

## *Mahmoud Said Omran*

# **Religion's Policy or Policy of War Between Constantinople, Damascus and Bagdad**

As a distinction between “Roman Empire” and “Byzantine Empire, we can say that the Roman Empire was a paganism Empire, but the Byzantine Empire was a Christian on Chalcedon Sect. It is not possible to assign a date of separation, but an important point is as the emperor Constantine I (305–337) transferred in 330 the capital from Nicomedia in Anatolia to Byzantium on the Bosphorus which became New Rome for a time, but Constantinople till 1453.

Byzantine Empire was the longest-living state even in history, during its existence of more than a thousand years; the Empire remained one of the most powerful economic, cultural and military forces in Europe, despite setbacks and territorial losses, especially during the Byzantine Arab wars in the eastern front, since Rashidum, Umayyad and Abbasid. The Byzantine Empire recovered during the Macedonian dynasty, rising again to become a preeminent power in Lavant by the late tenth century rivaling the Fatimid Caliphate. After the battle of Manzikert in 1071, however the majority of Asia Minor, the Empire heart land, was lost to the Seljuks.

The Komnenian family succeeded to restore some ground through the First Crusade, but at the end of Komnenos dynasty the Empire declined again. The Byzantine Empire received a mortal blow by the forth Crusade in 1204, when the Empire was dissolved and divided into competing Byzantine and Latin realms. In 1261, Michael VIII Palaeologus (1261–1282) recovered Constantinople and re-established the Empire, but the successive civil wars in the next century weakened the Byzantine Empire strength. The majority of the Empire remaining land was lost during the Ottoman Byzantine wars. On 29 may 1453 was the last attack on Constantinople and the city became the capital of Ottoman's Empire.

The Byzantine Empire struggled with its neighboring in east, west, north and south about more than one thousand years strengthened by the Roman law legacy and tax system. It had very strong basis to play an extraordinary role in the world History. The most important of all,

Byzantine diplomacy had important position in its history. Many times only the diplomacy helped Byzantine Empire to survive, consolidate, and win in almost disastrous situations.

During all these events, the Arab Moslems seized the authority over Syria, Iraq and Egypt, and the War was continued during the Rashidum, Umayyad Abbasid, Seljuks and Ottoman Turks, from the Moslem side they gave it the name of "Jihad" but the Byzantine Empire considered it self-defense and they might restore the heritage of their Roman Empire. War, Peace and trade went parallel in the same time. This research looks after some peaceful relationship between Constantinople, Damascus and Bagdad. First the diplomatic mission which was sent by Emperor Theophilus in 830 to Abbaside Caliph al-Ma'mun. To understand this period we can say that Michael II (820–29) the founder of the Amorian dynasty was a rough soldier whose lack of education was a source of derision to the cultured Byzantines. But he had common sense and energy during the civil war [Threadgold, Warren, 1995, p. 31.]

During his reign, we can remark the civil war occurred in the Byzantine Empire, often with the Arab support. With the support of Caliph al-Ma'mun, Arabs under the leadership of Thomas the Slav, invaded most of Asia Minor, he captured Thessalonica, but it was recaptured by the Byzantines. In 821 Thomas besieged Constantinople and he did not get past the city walls, and he was forced to retreat. In 824 Muslim adventurers from Spain captured Crete, and the Island became the seat of a pirate emirate, the Arab started by conquering Palermo in 831 [Ostrogorsky, 1956, p. 185].

The second problem which faced the emperor's of that period was the iconoclast crisis, the synod of 815 was marked with the stamp of importance [Jenkins, 1966, p. 135–6].

The Byzantine emperor Theophilus (829–842) had a liberal education and showed real interest in art and learning, he was alive to the civilization and to the cultural influences which emanated from the court of the caliph of Bagdad. His enthusiasm for Muslim art was probably derived from his tutor John VII Gramaticus, latter Patriarch of Constantinople (837–843) [Paul, 2001, p. 223], as well as the zeal for iconoclasm which made him a vigorous opponent of the iconodules. We can remark that his reign saw the last wave of iconoclasm; it was also the period when Muslim culture exercised its strong influence on the Byzantine empire [Ostrogorsky, 1956, p. 183].

The emperor Theophilus, despite his enthusiasm for the Moslem's art and culture, was compelled to wedge war with them throughout his whole reign. The Caliph al-Mamun (813–33) had at first been fully occupied with internal struggles, and in particular the movement of the Khurramite sect led by Persian Babek, but in the last part of his reign from 830 onwards he was sufficiently master of the situation to be able to resume the struggle with the Byzantine Empire which had for some years been lying dormant. Al-Mamun took advantage of the difficulties of the Byzantine Empire which

was not in a position to concentrate all its troops in the theatre of war in Asia Minor, since it had at the same time to fight in Sicily [Ibid., p. 185].

The Byzantines were skilled at using diplomacy as a weapon of war, so, In this difficult circumstance, Theophilus forgot the Caliph supporting Tomas the Slave and act as Byzantine diplomacy always do.

He sent in 830 a diplomatic mission whose magnificence and profusion became legendary. This embassy was headed by the celebrated John Grammarian who had been called a true Renaissance and cleverest man in Byzantium in the 9<sup>th</sup> Century. He was the archbishop of Thessalonica and later became the head of the Magnaura, school of philosophy in Constantinople [Jean Skylitzés, 2003, p. 92].

