation was not merely a social and political rebellion against the Church, but carried with it the seeds of individual freedom that would later characterise modernity.

However, despite the religiously radical nature of the Reformation, its ultimate impact on Western thought was secular. Its rejection of Catholic ecclesiastical authority left Protestants with no barrier between them and secular scepticism and religious liberalism, which encouraged the development of the Western mind. Since Luther believed that the human mind was incapable of comprehending God's will and that only the Bible could lead man to salvation, this led to a search for objective truth in the shadow of existential dualism. This resulted in the emergence of a critical scientific mindset that subjected all beliefs to renewed scrutiny, including the Bible, paving the way for the triumph of secularism.²³

Thus, Luther's insistence on the literal meaning of the word provoked the modern mind, which found itself faced with two contradictory truths that had to be accepted simultaneously: one religious and the other scientific. Despite the deep and ancient roots of religious truth in the Western consciousness, it was unable to withstand the shocking scientific discoveries that soon tipped the scales in favour of the victorious side.

In addition, the religious reform contained another dimension in the modern mind. Luther's emphasis on individual priority in religious response led to the modern mind's continued sense of the esoteric nature of religious truth, and the development of the self as the standard for things. Thus, Luther paved the way from piety and devotion to Kantian critical philosophy and Romantic idealism, leading to pragmatism and existentialism in the late modern era.

In the political sphere, the religious reform movement succeeded in spreading throughout Europe, especially with the emergence of secular nationalism and the German spirit of rebellion, all of which stood against the ambitions of the Holy Roman Empire²⁴ to control Europe, forming a new system characterised by extreme hostility towards the highest authorities of the West. The Renaissance helped national languages gain independence at the expense of Latin, which lost its universal character. This led to vernacular translations of the Bible, foremost among which was Luther's translation into German, followed by the King James Version into English. This hastened the emergence of the secular state, which formed the basic unit of cultural authority, alongside political authority, as Catholic unity in Europe quickly escalated.

With the results of the 1555 Augsburg Conference, which determined that each ruler would determine the religion of his region, the Reformation unintentionally transferred power from the church to the state. Since a large number of key monarchs remained Catholic, their attempt to maintain absolute centralised power forced the Protestants to ally themselves with resistant bodies: the nobility, the clergy, the universities and the provinces, all of which were keen to strengthen their independence. Thus, the new reformist spirit, based on personal religious responsibility and the priesthood of all believers, encouraged the development of political and social liberalism with a growing secular influence. This resulted in the establishment of separate churches in harmony with the states, the emergence of religious tolerance, and the complete domination of secular society.²⁵

6-Luther, Kant, and the Internalization of Critique

The philosophical significance of the Lutheran Reformation becomes fully intelligible when examined through the lens of later German philosophy, particularly in the works of Kant and Hegel. Kant's conception of Enlightenment as humanity's emergence from self-imposed immaturity presupposes a subject capable of autonomous judgment, free from heteronomous authority²⁶. This epistemic autonomy did not arise ex nihilo. Rather, it was

historically conditioned by the Protestant reconfiguration of authority initiated by Luther. By rejecting ecclesiastical mediation and emphasizing individual conscience, Lutheran theology habituated the subject to assume responsibility for truth claims. Kant's critical philosophy universalizes this responsibility by extending critique beyond Scripture to reason itself, thereby transforming a theological practice of interpretation into a philosophical method of critique.²⁷

Hegel explicitly recognizes this continuity by identifying the Reformation as a decisive moment in the emergence of modern subjectivity. For Hegel, Protestantism represents the reconciliation of inward freedom with rational universality, as it dissolves the externality of authority and relocates truth within the self-conscious subject. In this sense, the Enlightenment does not negate religion but secularizes its internal dynamic. The Lutheran insistence on inward faith (*innerlichkeit*) thus functions as a historical precondition for the Enlightenment's project of rational self-legislation, culminating in the philosophical principle that reason recognizes no authority beyond itself.²⁸

5.CONCLUSION

This study has argued that the Lutheran Reformation contributed to the European Enlightenment not through direct ideological continuity, but through a profound epistemological transformation. By dismantling external religious authority and legitimizing individual judgment, Lutheran theology unintentionally inaugurated a critical posture that would later be radicalized within Enlightenment philosophy. While other factors such as Calvinism, the Counter-Reformation, and the Scientific Revolution undoubtedly shaped the intellectual landscape of early modern Europe, the Lutheran emphasis on individual interpretation and conscience played a distinctive role in cultivating the conditions for epistemic autonomy. The Enlightenment, therefore, should not be understood as a rupture with the Reformation, but as the secular maturation of its internal logic.

