

The Impact of Monks' Activities on Local and Migrant Concepts in the Near East

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The activity of Christian clergy, with their various priestly ranks, represented an important factor affecting the movement of interaction within their societies on the one hand, or with other societies, whether they are from the environment, religion, and culture itself or different from it on the other hand, and their interests and effects were not limited to a specific, specific aspect, Rather, it diversified in a similar way to the nature of the heterogeneous composition that formed in the light of the Near East region. It included the religious, social, cultural, medical, and other fields, and thus contributed indirectly to the establishment of a new phase, which was slowly and steadily forming throughout the eighteenth and nineteenth centuries, a stage that had It was associated with the international changes that prevailed and changed the balance of power in the region, especially those related to achieving greater knowledge of the West about the East, and giving way to national and religious minorities to express themselves and try to achieve their aspirations.

Key words: *Monks' Activities, Local and Migrant Concepts, Near East*

Introduction

The Study was divided into Two Axes

The first: "The determining factors of the monks' attitudes", and is divided into two important factors, which are the religious and political factors, and this axis deals with the supremacy of the spiritual side "often" over these activities, which requires accuracy in trying to sort them out and distinguishing their results because most of them lack the characteristic of impartiality, and that dealing with them Comparing them with contemporary materials requires yearbooks, writings and official publications, if available.



The second: “Monastic activities between the inherited and aspects of modernity. This axis examined the state of negative and positive interaction from the spread of uncommon means and methods of thinking, and the resulting conflict between rigidity and innovation, and this clearly shows certain areas, such as education in general, and what relates to the education of women in general. Especially, and many western ideas about religious and sectarian diversity, urbanization, constitutions and laws, printing and others.

The sources approved in this study included a similar diversification to the diversity of the areas that I covered, such as the canon, such as the book of Philip de Terazy, "Historical chains in the bishops of the Syriac dioceses", including what concerned the historical aspect, especially the literature of notes for Domenico Lanza "Mosul in the eighteenth generation according to Domenico's notes Lanza, "and the literature of excursions, including the trip of Elias Al-Musli" Gold and the Storm, the trip of Elias Al-Mousili to America ", or what related to it in church and doctrinal conflicts such as the book " War in the Churches "by Asad Rustam, and in the field of the nature of Christian-Islamic interaction, a number of sources were used to The path of An example, but not limited to, Jean Corbon's book "The Church of the Arab East" and "Islam and Christians of the East" by Muhammad Al-Sammak ... and other sources that covered various fields such as education, theater, printing, and others.

First - The Factors Determining the Attitudes of the Monks

Christ entrusted the community of believers to preach his gospel throughout the world, and to reveal to the people the mystery of salvation in Christ Jesus. The bishops, priests, and first in the church carry out this task assigned to the believers, through their sermons, instructions, and writings, and they contribute to stabilizing the faith of the Christians and their development in various fields Knowledge (Dentsinger-Honermann 2001), the most important of which are matters related to God's kingdom, its date, and the end of history, especially since Jesus mentioned signs that were not clear: “Today and that hour, no one or the angels of Heaven knows them, except my Father alone” and the theological view connecting History events and its path, with reasons and ills that fall out of date, "a play written by God and history represented by human (Hussam Al-Alousi 1980). In light of this religious orientations determined initially, and then evolved according to religious and secular variables to include other aspects.

History was one of the most important concerns of the monks in their various doctrines and affiliations, and the first opinions were to divide history into stages based on meditation and reflection in the past. Christians returned to the heaven in which Adam and Eve lived before landing on the ground, and then they divided history into two main parts: the stage that The exodus from heaven preceded the stage that followed that exodus, so the early Christian fathers linked the golden age to the age in which man lived in heaven and then sin, while they expressed the age of decay of the pagans with the idea of Adam's deterioration in sin and his



expulsion from heaven (Harry Murr Barnes 1984), and according to these Seeing, it has been to fog the organizational d monasteries, whether culturally, or in terms of their efforts in collecting classical heritage and manuscripts related to Christian culture, the important role in the scientific renaissance during the Carolingian era, especially since the efforts of the Anglo-Saxon and Irish monks led to a major reform in the cultural and educational aspect In Europe, after the loss of most of the manuscripts dealing with ecclesiastical cultural heritage (Mahmoud Saeed Omran 1998).

