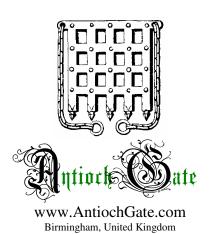


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### A CHARTER OF PROTECTION

GRANTED TO

THE NESTORIAN CHURCH IN A.D. 1138

BY

MUKTAFI II, CALIPH OF BAGHDAD

WITH FACSIMILES

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# A CHARTER OF PROTECTION GRANTED TO THE NESTORIAN CHURCH IN A.D. 1138, BY MUKTAFI II, CALIPH OF BAGHDAD.

#### INTRODUCTORY NOTE.

E give in the following pages the translation of an official document of some importance. It is an original copy of a charter granted by the 'Abbasid Caliph Muktafi II (1136-1160) to the Nestorian Patriarch 'Abdīshō' III (1138-1147), and its wording settles a question that interests a large section of mankind.

The need has always been felt for an authoritative statement throwing light on the relations between official Islam and official Christianity at the time when Islam had power of life and death over millions of Christian subjects. Individual Christians may have suffered persecution at the hand of individual Muslims; isolated cases of Christian communities suffering hardship through the fanaticism of a provincial governor, or a jurist, or the hallucinations of a halfdemented Sheikh or Mullah are also recorded in history; a Caliph or two-such as Mutawakkil-did, certainly, subject the Christians to some vexatious measures; but such incidents, however numerous, are to be considered as infractions of the law, and the men who brought them about were breakers of the law, as all criminals are breakers of the law.1 The statutory attitude of Islam on this subject is laid down in clear terms in the present document which proves beyond the possibility of doubt that, however imperfect official Islam may have been in some social aspects, statutory intolerance was not among its defects. The charter emanates from the chancery of an 'Abassid Caliph, but could an English King, a Dutch Queen or a French President write in the twentieth century a more tolerant charter in favour of their numerous Muslim subjects? It is not the Kur'an that was the cause of some cases of persecution of Christians in early times, nor of their wholesale massacre in contemporary history, any more than the Gospel was the inspiring factor of the

<sup>&</sup>lt;sup>1</sup> See, however, T. W. Arnold in Hastings' Encyclopædia of Religion, 1921, xii., 365-369.

barbarities of the Inquisition. Politics, personal ambitions, or economic expediency should not be confused with religion.

The charter was written in the twelfth century (more precisely in A.D. 1138) but the Caliph who granted it states that he is following in the steps of the first four Caliphs after the Prophet, and copying the model of all the 'Abbasid Caliphs, his predecessors. The praiseworthy keynote of tolerance that runs through it is therefore that of all the Muslim Caliphs, and not of one of them only. This is best illustrated by the memorable sentence of the Nestorian Patriarch Isho' Yahb III (A.D. 650-660): "The Arabs to whom God has given at this time the government of the world . . . do not persecute the Christian religion; on the contrary they favour it, honour our priests and the saints of the Lord, and confer benefits on churches and monasteries."

The charter sheds also great rays of light upon the procedure followed in the election of the Nestorian Patriarchs, the most important ecclesiastical dignitaries under Islamic domination.

The MS. of which we give a complete set of facsimiles is Arab. 694 of the John Ryland's Library. The text of the charter is preserved as a model of good Arabic composition in the anthology entitled *Tadhkirah* and compiled by Ibn Hamdūn who died in A.D. 1167. The author informs us that it was composed by his own brother, evidently the one called Abu Nasr, the secretary of the Caliphs, who died in A.D. 1150.<sup>2</sup> Portions of this voluminous work are found in a more or less truncated form in some public libraries of Europe, the most complete being that preserved in the British Museum, and dated A.D. 1596.<sup>3</sup> The Rylands MS. seems to be the oldest in existence, as palæographically it cannot be much later than A.D. 1200. It was thus written some forty years after the death of the author.

The Charter is composed in rhymed prose and in a highly florid style. Our translation, although literal, is sometimes free and gives only the broad sense of the text.4

<sup>&</sup>lt;sup>1</sup> Assemani, Bib. Orient., iii., 121.

