

Elias Bar Shinaya: A Historical Introduction

Rusul Jawad Hassan¹, Prof. Dr. Raed Rahim Khudair²

^{1,2} Al-Imam Al-Kadhim (PBUH) University College for Islamic Sciences, Baghdad, Iraq

Author Email: ¹ rusulj85@gmail.com , ² raed.raham@iku.edu.iq

Abstract: Elias Bar Shinaya is regarded as one of the most prominent Syriac figures of the first half of the eleventh century CE and among the most distinguished Syriac men of letters. This raises several important questions: Who was Elias Bar Shinaya? What was his place in Christian history? And what were his most significant works? In answering these questions, it can be said that he was one of the most outstanding Syriac scholars of his age, distinguished as a linguist, historian, theologian, philosopher, and accomplished jurist. He exerted a profound influence on the Church of the East, where he defended Christian doctrine through his writings. Within the ecclesiastical hierarchy, he advanced steadily through the ranks, and through his learning, dedication, and faith, he became one of the most influential figures in the Eastern Syriac Church. This study presents a concise yet focused account of the life and legacy of Elias Bar Shinaya, following the theory of (historical exposition) through a chronological presentation of his biography. Employing (the descriptive-analytical method) and drawing upon major historical sources that document his life, the study seeks to address the (research problem) concerning his historical significance. It also aims to fulfill the (objective of the study) by examining and highlighting the biography of this remarkable figure.

Keywords: Elias Bar Shinaya, Syriac Historians, Ecclesiastical Offices, Catholicos.

First: His Name

The overwhelming majority of historical sources agree that his name was **Elias** ⁽ⁱ⁾, the son of al-Sinn. The al-Sinn appellation refers to the city of al-Sinn, situated on the bank of the Tigris River. It was renowned for its prosperity, located near one of the surrounding mountains, and distinguished by its fortified walls and bustling marketplace. The city also lay at the confluence of the Lesser Zab River and was administratively associated with al-Jazīra and Diyār Muḍar. It was also known by the name **Qard Yalābād** ⁽ⁱⁱ⁾. Other historical accounts record his name as **al-Yās** ⁽ⁱⁱⁱ⁾ and **Elias ibn ʿĪsā** ^(iv). Meanwhile, the editor of *The History of Elias Bar Shinaya* refers to him as **Elias Bar Shinaya** and **Elias of Nisibis** ^(v).

Second: His Titles

Elias was known by several titles, the most prominent of which was **Bar Shinaya** ^(vi). This title consists of two Syriac elements: the first, **Bar**, meaning "son" ^(vii), and the second, **Shina**, referring to *Sinn*, the city in which Elias was born. The suffix **-ya** at the end of the title denotes affiliation or origin in Syriac. Accordingly, the title **Bar Shinaya** literally means "the son of the city of al-Sinn." He was also known as **Ibn al-Sinnī** or **Ibn al-Sinn** ^(viii), emphasizing his close association with his birthplace. Another of his well-known titles was **al-Nisibīnī** ^(ix), derived from the city of Nisibis, where Elias served as metropolitan bishop. This title reflected his distinguished ecclesiastical position within both the Church and the city ^(x).

Third: His Birth and Early Life

Elias was born on the night of **Thursday, the eleventh of February** ^(xi), in the city of al-Sinn. However, historians and specialists differ regarding the year of his birth. The predominant view maintains that he was born in **1286 A.G. / 975 CE / 364 AH** ^(xii). Other scholars have proposed **1288 A.G. / 977 CE / 367 AH** ^(xiii), while another opinion places his birth in **1305 A.G. / 994 CE / 384 AH** ^(xiv).

The authors consider it necessary to evaluate these differing views, considering the available evidence. The first opinion (**1286 A.G. / 975 CE / 364 AH**) is consistently cited by those who rely on the distinguished scholar **Yousif Habbi**, the editor of *The History of Elias Bar Shinaya*. The second opinion (**1288 A.G. / 977 CE / 367 AH**), advanced by **Fr. Sako**, is presented without any cited source, raising questions regarding the reliability of this date. As for the third opinion (**1305 A.G. / 994 CE / 384 AH**), proposed by **al-Qazzanji**, it is claimed to be based on *The History of Elias Bar Shinaya*. However, a review of the original text reveals that the date cited by al-Qazzanji does not correspond to the information contained in the source. Accordingly, the most probable date of Elias's birth is **1286 A.G. / 975 CE / 364 AH**, a conclusion supported by historical accounts stating that he was **seventy-two years old** at the time of his death ^(xv).

Elias's Upbringing

Elias was born in the city of al-Sinn and, upon reaching adolescence, pursued his education at the **Monastery of Simon** ^(xvi), which was renowned for its therapeutic properties owing to the water drawn from its well ^(xvii). At the age of **nineteen**, he was ordained to the priesthood at the same monastery ^(xviii). Historical accounts of the life of Elias Bar Shinaya indicate that he advanced through several ecclesiastical ranks, serving successively as a **priest**, **bishop**, and **metropolitan**. To clarify the proper hierarchical progression within the Eastern Church, the following discussion outlines these ecclesiastical ranks in the context of the events of his life, thereby illustrating the path that ultimately led Elias Bar Shinaya to the highest levels of ecclesiastical office.

Elias was ordained as a **priest** ^(xix) on **15 September 1305 A.G. / 994 CE / 384 AH** by **Nathaniel** (1314–1326 A.G. / 1001–1012 CE / 392–403 AH) ^(xx). According to the available historical evidence, he was appointed **Head Priest** of the **Monastery of Simon** (the Monastery of Anba Simon, located opposite al-Sinn) in **1305 A.G. / 994 CE / 384 AH**. Two years later, he moved to the **Monastery of Mar Michael** ^(xxi), specifically during the period **1307–1312 A.G. / 996–1001 CE / 386–392 AH**, where he continued his theological studies.

In the **Fourth Session** of his *Majālis* ^(xxii), Elias recounts his stay at the Monastery of Mar Michael, where he studied under an elderly ascetic monk of distinguished learning named **John ibn ʿĪsā**, better known as **Ibn al-Aʿraj**. However, the author of *The History of the Eastern Syriac Church* identifies this figure as **John ibn Marta**, also known as **Ibn Abjar** or **Ibn al-Aʿraj**, a renowned scholar celebrated for his piety and learning, who was born and lived in **Baghdad** ^(xxiii), specifically in the **Christian Quarter** ^(xxiv).

At the age of **twenty-seven**, Elias was elected **bishop** of the **Diocese** ^(xxv) of **Beth Nuhadra** ^(xxvi) on **15 February 1313 A.G. / 1002 CE / 392 AH**, coinciding with the beginning of **Lent** ^(xxvii). He was consecrated by the **Catholicos** ^(xxviii), **Patriarch John V ibn ʿĪsā**, who has been mentioned previously. Elias remained Bishop of Beth Nuhadra until **1318 A.G. / 1007 CE / 398 AH**.

On **Wednesday, 3 December** of that same year, **Mar Abalaha** ^(xxix) died, leaving the metropolitan see vacant for approximately **one year and three weeks**, as no suitable successor could immediately be found owing to the great importance of the office. Consequently, Elias Bar Shinaya was summoned to transfer from **Beth Nuhadra** to the city of **Nisibis** ^(xxx). Nisibis was one of the most important dioceses of the **Church of the East**, serving not only as a major ecclesiastical center but also as a prominent intellectual center of Christian thought. Geographically, it was situated in the region of **al-Jazīra**, near **Sinjar** ^(xxxi).