The costs of book production rose between the year 800 AD and the year 1800 AD, and it was transferred to one of the precious properties, and its circulation took the form of gifts, exchanges or sale at exorbitant prices. At that time, the copy rooms that spread in the monasteries and cathedrals were the main books production centres, and most of the authors were They write upon the commissioning or with the permission of one of the churchmen and not to please one of the secular princes (Beryl Samali 1984), and the education has declined in the early stage of the medieval era in the church and its institutions, especially after the religion (Cairo, 1959) appeared and spread in western Europe (H. And. Davis 1958), so the religious schools were Basically, after the collapse of the supervising schools On the one hand, the state has to do with it, and the state of apathy that prevailed in the episcopal schools as a result of its dependence on the bishops completely, especially since the bishops mostly did not pay attention to cultural matters or care (Ali Al-Ghamrawi 1977).

Signs of serious interest in the diverse eastern heritage appeared in the medieval era, and the first monastic attempts in this field, which can be described by the Academy, appeared in 1130 AD, when the Bishop of Toledo, Raymond of Toledo (1125-1152 CE), founded the College of Translation for the purpose of translating Arabic books into Latin (Philip de Tarazi 2013), and around him a circle of translators led by Dominic Gondislavi at the head, and also included a group of Jews and Arabs (Mahmoud Al-Miqdad 1992), and interest in this type of studies increased for missionary purposes when it appeared in the thirteenth century AD, Many of the calls to learn Eastern languages, especially Arabic, including them (Abdul Qadir Ahmad Al-Youssef 1969).

In the second half of the fifteenth century, new monarchies were formed that needed a large bureaucratic apparatus, which gave the university studies a big boost, and despite these trends, Conservative tendency continued to prevail, as many universities remained strongholds of the tendency in which Catholic theologians dominate. (Damascus, 2013) and the continued interest of the monks in this type of studies resulted in the creation of a group of specialized clergy, who served as a base for increasing orientation of the Eastern Churches in union movements with the Church of Rome during the Ottoman period, which led to the exposure of those who were subjected to waves of persecution by their peers in Elk Ais East, with inciting Muslims



and residents of the rulers against them, prompting the authorities of the Ottoman intervention alongside its nationals against a united with Rome in most cases (Rapolla Anton Belloni 1986).

In the second part of the Acts of the Apostles, the curtain was brought down to every new church not connected to the Hellenic world, and the school of Antioch was not known in the third century for more than its Hellenistic professors, and this is what made the eastern patristic heritage (Beirut, 1924) more distant from the West than its Greek counterpart, but rather it became under It took a lot of destruction and sabotage for centuries. The libraries of the churches and monasteries were not spared the looting and burning, whether by the invading powers of the region such as the Persians and Tatars, or by the sons of the Christian religion who belong to the doctrines opposed to the eastern doctrines. The Ottoman Empire (Shawcat Hussain 1993), except that the It is noticed that the church fathers and monks at the beginning of communication with the West during the sixteenth century upwards, were more active in influencing the western recipient, than their counterparts after the stage of broad colonial rivalry during the nineteenth century, and that this activity in the impact had several factors, the most prominent of which was the need of the West The urgent need for actual contact with the Eastern Churches, to achieve a more accurate understanding of their beliefs, and the need for a conscious reading of their conditions, because of this link to the strategy based on their attraction to the embrace of the Western Church, but this does not mean limiting the impact on this particular stage, but preceded it for centuries in various fields through arts and architecture and The music of the Coptic Church, for example (Karim Nazar Khala 2010), and the Byzantine character dominated each other, and the Latin over each other, and the policies of the major countries arose, after that the silence prevailed and the words remained merely mentioning minorities "Christian or sects" (Jean Corbon 1980).

