

Christian Communities in the World of Islam

Church of the East (Syriac) – so-called ‘Nestorians’; instructed by the exegesis and doctrinal language of Theodore of Mopsuestia (c.350-428) as articulated in the synods of Seleucia-Ctesiphon (5th > 7th centuries); major theologian, Babai the Great (c.550-628). Today: the Assyrian Church of the East; >the Chaldean Catholic Church, the Syro-Malabar Catholic Church.

The Oriental Orthodox Churches (Syriac, Armenian, Coptic) – so-called ‘Jacobites’ (after Jacob Baradaeus (c.500-578)); instructed by the theology of St. Cyril of Alexandria (d.444) as presented in the cathedral homilies of Severus of Antioch (c.465-538, r.512-518); major theologians, Philoxenus of Mabbug (c.440-523), Jacob of Edessa (d.708), Bar Hebraeus (1226-1286). Today: the ‘Syrian Orthodox Church’, the ‘Coptic Orthodox Church’, the ‘Armenian Apostolic Church’; >the ‘Armenian Catholic Church’, the ‘Coptic Catholic Church’ and the ‘Syrian Catholic Church’, the ‘Malankara Orthodox Syrian Church’ and the ‘Syro-Malankara Catholic Church’.

The Orthodox Churches (Greek, Syriac, Arabic) – so-called ‘Melkites’; instructed by the decisions and definitions of the seven councils of Nicea (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (681) and Nicea II (787); major theological authorities, Maximus the Confessor (d.662), John of Damascus (d.749), *Synodicon of Orthodoxy* (after 843). Today: Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem; >the ‘Melkite Catholic Church’.

The Maronites (Syriac, Arabic) so called because of their ancestral, charismatic leader St. Maron (d. before 423) – instructed by the seven councils of Orthodoxy; heirs of the ancient Syriac patristic and liturgical traditions of Antioch and Edessa; never formally broken communion with Rome formalized since 1182.

The Middle Eastern Council of Churches – a modern ecumenical organization whose members include both Catholic and non-Catholic families of churches, and churches with parental relationships to Protestant churches in Europe and America. Special arrangement for the ‘Assyrian Church of the East’.

Mozarabs, a term used by modern historians to refer to the Arabic-speaking Christians of Muslim Spain. It is derived from the Arabic term *musta‘arib*, which has a range of meanings extending from ‘pretend Arab’, ‘Arabizer’, to ‘Arabist’. It first appears in Christian texts from the 11th century onwards, after the re-conquest of Toledo in 1085, “used as a pejorative term for Christians of Arabic origin living in the medieval Christian kingdoms [of Spain], particularly Toledo” (De Epalza, “Mozarabs,” Legacy of Muslim Spain, I, p. 149). The adjective ‘Mozarabic’ is sometimes applied to the ‘Visigothic’ or ‘Old Spanish’ rite of the Iberian church up to the 11th century..

Some Important Christian Writers in the World of Islam

Patriarch Timothy I (728-823) – patriarch 780-823 – ‘Nestorian’.

Two Arabic-speaking scribes: Anthony David of Baghdad – Mar Sabas – fl. 885/6
Stephen of Ramla – Mar Chariton – 877 & 897

Unknown Arabic author of treatise: *On the Triune Nature of God* c. 755

Unknown Arabic author of treatise: *Summary of the Ways of Faith in the Trinity of the Unity of God and in the Incarnation of God the Word from the Pure Virgin Mary* c. 870.