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² - *La religion dans les limites de la simple raison*, (v. 3), AK, VI.

³ Will Durant, *The Story of Civilisation, Religious Reform*, trans. Abdul Hamid Younis, vol. 3, part 6, Beirut, Lebanon, Dar al-Jil Publishing House, 1988, p. 6.

⁴ --Anointing: Known as chrism, it is one of the seven sacraments of Christianity. People used to be anointed with oil as a symbol of God's blessing.

⁵ - will durant , page 8.

⁶ -same source. Same page.

⁷ - The Protestant Reformation: This was essentially a religious revolution. It sought to liberate the original Christian religion brought by Christ from the restrictions and priestly traditions added by the Roman Catholic Church, such as the hierarchical structure of the Church and the emphasis on salvation through faith and adherence to the Bible without the need for an intermediary between man and God. The word Protestant means protest, i.e. protest against Catholicism: the set of teachings professed by the Roman Church, characterised in particular by support for the authority of the Church, headed by the Pope, successor to the Apostle Peter. Its main tenets are the mystery of the Trinity and the Incarnation, the mystery of confession, the mystery of communion, the mystery of salvation, and the mystery of forgiveness. Philosophical Dictionary, Arabic Language Academy, General Authority for Royal Printing, Cairo, Egypt, 1983. p. 152.

⁸ - See: Richard Tarnas, *The Agony of the Western Mind*, trans. Fadel Jitkar, 1st ed., Dar Al-Obeikan Publishing and Distribution, Saudi Arabia, 2010.

*--Frederick the Wise (1463-1525): Frederick III, Elector of Saxony: He built a new castle and church in Wittenberg, enriched the All Saints' Church Council, founded the University of Wittenberg, and protected Luther from the imperial ban.

• Cardinal Thomas Cajetan (1469-1584): Italian theologian known for his opposition to Luther's teachings of religious reform and for prohibiting the Augsburg Conference of 1518.

* Church council: A community of non-monastic clergy, such as the Church Council of All Saints in Wittenberg, often associated with a cathedral or prominent church.

¹¹ - Quoted from Ashraf Saleh Muhammad al-Sayyid, *Principles of Modern European History*, 1st edition, Nashri Publishing House, Kuwait, 2009, p. 102.

* Charles V (1500-1558): King of Spain and Holy Roman Emperor, elected in 1519, appeared before Luther at the Diet of Worms in 1521.

*- Georg Spalatin (1484-1554): He worked as a librarian, chaplain, and secretary to Frederick the Wise. He was a mediator between Luther and Frederick, and was one of Luther's most frequent correspondents.

¹⁴ - Quoted from Will Durant, op. cit., p. 27.

*- The three pamphlets: The first book is entitled *Christian Liberty* (1520), the second book is *To the Christian Nobility of the German Nation* (1520), and the third book is *The Babylonian Captivity of the Church* (1520).

¹⁶ - -Scott H. Hendricks, *Martin Luther: A Very Short Introduction*, trans. Kawthar Mahmoud Muhammad, 1st ed., Hendawi Foundation for Education and Culture, Cairo, Egypt, 2014, p. 16.

¹⁷ - Quoted from Will Durant, op. cit., p. 56.

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¹⁹ - Joseph Leclerc, *History of Tolerance in the Age of Reform*, trans. George Suleiman, 1st ed., Beirut-Beban, Arab Organisation for Translation, p. 68.

²⁰ - Richard Tarnas, *The Agony of the Western Mind*, trans. Fadel Jitkar, 1st ed., Dar Al-Obeikan Publishing, Saudi Arabia, 2010, p. 281.

²¹ - Joseph Leclerc, former source, p. 332.

²² --Richard Tarn, op. cit., p. 286.

²³ - Richard Tarn, op. cit., p. 290.

²⁴- The Holy Roman Empire (962–1806) is considered the successor to the Roman Empire in the Middle Ages. By 1521, its territory was larger than Germany and comprised 383 separate provinces.

²⁵ - Richard Tarn, op. cit., p. 292.

²⁶ - Kant, I. (1793). *Religion within the Boundaries of Mere Reason*.

²⁷ - Cassirer, E. (1932). *The Philosophy of the Enlightenment*.

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