Regarding the date of his appointment as **Metropolitan (Archbishop) of Nisibis**, however, historical sources present differing opinions.

The first opinion dates his appointment to approximately **(Sunday, 26 December 1318 A.G. / 1007 CE / 398 AH)** ^(xxxii); the second place it around **(1319 A.G. / 1008 CE / 399 AH)** ^(xxxiii); and the third assigns it to **(1320 A.G. / 1009 CE / 400 AH)** ^(xxxiv). Unfortunately, the sources do not explain the reason for this discrepancy. The researcher believes that the difference most likely stems from variations in the calculation of the year, as evidenced by the fact that specialists have not commented on this issue. Elias succeeded **Mar Abalaha** as Metropolitan of the **See of Nisibis**, and he became widely known by the epithet **al-Nisibīnī**, derived from the city of Nisibis. This title became closely associated with the place where he carried out his religious ministry, thereby contributing to his widespread fame ^(xxxv).

Fourth: His Works

Elias Bar Shinaya is regarded as one of the most prominent Syriac figures of the first half of the eleventh century CE and one of the most distinguished men of Syriac letters. He was a linguist, historian, theologian, philosopher, and accomplished jurist. He exerted considerable influence on the **Church of the East**, defending the Christian faith through his writings. Elias Bar Shinaya is also considered one of the greatest authors of his age, leaving behind a substantial intellectual legacy of Syriac and Arabic works spanning numerous fields, including science, linguistics, history, theology, biblical studies (**the Holy Bible**), devotional and liturgical literature, ethics, and canon law. Among his most important works are:

1. *The Syriac Grammar* ^(xxxvi).
2. **A Syriac–Arabic Dictionary**, entitled *al-Tarjumān (The Interpreter)* ^(xxxvii).
3. *The Book of the Chronography (Kitāb Tārīkh al-Azmina)* ^(xxxviii).
4. *Consolation for the Dispelling of Anxiety*, followed by *The Book of the Tales of Luqmān* (entitled *The Proverbs and Sayings of Luqmān the Wise*) ^(xxxix).
5. *The Book of Demonstration on the Correctness of the Faith* ^(xl).

6. *A Treatise on Oneness of the Creator and the Trinity of His Hypostases* ^(xli).
7. *The Practical Calendar for Feasts, New Year Celebrations, and the Months* ^(xlii).
8. *A Treatise on the Virtue of Chastity* ^(xliii).
9. *A Treatise on the Meaning of the Terms "Substance" and "God"* ^(xliv).
1. *A Treatise on the Differences between the Greek Version of the Torah and the Version Used by the Jews* ^(xlv).

Fifth: His Death

Elias continued his scholarly and cultural activities throughout his service to the Church and was regarded as one of the most distinguished philosophers of his age. He died **during the day on Friday, the tenth of Muḥarram, corresponding to the eighteenth of July**. However, the year of his death remains a matter of disagreement among specialists. Some accounts state that he died in **(1358 A.G. / 1046 CE / 438 AH)** ^(xlvii), while others give the date as **(1368 A.G. / 1056 CE / 448 AH)** ^(xlviii).

The researcher considers it necessary to examine these differing opinions in light of the available evidence. The first view **(1358 A.G. / 1046 CE / 438 AH)** is reported in several historical sources derived from multiple authorities. Among them are those who relied on *The History of the Patriarchs of the See of the East* and *The Conditions of the Christians*, in addition to the account presented by **Fr. Yousif Habbi**. The second view **(1368 A.G. / 1056 CE / 448 AH)** appears in an academic dissertation. However, upon examining the corresponding footnote, it becomes evident that the researcher based this date on *The Literature of the Aramaic Language*. A review of that work reveals that its author identifies the year of Elias's death as **(1358 A.G. / 1046 CE / 438 AH)** and explicitly considers **(1368 A.G. / 1056 CE / 448 AH)** to be incorrect. Nevertheless, the author of the dissertation adopted the inaccurate date, contrary to the information provided by the very source on which the study relied.

The researcher considers it most probable that **Elias Bar Shinaya** died in **(1358 A.G. / 1046 CE / 438 AH)**, based on historical accounts stating that he was **seventy-two years old** at the time of his death ^(xlviii). He was buried beside his brother, **Abū Sa'īd Maṣṣūr ibn 'Īsā**, in the church of **Mayyāfāriqīn** ^(xlix), one of the most renowned cities of **Diyār Bakr**. The city is situated to the east of the Tigris River, midway between the regions of **al-Jazīra** and **Armenia**, a location that has led historians to differ regarding its territorial affiliation.

It is also reported that the city's name is derived from a woman known as **Miyā bint**, who is believed to have been its first founder, while the word **Fāriqīn** means "division" or "separation." In Persian, the city was known as **Bārjīn**, owing to its strong fortifications and well-constructed defensive moat. Part of the city was built of stone, while another part was constructed of brick ^(l).

Mayyāfāriqīn was distinguished by the fertility of its land and the abundance of its resources, despite occasionally experiencing natural fluctuations, like other cities. Economically, it was renowned for its vibrant commercial activity and the diversity of its products, including pack animals, sheep, textiles, carpets, and garments. Historically, it was regarded as one of the cities of the **Byzantines (Romans)** because of the presence of ancient Christian monuments dating back to the time of **Jesus Christ (peace be upon him)**. Today, **Mayyāfāriqīn** is known as **Silvan**, located in present-day **Turkey** ^(li).

References and sources

- Al-Idrīsī, Muḥammad ibn Muḥammad ibn 'Abd Allāh ibn Idrīs al-Ḥasanī al-Ṭālibī (d. 590 AH/1164 CE)
- Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq (The Pleasure of the One Longing to Traverse the Horizons)*, 'Ālam al-Kutub Press (Beirut, 1409 AH/1988 CE).
- Ibn Abī Uṣaybi'ah, Aḥmad ibn al-Qāsim ibn Khalīfah (d. 668 AH/1269 CE)
- '*Uyūn al-Anbā' fī Ṭabaqāt al-Aṭibbā'* (*Sources of Information on the Classes of Physicians*), ed. 'Āmir Najjār, Egyptian General Book Organization (Cairo, 1422 AH/2001 CE).
- Edited by Nizār Riḍā, Dār Maktabat al-Ḥayāh Press (Beirut, n.d.).
- Elias Bar Shinaya (d. 438 AH/1046 CE)
- The History of Elias Bar Shinaya*, translated by Yousif Habbi, Syriac Language Academy Press (Baghdad, 1395 AH/1975 CE).
- Al-Tarjūmān (The Interpreter)*, ed. Niyāmīn Ḥaddād, Khānī Press (Duhok, 1428 AH/2007 CE).
- Beneficial Maxims for the Soul and the Body*, n.p. (Cairo, 1354 AH/1936 CE).
- A Treatise on the Virtue of Chastity*, published by George Raḥmah al-Antūnī, *Al-Mashriq Journal*, no. 1 (Beirut, 1388

AH/1968 CE).

A Treatise on the Differences between the Greek Version of the Torah and the Version Used by the Jews, published by Paul Sabat, Manuscripts Library, n.p. (Cairo, 1352 AH/1934 CE).