Theodore Abū Qurrah (c.755-c.830) – ‘Melkite’

Ḥabīb ibn Khidmah Abū Rā’iṭah (d.c.851) – ‘Jacobite’

‘Ammār al-Baṣrī (fl.c.850) – ‘Nestorian’, ‘Assyrian Church of the East’

Yahyā ibn ‘Adī (893-974) – ‘Jacobite’

Elias of Nisibis (975-1046) – ‘Nestorian’, ‘Assyrian Church of the East’

Paul of Antioch (c.1180) – ‘Melkite’

Severus ibn al-Muqaffa‘ (c.905-987)

Awlād al-‘Assāl (fl.1230-1260): aṣ-Ṣafī, Hibatallāh and al-Mu‘taman

Shams ar-Ri’āsah Abū a-Barakāt, *alias* Ibn Kabar (d. after 1321)

Christian Philosophy in Baghdad

Two Early Translators:

Patriarch Timothy I (r780-823) – Aristotle's *Topics*.

Theodore Abū Qurrah (c.755-c.833) – Pseudo-Aristotle – *De virtutibus animae*.
PRIOR ANALYTICS

The Early Philosophers/Translators:

John Philoponos (c.490-c.570)

Sergius of Resh'ayna (d.536)

Severus Sebokht (d.666/7)

Athanasius of Balad (d.696)

Jacob of Edessa (633-708)

George, Bishop of the Arabs (d.724)

Theophilus of Edessa (d.785)

Paul the Persian (fl.531-578)

The Baghdad Translators/Philosophers:

The Bukhtīshū Family – Physicians/translators – Jundīsābūr, 8th & 9th centuries.

Hunayn ibn Ishāq (808-~~873~~) – al-Hīra

Abū Bishr Mattā ibn Yūnus (d.940)

Qusta ibn Lūqā (c.830-912) – Yeats' Kusta Ben Luka

Ya'qūb ibn Ishāq al-Kindī (c.800-c.867) – Muslim Philosopher

Abū Naṣr al-Fārābī (c.870-950) – Muslim Philosopher

Ibn Sīnā/Avicenna (d.1037) – Muslim Philosopher

Yaḥyā ibn 'Adī (893-974)

Abū 'Alī 'Īsā ibn Zur'a (943-1008)

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Joel L. Kraemer, Humanism in the Renaissance of Islam: The Cultural Revival during the Buyid Age (Leiden: E.J. Brill, 1986).

Dimitri Gutas, Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbāsīd Society (2nd-4th/8th-10th Centuries) (London & New York: Routledge, 1998).

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Shurūt Umar

1. We shall not build, in our cities or in their neighborhood, new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.
2. We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days. We shall not give shelter in our churches or in our dwellings to any spy, nor hide him from the Muslims.
3. We shall not teach the Qu'rān to our children
4. We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.
5. We shall show respect towards the Muslims (IM- and we shall show them the way), and we shall rise from our seats when they wish to sit.
6. We shall not seek to resemble the Muslims by imitating any of their garments, the *qalansuwa*, the turban, footwear, or the parting of the hair. We shall not speak as they do, nor shall we adopt their *kunyas*.
7. We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.
8. We shall not engrave Arabic inscriptions on our seals.
9. We shall not sell fermented drinks (IM, IQ- nor shall we keep pigs in their vicinity).
10. We shall clip the front of our heads.
11. We shall always dress in the same way wherever we may be, and we shall bind the *zunnār* round our waists.
12. a) We shall not display our crosses or our books in the roads or markets of the Muslims (IM, IQ - nor shall we conduct processions (lit. go out) on Palm Sunday and Easter).
b) We shall only use clappers in our churches very softly (IM, IQ – and we shall not display the cross on them).
c) We shall not raise our voices in our church services or in the presence of Muslims, nor shall we raise our voices when following our dead.
d) We shall not show lights on any of the roads of the Muslims or in their markets.
e) We shall not bury our dead near the Muslims.
13. We shall not take slaves who have been allotted to the Muslims.
14. We shall not visit the Muslim at their homes.

Based on the version of al-Ṭurṭushī, in *Sirāj al-Mulūk* with additions from Ibn al-Murajjā, *Fadā'il Bayt al-Maqdis* (IM) and Ibn Qayyim al-Jawziyah, *Aḥkām Ahl al-Dhimma* (IQ) in parentheses.