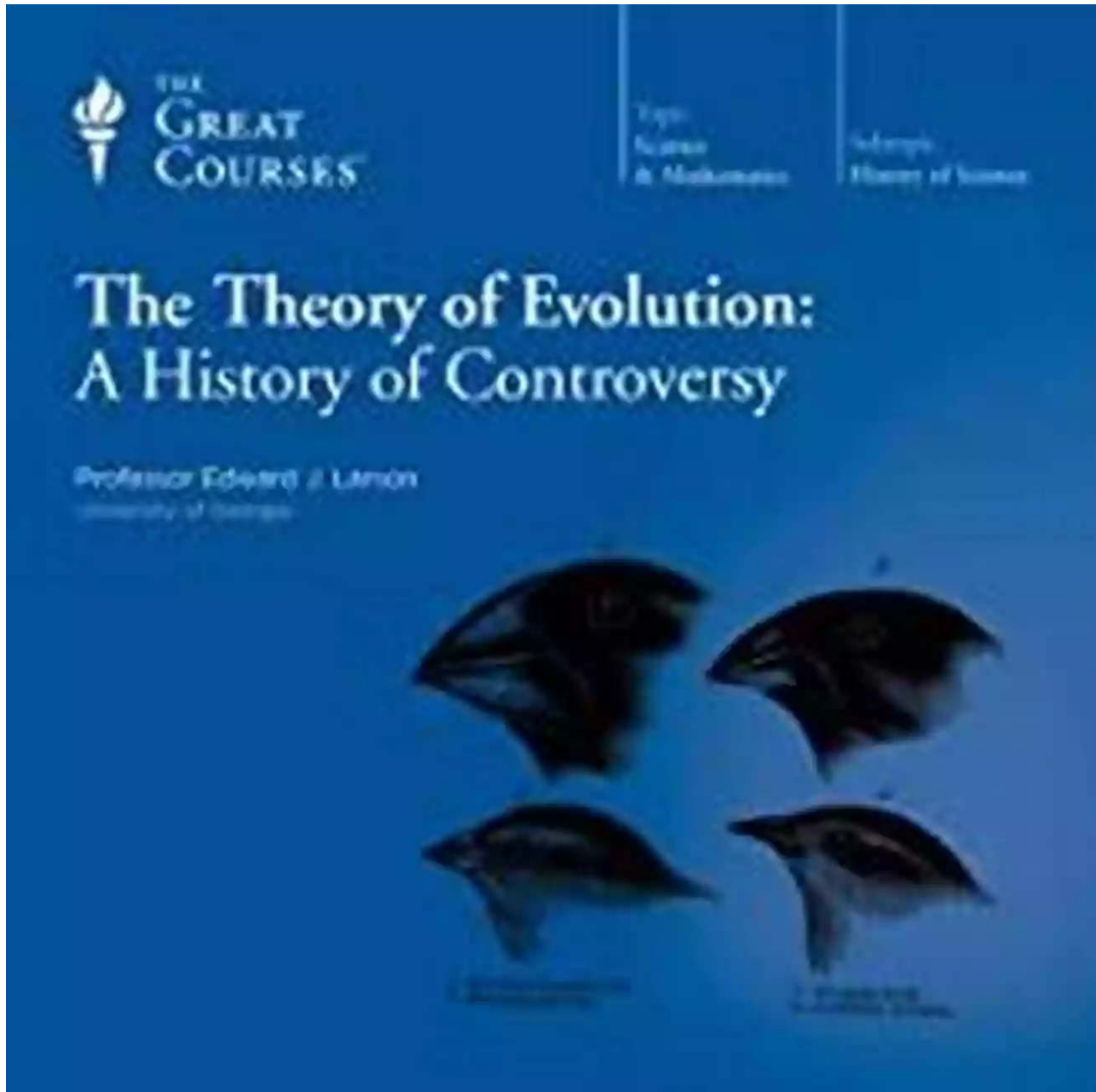


Unveiling the Untold Controversies: Mohammed Charlemagne Revisited

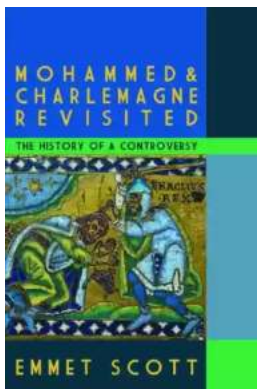


History has always been a fascinating subject, rich with intriguing stories, and captivating personalities. One such enigmatic figure is Mohammed Charlemagne, a historical figure shrouded in controversy throughout the centuries. This article delves deep into the controversies surrounding Mohammed Charlemagne,

analyzing the different perspectives and debunking some of the myths that have been perpetuated over time.

The Life of Mohammed Charlemagne

Mohammed Charlemagne, also known as Charlemagne the Great, was born in the year 742 in Aachen, Germany. He was the son of Pepin the Short and Bertrada of Laon and would go on to become one of the most influential figures in European history. Charlemagne was the King of the Franks from 768 and later became the first Holy Roman Emperor in 800. His reign marked a significant period of cultural and political transformation in Europe.



Mohammed & Charlemagne Revisited: The History of a Controversy by Emmet Scott (Kindle Edition)

★★★★☆ 4.3 out of 5

Language	: English
File size	: 6017 KB
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Screen Reader	: Supported
Enhanced typesetting	: Enabled
X-Ray	: Enabled
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Print length	: 251 pages
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However, the controversies surrounding Mohammed Charlemagne are not related to his political achievements. Rather, they revolve around his religious beliefs and actions. Charlemagne was a devout Christian, and his efforts to spread Christianity throughout his empire have sparked heated debates among scholars and religious historians.