A Treatise on the Meaning of the Word "Substance" and the Word "God", n.p. (n.p., n.d.).

A Treatise on the Oneness of the Creator and the Trinity of His Hypostases, published by Louis Malouf al-Yasū'ī, *Al-Mashriq Journal*, no. 3 (Beirut, 1321 AH/1903 CE).

The Councils: Elias's Letter to the Vizier al-Kāmil Abū al-Qāsim al-Ḥusayn ibn 'Alī al-Maghribī, ed. Nikolai Slyeznyov, Dar Gharfin Press (Moscow, 1439 AH/2018 CE).

Consolation for the Dispelling of Anxiety, followed by *The Book of the Tales of Luqmān* (entitled *The Proverbs and Sayings of Luqmān the Wise*), ed. Muḥammad Muṣṭafā al-Jārūsh, Manṣūrāt al-Jamal Press (Baghdad, 1443 AH/2022 CE).

The Treatise on Prayer and Its Benefits, ed. Gian Maria Gianazza, Latin Patriarchate Press (Jerusalem, 1435 AH/2014 CE).

The Practical Calendar for Feasts, New Year Celebrations, and the Months, published by Paul Sabat, Manuscripts Library, n.p. (Cairo, 1352 AH/1934 CE).

Al-Bakrī, Abū 'Ubayd 'Abd Allāh ibn 'Abd al-'Azīz (d. 487 AH/1094 CE)

Mu'jam Mā Ista 'jam min Asmā' al-Bilād wa-l-Mawāḍi' (*Dictionary of Obscure Names of Lands and Places*), 3rd ed., 'Ālam al-Kutub Press (Beirut, 1403 AH/1982 CE).

Ibn Ḥawqal, Abū al-Qāsim Muḥammad al-Baghdādī al-Mawṣilī (d. 367 AH/994 CE)

. *Ṣūrat al-Arḍ* (*The Image of the Earth*), Dār Ṣādir Press (Beirut, 1357 AH/1938 CE).

Al-Rāzī, Abū Bakr Muḥammad ibn Zakariyyā (d. 313 AH/925 CE)

Philosophical Epistles, ed. Committee for the Revival of Arab Heritage, 5th ed., Dār al-Āfāq al-Jadīdah Press (Beirut, 1402 AH/1982 CE).

Sibt Ibn al-Jawzī, Shams al-Dīn Abū al-Muẓaffar Yūsuf ibn Qiz Ughlī ibn 'Abd Allāh (d. 654 AH/1256 CE)

Mir'āt al-Zamān fī Tawārīkh al-A'yān (*The Mirror of Time in the Histories of Eminent Figures*), ed. Ibrāhīm al-Zaybaq, Dār al-Risālah al-'Ālamiyyah Press (Damascus, 1434 AH/2013 CE).

Ibn 'Abd al-Ḥaqq, Ṣafī al-Dīn 'Abd al-Mu' min al-Baghdādī (d. 739 AH/1339 CE)

Marāṣid al-Iṭṭilā' 'alā Asmā' al-Amkinah wa-l-Biqā' (*Observatories of Knowledge of the Names of Places and Regions*), edited and annotated by 'Alī Muḥammad al-Bajāwī, Dār al-Ma'rifah Press (Beirut, 1375 AH/1955 CE).

Al-'Umārī, Ibn Faḍl Allāh Shihāb al-Dīn Aḥmad ibn Yaḥyā (d. 749 AH/1348 CE)

Masālik al-Aḥsār fī Mamālik al-Amṣār (*The Paths of Vision through the Kingdoms of the Lands*), ed. Kāmil Salmān al-Jubūrī, Dār al-Kutub al-'Ilmiyyah Press (Beirut, 1431 AH/2010 CE).

Al-Qazwīnī, Zakariyyā ibn Muḥammad ibn Maḥmūd (d. 682 AH/1284 CE)

Āthār al-Bilād wa Akhbār al-'Ibād (*Monuments of the Lands and Reports of the People*), Dār Ṣādir Press (Beirut, 1377 AH/1998 CE).

Ibn Manẓūr, Muḥammad ibn Mukarram ibn 'Alī al-Anṣārī (d. 711 AH/1311 CE)

Lisān al-'Arab (*The Tongue of the Arabs*), 3rd ed., Dār Ṣādir Press (Beirut, 1414 AH/1994 CE).

Anonymous Author (d. 372 AH/982 CE)

Ḥudūd al-'Ālam min al-Mashriq ilā al-Maghrib (*The Regions of the World from East to West*), ed. Yousif al-Hādī, Dār al-Thaqāfah lil-Nashr (Cairo, 1423 AH/2002 CE).

Yāqūt al-Ḥamawī, Shihāb al-Dīn Abū 'Abd Allāh (d. 622 AH/1225 CE)

Al-Mushtarak Waḍ'an wa-l-Muftariq Siq'an (*The Names Shared in Designation and Differing in Location*), 2nd ed., 'Ālam al-Kutub Press (Beirut, 1406 AH/1986 CE).

Mu'jam al-Buldān (*Dictionary of Countries*), 2nd ed., Dār Ṣādir Press (Beirut, 1416 AH/1995 CE).

English Sources

Elias Bar Shinaya

A Treatise on Syriac Grammar, by Richard I. H. Gottheil, New York–B. Westermann & Co. (Berlin, 1887).
27. *Proof of the Truth of Faith*, translated and annotated by L. Horst, Gorgias Press (USA, 1433 AH/2012 CE).

Ishāq, Raphael

Schools of Iraq before Islam, Dār al-Warrāq Press (London, 1427 AH/2006 CE).

Albert Abūnā

The Literature of the Aramaic Language, 2nd ed., Dār al-Mashriq Press (Beirut, 1417 AH/1996 CE).

The History of the Eastern Syriac Church from the Advent of Islam until the End of the Abbasid Era, 2nd ed., Dār al-Mashriq Press (Beirut, 1423 AH/2002 CE).

Ayyūb

Dictionary of Syriac Literature, Iraqi Scientific Academy Press (Baghdad, 1410 AH/1990 CE).

Al-Bustānī, Buṭrus

The Encyclopedia, al-Ma‘ārif Press (Beirut, 1300 AH/1882 CE).

Ba‘labakkī, Ramzī

Arabic and Semitic Writing: Studies in the History of Writing and Its Origins among the Semites, Dār al-‘Ilm lil-Malāyīn Press (n.p., 1402 AH/1981 CE).

Al-Khaṭīb, Muṣṭafā ‘Abd al-Karīm

Dictionary of Historical Terms and Titles, Mu‘assasat al-Risālah Press (Beirut, 1416 AH/1996 CE).

Rabin, Chaim

Ancient Arabic Dialects in Western Arabia, translated by ‘Abd al-Karīm Mujāhid, Arab Institute for Research and Publishing (Beirut, 1423 AH/2002 CE).

Ru‘il, Maṣṣūr

Tables of the Dioceses of the Church of the East and Their Bishops, Iraqi Scientific Academy Press (Baghdad, 1403 AH/1983 CE).

Sāka, Sālim

The Ecclesiastical Institutions: Patriarchate, Diocese, and Parish According to the Code of Canons of the Eastern Catholic Churches, Publications of Babel College for Philosophy and Theology (Baghdad, 1430 AH/2009 CE).