<sup>&</sup>lt;sup>2</sup> See Ibn Khallikān's Wafayāt (life 665; vii., 66-67, edit. Wüstenfeld); Kāmil, xi., 217; Haj. Khalfa, ii., 253.

<sup>&</sup>lt;sup>8</sup> See Rieu's Supplement to the Catalogue of the Arabic MSS. in the British Museum, Nos. 1137-1138, pp. 715-718.

A Shar' is the sacred law of Islam, and Dhimmah refers to the "covenant of Protection" through which the People of the Book were allowed to live in peace in a Muslim country, and even protected, by their payment of the capitation tax

### TRANSLATION.

[Copy of the Charter to the Catholicos, composed by my brother, may God have mercy upon his soul.]

This is the Charter granted by our master and Sovereign, the Commander of the Faithful, to 'Abdīsho', Catholicos and Patriarch.

Praise be to God whose bounty is universal and whose power is great, whose praise is obligatory and whose followers are victorious, whose attributes are perfect and whose justice is all embracing. He is known without an eye having ever perceived Him, He created the world spontaneously without revolving thoughts and cogitations in His mind, and He comprehends the nature of all things, visible and invisible. He is high above the pictures that our imagination may form, and the subtle subjects that our mind may apprehend. He made the universe without previous pattern, and created all things without pre-existent plan. In favour of His oneness I-le set in order an imposing array of cogent proofs, and in favour of His transcendant wisdom He produced wonderful testimonies which strike our inner mind and intelligence, our perceiving heart and discerning conscience, and compel us to proclaim that He has no consort and no son, and that He is not in partnership with anyone through whom He may be circumscribed or conceived to have an offspring. The Most High is far above what is attributed to Him by the ignorant.

Praise also be to God who chose Muhammad from the most honourable Arabian stock, and distinguished father and mother; who sent him with irrefragable proof, resplendent truth, and clear evidence, at a time when mankind was immersed in the ignorance of aberrations and straying from the right direction, and at a time when there was an interruption in the ministry of apostleship and the bewildered religious sects were on the increase and fast clinging to their errors. The word of God prospered through him; he emptied it in the reservoirs of truth of the Arab nation, until the waymarks of falsehood were submerged and the crookedness of those who procrastinated in the matter of their conversion was obliterated. The roots of Islam spread then to all directions and its divine mission was established through a victory the upshot of which is known to

all. The Most High God fulfilled then His promise by making his religion prevail over every other religion, by consolidating its triumph, by strengthening its followers and adherents, and by abrogating all the preceding religions, which thus came to an end through his religion.

In confirmation of His promise the Most High revealed also to him the Book with all the guidance and testimonies of truth that it contains for the followers of His religion. It is He who has sent His Apostle with guidance and true religion to make it prevail over every other religion, however averse the polytheists may be (Kur. ix., 33). God blessed him, therefore, and his family and his companions, with a blessing that enhances his prestige and is in keeping with his dignity and his merits, as long as evening follows morning and calamities are removed by the hidden grace of God.

Praise also be to God who invested the Commander of the Faithful with the glory of the Caliphate—the inheritance of his fathers—and clothed him with its robe: the best of all favours; who made him take possession of the high office before which faces fall down in awe and on account of which the honours of religion and state are offered to him; who caused the stars of justice to shine in the firmament without setting, under his administration, and gave a vigorous impulse to commercial undertakings so that their marketable commodities should suffer no restriction and no diminution to buyers.

By his prudent government he has defended the inviolable land of the faith so that its flocks should be under no fear, and the purity of its water should suffer no pollution, that the sharp edge of the sword of the faith should bear no notch and its adherents should not be smitten by any calamity. He has further been gracious to single out his subjects for a gift which warded off all harm from them, straightened their spear after it had twisted, brought together the scattered remnants of their prosperity, and nurtured the causes of their progress. They are surrounded by the arm of his justice, pleased that by his favours they have shaken off unhappiness and entered into the path of comfort and ease. In their abundance they have firmly set their heart to obey him and to pray for his ancestors; they have raised their expectations after the restrictions imposed upon them, and have crushed those of their enemies who had assailed them. He, on his part, only asks God to inspire his subjects with gratitude for this gift, and his constant mention of it is a sign that he esteems