The Conversion of Saxony

One of the most controversial moments in Charlemagne's life was his campaign to forcibly convert the Saxons to Christianity. The Saxons were a Germanic tribe who practiced their traditional pagan religion, and Charlemagne saw their refusal to convert as a threat to the stability and unity of his empire.

Charlemagne waged a brutal war against the Saxons, leading to the destruction of their religious sites and the massacre of those who resisted. This forced conversion raised ethical questions and cast a dark shadow on Charlemagne's reputation.

The Iconoclastic Controversy

Another contentious issue involving Charlemagne was his involvement in the Iconoclastic Controversy. During this period, there was a debate within the Christian Church regarding the use of religious icons and whether they constituted idol worship.

Charlemagne, influenced by the Byzantine Empire's stance on iconoclasm, supported the destruction of religious icons in his realm. This stance was met with resistance from many within the Church who saw it as an assault on their religious practices. The Iconoclastic Controversy divided the Christian world and further fueled the controversies surrounding Charlemagne.

Debunking the Myths

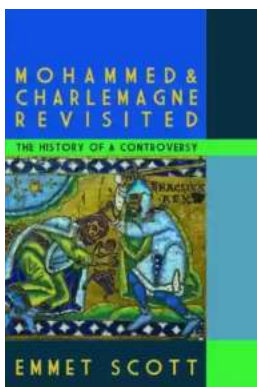
Over the centuries, several myths and misconceptions have arisen regarding Charlemagne. It is essential to separate fact from fiction when examining the controversies surrounding him.

One common myth is that Charlemagne forcefully converted all the people within his empire to Christianity. While he did promote Christianity, conversion was not always enforced, and many individuals retained their traditional beliefs.

Additionally, some critics argue that Charlemagne's actions were purely driven by political motives rather than religious fervor. They claim that his efforts to spread Christianity were merely a means to consolidate his power and control over his subjects.

The controversies surrounding Mohammed Charlemagne continue to be a topic of debate and intrigue among historians. While his accomplishments in uniting Europe and establishing a vast empire are undeniable, his religious policies and actions remain controversial.

By revisiting the history of Mohammed Charlemagne, we can gain a deeper understanding of the complexities and contradictions that exist within historical figures. It is through critical analysis and open dialogue that we can truly appreciate the impact, both positive and negative, that individuals like Mohammed Charlemagne had on shaping the world we inhabit today.



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During the 1920s Belgian historian Henri Pirenne came to an astonishing : the ancient classical civilization, which Rome had established throughout Europe and the Mediterranean world, was not destroyed by the Barbarians who invaded the western provinces in the fifth century, it was destroyed by the Arabs, whose conquest of the Middle East and North Africa terminated Roman civilization in those regions and cut off Europe from any further trading and cultural contact with the East. According to Pirenne, it was only in the mid-seventh century that the characteristic features of classical life disappeared from Europe, after which time the continent began to develop its own distinctive and somewhat primitive medieval culture.

Pirenne's findings, published posthumously in his *Mohammed et Charlemagne* (1937), were even then highly controversial, for by the late nineteenth century many historians were moving towards a quite different : namely that the Arabs were actually a civilizing force who rekindled the light of classical learning in Europe after it had been extinguished by the Goths, Vandals and Huns in the fifth century. And because Pirenne went so diametrically against the grain of this thinking, the reception of his new thesis tended to be hostile. Paper after paper published during the 1940s and '50s strove to refute him. The most definitive rebuttal however appeared in the early 1980s. This was *Mohammed, Charlemagne and the Origins of Europe*, by English archaeologists Richard Hodges and David Whitehouse. These, in common with Pirenne's earlier critics, argued that classical civilization was already dead in Europe by the time of the Arab conquests, and that the Arabs arrived on the scene as civilizers rather than destroyers. Hodges and Whitehouse claimed that the latest findings of archaeology fully supported this view, and their work was highly influential. So

influential indeed that over the next three decades Pirenne and his thesis was progressively sidelined, so that recent years have seen the publication of dozens of titles in the English language alone which fail even to mention his name.

In *Mohammed and Charlemagne Revisited* historian Emmet Scott reviews the evidence put forward by Hodges and Whitehouse, as well as the more recent findings of archaeology, and comes to a rather different conclusion. For him, the evidence shows that classical civilization was not dead in Europe at the start of the seventh century, but was actually experiencing something of a revival. Populations and towns were beginning to grow again for the first time since the second century – a development apparently attributable largely to the spread of Christianity. In addition, the real centres of classical civilization, in the Middle East, were experiencing an unprecedented Golden Age at the time, with cities larger and more prosperous than ever before. Excavation has shown that these were destroyed thoroughly and completely by the Arab conquests, with many never again reoccupied. And it was precisely then, says Scott, that Europe's classical culture also disappeared, with the abandonment of the undefended lowland villas and farms of the Roman period and a retreat to fortified hilltop settlements; the first medieval castles.

For Scott, archaeology demonstrated that the Arabs did indeed blockade the Mediterranean through piracy and slave-raiding, precisely as Pirenne had claimed, and he argues that the disappearance of papyrus from Europe was an infallible proof of this. Whatever classical learning survived after this time, says Scott, was due almost entirely to the efforts of Christian monks.

The Pirenne thesis has taken on a new significance in the post 9/11 world. Scott's take on the theory will certainly ignite further and perhaps heated debate.



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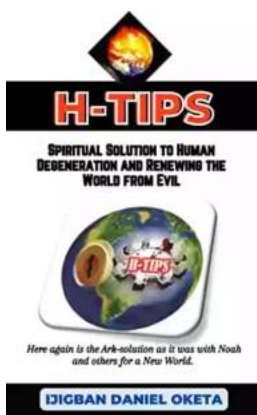
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