Abū Sa‘dā, George

Arab and Eastern Christianity: A Historical Study from 30 CE to 2016 CE, 2nd ed., n.p. (n.p., 1437 AH/2016 CE).

Al-Shtaywī, Šāliḥ

The Poetry of Monasteries in the Third and Fourth Centuries AH in Iraq, Syria, and Egypt, Ministry of Culture Press (Amman, n.d.).

Ibn Shaddād, ‘Izz al-Dīn Muḥammad ibn ‘Alī ibn Ibrāhīm

Al-A‘lāq al-Khaṭīrah fī Dhikr Umarā’ al-Shām wa-l-Jazīrah (*The Precious Necklaces concerning the Princes of Syria and al-Jazīra*), ed. Yaḥyā Zakariyyā ‘Abbārah, Publications of the Ministry of Culture (Damascus, 1411 AH/1991 CE).

Al-Šubāwī, ‘Abd Yashū‘

Catalogue of Authors, ed. Yousif Habbi, Iraqi Scientific Academy Press (Baghdad, 1406 AH/1986 CE).

‘Abduh, Samīr

Syriac–Arabic: Roots and Continuity, 2nd ed., Dār ‘Alā’ al-Dīn Press (Damascus, 1423 AH/2002 CE).

Al-‘Anīsī, Ṭūbiyā

Explanation of Foreign Words in the Arabic Language with Their Original Forms Mentioned, Dār al-Bustānī Press (Cairo, 1428 AH/2007 CE).

‘Awwād, Kūrīs

The Eastern Treasures, Dār al-Gharb al-Islāmī Press (Beirut, 1419 AH/1999 CE).

Fiey, Jean Maurice

The Conditions of the Christians under the Abbasid Caliphate, Dār al-Mashriq (Beirut, 1410 AH/1990 CE).

Al-Qardāhī, Jibrāʾīl

The Precious Treasure in the Art of Poetry and Biographies of Its Famous Poets, Polyglotta Printing Press (Rome, n.d.).

Qazanji, Fuʾād Yūsuf

The Origins of Syriac Culture in Mesopotamia, Dār Dijlah Press (Amman, 1429 AH/2010 CE).

Department of Studies and Research at the Association for Cultural and Social Renewal

Between Adam the Human and Adam the Prophet, Dār Kaywān Press (Damascus, 1431 AH/2009 CE).

Kāmil, Murād; Zakiyyah Muḥammad Sharī; Muḥammad Ḥamdī al-Bakrī

The History of Syriac Literature from Its Origins to the Present Era, Dār al-Thaqāfah for Publishing and Distribution (Cairo, n.d.).

Ibn Kabr, Shams al-Riʾāsah Abū al-Barakāt

Miṣbāḥ al-Zulmah fī Ṭdāḥ al-Khidmah (*The Lamp of Darkness in Clarifying the Service*), Maktabat al-Kārūz Press (n.p., 1391 AH/1971 CE).

Kaḥḥālah, ʿUmar Riḍā

Dictionary of Authors, al-Taraqqī Press (Damascus, 1376 AH/1957 CE).

Kurd ʿAlī, Muḥammad ibn ʿAbd al-Razzāq ibn Muḥammad

The Plans of Syria, 3rd ed., Maktabat al-Nūrī Press (Damascus, 1403 AH/1983 CE).

Al-Kaldānī, al-Khūrī Afrām Barī

A Historical Overview of the Most Famous Authors and Organizers of the Chaldean Rite, al-Kāthūlikīyyah Press (Beirut, 1382 AH/1962 CE).

Louis Sako

Elias of Nisibis, Dār al-Mashriq Press (Beirut, 1429 AH/2009 CE).

Arabic Language Academy

Al-Muʿjam al-Wasīṭ (*The Intermediate Dictionary*), 4th ed., Maktabat al-Shurūq al-Dawliyyah Press (Egypt, 1425 AH/2004 CE).

Muṣṭafā, Shākir

Arab History and Historians: A Study of the Development of the Science of History and Knowledge of Its Scholars in Islam, Dār al-ʿIlm lil-Malāyīn Press (Beirut, 1400 AH/1979 CE).

Muʾadhdhin, Aḥmad Darwīsh; Aḥmad ʿAbd al-Hādī Ūghlū (and others)

Arabic Oral Literature in Mardin, edited by Aḥmad ʿAbd al-Hādī Ūghlū, Kriter Yayınları Press (Istanbul, 1440 AH/2019 CE).

Al-Yasūʿī, Ṣubḥī Ḥamawī

Dictionary of Christian Faith, 2nd ed., Dār al-Mashriq Press (Beirut, 1419 AH/1998 CE).

Journals and Periodicals

Aḥmad, Lamā Fāʾiq

"Metropolitan Elias Bar Shinaya (d. 438 AH/1046 CE) and His Role in Historical Writing: *The History of Ages as a Model*," *Faculty of Arts Journal*, no. 56, Al-Mustansiriyyah University (n.d.).

Al-Khaṭīb, ʿAdnān

60. "Remarks on *Al-Muʿjam al-Wasīṭ*," *Al-Batriyarkīyyah Journal*, no. 20 (Damascus, 1384 AH/1964 CE).

Dillī, ʿAmmānūʾīl

"Elias Bar Shinaya, Metropolitan of Nisibis (1046 CE)," *Bayn al-Nahrayn Journal*, no. 43 (Mosul, 1404 AH/1983 CE).

Shikhū, Louis

"Elias of Nisibis and the Book *Consolation for the Dispelling of Anxiety*," *Al-Mashriq Journal*, no. 8 (Beirut, 1320 AH/1902 CE).

Al-'Asīrī, 'Awḍ ibn 'Abd Allāh ibn Sa'd ibn Nājī

"The Prophetic Era in Eastern Christian Sources: A Study of the Development of the Image of the Prophet (PBUH) in the Writings of Syriac Historians," *Journal of King Abdulaziz University: Arts and Humanities*, vol. 27, no. 4 (Saudi Arabia, 1440 AH/2019 CE).

Muḥaymīd, Wasan Ḥusayn

"Historical Evidence in Iraq: The Monastery of Mar Michael," *Ṣadā al-Nahrayn Journal*, no. 10 (1427 AH/2009 CE).

Al-Yasū'ī, Samīr Khalīl Samīr

"Elias of Nisibis (975–1046 CE) and the Vizier Abū al-Qāsim al-Maghribī (981–1027 CE)," *Al-Mashriq Journal*, no. 2 (Beirut, 1423 AH/2002 CE).

Theses and Dissertations

Al-Ṭā'ī, Firās Ibrāhīm 'Abd Allāh 'Alī

The Relationship between the Arab Islamic State and the Byzantine State (41–359 AH/662–969 CE): Al-Zuqnīnī and Elias Bar Shinaya as a Model, unpublished Master's thesis, College of Education for Humanities, University of Mosul (1445 AH/2024 CE).

Ḥusaynīn, Mājidah Muḥammad Anwar

A Study of Syriac Grammar through the Study and Translation of a Manuscript by Elias Bar Shinaya and John Bar Z 'ayā, unpublished PhD dissertation, Faculty of Arts, Cairo University (1415 AH/1994 CE), pp. 29–30.