المائة التابعو يعار السعلم عبد فالقطار العمالة والقطار العمالة والمعالية والمعار العمالة والمعارفة والقطالة والمعارفة والمعار والوزاع فالأعا واحك على الما من على على الما مناعرف بالساع الساء الساعدة وفيوع أنست طرآبيللهاري فيهاكانع فباح التقنين الفعي للسنضع ويغوالم الحق من مال المناطول الم وسط الفي المعالم والمعالم والمعالم والمنا والمنا والمنا والمنا ومفيعلي فلفح سيدوكا وسوقت صيداطها فتأبل فستكالها البري يسكلا مصغة شاك فيها ناع كالنف كالبدؤاه ككالم للطاق منع عَزِلْعِ رَافٍ عِلْعِينَ عِينَا لَحُ يَرُ الْمُطْلِقِ فِي الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينِ الْمُعْلِيلِ الْمُعْلِينِ الْمُعْلِينِ الْمُعْلِي الْمُعْلِينِ الْمُعْلِيلِ الْمُعْلِيلِ الْمُعِلِينِ الْمُعِلِي الْمُعْلِيلِ الْمُعِلِيلِ الْمُعِلْمِيلِيلِ الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِيلِ الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعْلِيلِ الْمُعِلِيلِ الْمِلْعِلِي الْمُعْلِيلِ الْمُعِلِي الْمِعِلِي الْمُعِلْمِيلِ الْمُعِلِي الْمُعِلْمِيلِ الْمُعِلِي الْمُعِلِي الْمُعِلْمِيلِ الْمُعِلْمِيلِ الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمِيلِي الْمُعِلِي الْمِعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمِعِيلِي الْمُعِلِي الْمُعِلِي الْمِعِلِي الْمُعِلِي الْمُعِلِي ك الما المنارية والمستسبب والمسافقة الطوآسل لمنافض ونقرأ في أوالما موركا في المالي المنافية في المنافقة والمنافقة المنافقة المناف

والمترادك وكانت المرابخ لزك أبنت والسيالة المعالين في الماكن صلوان و المرابع علامات المالية المال مر اللابر فلاملي علم الفلاط العالم المعالم الم اويتمارحنا للمعرن لك وفع قاله دور فعل البات خعض ومسرلتك والصراحان المناهبه باب لنجادية لك والحلام وزاج سرور المنابغة ولافاحان فابله روائ لح المسكال وعلا المناج المعزساك كأسَ لِلنَّا مَلَدُ بِدَلَاحِهَ مَ وَالْعَلَى مَهُ بِدِعَلَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ حتج يُعِمَّلُ عَمَا يُدُومُ لَمِن الْعَرْضُ وَكُومُ الْمُعَمَّلُ مُعَمَّا أَمُعُومُ وَكُولُو مِنْ وَ المثالة عن مع لمعًامِه ويعير سي المُن أَكْ مَمْ لِعَدِيمُ عِلْ نظامه وإمس كالعكاع فيسى للمنالة الإمامين فث حَوِّيَ فَيْ الْمُلْهِ لِكِنَا لَعَهُ وَسَاعَكُ وَإِجْرًا لِمُكَالِمُ لِأَعْلَمُهُ ومَزْنَا لَصِعَمُ وَلِمَاكُ وَالْمِاطِةِ لِلْهِ وَلِمُعَالِمُ الْمُكْرِكُ عَ الانسر عَالِمُ مَا إِلَا مِنْ إِلَا مِنْ الْمُأْمِلِينَ الْمُؤْلِدُ اللّهِ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ اللّهِ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ الْمِنْ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمِنْ الْمُؤْلِدُ اللّهُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُولِدُ الْمُؤْلِدُ الْمِنْ الْمُؤْلِدُ لِلْمُؤِلِدُ لِلْمُؤْلِدُ لِلْمُولِلْلِلْلِ الاحقال فانباع العادة المشتم والمستمالة والمالة المعالك وجاية سِعَجِكُمْ ورَادُ إِنْ أَنْ كُلُ وَالْحَافِ كُلُوعُ وَالْمُالِمُ القع كعلما الخلفا المائنة ولامع تزميلكم دري

