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For Abd-al-Masih al-Kindi, who calls him Sergius and writes that he later called himself Nestorius, Bahira was a Nasorean, a group usually conflated with the Nestorians. After the 9th century, Byzantine polemicists refer to him as Baeira or Pakhyras, both being derivatives of the name Bahira, and describe him as an iconoclast.

Bahira - Wikipedia

Among these is the Legend of Sergius Bahira, which survives in two Syriac and two Arabic versions, and appears here in edition and translation. Being a counterhistory of Islam, it

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reshapes early Muslim traditions about a monk recognizing Muhammad as the final Prophet by turning this monk into Muhammad's tutor and co-author of the Qur'an.

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Among these is the Legend of Sergius Ba r, which survives in two Syriac and two Arabic versions, and appears here in edition and translation. Being a counterhistory of Islam, it reshapes early Muslim From the eighth century onwards, Christians living under Islam have produced numerous apologetic and polemical works, aimed at proving the continuing validity of Christianity.

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Entry from Christian-Muslim Relations. A Bibliographical History, vol, 1, Leiden, 2009

(PDF) The Legend of Sergius Bahira | Barbara Roggema ...

Christian monk, variously called Sergius or Bahira, who taught him about matters of faith and who also recognized him as a prophet. The story is found in Ibn Ishaq ' s Life of the Prophet (English translation by Alfred Guillaume, pp. 79–81), where it is located geograph-

Edinburgh Research Explorer

BAHIRA LEGEND. A tale widely circulated in medieval times concerning a meeting between mu ammad and a Christian monk or hermit named Bahira (Aramaic ba r , "the chosen"). The most common Muslim version of the legend is included in the principal biographies of Mu ammad by Ibn-Sa ' d and Ibn-Is q, confirmed by Ibn-Hish m and Al- abari and regarded as fact by most later Muslim biographers of Mu ammad.

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Bahira Legend | Encyclopedia.com

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Bahira: The Christian Monk who recognized the prophecy in Mohammed. Bahira (Arabic: , Classical Syriac:), or Sergius the Monk to the Latin West, was an Arab Ebionite, Nestorian or possibly gnostic nazir monk who, according to Islamic tradition, foretold to the adolescent Muhammad his future as a prophet.

Bahira: The Christian Monk who recognized the prophecy in

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The Roman de Mahomet (13 th century) speaks of Bahira "En eel tans, en cele partie, Estoit uns horn de sainte vie, Digitized by Google A Christian Bahira legend. 19 1 The second part contains an account of how B e hlra first met Mahommed (which is in substantial agreement with the Mohammedan authorities); and a set of questions and answers which passed between the two — which set, in one Syriac Ms, has even a separate heading.

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Among these is the Legend of Sergius Bahira, which survives in two Syriac and two Arabic versions, and appears here in edition and translation. Being a counterhistory of Islam, it reshapes early Muslim traditions about a monk recognizing Muhammad as the final Prophet by turning this monk into Muhammad's tutor and co-author of the Qur'an.

The Legend of Sergius Bahira : Barbara Roggema : 9789004167308

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Online: | DOI: Bahira or Sergius the Monk to the Latin West, was an Arab Arian, Nestorian or possibly Gnostic In the Christian tradition Bahira became a heretical monk, whose errant views inspired the Qur ' an. K. Szilágyi, Muhammad and the Monk: The Making of the Christian Bahira Legend, Jerusalem Studies in Arabic and Islam A Christian Bahira legend.

CHRISTIAN BAHIRA LEGEND PDF - PDF Service

The Legend of Sergius Bahira Eastern Christian Apologetics and Apocalyptic in Response to Islam by Barbara Roggema 9789004167308 (Hardback, 2008) Delivery US shipping is usually within 12 to 16 working days. Product details Format:Hardback Language of text:English Isbn-13:9789004167308, 978-9004167308 Author:Barbara Roggema Publisher:Brill

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Muhammad and the Monk: The Making of the Christian Bahira Legend

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This book offers editions and translations of the Syriac and

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Christian Arabic versions of the originally ninth-century Legend of Sergius Baa, ArA, which portrays Islama (TM)s political might as predestined but finite and its scripture and religion as derivative of Christianity

By crossing disciplinary boundaries in the field of the humanities, this volume aims to elucidate Muhammad ' s visualization in the West vis-à-vis his image in Islam. It does so not by relegating materials to geographical and/or linguistic spheres or by separating texts from images. Rather, it seeks to place various articles in thematic and theoretical conversation so as to explore more broadly how the Prophet has been constructed, visualized, narrated, encountered, revised, adapted, and adopted in multiple cultural traditions, in European and American traditions and in the world of Islam from the medieval era until the modern period.