ⁱ Al-Rāzī, Abū Bakr Muḥammad ibn Zakariyyā (d. 313 AH/925 CE), *Philosophical Epistles*, ed. Committee for the Revival of Arab Heritage, 5th ed., Dār al-Āfāq al-Jadīdah Press (Beirut, 1402 AH/1982 CE), editor's introduction, p. 2; Elias Bar Shinaya (d. 438 AH/1046 CE), *Beneficial Maxims for the Soul and the Body*, n.p., (Cairo, 1354 AH/1936 CE), introduction, p. 1; *The Treatise on Prayer and Its Benefits*, ed. Gian Maria Gianazza, Latin Patriarchate Press (Jerusalem, 1435 AH/2014 CE), editor's introduction, p. 10; Kaḥḥālāh, 'Umar Riḍā, *Mu'jam al-Mu'allifin (Dictionary of Authors)*, al-Taraqqī Press (Damascus, 1376 AH/1957 CE), vol. 3, p. 29; al-Ṣūbāwī, 'Abd Yeshu', *Fihris al-Mu'allifin (Catalogue of Authors)*, ed. Yousif Habbi, Iraqi Academy Press (Baghdad, 1406 AH/1986 CE), p. 227; Louis Cheikho, "Elias of Nisibis and *Kitāb Daf' al-Hamm*," *Al-Mashriq*, no. 8 (Beirut, 1320 AH/1902 CE), p. 338; al-'Asīrī, 'Awḍ ibn 'Abd Allāh ibn Sa'd ibn Nājī, "The Prophetic Era in Eastern Christian Sources: A Study of the Development of the Image of the Prophet (PBUH) in the Writings of Syriac Historians," *Journal of King Abdulaziz University: Arts and Humanities*, vol. 27, no. 4 (Saudi Arabia, 1440 AH/2019 CE), p. 242.

ⁱⁱ Anonymous author (d. 372 AH/982 CE), *Ḥudūd al-'Ālam min al-Mashriq ilā al-Maghrib (The Regions of the World from East to West)*, ed. Yousif al-Hādī, Dār al-Thaqāfah li-l-Nashr (Cairo, 1423 AH/2002 CE), p. 163; al-Idrīsī, Muḥammad ibn Muḥammad ibn 'Abd Allāh ibn Idrīs al-Ḥasanī al-Ṭālibī (d. 590 AH/1164 CE), *Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq*, 'Ālam al-Kutub Press (Beirut, 1409 AH/1988 CE), vol. 2, p. 658.

ⁱⁱⁱ Ibn Abī Uṣaybi'ah, Aḥmad ibn al-Qāsim ibn Khalīfah (d. 668 AH/1269 CE), *'Uyūn al-Anbā' fī Ṭabaqāt al-Aṭibbā' (Sources of Information on the Classes of Physicians)*, ed. 'Āmir Najjār, Egyptian General Book Organization (Cairo, 1422 AH/2001 CE), p. 310. The same author also mentioned that his name was **Mārāliyyā**, in the edition edited by Nizār Riḍā, Dār Maktabat al-Ḥayāh Press (Beirut, n.d.), p. 111; Abū Sa'dā, George, *Arab and Eastern Christianity: A Historical Study from 30 CE to 2016 CE*, 2nd ed., n.p. (n.p., 1437 AH/2016 CE), p. 330; al-Qardāhī, Jibrā'īl, *Al-Kanz al-Thamīn fī Ṣinā'at al-Shi'r wa Tarājim Shu'arā'ih al-Mashhūrīn (The Precious Treasure on the Art of Poetry and the Biographies of Its Famous Poets)*, Polyglotta Press (Rome, n.d.), p. 83.

^{iv} Elias Bar Shinaya, *Consolation for the Dispelling of Anxiety*, followed by *The Book of the Tales of Luqmān (entitled The Proverbs and Sayings of Luqmān the Wise)*, ed. Muḥammad Muṣṭafā al-Jārūsh, منشورات الجمل (Baghdad, 1443 AH/2022 CE), editor's introduction, p. 7; Louis Sako, *Elias of Nisibis*, Dār al-Mashriq (Beirut, 1429 AH/2009 CE), p. 5.

^v Elias Bar Shinaya, *The History of Elias Bar Shinaya*, translated by Yousif Habbi, Syriac Language Academy Press (Baghdad, 1395 AH/1975 CE), p. 5.

^{vi} Elias Bar Shinaya, *Beneficial Maxims for the Soul and the Body*, p. 1; *The History of Elias Bar Shinaya*, p. 5; *Consolation for the Dispelling of Anxiety*, p. 7; Ayyūb, *Dictionary of Syriac Literature*, Iraqi Academy Press (Baghdad, 1410 AH/1990 CE), p. 254; al-Kaldānī, Fr. Afrām Barrī, *A Historical Catholic Overview of the Most Famous Authors and Organizers of the Chaldean Rite*, Catholic Press (Beirut, 1382 AH/1962 CE), p. 18; al-Ṣūbāwī, *Catalogue of Authors*, p. 227; Aḥmad, Lamā Fā'iq, "Metropolitan Elias Bar Shinaya (d. 438 AH/1046 CE) and His Role in Historical

Writing: The Book *The History of the Ages* as a Model," *Journal of the College of Arts*, no. 56 (Al-Mustansiriyyah University, n.d.), p. 59; al-'Asīrī, *The Prophetic Era in Eastern Christian Sources*, p. 242.

vii Ba'labakkī, Ramzī, *Arabic and Semitic Writing: Studies in the History of Writing and Its Origins among the Semites*, Dār al-'Ilm lil-Malāyīn Press (n.p., 1402 AH/1981 CE), p. 150; Rabin, Chaim, *Ancient Arabic Dialects in Western Arabia*, translated by 'Abd al-Karīm Mujāhid, Arab Institute for Studies and Publishing Press (Beirut, 1423 AH/2002 CE), p. 133; 'Abduh, Samīr, *Syriac-Arabic: Roots and Continuity*, 2nd ed., Dār 'Alā' al-Dīn Press (Damascus, 1423 AH/2002 CE), p. 87; Department of Studies and Research at the Association of Cultural and Social Renewal, *Between Adam the Human and Adam the Messenger*, Dār Kaywān Press (Damascus, 1431 AH/2009 CE), p. 380.

viii Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 5; *Al-Tarjumān*, ed. Niyāmīn Ḥaddād, Khānī Press (Duhok, 1428 AH/2007 CE), editor's introduction, p. 21; Kaḥḥālāh, *Dictionary of Authors*, vol. 3, p. 29; al-Ṣūbāwī, *Catalogue of Authors*, p. 227; 'Awwād, Korkīs, *Eastern Treasures*, Dār al-Gharb al-Islāmī Press (Beirut, 1419 AH/1999 CE), vol. 2, p. 10.

ix *Metropolitan*: The chief of priests, below the patriarch and above the bishop. Al-Khaṭīb, 'Adnān, "Reflections on *Al-Mu'jam al-Wasīṭ*," *Patriarchal Journal*, no. 20 (Damascus, 1384 AH/1964 CE), p. 531.

x Al-Rāzī, *Philosophical Epistles*, p. 2; Elias Bar Shinaya, *Beneficial Maxims*, p. 1; *The History of Elias Bar Shinaya*, p. 5; *The Treatise on Prayer*, p. 10; *Consolation for the Dispelling of Anxiety*, p. 7; al-Ṣūbāwī, *Catalogue of Authors*, p. 227; Ibn Kibr, Shams al-Riyāsah Abū al-Barakāt, *The Lamp of Darkness in Clarifying the Service*, al-Kārūz Library Press (n.p., 1391 AH/1971 CE), p. 302; Abū Sa'dā, *Arab and Eastern Christianity*, p. 330; Louis Cheikho, "Elias of Nisibis and *Kitāb Daf' al-Hamm*," p. 338.