The gifts provided for the Caliph were the most magnificent works of arts from the hand of Byzantine jewelers and goldsmiths; and over and above these, John was provided with thirty-six thousand gold pieces (solds) to distribute at his discretion. From the moment that he crossed the Moslem's frontier everyone who approached him on the most trivial earned went away with a pocketful of gold. The citizen of Bagdad said what about the grandeur of the Lord who sent this magnificent ambassador [Theophanes Continuatus, 1838, p. 96]. There is a very important mater here, what was the object of this embassy, **first** of all we can say it was a declaration that a new emperor was crowned in Constantinople; **secondly**, to renew the truce between the Byzantine Empire and the Abbasid Caliphate which concluded in 807 with Harun al-Rashid (809–786). **Thirdly**, the emperor wanted to return the general Manuel the Armenian who became asylum in the caliph court, when he felt that he was unjust toward him. **Fourthly**, the emperor wanted to let the caliph and the Moslems see the richness and the glory of the Byzantine Empire. **Fifthly**, to change the captives between the two parts [Ibid., p. 98, 117, 118, 189].

At last, there were very important points recorded in the reign of al-Mamun and Theophilus. This was the cultural relationship between the two sovereigns. Al-Mamun relation with the Byzantine Empire was marked by his efforts in the translation of Greek philosophy and science. He gathered scholars of many religions at Bagdad, whom he treated magnificently and with tolerance. He sent an emissary to the Byzantine Empire's Libraries to collect the most volumes there, and had them translated into Arabic. Al-Mamun conducted in the plains of Mesopotamia, two astronomical operations intended to determine the value of a terrestrial degree.

During al-Mamun rule the House of Wisdom (Building of Environment) played an excellent role in Islamic civilization. The origin of its started with the Abbasid dynasty that had a strong Persian bent, and adopted many practices from Sassanid Empire, among those that of translating foreign works. For this purpose, al-caliph Abo-Gahfer al-Mansur (754–775) founded a place for library modeled after the Sassanid Imperial Library.

The House of Wisdom was originally concerned with translating and preserving Persian works, first from Pahlavi, then from the Syriac and

eventually Greek and Sanskrit. Works on astrology, mathematics, agriculture, medicine and philosophy were thus translated.

Under the sponsorship of caliph al-Mamun, it seems the House of Wisdom took on new functions related to mathematics and astrology. The focus also shifted from Persian to Greek texts. Christian scholar Hunayn Ibn Ishaq (809–873) was placed in charge of the translation work by the caliph. The most renowned translator was Thabit Ibn Qurra (826–901). Translation of this era were superior to earlier ones, however soon after, the emphasis on translation work decline, as new ideas became more important.

The great scholars of the House of Wisdom during the reign of al-Mamun was al-Khawarizmi (died 840), he was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived, as, in fact, he was the founder of several branches and basic concepts of mathematics. Al-Farghani (d. after: 860), was one of the most distinguished astronomers in the severance of al-Mamun and his successors. Ibn Maskawayh (777–857), who was a physician in Bagdad during the early Abbasid period and he was a rector of the House of Wisdom, it was the golden age.

We can remark the brilliant age in the Byzantine Empire during the Amorian dynasty spatiality in Theophilus reign. Beside John Grammaticus we can see Theodore the studite who was a Byzantine monk and abbot of the stoudios monastery in Constantinople. He played a major role in the revivals both of Byzantine monasticism and of classical literary genres in Byzantium. He was zealous opponent of iconoclasm, one of several conflicts that sat him at odds with both emperor and patriarch.

Leo the Mathematician (790–after 869) was one of the Byzantine scientists and logician associated with the Macedonian renaissance and the end of iconoclasm. His only preserved writing are some notes contained in manuscripts of Plato's dialogues. He has been called a "true Renaissance man, and the cleverest man in Byzantium in the 9<sup>th</sup> Century. He was archbishop of Tessalonica and later became the head of Magnaura school of philosophy in Constantinople where he taught aristotelian logic.

Theophanes Continuatus said that when one of his students was captured during the Byzantine-Arab wars, the Caliph al-Mamun was so impressed by his knowledge of mathematics. On learning the name of his teacher, the caliph sent a delegation to Constantinople and invited Leo, offering him a rich life. Leo answered I refused to serve the enemies of my faith, The caliph upon receiving Leo's letter of refusal requesting answers to some difficult questions of geometry and astrology, which Leo obliged. Al-Mamun then offered two thousands Dinar of gold and a perpetual peace to Theophilus, if only he could borrow Leo's services briefly; the request was declined [Ibid., p. 189f.].

. No bad sentence was recorded in the sources referred to a bad attitude against Leo by Theophilus. We can remark also that the two sovereigns had broad-minded, well-read well-meaning and forgiving. In

their reigns we can see, war, cultural and diplomatic relationship and quite sure trade. They gave to Caesar what belongs Caesar, and gave to God what belongs to God.

