

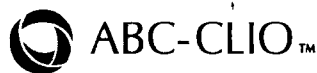
WAR AND RELIGION

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Old City of Jerusalem, and especially the Temple Mount upon which Solomon's Temple stood and the Western Wall as the only remaining portion of the temple after the Roman destruction of the temple in 70 CE. Subsequent religious interpretation of the war within Judaism (as well as some interpretation during the war) focused on whether the conflict should be understood according to the Mishnah and rabbinic thought as a *milhemet misvah* (obligatory war) and *milhemet reshut* (authorized war), or whether such categories were and are still valid in Judaism. Also part of postwar discussions was the validity of preventive and preemptive war based on interpretations from the Talmud. While not part of the political discourse of the secular state of Israel, the strong religious and nationalist parties used the categories in political discourse and decision-making and the categories became part of Zionism.

From a broader religious and international perspective, the Six-Day War energized support for Israel by many American Christian conservatives and evangelicals. They interpreted the war to be part of the fulfillment of a larger plan of Bible prophecy with Israel as a major component of it.

Discussion of many of the religious dimensions of the conflict from a Jewish perspective were significant beyond the war itself because of the influence the war and religious ideas about it have had on subsequent military and political conflict in Israel, especially during the 1973 Yom Kippur War. From a Muslim perspective, the defeat of the Arab armies and the subsequent economic struggles in the defeated nations caused a decline in secular and national politics in those nations. Based on passages from the Qur'an that state that devout Muslims can defeat opponents who are more powerful if the former are faithful to Allah, the defeat of the war was interpreted by Islamists as divine defeat. They argued that the defeat came only because faithful Muslims had allowed themselves to be ruled by apostate and secular rulers. The solution therefore was to overthrow secular regimes and replace them with religious rule. Countering the decline of Arab nationalism, Arab socialism, and Ba'athism was the steady rise of Islamist ideology that would continue to shape religious and political forces in the Middle East to the present.

The Six-Day War was a pivotal event in the recent history of the Middle East. Though it was not fought as a

religious war or a war instigated by religion, postwar religious interpretation of it within the three monotheistic religions of Judaism, Islam, and Christianity have been important components in mobilizing each religion's adherents in the larger national and international political processes of seeking stabilization, economic development, and peace in the Middle East.

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See also

Arab-Israeli War of 1948; Judaism and War; Sharia and War; Yom Kippur War; Zionism and War

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Sixth Crusade (1227–1229)

There is an element of irony in the naming of the crusades. The Venetian Crusade, for instance, involved a papal indulgence, substantial victories at sea and on land, and a completed pilgrimage to Jerusalem. But it is nestled between the First and Second Crusades. This crusade, also called the Crusade of Frederick II, was primarily diplomatic in nature and was carried out by an emperor who had been excommunicated. It ultimately resulted in the granting of temporary and limited rule of Jerusalem to Frederick II.

In July 1215, Frederick of Hohenstaufen made a crusader's vow, and in 1218 Pope Honorius III encouraged him to take part in the Fifth Crusade. He asked for deferrals for the fulfillment of his vow three times (in 1219, 1220, and 1221) and these were granted. In 1220 Frederick was crowned emperor. While Frederick was distracted by problems in Sicily, the Fifth Crusade, which had seemed so

promising, met its unfortunate end, and the absent emperor was blamed for this by many.

In November 1225 Frederick II, a widower, married Isabella, queen of Jerusalem. Frederick promptly added King of Jerusalem to his titles. This gave him a personal stake in the success of the crusade, but it also provoked John of Brienne, who had been promised the position of regent of Jerusalem for the rest of his life. Consequently, the emperor's crusading strategy shifted to regaining and consolidating control of Jerusalem rather than attacking Egypt.

In March 1227 Pope Honorius III died and Gregory IX (r. 1227–1241) was consecrated bishop of Rome. This new pope would not be so lenient with the reluctant crusader-emperor. In August of that year the crusader force set sail for the Levant. The emperor made port due to sickness and in spite of his request for a delay was excommunicated by the new pope on September 29. In April 1228 his wife Isabella died in childbirth, but the heir, Conrad, survived. The death of his daughter further provoked John of Brienne, who would prove a dogged opponent of Frederick.

Frederick recovered and finally arrived in Acre in September 1228. His request for absolution from Rome was denied, and the pope had instructed the military orders and the patriarch of Jerusalem to have nothing to do with him. It was, after all, theologically impossible for an excommunicate to crusade because the vow, indulgence, and pilgrimage were all thoroughly Christian and religious in character. This does not seem to have troubled Frederick.

Frederick did not desire to fight because his army was not large and some did not want to fight under an excommunicated leader. Al Kamil, the sultan of Egypt, controlled Jerusalem and he, likewise, did not want to fight as he was occupied with laying siege to Damascus. Meanwhile, John of Brienne, who had been provoked by the emperor, was invading southern Italy.

Negotiations between the sultan and the emperor yielded odd results that scandalized both Muslims and Christians. On February 18, 1229, a truce was signed that yielded Jerusalem, Bethlehem, and Nazareth and a strip of land connecting them to the coast to Frederick for the term of 10 years, 5 months, and 40 days. Furthermore, the Temple Mount was to remain in Muslim hands, they would have freedom to worship there, Muslims would administer

their own legal affairs, and the fortifications of Jerusalem were not to be rebuilt. Frederick entered Jerusalem in March and was crowned in the Church of the Holy Sepulchre. The coronation was boycotted by many of the barons, the Knights Templar, and the Knights Hospitaller, and the patriarch of Jerusalem refused to participate. Frederick tried to consolidate his position by having the Teutonic Knights (allies of his) establish a headquarters near Acre, destroying or removing many of the arms of the crusaders, and leaving a garrison in Acre. His time in the Holy Land ended when he departed early in the morning from Acre in May 1229. He had hoped to depart undetected but when the people of the city learned of this, they showered him with garbage, rotten meat, and curses. Frederick returned to Europe to deal with problems there—John of Brienne, sponsored by the pope, had been successful in attacking some of Frederick's lands in Italy.

Christians were scandalized that this excommunicated emperor had reached this unsatisfactory and temporary truce with the Muslims, and among his main detractors were the Knights Templar and the Latin patriarch. Frederick's excommunication was eventually lifted in 1230. After the truce expired, the unfortified city returned to Muslim rule.

DUANE ALEXANDER MILLER

See also

Acre, Sieges of; Frederick II and the Papacy, Conflict of; Fifth Crusade; Knights Templar; Seventh Crusade

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