Second- Monks' Activities between the Inherited and the Aspects of Modernity

Monastic schools played an important role in revitalizing the intellectual movement, as they studied Arabic and Latin manuscripts and their translation, which were brought in during the Crusades, the War of Reconstruction, and pilgrimage trips to the Holy Land from Syria, Asia Minor and Andalusia, and helped to achieve progress in the fields of knowledge, especially progress In logic and scientific research applied to theological issues, and to try to solve religious problems with reason and logic, and the development of theology and theology, the need arose in the year 1070 AD due to the growth of knowledge in mental powers, not to discussing the content of revelation, but to go deeper into it with proof, so God no longer has The priests of the new generation are not only loving, but also in fact, so they began studying the dogma a mental lesson, and took their faith looking for understanding, as stated by Saint Ansleme (1033-1109 AD) (Kamel Muhammad Muhammad Owaida 1994), and he who paved the way for mental theology whose mission is to reconcile Revelation and reason, so the method of controversy applied to reading the Bible and the writings of the Fathers, and all this



resulted in the emergence of the Protestant movement that worked to spread the sacred texts, with the many translations it prepared for the Bible, in its endeavour to make this book accessible to all Christians, and rejected the guardianship that the Catholic Church has remained Imposes it on him, and is the only one that It has the right to read and explain it to people (Yusef Al-Kalam 2009).

A- Translation, Literature and Arts

In the field of language and translation, the monks had an important impact in sustaining communication between different cultures in the east and west on the one hand, and between the multi-cultural components and loyalties on the other hand, translation was one of the most important areas in which the monks were created, especially the translation into Arabic of medical books by students of religious schools in The monasteries and churches, and most of these translators were Christians who were educated by well-known fathers, such as John Ibn Miskawayh (d. 857 AD) who was apprenticed at the hands of Joshua Bern on, the two files in Al-Madaen (Raphael Abu Ishaq 1984), and the library of the Monastery of Saffron for example, included more than 350 A volume in various Syriac and Arabic languages The oldest of them is elevated to the ninth century AD, and it contains copies of manuscripts in various fields, the interpretation of the Bible, theological and jurisprudential books, grammatical and linguistic, literary, ascetic and historical, and other relics of the fathers of their various sects (Mardin, 1997).

In this regard, the role of the Maronite priest, Gabriel Sionita, known in Arabic as Gabriel the Zionist (1577-1648 AD) (Cairo, 2012), was not limited to authorship exclusively, but became a teacher since 1618 CE for the Eastern and Syriac Arabic languages at the Royal College in Paris , Which had many books, including Arab grammaticism (Beirut, 1993). When the institute approved the publication of the Scriptures in several languages, it was entrusted with the translation into Arabic of the Arabic version, the revision of the Syriac version, and its opposition to numerous copies, then translating the Arabic and Syriac version as Aristotle's Philosophy on Latin, and The Divine Compendium of Thomas Aquinas, were translated into four volumes by Patriarch Basil Isaac Jubair Al-Syriani (1643-1721) (De Terazi, 1991).

Among those who took an interest in translation and created Euclid in Joseph Joseph (1829-1890AD) (Baghdad, 1985), he was part of the committee appointed by Pope IX (1792-1878 AD) to prepare matters related to the laws and dates of the Eastern Churches, in preparation for the Vatican Ecumenical Council to be held at the time. , Which healed in 1869 AD and was called the First Vatican Council (Tunis, 2005), and his task was to reproduce all the Syriac and Arabic books and manuscripts, which he performed to the fullest, so he was one of the most important theologians, and the only Eastern member, and he was called a translator in the Council (Cairo, 2012), as he had Important contributions to the definition of the Syriac



language and its importance, it is an honor The descent part of the holy Syriac book - the prophecy of Daniel, part of the Book of Ezra and the Book of Nehemiah and others - as likely that the Gospel of Matthew is written in the original, the language of Christ (p), dismissing kinds, writing and motions and letters, and the like, and rules (Mosul, 1879).