The second station in this paper is the letters of Nicolas Mysticus patriarch of Constantinople (901–906; 912–925) to the Moslem rulers during the war between the Abbasid Caliphate and the Byzantine Empire. In spite of the conflict between the two nations for Crete Island, the patriarch used excellent words as a title for his first letter like "to the most glorious and brilliant Emir of Crete, my beloved friend and wrote also, there are two lordships that of the Moslems and that of the Romans, which stand above all lordship on earth, and shine out like the two mighty becomes in the firmament". He wrote also in the third letter, to our most excellent, most noble, most glorious friend, by God's appointment lord over the Moslem nation. The summaries of the letters are:

Letter. 1. <To the Cliph Al-Muqtadir> Aug. 913/Feb. 914

Inasmuch as well power comes from God, those united by these common gifts should communicate through letters and envoys. This is especially true of the two supreme powers, Romans [Byzantine Empire] and Saracens [Arab]. Such contact is all the more necessary in view of the present events, in which the issue of justice, the virtue most essential to the ruler.

Since the time when the Cypriotes became tributary to you, their right to protection was always respected by your successive rulers; now all the oaths and treaties are suddenly void, and they are slaughtered by those who should be their protectors. A nation which has served you loyally for nearly three centuries has fall a victim to the frenzy of a renegade. Even if they had undertaken anything against you (as they have not), they should not be treated as enemies without having been heard and warned.

Will not your fame, present and future, suffer from this? What must your forefathers, who concluded the treaties, think of it? Should this impious wretch Damianus be allowed to exterminate a nation?

The alleged reason, the killing of Saracens in the island by Himerius, would be valid only if the Cypriotes had cooperated with him. As it is, they were powerless to interfere with the operations of the Roman army. What not punish those who are responsible? It would be equally absurd to use Himerius invasion of Syria as an excuse for action against Cyprus. Traditionally, Cyprus has always been recognized as a common sphere of interest between the Romans and you. The hostilities on the island have nothing to do with this, no more than the Syrian Christians ought to be victimized because of your war with the Christian Empire.

You must be aware of the way, in which the divine wrath overtook Damianus: not only his death, but also his illness from the time of the atrocities in Cyprus, and the destruction of your fleet in the very island he intended to lay waste. Act in accordance with your wisdom and restore the old conditions.

About this first Letter some historians said that the letter was addressed to the Caliph Al-Moqtadir (908–932) not to the Emir of Crete, and suggested the date after Damianus' death and during Nicolas' regency (no emperor mentioned) August 913/July 914. In this letter we can read excellent sentences like "I mean, there are two lordships, that of the Saracens (Arabs) and that of the Romans (Byzantines) which stand above all lordship on earth, and shine out like the two mighty becomes in the firmament [Nicholas I, 1973, p. 1–13, 525–6].

..." Unfortunately, we have not the caliph response to see his feeling of the caliph.

Letter 2. To the Emir of Crete June 913/ Feb. 914

Nothing in human life is sweeter than friendship. The friendship we want to establish with you is not a new one, but rather a paternal inheritance. My father in the Spirit, Photius, was a sincere friend of your father, because, in spite of the barrier of a different religion, he discerned his great human qualities. I have long wished to renew this friendship.

What better occasion than the present matter: an appeal to that mercy and goodness, which makes men like God? I refer to the liberation and return of prisoners-of-war. Nothing will contribute more to your glory, since no fate is sadder than theirs. Do not use pretexts or seek for a gain that is really the greatest loss; the only real gain in this act of mercy. Let it be the beginning of our friendship.

About the second letter, some historians said that it was addressed to Mohamed Ibn Shoayb, emir of Crete (895–910). We can date this letter between (7 August 913-Feb 914). From the sentences like "I refer to the liberation and return of captives-of-war". The object is clear, but some said that Nicholas was trying to establish relations with a foreign rulers in his own name [Ibid., p. 13–17, 526].

Nicholas sent the third letter to the caliph al-Muqtadir (908–932) in July 922, starting it with distinguished words "to our most excellent, most noble, most glorious friend, by God's appointment sovereign Lord over the Saracen (Moslem's Nation). In this letter, Nicholas says.

As you excel all your fellow countrymen in rank, so you should excel them in virtue. We mention this because we have heard you have ordered the destruction of the church in your realm as a reprisal for the alleged destruction of a mosque and forcible conversion of Saracens her. Since the Roman Empire is famous for its humanity, you should at least have inquired into such rumors before acting.

Now that you have finally sent a delegation, they will report, together with some of your faith who were prisoners here, on the real situation. I will add some words of my own. The policy of our Empire has always been that prisoners of war should be well housed and well provided for and should have their own place of worship; this in strict contrast with the fate of Christians in Saracen captivity. Why should the present Emperors have changed this policy? You cannot cite any instances of the cruel executions

that are customary on your side. Such slander was prompted by hatred of Christ and of His mercifulness. The crude insolence of these lies is only too obvious. Your mosque is carefully maintained; no Saracen has been forced to renounce his faith by the Emperor's or his minister's orders, whatever some underlings may have done without his knowledge. If anything of the kind happened, you should have protested, but not acted against the rules laid down by your own Prophet. It is not just that your own subjects should suffer for it even if we admit (merely for the sake of argument) that the Emperor gave out such an order. Not only are you neglecting the written guarantees given by your Prophet, but you are also damaging your own fame, for you know very well that no man can be held responsible even for crimes committed by his father, or brother, or friend.

However, to prove that there is not truth at all in these allegations (as far as the Emperor himself is concerned), we are sending you some of the Saracens in this city, as well as letters from others, to convince you of the falsehood of those rumors. Do not be misled by liars and mischief-mongers; rather think of the judgment of posterity on your reign [Ibid., p. 373–385, 567–8].