xi Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 5; *Al-Tarjumān*, p. 21; *Consolation for the Dispelling of Anxiety*, p. 7; Ayyūb, *Dictionary of Syriac Literature*, p. 254; Louis Sako, *Elias of Nisibis*, p. 5; Ibn Kibr, *The Lamp of Darkness in Clarifying the Service*, p. 302.

xii Bar Shinaya, *Beneficial Maxims for the Soul and the Body*, p. 1; *The History of Elias Bar Shinaya*, p. 5; *Al-Tarjumān*, p. 21; *The Treatise on Prayer and Its Benefits*, p. 10; *Consolation for the Dispelling of Anxiety*, p. 7; Ayyūb, *Dictionary of Syriac Literature*, p. 254; al-Kaldānī, *A Historical Catholic Overview*, p. 18; Muṣṭafā, Shākir, *Arab History and Historians: A Study in the Development of the Science of History and Knowledge of Its Figures in Islam*, Dār al-'Ilm lil-Malāyīn Press (Beirut, 1400 AH/1979 CE), vol. 2, p. 445; al-Ṣūbāwī, *Catalogue of Authors*, p. 227; Kāmil, Murād, Zakīyyah Muḥammad Sharī, and Muḥammad Ḥamdī al-Bakrī, *History of Syriac Literature from Its Origins to the Present Age*, Dār al-Thaqāfah lil-Nashr wa-l-Tawzī' Press (Cairo, n.d.), p. 341.

xiii Louis Sako, *Elias of Nisibis*, p. 5.

xiv Qazzānjī, Fu'ād Yūsuf, *The Cultural Foundations of Syriac Civilization in Mesopotamia*, Dār Dijlah Press (Amman, 1429 AH/2010 CE), p. 153.

xv Aḥmad, "Metropolitan Elias Bar Shinaya," p. 62; al-Yasū'ī, Samīr Khalīl Samīr, "Elias of Nisibis (975–1046 CE) and the Vizier Abū al-Qāsim al-Maghribī (981–1027 CE)," *Al-Mashriq Journal*, no. 2 (Beirut, 1423 AH/2002 CE), p. 448.

xvi *The Monastery of Simon*: A monastery attributed to the Apostle Simon al-Ṣafā. There are four places bearing this name, including the Monastery of Simon located in the vicinity of Damascus. Al-Bakrī, Abū 'Ubayd 'Abd Allāh ibn 'Abd al-'Azīz (d. 487 AH/1094 CE), *Mu'jam Mā Ista'jam min Asmā' al-Bilād wa-l-Mawāḍi'* (*Dictionary of Obscure Names of Lands and Places*), 3rd ed., 'Ālam al-Kutub Press (Beirut, 1403 AH/1982 CE), vol. 2, p. 585; Yāqūt al-Ḥamawī, Shihāb al-Dīn Abū 'Abd Allāh (d. 622 AH/1225 CE), *Al-Mushtarak Waḍ'an wa-l-Muftariq Siq'an* (*The Names Shared in Designation and Differing in Location*), 2nd ed., 'Ālam al-Kutub Press (Beirut, 1406 AH/1986 CE), p. 189; Sibṭ Ibn al-Jawzī, Shams al-Dīn Abū al-Muẓaffar Yūsuf ibn Qiz Ughlī ibn 'Abd Allāh (d. 654 AH/1256 CE), *Mir'āt al-Zamān fī Tawārīkh al-A'yān* (*The Mirror of Time in the Histories of Eminent Figures*), ed. Ibrāhīm al-Zaybaq, Dār al-Risālah al-'Ālamiyyah Press (Damascus, 1434 AH/2013 CE), vol. 10, p. 304; Al-Qazwīnī, Zakariyyā ibn Muḥammad ibn Maḥmūd (d. 682 AH/1284 CE), *Āthār al-Bilād wa Akhbār al-'Ibād* (*Monuments of the Lands and Reports of the People*), Dār Ṣādir Press (Beirut, 1377 AH/1998 CE), p. 196; Al-'Umarī, Ibn Faḍl Allāh Shihāb al-Dīn Aḥmad ibn Yaḥyā (d. 749 AH/1348 CE), *Masālik al-Abṣār fī Mamālik al-Amṣār* (*The Paths of Vision through the Kingdoms of the Lands*), ed. Kāmil Salmān al-Jubūrī, Dār al-Kutub al-'Ilmiyyah Press (Beirut, 1431 AH/2010 CE), vol. 1, p. 382; Kurd 'Alī, Muḥammad ibn 'Abd al-Razzāq ibn Muḥammad, *The Plans of Syria*, 3rd ed., Maktabat al-Nūrī Press (Damascus, 1403 AH/1983 CE), vol. 6, pp. 31–32; Al-Shtiywī, Ṣāliḥ, *The Poetry of Monasteries in the Third and Fourth Islamic Centuries in Iraq, Syria, and Egypt*, Ministry of Culture Press (Amman, n.d.), p. 21.

xvii *The Well*: Wells are considered an important element in the Bible, as they were not merely reservoirs or sources of water. Wells held a distinctive place since the era of the patriarchs, playing a significant role in the lives of shepherds and nomads. Around them, the Israelites composed and transmitted their legends and popular traditions. Among the wells associated with notable events is the **Well of Jacob**, located near **Shechem**, where a dialogue took place between **Jesus** and the **Samaritan woman**, during which he spoke to her about the living water. Al-Yasū'ī, Ṣubḥī Ḥamwī, *Dictionary of Christian Faith*, 2nd ed., Dār al-Mashriq Press (Beirut, 1419 AH/1998 CE), p. 125.

^{xviii} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 4; *Al-Tarjumān*, p. 21; Ayyūb, *Dictionary of Syriac Literature*, p. 254; Louis Sako, *Elias of Nisibis*, p. 5; Al-Yasū'ī, *Elias of Nisibis*, p. 445.

^{xix} Was ordained: He was granted the sacrament of one of the ecclesiastical orders. Al-Yasū'ī, *Dictionary of Christian Faith*, p. 234.

^{xx} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 4; *Al-Tarjumān*, p. 21; Ayyūb, *Dictionary of Syriac Literature*, p. 254; Albert Abūnā, *The Literature of the Aramaic Language*, 2nd ed., Dār al-Mashriq Press (Beirut, 1417 AH/1996 CE), p. 382; Louis Sako, *Elias of Nisibis*, p. 5.

^{xxi} *The Monastery of Mar Michael*: A monastery located in two places. In **Mosul**, it was known as the Monastery of Mar Nikhayal, situated on the upper part of Mosul and overlooking the Tigris River; and in **Damascus**, it was known as the Monastery of al-Bakht. The monastery was named after **Mar Michael**, who lived in the fourth century CE and was renowned for his high moral character and virtue. The monastery was known by various names, including **Nikhayal** and **Nikhayāl**. It received a patriarchal privilege in **585 CE**, which made it directly subordinate to the **Catholicos**, without the authority of the local bishop. It was also famous for teaching philosophy and theological sciences, with strict regulations governing the relationship between teachers. Among the most prominent scholars who emerged from it were the poet and scholar 'Abdīshū' ibn Shahārī and **Elias Bar Shinaya, Metropolitan of Nisibis**, among others.