The important addition was the Italian dog Maurizio Garzoni (1734-1804), known as the pioneer of Kurdish studies, as he came to Mosul in 1762 AD, and settled in the northeast in the Amadiyah region, and in it he worked to find a way to facilitate the work of the coming missionary missions to the region (Mirella Galletti 1982), He collected the materials of his book on the Kurdish language, which he published in the Italian language in Rome upon his return in 1787 AD under the title "Grammatica E Vocabolario Della Llingua Kurda" (Rome, 1787), while the efforts of the Protestant missionary Anthony Norris Groves focused on what is known as the book "Balance of Truth" The Balance of Truth, which later turned into a classic source in the field of financial studies Yahya - Islamic, and his colleagues, especially John Kitto, authored several books, including a series of scholarly works that dealt with anomalous aspects of Eastern cultures for English Bible readers, and also used the idea of literacy, using colloquial Bible translations as reading text for boys and girls (Robert Bernard Dann 2005).

Protestant missionaries had clear activities in the linguistic field as well. Since the beginning of the nineteenth century, Protestant missionary missionaries have been active, and with it the important influence of translations of the Bible into quite a few ethnic languages, including Kurdish, has begun. Especially since the political changes that occurred in the Ottoman Empire and Persia In this century, including progress in building the self-identity of its residents, the mission of missionary missions was facilitated, and it was an important step for spreading the Bible among Muslims in Istanbul, and in other Ottoman states (David H., 1967), and the Kurds were not treated as a useful or practical tool by the missionary But most of it was used for religious goals to achieve security only, but the work of the Kurdish missionary had focused most of his effort on this category, through what is known as the Organization of the Basel Missionary Pasel Missionary Organization (A. Waldb 1938).

The ability to translate, to communicate, gave an opportunity to estimate the values of the appropriate language based on its global role as a means of interracial communication, in this scene, and just as the Kurds were not treated with respect, as well as the Kurdish language that missionaries neglected as impractical for several considerations, on the one hand the image was Typical stereotypes in the nineteenth century, cantered around the impossibility of translating the Bible into primitive languages, it is easy to notice the identification of tasks with translation in missionary narratives, when translation is difficult, the task loses its values (Marcin Rzepka 2009), and on the other hand, the Kurds' willingness and their indifference to education were a factor Whatever In this field (Duhok, 2008), and in 1836 AD, Gottlieb Christian Hornle (1804-1882 AD), a missionary from Basel, in cooperation with F. Schneider,



published the first ethnographic and linguistic studies in the Urmia region, and Horne was also the first to translate St. John's Gospel to the Kurdish dialect of Kurdish (Damascus, 2007).

The signs of using printing in the Eastern Churches had appeared early since the sixteenth century, since the days of Patriarch Abdullah Stefan known as Ignatius Abdullah I (1520-1557 AD), who travelled to Vienna and asked the Austrian Emperor Ferdinand I (1521-1564 CE), Printing the book of the New Testament in the Syriac language, and it was considered the first book printed in this language, and in precise letters that have no effect on the printing presses of Europe, and it was perhaps the only one that was printed with these letters (Beirut, 1910), and the book has two copies with letters dating back to the third century AD, preserved in a monastery The balcony, which collected the nucleus of its library, Saint Ignatius Michael III, Jarwa, since its foundation Priesthood (Beirut, 1966).

The ecclesiastical codes diversified to include multiple fields, related to the spiritual and material aspects of its institutions and individuals, and its benefits were not limited to what it provided to its citizens from the East only, since the important spiritual developments created by Coptic monks have moved towards the West since the fifth century AD, after the arrival of a number of Latin monks to Egypt, They were affected by these additions and the transfer of their experiences to Europe, and this influence is evident in the principles of monasticism founded in Europe by St. Benedictus 480-547 AD and the monastic system based on isolation and interruption of worship (Said Abdel-Fattah Ashour 1959), and monks studying in the West carried the principles of piety and the life of virtue Among them were those who took care of the new institutions in the medieval era, and clear indications emerged of the Coptic theologians seizing ecumenical councils in which they participated, or led some of them, to make pastoral trips before and after the councils were held, and, accordingly, their influence transcended European thought and Western culture to the direct influence of civilization and civilization. Architectural comparison, for example, proved that the Copts were the first to build high walls in the old traditional Egyptian style in the British Isles, and that the ancient tombs in Ireland and Scotland shown around the fifth and sixth centuries were built in the Coptic style Featured J (Cairo, D.M).