The reason of the first letter was that in October 908 Himerius, the Logothete of the Drome won a brilliant victory over the Arab fleet in the Aegean Sea. Two years later he made a landing in Cyprus, and from here he turned against the Syrian coast and stormed Laodicea. But the great naval expedition took place in 911. An exceptionally strong fleet was fitted out and was led by this same Himerius against Crete. After a long and unsuccessful fight the imperial fleet had to withdraw. On its way back it was attacked in the spring of 912 off Chios by an Arab squadron led by Leo of Tripoli and Damian who were Byzantine renegades and pirates serving Arab interests in the early tenth century [Jean Skyltizes, 2003, p. 153f. and notes].

Fortunately, we have no response for this letter like to other letters, because of the important cases, which read in this letter, the researcher will discuss the events to reach the truth. The Christian historian Said Ibn al-Batriqe gave us a unique version and said that the Moslems in Ramleh revolted and destroyed two of Jacobite churches. One of Mar Cosman, the others of Mark, and the Moslems destroyed the church of Ascalon and Caesarea a 16 Sep. 923, so the Christian complained to the Caliph who ordered to rebuild what was destroyed. The same historian gave us an- other examples of some churches and bad behavior against some monks and clerics, in Egypt. Some Monks left to Bagdad and complained to the Caliph who dismissed his vizier- Abdallah ben Mohamed ben Khakam. And appointed Abo-al-Abbas [Said Ibn al-Batriqe, 1909, p. 82–83].

The Second case in the third letter the problem of the Moslems bad treatment of the Byzantines captives and the opposite to the Moslem captives in Byzantium Al-Tabari recorded that Theodora the widow of the late Theophilus (829–842) and the regent of her son Michael (842-876) killed the captives who refused to accept Christianity [Al-Tabary, 1967–1976, vol 9, p. 202].

And the Byzantine historian Anna Comnena recorded that the inhabitants of Smyran came from all quarters of the compass and while them came many strangers summoned by Eumathius as colonists. Adramyttium's old prosperity had returned. He made inquiries about the Turks and when he discovered that they were at that time in Lampe, he detached some of his forces to attack them. Contact was made with the enemy and in the stern battle, which ensued the Romans soon won a victory. They treated the Turks with such abominable cruelty that they even threw their new-born babies into cauldrons of boiling water. Many Turks were massacred, others the Romans brought back in triumph to Eumathius as prisoners. The survivors dressed themselves in black, hoping by this somber garb to impress on their fellow-countrymen their own sufferings [Anna Comnena, 1969, p. 436–437].

The 3rd case in this paper is the two journeys of Ibn-Khordazaba (820–912) and al-Harwy (died 1214) to Constantinople and Ephesus, where the Seven Sleepers in the Christian martyrology. There is also an account in Islam about pious people are known as “People of the Cave” (Ahle al-Kahf). And it can be related to the story of Seven Sleepers.

The Christian story tells of the falling asleep of seven young men in a cave, who wake up after a great deal of time had passed. The basic outline of the story appeared in several Syrian sources like the subject of a homily in verse by the Edessan poet Jacob of Soruq (451–521). In Europe Gregor of Tours (538–594) gave us some lines about the story and recorded the name of the seven sleepers. He recorded: When Decius (249–251) was Emperor, a long series of wars was waged against those who bore the name of Christians, and such slaughter was made among the believers that it is not possible to list those who died. Babylas, the Bishop of Antioch, with three boys called Urbanus, Prilidans and Epolon, Sixtus, Bishop of the church in Rome, Laurentius the Archdeacon and Hipolytus all died as martyrs through confessing the name of our Lord. Valentinianus and Novatians were then the leaders of the heathen, and the Devil drove them on to vent their rage against our faith. At this time seven men who had been consecrated as bishops were sent to preach among the Gauls, as we learn from the story of the holy martyr Saturninus, where we read the following sentence: “The record has been carefully kept of how, when Decius and Gratus were consuls, the city of Toulouse received Saint Saturninus as its first and greatest priest”. The seven Bishops were sent to their sees: Bishop Gatianus to the men of Tours; Bishop Trophimus to the men of Arles; Bishop Paulus to Narbonne; Bishop Saturninus to Toulouse; Bishop Dionysius to the men of Paris; Bishop Stremonius to the men of Clermont-Ferrand; and Martials was made Bishop of Limoges. Of these Saint Dionysius, Bishop of Paris, suffered repeated torture in Christ's name and then ended his earthly existence by the sword. When he saw that he was about to be martyred, Saturninus said to two of his priests: “Now I am about to be sacrificed and the moment of my immolation is at hand. Stand by me, I beg you, until I meet my end”. He was seized and led off to the Capitol, but he was dragged there alone, for



the two priests deserted him. When he saw that they had run away, he is said to have prayed in the following words: "Lord Jesus Christ, hear me from where you are in heaven: may this church never to the end of time have a bishop chosen from its own citizens. We know that this has never happened in the city down to our own days. Saturninus was tied to the heels of a wild bull and driven out from the Capitol, ending his life in this way. Gatianus, Trophimus, Stremonius, Paulus and Martialis passed their lives in great holiness, winning many people over to the church and spreading the faith of Christ among all whom they met; then they died in joyous confession of their belief. They passed away from earthly existence, some in martyrdom, others in full confession, and now they are reunited in heaven [Gregory of Tours, 1974, p. 86-87].