والمال المالة المتعاقدة العامة المالة العاشاء المالة المال الدين في الكاملة وصفا عام والمقدر التصارك اللا ينصغ المهر عالاستعلام سيرة الماكن فاستطلاه المَا لَيْكُ مَا اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللّا ووالدانان فيهمؤات لمفاراتهم فاكانيهم مساسطة المدالة عالما في المعالمة والعدد معلائه فورق فاتفقوا المجامر آلام والنام سفاديم ولفع الفيم على الكالم السب عليه ومراعاة على الم وتكاب وونوفله والتسوية فيعول العيناط دبيل فعالم المناسعة المالية المالك قواعلة ولقلاؤ معامان والتعكر سانيه ويعمجت فاجبه فالكن السفاقة فها فالوه الايجاب ولكافه وفياطلنوا عالم العالات ونور العدن الا أحد المائر وي لا تاك الله المنافع معمول من سائد المالسطول المعال المعالسال ورياس ومن الالسال والما في والمعافرة والمعافرة والملكت على المالاولات المعاود منا الماله عاد والغوادك

العلوع للرعالا بايد ويسط العالف الانشاها واحصرت في البريها وهو والسنة في والدان المالين المريدة النعة ولينحذك التحدث يفاحظه والمفاقية ترمنف الدانس عليم سنوكر كاليد بيب والالمبيد المؤنين عادك أسراليه مرامع عاده وقله أغداذ بدارصه ولاك رع الامتمار العنام عنا انتظر ويولنها في عامة من وفا تعاجر اسد شاملة وحفظا منعقبكا خوالما تفقت كالمواخ والماقيصر بحالما ونع شنك والهاو بكش محر اركفاؤ العلى ماكل عمومًا وستنزك فبدله لمرمنها وللعامل والزائ فالمتاعل وطوابة الملام إعراف الكار الدير عندي والسرع وفقت وكنفته حاطيه وحابته لغيط يطيط للطين بالمعدر ويغنزون فكرآه إدا لنظر لغريمته وهدونك الفي الكاك المام بوالمؤمنين والكالما الفراعة الم طريفة واف يهم المالقيلام يرما وكرية وأحقاهم لليكو المتحاح معقلها على شيئوال التحالي استفافك للسفافي بينقم الموكك ويولان والما

علد الكِياكُ للشُّوع لم على المعالم الملك في البِّياب تصريبًالِمُول عَرْمَعِلْ مُعَالِكُ أَيْسًا لِمِعَالَةِ الْمُعَالِينَ الْمُعَالِمُ الْمُعِلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعِلِمُ الْمُعَلِمُ الْمُعَالِمُ الْمُعِلِمُ الْمُعِلِمِ الْمُعِلِمُ الْمُعِلِمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلْمِ الْمُعِلِمُ الْمُعِلْمِ الْمِعِلِمُ الْمُعِلِمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلْمِ الْمُعِلْمِ الْمُعِلْمُ الْمُعِلْمِ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمِ الْمِعِلْمُ الْمُعِلْمُ الْمُعِلْمُ الْمُعِلِمُ الْمُعِلْم ولالخ والبطب وعلى المديث المداوكية المنكوب مَعَ السَّعْلِيهُ عَلَيْهُ مَعَ اللَّهُ مُن لِمُنْ عَلَيْهُ وَيُوالِكُ سَدُون فَصَلِ عَالَم فِي اللَّهُ لِللَّهُ لِلسَّا فَتَمَا لَعَنَّى وصف فالحسك والمالية في وَالْحَسَمَ وَالْمُسْعَالِكُ عَا زَلَامِيولِلوَقِ مِنْ مُنْ مُنْ الْحَالَةُ مِنْ مُنْ الْحَالَةُ الْمُرْمِي وَلَيْكَا لِلُهُ وَأَمَّالًا المه منه المعالمة المتاكرة الدورة العدالة المعامة المعطرة مُعْنَةُ وَالْمُعَنِّ وَالْعِمَالُ مِنْ اللَّهِ مِنْ اللّلَّمِيلِي اللَّهِ مِنْ اللَّالِمِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللّه والاناال علاواطلو بالمائد مجوم العدا في تطور والمام وبقالسولة المنطاق الكسادية التخطأليها ولا تكوت وهي الماليون سريه فلانتكاني عنويه ولاسال فيه وحصالع منه الما فَحْ عَنْ النَّهُ الْعُصَالِحِيمًا وَسَدَوْتُ وَالْحَالِمُ اللَّهُ اللَّالِي اللَّهُ اللّ الموع والمتعاطة بحرومام كالموا الغيرك سقل بغن التي كان الماطاع الطاع الما المام