Among these areas also, the interest of the Eastern Churches in music has been significant, as the melodies became part of the Masses and Prayers within the Churches and the sale (Aleppo, 1991), and it varied according to occasions and times. (Beirut, 2017). The Copts were distinguished by having preserved the oldest types of church music, and - being Pharaonic - is the oldest Egyptian Eastern musical heritage, and it is worth noting that the tune of Gologotha, sung by Christian clergy on Good Friday, is the same melody that was used by funerary priests. In ancient Egypt, during the embalming and burial of the body (Abdul Samuel Faris 2015), and in a recent study on Coptic music, she indicated that what we know today about Coptic music that has been transmitted to us from ancient times, should be placed in its rightful place in the



world of music, and be appreciated by Before the West, being a bridge between modern eastern music and western music, and art surrounded by the aura of absolute spirituality, which is lacking in the music of our time, especially the western one that was originally drawn from the source of ancient Egypt (Izzat Zaki 1991).

Catholic Churches incorporated hymns into the mass, and their aim was to establish and strengthen the belief of illiterate Christians, so they considered depicting incidents for their audiences by attractive means (Omar Al-Talib 1971).

B- Historical and Intellectual Products

The schools established by the monks contributed to raising awareness of the various areas of life, especially those related to aspects of cultural life, whether they are in the field of authorship, printing, publishing, and education, and it can be summarized in two axes:

It's Effect in Shedding Light on the Spiritual Heritage of East Christians

Christian historical codes related to the events that directly occurred in the church, or the surrounding events that indirectly affected them. On the other hand, it continued with the same methodology used by historical literature since the days of Eusebius of Caesarea (264-340 AD), which is one of the oldest the historians, I appreciate them, and perhaps the oldest historian to have received his complete books (Cairo, 1998), and despite that the stalemate in the style and method of these blogs compared to their western counterparts, however, with the activities of the monks in composing, collecting manuscripts and creating libraries, they gained importance in the movement of interaction between East and West And the growing mutual influence between The two parties, and since the meeting of the Levantine monks with the European societies in the sixteenth century, and whenever these meetings have followed after this date, the interaction has been double mutually, since the Jacobite mission visited Rome in 1552 AD (Damascus, 2001),

However, the field of historical studies also prevailed in the field of Kurdish studies, as the book "History of the Kurdistan Region and Religious Bands in it Storia Della Regione Del Kurdistan E Delle Sette di Religione ivi Esistent" (Paris, 2004) in Italian in Naples in 1818 AD, was published by the President of the Dominican Mission in Mosul (Father Giuseppe Campanile, in which he dealt with an overview of the Kurdish region, the events that took place, the customs, traditions, and people he met, and he pointed to the magnitude of the risks faced by the mission of the mission, given the difficulties arising from the confined zone of conflict between Russia and Persia and the Ottoman Empire, His strong knowledge was Ba For residents of the fact that he remained in the region for 20 years, if there appeared in the folds of his book a tendency and phrases far from sympathy for the Kurds (Galletti), he often



indicated his need to use methods of resourcefulness in order not to give up what he described as a "suspicious nation of infidels" (Beirut, 1985).

It's Impact on the Intellectual Renaissance in the Near East

East Christians continued to embrace modernity resulting from the adoption of Western ideas during the eighteenth and nineteenth centuries, especially during the stage of organizations (Beirut, 1985), which enabled them to often take the role of mediator on the cultural and economic levels between the West and the East, and the Churches of the East were known (The regions east of the Roman Empire(1984) At the end of the Ottoman era, a general cultural renaissance was a Greek cultural renaissance, then an Armenian renaissance thanks to the Mukhtar monastic order and the proliferation of the Mukhtar fathers and their activities, by publishing religious books and schools throughout the Sultanate, in particular by the establishment of Kevorkian Jimaran Seminary in 1874 AD in Achimizin, and for this monasticism the merit of Composition of the constellation of writers and scientists, became the nucleus driving in the cultural renaissance of the Armenian and the nineteenth century (Boutros Mirayati,1997), and has re-discovered liturgical languages in all the Eastern Churches Kallionanah, Armenian and Syriac later.