Paul the Deacon (720-799) gave the story in different setting and wrote. In the farthest boundaries of Germany toward the west-north-west, on the shore of the ocean itself, a cave is seen under a projecting rock, where for an unknown time seven men response wrapped in a long sleep, not only their bodies, but also their clothes being so uninjured, that from this fact alone, that they last without decay through the course of so many years, they are held in veneration among those ignorant and barbarous peoples. These then, so far as regards their dress, are perceived to be Romans. When a certain man, stirred by cupidity, wanted to strip one of them, straightway his arms withered, as is said, and his punishment so frightened the others that no one dared touch them further. The future will show for what useful purpose Divine providence keeps them through so long a period. Perhaps those nations are to be saved some time by the preaching of these men, since they cannot be deemed to be other than Christians [Paul the Deacon, 1974, p. 5-7].

During the period of the Crusades, bones from the sepulchers near Ephesus, identified as relics of Seven Sleepers, were transported to Marseille, France in a large stone Coffin, which remained a trophy of the church of saint Victoire. To explain this, Odo of Deuil wrote, when the second Crusade was in its way through Asia Minor "thus at last after passing Smyrna and Pergamon we came to Ephesus, which, among the ruins of her ancient glory, has the venerable relics of her former state, the tomb of St. John, located on a certain mound of earth and surrounded by a wall erected in order to keep out the pagans a valley located in the neighborhood" [Odo of Deuil, 1948, p. 107 and note in p. 108].

In the 13 century the story of the Seven Sleepers was compiled by Jacoubs de Voragine in 1275, and it was Englished by William Caxton, 1483. The story says that the Seven Sleepers were born in the city of Ephesus. And when Decius the emperor came into Ephesus for the persecution of Christian men, he commanded to edify the temples in the middle of the city, so that all should come with him to do sacrifice to the idols, and did do seek all the Christian people, and bind them for to make them to do sacrifice, or else to put them to death; in such wise that every man was afeard of the pains that

he promised, that the friend forsook his friend, and the son denied his father, and the father the son. And then in this city were founded seven Christian men, which are to wit, Maximian, Malchus, Marcianus, Denis, John, Serapion, and Constantine. And when they saw this, they had much sorrow, and because they were the first in the palace that despised the sacrifices, they hid them in their houses, and were in fasting and in prayers. Then they were accused to fore Decius, and came thither, and were found very Christian men. Then was given to them space for to repent them, unto the coming again of Decius. And in the meanwhile they dispended their patrimony in alms to the poor people; and assembled them together, and took counsel, and went to the mount of Celion, and there ordained to be more secretly, and there hid them long time. In addition, one of them administered and served them always. Moreover, when he went into the city, he clothed him in the habit of a beggar.

When Decius was come again, he commanded that they should be fetched, and then Malchus, which was their servant and ministered to them meat and drink, returned in great dread to his fellows, and told and showed to them the great fury and woodiness of them, and then were they sore afraid. Moreover, Malchus set to fore them the loaves of bread that he had brought, so that they were comforted of the meat, and were stronger for to suffer torments. In addition, when they had taken their refection and sat in weeping and wailings, suddenly, as God would, they slept, and when it came on the morn they were sought and could not be found. Wherefore Decius was sorrowful because he had lost such young men. Then they were accused that they were hid in the mount of Celion, and had given their goods to poor men, and yet abode in their purpose. Then commanded Decius that their kindred should come to him, and menaced them to the death if they said not of them all that they knew. And they accused them, and complained that they had dispended all their riches. Then Decius thought what he should do with them, and, as our Lord would, he enclosed the mouth of the cave wherein they were with stones, to the end that they should die therein for hunger and fault of meat. Then the ministers and two Christian men, Theodorus and Rufinus, wrote their martyrdom and laid it subtlety among the stones. And when Decius was dead, and all that generation, three hundred and sixty-two years after, and the thirtieth year of Theodosius the emperor, when the heresy was of them that denied the resurrection of dead bodies, and began to grow; Theodosius, then the most Christian emperor, being sorrowful that the faith of our Lord was so feloniously demented, for anger and heaviness he clad him in hair and wept every day in a secret place, and led a full holy life, which God, merciful and piteous, seeing, would comfort them that were sorrowful and weeping, and give them hope of the resurrection of dead men, and opened the precious treasure of his pity, and raised the foresaid martyrs in this manner following.

He put in the will of a burgess of Ephesus that he would make in that mountain, which was desert and apse, a stable for his pastures and herd