Amid so much twenty-first-century talk of a "Christian-Muslim divide"--and the attendant controversy in some Western countries over policies toward minority Muslim communities--a historical fact has gone unnoticed: for more than four hundred years beginning in the mid-seventh century, some 50 percent of the world's Christians lived and worshipped under Muslim rule. Just who were the Christians in the Arabic-speaking milieu of Mohammed and the Qur'an? *The Church in the Shadow of the Mosque* is the first book-length discussion in English of the cultural and intellectual life of such Christians indigenous to the Islamic world. Sidney Griffith offers an engaging overview of their initial reactions to the religious challenges they faced, the development of a new mode of presenting Christian doctrine as liturgical texts in their own languages gave way to Arabic,

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the Christian role in the philosophical life of early Baghdad, and the maturing of distinctive Oriental Christian denominations in this context. Offering a fuller understanding of the rise of Islam in its early years from the perspective of contemporary non-Muslims, this book reminds us that there is much to learn from the works of people who seriously engaged Muslims in their own world so long ago. Some images inside the book are unavailable due to digital copyright restrictions.

We live at a time when religious diversity has become a fact of life in our globalized societies. Yet Christian engagement with Muslims remains complex, complicated by fear, misunderstanding and a history fraught with political and cultural tensions. These essays, drawn from the 2018 and 2019 Middle East Consultations hosted by the Arab Baptist Theological Seminary 's Institute of Middle East Studies, engage the need for a carefully developed theological understanding of Islam, its origins and its sacred text. Weaving together the work of christian scholars of Islam, the Bible, theology and missiology, along with the insights of ministry practitioners, this book combines scholarly exploration with pertinent ministry practice, offering a rich framework for the church to continue its conversation about its engagement with Muslim communities and its proclamation of Christ worldwide.

Legend has it that an unconventional monk, Sergius, lover and champion of the people, helped shape the life of the only man to have ever founded both a religion and a state, the Prophet Mohammed. According to ancient and forgotten tales, it was Sergius, sometimes referred to as Bahira, who first hailed Mohammed a prophet and who scribed the suras that form the Koran. Drawing on a wealth of historical

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sources, some of them little known, Osman Kartal has written a dramatic, fictionalised account of the relationship between Sergius and Mohammed. His novel paints a compelling picture of the passionate and turbulent times in which the Islamic religion was founded, bringing order to the desert regions and beyond, and vividly changing the whole course of history. This is the love story of all time, between man and God, between man and woman, of total devotion and of ultimate betrayal.

Martin Luther - monk, priest, intellectual, or revolutionary - has been a controversial figure since the sixteenth century. Most studies of Luther stress his personality, his ideas, and his ambitions as a church reformer. In this book, Christopher Ocker brings a new perspective to this topic, arguing that the different ways people thought about Luther mattered far more than who he really was. Providing an accessible, highly contextual, and non-partisan introduction, Ocker says that religious conflict itself served as the engine of religious change. He shows that the Luther affair had a complex political anatomy which extended far beyond the borders of Germany, making the debate an international one from the very start. His study links the Reformation to pluralism within western religion and to the coexistence of religions and secularism in today's world. Luther, Conflict, and Christendom includes a detailed chronological chart.

Martin Luther was the subject of a religious controversy that never really came to an end. The Reformation was a controversy about him.

The first Christians to encounter Islam were not Latin-speakers from the western Mediterranean or Greek-speakers from Constantinople but Mesopotamian Christians who

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spoke the Aramaic dialect of Syriac. Under Muslim rule from the seventh century onward, Syriac Christians wrote the most extensive descriptions extant of early Islam. Seldom translated and often omitted from modern historical reconstructions, this vast body of texts reveals a complicated and evolving range of religious and cultural exchanges that took place from the seventh to the ninth century. The first book-length analysis of these earliest encounters, *Envisioning Islam* highlights the ways these neglected texts challenge the modern scholarly narrative of early Muslim conquests, rulers, and religious practice. Examining Syriac sources including letters, theological tracts, scientific treatises, and histories, Michael Philip Penn reveals a culture of substantial interreligious interaction in which the categorical boundaries between Christianity and Islam were more ambiguous than distinct. The diversity of ancient Syriac images of Islam, he demonstrates, revolutionizes our understanding of the early Islamic world and challenges widespread cultural assumptions about the history of exclusively hostile Christian-Muslim relations.

This book offers a new approach to the vexing question of how to write the early history of Islam. The first part discusses the nature of the Muslim and non-Muslim source material for the seventh- and eighth-century Middle East and argues that by lessening the divide between these two traditions, which has largely been erected by modern scholarship, we can come to a better appreciation of this crucial period. The second part gives a detailed survey of sources and an analysis of some 120 non-Muslim texts, all of which provide information about the first century and a half of Islam (roughly A.D. 620-780). The third part furnishes examples, according to the approach suggested in the first part and with the material presented in the second part, how

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one might write the history of this time. The fourth part takes the form of excurses on various topics, such as the process of Islamization, the phenomenon of conversion to Islam, the development of techniques for determining the direction of prayer, and the conquest of Egypt. Because this work views Islamic history with the aid of non-Muslim texts and assesses the latter in the light of Muslim writings, it will be essential reading for historians of Islam, Christianity, Judaism, or Zoroastrianism--indeed, for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times.

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