The monks contributed various activities, with a prominent role in the Renaissance movement that witnessed the East, which reached its climax in the nineteenth century, and these contributions were not limited to a specific field or to a category but not to others. For the loyalists of Rome in Aleppo in 1740 AD, it ended with the election of the Bishop of Aleppo Abraham Ardzivian 1679-1749 AD as Patriarch of the Armenian Catholics (Cairo, 2992), and he fled the Ottomans to Mount Kesrouan, and worked on the establishment of the Antonine Order there, and after the transfer of the Patriarchal headquarters to the monastery of Bzmar Missionaries and seminarians, and The monastery-along with the Maronite Church - began receiving bishops fleeing from the Ottomans to manage the affairs of their dioceses remotely, and the Catholic Armenians waited until the year 1830 AD to obtain the Ottoman recognition of a founder who recognized their independence. Education and social work, so the Armenian Catholics have supervised thousands of students who attend hundreds of schools belonging to this community in various cities (Mirrors), to contribute to the process of modernization that was growing throughout the nineteenth century (the modernization movement (1985).

The interventions of the Patriarch of Istanbul, the Greek newspapers, the Greek community in the Ottoman Empire, and the attempts to continue controlling the reins of the Antiochian Church, had emerged a resistance movement for the control of the Greeks over the high ecclesiastical positions, which had not been interrupted since the Ottomans took control of Constantinople, as local forces united and formed a front To work to achieve its goals in the Antiochian Chair (Beirut, 1979), and the role of the Arab current of monks in the Antiochian



Church grew, forcing the Ottoman authority to confirm the election of Patriarch Malatius II Al-Domani in 1899 AD the Damascene Arab (Youssef Al-Debs 2017), which constituted one of the important steps for modernization in The spiritual side, which cast a shadow over the reality of the Church of Antioch and followed, and an incentive for the advocates of Arab nationalism Almathaion every opportunity to invest in favour of the Arabs, and multiples of power Ottoman, and continued after a series of Arab patriarchs until the present time.

On the other hand, the Christian schools, especially the missionary ones, have made advanced steps in the development of education, its methods and tools, and transmitted through those methods and mechanisms all that would contribute to the westernization and change of prevailing concepts, the results of which were manifested by the emergence of a number of graduates with whom they achieved leaps through Quality in all fields, including, for example, Jerji Zidan (1861-1914), graduate of the American University, and the owner of the oldest cultural magazine "Al-Hilal" that was published in 1892 AD (Beirut, 1983), as well as Jacob Sarrouf and writer Faris Nimer, the group of the Magazine excerpt (Beirut, 1960), and others, Those who established the emergence of the national movement in the Arab world, based on the history of the Arabs rather than M. The stagnant sectarian and religious situation (George Anthony 1987).

Conclusions

Christians are an integral component of religious components in the Near East, they have played an active role in the human, cultural and scientific history of the region. An important aspect of this influence was linked in its beginnings to the activities of monks and their activities in various fields. On the religious side, their writings were in various fields, their translations, and their pastoral activities, And their permanent journeys between the dioceses and churches of the East on the one hand, and the churches of Europe and its religious institutions with spiritual, political, economic and doctrinal power that influence the world, a clear-cut efficacy in highlighting aspects of eastern culture in its various components- especially Christian ones - to the West, and thus He renewed his future policies with the East, first religiously, and later political and economic, and to be part of these policies in the various fields, sectarian, cultural, political ... and others.

One of the most important effects of these activities was related to the concept of modernization and its means, and if it was not accepted at its beginnings, the similar local environments in the parts of the Near East, despite the specificity of each of them, and opposed it on the ground, but the benefits that were achieved had mitigated this opposition, so education Modernity, printing and publishing, and the development of therapeutic methods, areas that the peoples of the region lacked, so this group, monks, Catholics first and Protestants later, transferred the experiences and methods of the West in these and other fields, and opened wide areas in front



of their people, and thus identified new frameworks in dealing and interaction between The ingredients are hand , and between them and the Ottoman authorities and the various activities of tribal and social mainstream, and most importantly, it has contributed to activating the new methods of thinking, it awakened the modern Arab nationalist movement, which turned into an ideology prevailed across the Arab world.

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