men. And it happed that of adventure the masons, that made the said stable, opened this cave. Then these holy saints, which were within, awoke and were raised and intercalated each other, and had supposed verily that they had slept but one night only, and remembered of the heaviness that they had the day to fore. Then Malchus, which ministered to them, said what Decius had ordained of them, for he said: We have been sought, like as I said to you yesterday, for to do sacrifice to the idols, that is it that the emperor desired of us. Then Maximian answered: God our Lord know that we shall never sacrifice, and comforted his fellows. He commanded to Malchus to go and buy bread in the city, and bade him bring more than he did yesterday, and also to enquire and demand what the emperor had commanded to do. And then Malchus took five shillings, and issued out of the cave, and when he saw the masons and the stones to fore the cave, he began to bless him, and was much marveled. But he thought little on the stones, for he thought on other things. Then came he all doubtful to the gates of the city, and was all marveled. For he saw the sign of the cross about the gate, and then, without tarrying, he went to that other gate of the city, and found there also the sign of the cross thereon, and then he had great marvel, for upon every gate he saw set up the sign of the cross; and therewith the city was garnished. And then he blessed him and returned to the first gate and wended he had dreamed; and after he advised and comforted himself and covered his visage and entered into the city. And when he came to the sellers of bread, and heard the men speak of God, yet then was he more abashed, and said: What is this, that no man yesterday durst name Jesus Christ, and now every man confessed him to be Christian? I thought this is not the city of Ephesus, for it is all otherwise built. It is some other city. And when he demanded and heard verily that it was Ephesus, he supposed that he had erred, and thought verily to go again to his fellows, and then went to them that sold bread. And when he showed his money the sellers marveled, and said that one to that other, that this young man had found some old treasure. And when Malchus saw them talk together, he doubted not that they would lead him to the emperor, and was sore afeard, and prayed them to let him go, and keep both money and bread, but they held him, and said to him: Of whence art thou? For thou hast found treasure of old emperors, show it to us, and we shall be fellows with thee and keep it secret. And Malchus was so afeard that he was not what to say to them for dread. And when they saw that he spoke not they put a cord about his neck, and drew him through the city unto the middle thereof. And tidings were had all about in the city that a young man had found ancient treasure, in such wise that all they of the city assembled about him, and he confessed there that he had found no treasure. And he beheld them all, but he could know no man there of his kindred ne lineage, which he had verily supposed that they had lived, but found any, wherefore he stood as he had been from himself, in the middle of the city. And when S. Martin the bishop, and Antipater the consul, which were new come into this city, heard of this thing they sent for him, that they should bring him

wisely to them and his money with him. And when he was brought to the church he wended well he should have been led to the Emperor Decius. Then the bishop and the consul marveled of the money, and they demanded him where he had found this treasure unknown. And he answered that he had nothing founded, but it was come to him of his kindred and patrimony, and they demanded of him of what city he was. I knew that it is the city of Ephesus. And the judge said to him: Let thy kindred come and witness for thee. And he named them, but none knew them. And they said that he feigned, for to escape from them in some manner. And then said the judge: How may we believe thee that this money is come to thee of thy friends, when it appeared in the scripture that it is more than three hundred and seventy-two years since it was made and forged, and is of the first days of Decius the emperor, and it resembled nothing to our money; and how may it come from thy lineage so long since, and thou art young and wouldst deceive the wise and ancient men of this city of Ephesus? And therefore I command that thou be demented after the law till thou hast confessed where thou hast found this money. Then Malchus kneeled down to fore them and said: For God's sake, lords, say ye to me that I shall demand you, and I shall tell to you all that I have in my heart. Decius the emperor that was in this city, where is he? And the bishop said to him there is no such at this day in the world that is named Decius; he was emperor many years since. And Malchus said: Sire, hereof I am greatly abashed and no man believeth me, for I wit well that we fled for fear of Decius the emperor, and I saw him, that yesterday he entered into this city, if this be the city of Ephesus. Then the bishop thought in himself, and said to the judge that, this is a vision that our Lord will have showed by this young man. Then said the young man: Follow ye me and I shall show to you my fellows which be in the mount of Celion, and believe ye them. This know I well, that we fled from the face of the Emperor Decius. Then they went with him, and a great multitude of the people of the city with them. And Malchus entered first into the cave to his fellows and the bishop next after him. And there found they among the stones the letters sealed with two seals of silver. And then the bishop called them that were come thither, and read them to fore them all, so that they that heard it were all abashed and marveled. And they saw the saints sitting in the cave, and their visages like unto roses flowering, and they, kneeling down, glorified God. And anon the bishop and the judge sent to Theodosius the emperor, praying him that he would come anon for to see the marvels of our Lord that he had late showed. And anon he arose up from the ground, and took off the sack in which he wept, and glorified our Lord. And came from Constantinople to Ephesus, and all they came against him, and ascended in to the mountain with him together, unto the saints in to the cave.

And as soon as the blessed saints of our Lord saw the emperor come, their visages shone like to the sun. And the emperor entered then, and glorified our Lord and embraced them, weeping upon each of them, and said: I see you now like as I should see our Lord raising Lazarus. And then

Maximian said to him: Believe us, for forsooth our Lord hath raised us to fore the day of the great resurrection. And to the end that thou believe firmly the resurrection of the dead people, verily we be raised as ye here see, and live. And in like wise as the child is in the womb of his mother without feeling harm or hurt, in the same wise we have been living and sleeping in lying here without feeling of anything. And when they had said all this, they inclined their heads to the earth, and rendered their spirits at the command of our Lord Jesus Christ, and so died. Then the emperor arose, and fell on them, weeping strongly, and embraced them, and kissed them debonairly. Then he commanded to make precious sepulchres of gold and silver, and to bury their bodies therein. And in the same night they appeared to the emperor, and said to him that he should suffer them to lie on the earth like as they bad lain to fore till that time that our Lord had raised them, unto the time that they should rise again. Then commanded the emperor that the place should be adorned nobly and richly with precious stones, and all the bishops that would confess the resurrection should be assoiled. It is in doubt of that which is said that they slept three hundred and sixty-two years, for they were raised the year of our Lord four hundred and seventy-eight, and Decius reigned but one year and three months, and that was in the year of our Lord two hundred and seventy, and so they slept but two hundred and eight years [Jacobus de Voragine, 1900, vol. 4].