وُعِ وَانْتَبِهِ وُمِعِ َ إِنَالَ لِبُواهِ مِنْ عَلِي الْعِيدِ عَلَيْنِهِ مالعنت عدالعنوك عالبصائي وشهان العارف العارف والضايرانه المخت فصاحبة والأولذا فلاسارك فلك احدًا ولا ولا مكون مع لوكا ولا قال فيكون عبد وكا عيمانها وَمَا لَمُ عَالِمُ وَلِوْلِ الطَّالُونُونِ عُلَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ اختاري يترام المؤر للعرب مصافل ومفاانكا ملئا وبعند المبوهاز السلطة والحق الصادع والسي الوافعين والخلابذل صلحب والناس وبحامل القتلاب عابد فه من الجرالمدك كايرون عرف ين المن المرك المساولة بناه مزلل وتعتزوم للوك عاست البوز الأيغور المتلا بالمرز الامريد مبلغان بعداة فوالجار النصية للامة مستفعاحتي كالمسرمعالم الهاطرود فع عروعر القرارج لي الماطل والفي الدسالة لم رَقوعَةُ عاسَهُ مننت عُرَيْد العافي من من التصويليني المنه والحب والمناكم عدد ع اعلادينه على البرن كرله وإطهاره فإع والنساعه وانصاره وليس الملالسالفز علن المرائدة على المكارع انتاب

وتائي الأو اللعظع والموتية لمع في حقده ويطبع استة ويخبوبنه عِبالفول ينوع القاله والكاستن أنتخاله وانكان عبدالمدر للومس فعزوم المشه والمنزل والنطبر والعدائي فاكتضب كالناوردن عكاف وسهم يصللة التك عن المسؤل الموهد المنافعة المستعدد ال مَرُلابِعِولَ لَكَ فِي اللهِ ولِعَنْهُ فَاعِلَ وَلَا فَأَعَلَى مِ انتاله ولأبح المرا للعاس سَعِيدُ إِنَّا لَهِ عِلْمُ الْفَيْ الْحُرِيدُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ الللَّهِ اللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ اللللَّمِي الللَّهِ الللللَّمِي اللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِلَا الللَّهِ الللَّهِ اللللَّمِي اللللَّهِ الللَّهِ الللَّهِ اللللَّمِلْمِلْمِلْمِلْمِل ه العابالعنايدسيدناوي الأمبرللؤنها لعيانية عالماتليو المعاف المعاف المعاف الماس العبر اجمأنه العظم خلطانه الواجه خنكة العالب العقامل في الما الما الما الما الما المعاملة المعاملة المعاملة المعاملة الما المعاملة الما المعاملة ال بعبدادية للادك والانطار الخالف عبدية المعالية العالم الاساء الماطال المتعالم المتعالم عَزْلِهُ عَنْ الْمُوفِلِ وَعَرُضُ لِلْفَعْلِي ٱلذِيكَ فَكُمَّ الْمُؤْلِثُ فَكُلَّ الْمُؤْلِثُ فَكُمَّ المعارفان ع اغر منه الله المعنو عاد تعبيك الباطران هذولادليل فأفاوم ومتعاهد البنادعك ر فرافلی

very highly his share in it; his success is exclusively through God: in Him he has placed his confidence and to Him he will eventually return.