Abū Ishāq, Raphael, *Schools of Iraq before Islam*, Dār al-Warrāq Press (London, 1427 AH/2006 CE), pp. 94–96; Muḥaymīd, Wasan Ḥusayn, "From the Historical Evidence in Iraq: The Monastery of Mar Michael," *Ṣadā al-Nahrayn Journal*, no. 10 (1427 AH/2009 CE).

^{xxii} Elias Bar Shinaya, *The Councils: Elias's Letter to the Vizier al-Kāmil Abū al-Qāsim al-Ḥusayn ibn 'Alī al-Maghribī*, ed. Nikolai Slyeznyov, Dar Gharfin Press (Moscow, 1439 AH/2018 CE), p. 89.

^{xxiii} Albert Abūnā, *The History of the Eastern Syriac Church from the Advent of Islam until the End of the Abbasid Era*, 2nd ed., Dār al-Mashriq (Beirut, 1423 AH/2002 CE), vol. 2, pp. 185–186.

^{xxiv} *The Christian Quarter (Qaṭī'at al-Naṣārā)*: A district connected to the Tābiq River, one of the quarters of Baghdad. Ibn 'Abd al-Ḥaqq, Ṣafī al-Dīn 'Abd al-Mu'min al-Baghdādī (d. 739 AH/1339 CE), *Marāṣid al-Iṭṭilā' 'alā Asmā' al-Amkinah wa-l-Biqā'* (*Observatories of Knowledge of the Names of Places and Regions*), edited and annotated by 'Alī Muḥammad al-Bajāwī, Dār al-Ma'rifah Press (Beirut, 1375 AH/1955 CE), vol. 3, p. 1110.

^{xxv} *Diocese*: A term of Greek origin, derived from *parikia*, meaning neighborhood, residence, or the jurisdiction of a bishop. It later developed to refer to a geographical area or district under the supervision of a church bishop. During the Roman period, the term *diocesis* referred to administration. During the reign of Emperor Constantine the Great, the diocese was divided into four sections, and the term was later reused to indicate ecclesiastical authority encompassing smaller districts under the supervision of a bishop. Among Catholics, the diocese refers to the jurisdiction of a bishop or archbishop; among Protestants, it refers to the bishop's district; while among the Germans, large dioceses are administered through a general administrative system. Al-Bustānī, Buṭrus, *The Encyclopedia*, al-Ma'ārif Press (Beirut, 1300 AH/1882 CE), p. 277; Abū Ishāq, *Schools of Iraq*, p. 54; Al-'Anīsī, Tūbiyā, *Interpretation of Foreign Words in the Arabic Language with Mention of Their Original Forms*, Dār al-Bustānī Press (Cairo, 1428 AH/2007 CE), p. 9; Sākā, Sālim, *The Patriarchal Ecclesiastical Institutions: The Diocese and the Parish According to the Code of Canons of the Eastern Catholic Churches*, Publications of the Pontifical College of Babylon for Philosophy and Theology Press (Baghdad, 1430 AH/2009 CE), p. 8.

^{xxvi} *Nuhadra*: Also known as **Bāhdhra** or **Bā Nuhadra**, it is a historical region extending between the Tigris and the Khabur rivers. It was an episcopal center affiliated with the Diocese of **Adiabene**, and today it includes the district of **Zakhu** and parts of the district of **Duhok**. It is believed that its name was applied to the present-day town of **Duhok**, north of Mosul. Rū'īl, Maṣṣūr, *Table of the Dioceses of the Church of the East and Their Bishops*, Iraqi Academy Press (Baghdad, 1403 AH/1983 CE), vol. 7, p. 262.

^{xxvii} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 5; *Al-Tarjumān*, p. 21; Ayyūb, *Dictionary of Syriac Literature*, p. 254; al-Kaldānī, A *Historical Overview of the Most Famous Authors of the Chaldean Rite*, p. 18; Albert Abūnā, *The Literature of the Aramaic Language*, p. 382; *The History of the Syriac Church*, p. 225; Louis Sako, *Elias of Nisibis*, p. 5; Louis Cheikho, "Elias of Nisibis," p. 338; Aḥmad, *Metropolitan Elias Bar Shinaya*, p. 60.

^{xxviii} *Catholicos*: A Greek term meaning "general" or "universal," referring to the senior bishop or the one who supervises local bishoprics. Among Christians in the Arab lands during the periods of the Sasanian and Abbasid states, the term referred to the supreme religious leader, the chief of bishops, or a person holding an ecclesiastical rank subordinate to the Patriarch of Antioch. The Catholicos was elected by the followers of his faith, and the election was approved by the Caliph. The Catholicos had his own distinctive vestments. The title was also applied to senior bishops due to the distance between their seats and the seat of the patriarch to whom they were subordinate, as they maintained direct communication with him regarding all matters. Consequently, they acquired almost complete freedom in managing the affairs of Christian communities. Today, the title corresponds to **Patriarch** or **Catholicos**.

Al-Khaṭīb, Muṣṭafā 'Abd al-Karīm, *Dictionary of Historical Terms and Titles*, al-Risālah Foundation Press (Beirut, 1416 AH/1996 CE), p. 117; Academy of the Arabic Language, *Al-Mu'jam al-Wasīṭ (The Intermediate Dictionary)*, 4th ed., Maktabat al-Shurūq al-Dawliyyah Press (Egypt, 1425 AH/2004 CE), p. 107; Abū Ishāq, *Schools of Iraq*, p. 47; Al-Khaṭīb, "Reflections on *Al-Mu'jam al-Wasīṭ*," no. 20, p. 532.

^{xxix} *Mar Abalaha*: The Metropolitan of the city of Nisibis; he died in **700 CE**. Albert Abūnā, *The History of the Syriac Church*, p. 225.

^{xxx} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 4; Albert Abūnā, *The History of the Syriac Church*, p. 225; Dillī, 'Ammānū'īl, "Elias Bar Shinaya, Metropolitan of Nisibis (1046 CE)," *Bayn al-Nahrayn Journal*, no. 43 (Mosul, 1404 AH/1983 CE), p. 165.

^{xxx} *Sinjar*: A city located in the **al-Jazīra** region of northern Iraq, between Mosul and Nisibis. It was an important center for roads and caravan routes and controlled the route between Iraq and Syria. It was described as an inhabited and prosperous city with a flowing river in its center, distinguished by its orchards and fig and olive trees. Its name appears in Babylonian and Assyrian inscriptions as (**Sankara**). Numerous tools and stones dating back to the Stone Age have been discovered in the region, indicating that it was inhabited by humans since prehistoric times. It was possibly among the ancient Iraqi settlements.

Several accounts exist regarding the origin of the name **Sinjar**. One relates it to the ship of the Prophet Noah (peace be upon him), which struck the mountain when passing through it, considering it a "mountain of Jār." Another account states that the city was named after its founders, **the Banū al-Balandā ibn Mālik ibn Da'r**, whose lineage is traced back to the Prophet Abraham (peace be upon him).