Caliph al-Wathiq (842–847) without knowing the last above-mentioned details, he knew the story of the Seven Sleepers from the Quran, that is says: The Islamic version is related in Surat al-Kahf (“The Cave”), of the Quran. During the time of the Prophet Mohamed, the Jews of Medina challenged him to tell them the story of the sleepers knowing that none of the Arabs knew about it. According to tradition, God then sent the angel Jibreel to reveal the story to him through Surat Al-Kahf. After hearing it from him, the Jews confirmed that he told the same story they knew.

Mohamed was challenged by the people of Makkah, who did not believe in his message and prophesy, by a question that the people of Makkah passed to him from the Jews. The Jews knew that Mohamed would only be able to tell the story if he was indeed a prophet. The Jews told the non-believers of Makkah to ask Mohamed “who are the youths who disappeared, and how many were they?” Mohamed did not answer. He told them that he would answer the next day, waiting for the answer to be revealed to him through the Angel Gabreil. The answer was revealed to Mohamed in a complete Surat “the Cave” (al-Kahf) of were the youth did sleep in. The Quran revealed the exact story that the Jews knew of, and it answered the questions (how many were the youths, and for how many years they had been missing) in a way similar to the story they already knew. The Quran does not give an exact answer to how many there were nor does. It mentioned that some people said that there are 3 or 5 or 7, in addition to one dog, and that they slept for 309 years, and God knows the exact number, in addition to few people. There is a historical account that the Jewish scholars in Arabia did not know

whether there were 3 + 1 their dog, 5 + 1 their dog (less likely to be true), or 7 + 1 their dog (most likely to be true), and were astonished when the Quran gave all the possibilities that had been suggested for the number of sleepers.

Mentioning the story in the Quran and the concurrent events that happened before revealing the story is claimed as evidence that the Quran was revealed by God and that it contains only the words of God and not those of Mohamed, since it contained information that Mohamed himself did not previously know.

The Qur'an states that the period of time these sleepers spent in the cave was three hundred years during which the calendar of their people was changed from solar to lunar and, as a result, the period of their sleep had increased to 309 lunar years which is equal to 300 solar years. When they woke up, they had no idea they had slept for centuries and thought they had only slept a few hours. When one of them went to buy food, the coins he used to buy food were out of circulation and drew the attention of the town's people. After the story was widely known, the sleepers died. The Qur'an also mentions a dog among the sleepers, in Surat al-Kahf.

Thou wouldst have deemed them awake, whilst they were asleep, and we turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou had come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.

The verses of Surat al-Kahf touch upon this group's extraordinary situation. As the narrative unfolds, it is seen that their experiences are of an unusual and metaphysical nature. Their entire lives are full of miraculous developments. The tenth verse tells us that those young people sought refuge in the cave from the existing oppressive system, which did not allow them to express their views, tell the truth, and call to Allah's religion. Thus, they distanced themselves from their society [Al-Quran al-Kareem, p. 8–23].

Ibn-Hordadbeh recorded that the Caliph knew that the Seven Sleepers stayed in Ephesus, so he dispatched Mohamed ben Mousa Al-Monagem to the Byzantine Empire to see this matter of Al-Raqim. Mohamed Ibn-Mousa told Ibn-Hordadbeh that the emperor Michael II (842–867) sent with him an envoy to Ephesus where a hill and tunnel where the cave of Al-Raqim. In this place, there were a keeper and some eunuchs. After a dialogue between Ibn-Mousa and the Keeper, the latter allowed Ibn-Mousa to touch the seven sleeper' bodies, after a short examination Ibn-Mousa declared that the bodies are not belong to Ahl al-Kahf. I think that Ibn-Mousa refused the case from an Islamic background that "all the bodies were perished exempt the bodies of the prophets [Ibn Hordadbeh, 1889, p. 106–107].

Al-Harawy (d. 1214) refers to the seven sleepers when he visited some cities in the Byzantine Empire after 1176. He says in the city of Amman in Jordan, we can find the Cave of Al-Raqim and ancient archaeological ruins, they said that was the town of emperor Decius. He visited the cave and Al-Raqim in the Byzantine Empire in a city called "Ipsus" Ephesus, it was a ruin

and they said it was the city of Decius. Al-Harary added in Toledo of Spain there was the cave and Al-Raqim but the truth, which stayed in Belad-Al-Rum (the Byzantine Empire). Al-Harawy referred to Constantinople, to the great church of Hagia Sophia and to the warm welcome of the Emperor Manuel I (1143–1180) [Al-Harawy, 2002, p. 25, 26, 53, 55–56].

We can say that the interesting of Moslems and Christians of the Seven Sleeper or Ahl-Al-Kahf gives us an Idea that they both are believing in one God.

The last case in this paper the attitude of the Byzantine Emperor Manuel I Comnenus (1143–1180) toward Islam. It was known that Manuel and his wife Maria of Antioch surrounded themselves with Latins, a situation which the Constantinopolitans viewed with misgivings. Westerners had become increasingly unpopular during Manuel's reign. Some recorded that Manuel admired the western civilization. On the other side Manuel admired the Turkish, Arabic Knighthood and somehow respected Islamic Faith.

For example Manuel appointed a Turkish leader in Byzantine service, Borsuq as a co-commander of expedition against Antioch 1144, and when the emperor heard of the approaching of the second Crusade, he sent an army under Borsuq also a war hardened man against it as quickly as possible [John Kinnamos, 1970, p. 35, 61].

