

### Annotated Bibliography

**Research Question:** How did living under Abbasid rule affect the marriage laws of eastern nestorian christians?

#### Secondary Sources:

Gutas, Dimitri. *Greek Thought, Arabic Culture: The Gracaeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd-4th/8th-10th Centuries)*. London: Routledge, 1998.

This source provides information about the translation movement that occurred during the Abbasid rule in Baghdad. It specifically addresses the role of the Eastern Nestorian christians that worked to translate syriac texts into arabic. It also discusses the several different religions and cultures that were allowed to come into contact with each other under the Abbasid caliphate. The representation of mixing religions and cultures supports my argument because with these cultures living in such close proximity to one another they had to have some type of influence on each other. This source also mentions marriage laws specifically inheritance laws. It discusses how the translations of math texts, specifically algebra, were used to educate people on inheritance laws and the math that was required to follow them. One limitation of this source is that it briefly covers specifically what I'm looking to write on, which are marriage laws.

Could be improved with a discussion of the academic nature of secondary sources

If it is only brief, are there not better srouces to discuss it?

No contractions in formal writing

Only

Argument not made at this point. How does it support your research question? But the idea presented is good.

Parry, Ken. *The Blackwell Companion to Eastern Christianity*. Malden, MA: Wiley-Blackwell, 2010.

This source helped provide the base knowledge on eastern christianity necessary to be able to form a concise argument about my topic. It discusses the history of the Eastern Nestorian church and its origins and how Eastern Nestorian christians ended up in living under Abbasid rule. Parry at one point discusses the “privilege” that the christians in the early Abbasid society appeared to have. Christians lived and worked for muslims in the Abbasid society and some even adopted muslim names. The adoption of muslim names by christians suggests that christians were influenced by the culture and religion of the Abbasids. Parry also suggests that christians and muslims were connected both socially and intellectually under the Abbasid dynasty and were able to share ideas and knowledge with each other. This source clearly points to influence going both ways between the eastern christians and the Abbasid muslims. One limitation of this source is that it doesn't provide any information either of the religions' marriage laws.

Penn, Michael Philip. *Envisioning Islam: Syriac Christianity and Early Muslim World*. Philadelphia, PA: University of Pennsylvania Press, 2015.

This source provided information about Timothy I, a nestorian patriarch that was a frequent member of the Abbasid court and participated in several religious debates and discussions among christians and muslims. Penn states that Timothy I was a close friend of caliph Al-Mahdi and he like many others recorded theological conversations between the two of them. This source also discusses several different interactions and discussions between christians and muslims, which were very peaceful and took place for knowledge and understanding. The theological and religious discussions that Penn discussed in his book can contribute to my argument by showing the interest christians had in muslims religion and vice versa, as well as the influence discussions like those had on the contrasting religions. The limitation presented by this source is that it doesn't mention the nature of any laws under the two religions.

Simonsohn, Uriel I. *A Common Justice: The Legal Alliances of Christians and Jews in Early Islam*. Philadelphia, PA: University of Pennsylvania Press, 2011.

In this book Simonsohn argues that the legal systems of jews and christians under muslim rule were very similar and didn't have the hard boundaries that many historians said they did. This novel helps prove my argument by providing insight as to how christians operated legally under the Abbasids and how the Abbasid legal systems and affected their own. This source also includes specifics about marriage laws, both christian and muslim. The one limitation of this source is that it covers jewish laws as well and some of the information ends up being mixed and hard to distinguish.

Thomas, David. *Christians at the Heart of Islamic Rule: Church Life and Scholarship in Abbasid Iraq*. Boston, MA: Brill, 2003.

This source covers a debate that happened between caliph Al-Mamun and christian Theodore Abu Qurra. Thomas describes how fair and interested Al-Mamun was during the debate and how open he was to learn about other religions and their ideals. This source helps prove my argument by providing more evidence of openness among both religions, which in turn allowed for influence to be seen both ways. A limitation that this text presented was that it didn't include the legal aspect that I was looking for in many of my sources.

Weitz, Lev E. *Between Christ and Caliph: Law, Marriage, and Christian Community in Early Islam*. Philadelphia, PA: University of Pennsylvania Press, 2018.

In this book Weitz argues that the christians living in early islam weren't as isolated as historians often argue they were. He argues that syriac law both eastern and western evolved under early islam and ended up adopting several islamic traditions. This source

discusses the marriage laws of both the abbasids and the eastern christians that lived under them, which has been a huge limitation regarding all of my other sources. One limitation of this source is the information about the Jacobites which is sometimes hard to differentiate between the information about the eastern christians.

**Primary Sources:**

Mugana, Alphonse. *The Apology of Timothy the Patriarch Before the Caliph Mahdi*. Woodbrooke Studies 2. Manuscript. Piscataway, NJ: Gorgias Press.

This source is a translation of a debate held between Eastern Nestorian Patriarch Timothy I and Caliph Al-Mahdi. This manuscript is useful for my argument because it allows me to analyze how christians and muslims interacted with each other during these debates that I had read about in many different secondary sources. It gives me an insight as to how these two religions reacted to each others ideals and how they influenced each other. A limitation of this source is that it gets extremely hard to understand at some points and some of the concepts discussed are hard to grasp.