For further details, see: Yāqūt al-Ḥamawī, *Mu'jam al-Buldān (Dictionary of Countries)*, 2nd ed., Dār Ṣādir Press (Beirut, 1416 AH/1995 CE), vol. 3, p. 262.

^{xxxii} Elias Bar Shinaya, *Beneficial Maxims for the Soul and the Body*, p. 1; al-Ṣūbāwī, *Catalogue of Authors*, p. 227; Albert Abūnā, *The Literature of the Aramaic Language*, p. 382; Louis Sako, *Elias of Nisibis*, p. 5; Al-Yasū'ī, *Elias of Nisibis*, p. 446.

^{xxxiii} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 5; Al-Tarjumān, p. 21; *Consolation for the Dispelling of Anxiety*, p. 8; Aḥmad, *Metropolitan Elias Bar Shinaya*, p. 60.

^{xxxiv} Ayyūb, *Dictionary of Syriac Literature*, p. 254.

^{xxxv} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 4; Al-Tarjumān, p. 21; Ayyūb, *Dictionary of Syriac Literature*, p. 254; al-Kaldānī, *A Historical Overview of the Most Famous Authors of the Chaldean Rite*, p. 18; Albert Abūnā, *The Literature of the Aramaic Language*, p. 382; *The History of the Syriac Church*, p. 225; Louis Sako, *Elias of Nisibis*, p. 5; Louis Cheikho, "Elias of Nisibis," p. 338; Aḥmad, *Metropolitan Elias Bar Shinaya*, p. 6.

^{xxxvi} Elias Bar Shinaya, *A Treatise on Syriac Grammar*, translated by Richard I. H. Gottheil, New York–B. Westermann & Co. (Berlin, 1887), p. 24.

^{xxxvii} Elias Bar Shinaya, *Al-Tarjumān (The Interpreter)*.

^{xxxviii} The same source, *The History of Elias Bar Shinaya*.

^{xxxix} The same source, *Consolation for the Dispelling of Anxiety*.

^{xl} Elias Bar Shinaya, *Proof of the Truth of Faith*, translated and annotated by L. Horst, Gorgias Press (USA, 1433 AH/2012 CE), pp. 1–7.

^{xli} The same source, *A Treatise on the Oneness of the Creator and the Trinity of His Hypostases*, published by Louis Malouf al-Yasū'ī, *Al-Mashriq Journal*, vol. 3 (Beirut, 1321 AH/1903 CE).

^{xlii} The same source, *The Practical Calendar for Feasts, New Year Celebrations, and the Months*, published by Paul Sabat, Manuscripts Library, n.p., (Cairo, 1352 AH/1934 CE), vol. 3, manuscript no. 1130.

^{xliii} The same source, *A Treatise on the Virtue of Chastity*, published by George Raḥmah al-Antūnī, *Al-Mashriq Journal*, vol. 1 (Beirut, 1388 AH/1968 CE).

^{xliv} The same source, *A Treatise on the Meaning of the Word "Substance" and the Word "God"*, n.p., (n.p., n.d.).

^{xlv} The same source, *A Treatise on the Differences between the Greek Version of the Torah and the Version Used by the Jews*, published by Paul Sabat, Manuscripts Library, n.p., (Cairo, 1352 AH/1934 CE), vol. 3, manuscript no. 1130.

^{xlvi} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 6; *Consolation for the Dispelling of Anxiety*, p. 5; Ayyūb, *Dictionary of Syriac Literature*, p. 254; Fiey, Jean Maurice, *The Conditions of the Christians under the Abbasid Caliphate*, Dār al-Mashriq (Beirut, 1410 AH/1990 CE), p. 279; Albert Abūnā, *The Literature of the Aramaic Language*, p. 381; *The History of the Eastern Syriac Church*, p. 225; Louis Sako, *Elias of Nisibis*, p. 5; Al-'Asīrī, *The Prophetic Era in Eastern Christian Sources*, p. 242; Al-Ṭā'ī, Firās Ibrāhīm 'Abd Allāh 'Alī, *The Relationship between the Arab Islamic State and the Byzantine State (41–359 AH/662–969 CE): Al-Zuqnīnī and Elias Bar Shinaya as a Model*, unpublished Master's thesis, College of Education for Humanities, University of Mosul, 1445 AH/2024 CE, p. 34.

^{xlvii} Al-Qardāhī, *The Precious Treasure*, p. 84; Ḥusaynīn, Mājidah Muḥammad Anwar, *A Study of Syriac Grammar through the Study and Translation of a Manuscript by Elias Bar Shinaya and John Bar Z'ayā*, unpublished PhD dissertation, Faculty of Arts, Cairo University, (1415 AH/1994 CE), pp. 29–30.

^{xlviii} Aḥmad, *Metropolitan Elias Bar Shinaya*, p. 62; Al-Yasū'ī, *Elias of Nisibis*, p. 448.

^{xlix} Elias Bar Shinaya, *The History of Elias Bar Shinaya*, p. 6; *Consolation for the Dispelling of Anxiety*, p. 5; Ayyūb, *Dictionary of Syriac Literature*, p. 254; Albert Abūnā, *The Literature of the Aramaic Language*, p. 381; *The History of the Eastern Syriac Church*, p. 225; Louis Sako, *Elias of Nisibis*, p. 5; Dillī, "Elias Bar Shinaya, Metropolitan of Nisibis," p. 166; Aḥmad, *Metropolitan Elias Bar Shinaya*, p. 62; Al-Yasū'ī, *Elias of Nisibis*, p. 448; Al-Ṭā'ī, *The Relationship between the Arab Islamic State and the Byzantine State*, p. 34.

ⁱ Al-Ajr: It means cooked clay, which is used in construction. Ibn Manẓūr, Muḥammad ibn Mukarram ibn 'Alī al-Anṣārī (d. 711 AH/1311 CE), *Lisān al-'Arab (The Tongue of the Arabs)*, 3rd ed., Dār Ṣādir Press (Beirut, 1414 AH/1994 CE), vol. 4, p. 11.

ⁱⁱ Ibn Ḥawqal, Abū al-Qāsim Muḥammad al-Baghdādī al-Mawṣilī (d. 367 AH/994 CE), *Ṣūrat al-Arḍ (The Image of the Earth)*, Dār Ṣādir Press (Beirut, 1357 AH/1938 CE), vol. 2, p. 344; al-Idrīsī, *Nuzhat al-Mushtāq*, vol. 2, p. 825; Yāqūt al-Ḥamawī, *Mu'jam al-Buldān*, vol. 5, pp. 235–236; Ibn Shaddād, 'Izz al-Dīn Muḥammad ibn 'Alī ibn Ibrāhīm, *Al-A'lāq al-Khaṭīrah fī Dhikr Umarā' al-Shām wa-l-Jazīrah (The Precious Necklaces concerning the Princes of Syria and al-Jazīra)*, ed. Yahyā Zakariyyā 'Abbārah, Publications of the Ministry of Culture (Damascus, 1411 AH/1991 CE), vol. 3, p. 260; Mu'adhdhin, Aḥmad Darwīsh, Aḥmad 'Abd al-Hādī Ūghlū, and others, *Arabic Oral Literature in Mardin*, edited by Aḥmad 'Abd al-Hādī Ūghlū, Kriter Yayınları Press (Istanbul, 1440 AH/2019 CE), p. 22; Al-Atrūshī, *The Plans of Mayyāfāriqīn*, no. 2, pp. 366–368.