About Manuel's admiration of Arab knighthood Ibn-Al-Forat tells us a funny story that there were some-problems between Nur al-Din Zenki and his brother Nusrat al-Din (Amir Amiran), so that the latter went to the emperor Manuel as an asylum. Manuel welcome him and appointed some of his subjects to guard him, this matter annoyed his subjects and Nusrat al-Din knew this case, so he asked the emperor to combat who spoke against him. Shorty Nusrat al-Din conquered his rival, according to the Byzantine tradition, Nusrat al-Din must slave the conquered wife and his proprietary, but Nusrat al-Din refused and asked the emperor to leave, and begged him to clean and Maintain the only mosque in Constantinople and removed a statue that the Byzantines considered it for the prophet Mohamed and mocked it [Ibn al-Furat, vol. 6, Plate 14–15A]. For the sake of Nusrat Al-Din's Knighthood, the emperor agreed.

In the opposite direction was the patriarch of the Empire in 1161 when the Seljuq sultan Kilidj Arslan visited Constantinople in this year, his planned trip to Hagia Sophia was blocked by the patriarch Luck Chrysoberges (1157–69/70), who would not permit an impious to set foot within the Great Church [Kinnamos, 1970, p. 157].

An other very important point must record for emperor Manuel, that the historian Niketas Choniates recorded, during the synod (1166) the participators after a long delay, barely agreed to remove the anathema of Muhamed's God from the catechetical books and to write in the anathema of Muhamad and of all his teachings [Niketas Choniates, 1984, p. 123].

These sentences mean that the curse of the God of Mohamed was settled since a long time in the Byzantine Empire. Constantine

porphyrogenitus recorded very bad words against Islam and the prophet Mohamed [Constantine Porphyrogenitus, 1967, p. 77–81].

In the meanwhile, no Moslem ruler or citizen can dare to curse or insult any prophet or any sacred religious.

To conclude, the researcher can say that any bad behavior from Moslem's ruler of Christian can not due to Islamic or Christianity. The Islam and Moslem give full respect to Jesus Christ as a prophet and to his mother Maria. After the Arab Moslems were seized the authority over Syria, Iraq and Egypt, no patriarch or cleric of any sect was dismissed from his see.

The Contrary happened with the Egyptian pope Benjamin I of Alexandria (590–661). The story that in 631, Cyrus, the Chalcedonian bishop of Phasis, was appointed by the Byzantine Emperor Heraclius as both the Melkite patriarch of Egypt and as the prefect in command of the military forces of Egypt. His duties in the latter position included curbing religious separatism in the province, by persuasion if possible but by arms if necessary. Benjamin, who was Cyrus's rival the see of Alexandria, fled the area, going from one isolated desert monastery to another to avoid capture. When persuasion failed, Cyrus began to use force. It was during this time that Benjamin's brother Mennas joined the rebellion against the rule of Cyrus for which he was eventually executed. Cyrus also confiscated the property of all clerics who followed the fugitive Benjamin, and many churches in Egypt were turned over to the Melkites by force.

At this time, 'Amr ibn al-'As arrived at the Egyptian border with a comparatively small force of men. On December 12, 639, he began his campaign to conquer Egypt, eventually invading Alexandria itself on September 17, 642. History does not record whether the members of the Christian Church assisted the Arabs in this campaign, although it is known that they did help the Melkites. 'Amr issued a safe conduct to Benjamin to return. Benjamin took some time in returning, eventually arriving at the end of 643 or the beginning of 644. Benjamin seems to have received funds from Sanutius, the duke of Thebaid, for the rebuilding of the Church of St. Mark. Benjamin worked diligently to bring back order to the affairs of the church, improve the morale of the Christians population, which had been devastated by the actions of Cyrus, and deal with the church properties which had been ruined during the recent turmoil. He then left Alexandria again, to meet with 'Amr.

In the historic meeting between these two individuals, 'Amr is quoted as having said that he had never seen such an impressive man of God as Benjamin. The exact details of the meeting between these two parties remain unknown. The meeting was however conducted with a dignity which was not witnessed during the Asian battles. At the end of the conference, 'Amr restored to Benjamin all the rights that he had been denied by the Byzantines, and recognized him as the sole representative of the Egyptian people. The Christians were however made to pay tax (*gezya*). Benjamin for his part publicly prayed for 'Amr and addressed him with admiration [Severus of Ashmunein, 1904, p. 496ff].



In the reign of al-Wathiq and Theophilus we can see good relationship between the two sovereign, they released captives, made a culture relationships, and emperor Theophilus send a magnificent embassy for some reasons. They did their best to stop war between the two parts, but the policy took its way.

We can see on the letters of Nicolas Mysticus the best rhetorical sentences, there will refer to one sentence that there are two lordships that of the Moslems and that of the Romans, in the meanwhile emperor Nicephorus II Phocas (963-969) Considered all the rules of Europe the grandsons of the Barbarians, and he was proud of his Roman Origin [Liutprand of Cremona, 1910 p. 450, 465].

At last Manuel did his best to satisfy his asylum Nursat Al-Din, honored the voyageur Al-Harawy, did what can he did to cancel the anathema of Mohamed God from the church books, and left the anathema of the prophet Mohamed, and removed a statue that Byzantines considered it for the prophet Mohamed and mocked it.

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