Because God has placed in the hands of the Commander of the Faithful the management of the affairs of His servants, and laid on him the burden of His land and His countries, he governs his subjects with vigilant eyes, watches over their welfare with great care, and works for their prosperity with a solicitude which removes all their anxiety, joins all their ropes together, fills their pastures with grass, and fulfils all their eager desires. In this solicitude participate not only Muslims but also those with whom he is on terms of alliance whether they be near or far, and those of his different subjects from the People of the Book who stand within the limits of the terms of the "pact of protection" guaranteed by the convention of the Shar', concerning the Dhimmah. The shadow of his kindness extends to them all, and to it their eyes and their ears bear witness.

I brought thy petition to the notice of the Commander of the Faithful and informed him that thou wast the worthiest of thy people in devotion and the nearest of them all to goodness in saintliness and other accomplishments, and that thou wast possessed of qualities and merits which singled thee out from all of them, and that thou hadst contained in thee all the pre-requisities, provisions, and qualifications of the Catholicate, known to thy people. With me there was a deputation of Christians well versed in the regulations affecting this high office, and they submitted that after a careful and searching examination of thy claim they had come to the conclusion that they were in need of a Catholicos to look after their affairs and minister to their collective needs, and that by a spontaneous and unanimous decision they had acquiesced in thy elevation to the headship of their religion for regulating their affairs, satisfying their needs, and rendering justice to the strongest and the weakest among them. They asked for the confirmation of thy election in form of a charter which would place it on solid basis and unassailable foundations.

The Commander of the Faithful ordered, therefore, that their request be granted and their wish be gratified. The Charter of the highest *imamate* of Islam—may its orders be always crowned with success—is hereby granted thee to be the Catholicos of the Nestorian Christians inhabiting the "City of Peace" and all the lands of the

countries of Islam; thou art empowered to act as their head and the head also of those Greeks, Jacobites, and Melchites, whether represented here or not, who might oppose them in any country; thou art singled out from all thy co-religionists to wear the known insignia of the Catholicate in your Churches and meeting houses of your devotions, without any Archbishop, or Bishop, or Deacon, having right to wear them or share them with thee: they are a mark of their dependance on the dignity and the high office to which thou hast been promoted. If any of the above-mentioned clerics enters through the door of contention with thee and recalcitrance against thee, or treads in the path of revolt against thy orders, or refuses to accept thy decisions, or disturbs thy peace, he will be prosecuted and punished for his conduct, until he retraces his steps and his obstinacy is broken, in order that others may be deterred from adopting a similar course and the enactments of your Canons may be preserved in their entirety.

Following the precedent sanctioned by the imams, his predecessors, in their dealings with the Catholicoi, thy predecessors, the Commander of the Faithful does also hereby bestow upon thee and upon thy followers the statutory prerogatives: thy life and property and those of thy people will be protected; great care will be taken in the promotion of your welfare; your ways of interring your dead will be respected, and your Churches and monasteries will be protected. all this we are in conformity with the method adopted by the Orthodox Caliphs with your predecessors, a method that has been followed by the high imams, my predecessors-may God be pleased with them -in their interpretation of the terms of our Convention with you: that we shall be satisfied with you by your payment of the capitation tax, levied upon the males of your community who have passed the age of minority, and who are rational and solvent; that all your females and your males in their minority shall be exempt from it; and that it shall be levied once a year in strict conformity with the kindly rules of the Shar'.

The Commander of the Faithful was also gracious to be willing to mediate between the different Christian communities in their lawsuits in order to exact justice from the strong in favour of the weak, and to direct to the right path any one who was straying from it; to look after them according to the requirements of their religion, and to follow it in its clear path and straight course.

Be thou worthy of all these favours granted to thee, which fulfil the desires of thy soul, and set up prayers and invocations for the Commander of the Faithful as a token of thy gratitude and a sign of thy allegiance. It is also the duty of all the Archbishops, Priests, and Bishops of the above-mentioned denominations to show submission in this way to the Commander of the Faithful, and to meet his kindness with subordination and obedience.