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Byzantium in the Seventh Century by J. F. Haldon

Abstract and Keywords The author discusses the imperilled legitimacy of Byzantium in the seventh century, and the survival of a venerable and prestigious bureaucratic empire in an era of rapid change, which included the advent of Islam. He considers the heavy heritage of old bureaucratic structures that were both an asset and a liability.

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The seventh century saw the final collapse of ancient urban civilization and municipal culture, the rise of Islam, the evolution of patterns of thought and social structure that made imperial iconoclasm possible, and the development of state apparatuses--military, civil and fiscal--typical of the middle Byzantine state.

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The Byzantine empire in the seventh century (Chapter 11 ...

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fHE Byzantine Empire was never in its long history a true national state with an ethnically homogeneous population. It is true that the conquests of the Arabs in the seventh century deprived the empire of great num-bers of non-Greek-speaking elements and gave to it an aspect which appeared to be more Greek than had been the case before.

Ethnic Changes in the Byzantine Empire in the Seventh Century

The Byzantine Empire in the early 7th century. The Sasanian Empire on the eve of the Final Roman-Persian War After decades of inconclusive fighting, Emperor Maurice ended the Byzantine–Sasanian War of 572–591 by helping the exiled Sasanian prince Khosrow, the future Khosrow II , to regain his throne from the usurper Bahr?m Chobin .

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The 7th century is the period from 601 to 700 in accordance with the Julian calendar in the Common Era. The spread of Islam and the Muslim conquests began with the unification of Arabia by Prophet Muhammad starting in 622. After Muhammad's death in 632, Islam expanded beyond the Arabian Peninsula under the Rashidun Caliphate and the Umayyad Caliphate. The Muslim conquest of Persia in the 7th century led to the downfall of the Sasanian Empire. Also conquered during the 7th century were Syria, Pal

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An analytical account of developments within Byzantine culture, society and the state from c. 610 to 717.

This collection of studies introduces the study of logistics in the late Roman and medieval world as an integral element in the study of resource production, allocation and consumption, and hence of the social and economic history of the societies in question.

deployments and above all their extremely cautious approach to warfare. It shows that, contrary to the conventional wisdom positing a straightforward Western way of war and an "Oriental" approach characterized by evasion and trickery, the specifics of Byzantine military practice in the seventh century differed very little from what was known in Tang China. It argues that these similarities cannot be explained by diffusion or shared cultural influences, which were limited, but instead by the need to deal with common problems and confront common enemies, in particular the nomadic peoples of the Eurasian steppes. Overall, this book provides compelling evidence that pragmatic needs may have more influence than deep cultural imperatives in determining a society's "way of war."

Maximus the Confessor (c.580-662) has become one of the most discussed figures in contemporary patristic studies. This is partly due to the relatively recent discovery and critical edition of his works in various genres, including *On the Ascetic Life*, *Four Centuries on Charity*, *Two Centuries on Theology and the Incarnation*, *On the 'Our Father'*, two separate *Books of Difficulties*, addressed to John and to Thomas, *Questions and Doubts*, *Questions to Thalassius*, *Mystagogy* and the *Short Theological and Polemical Works*. The impact of these works reached far beyond the Greek East, with his involvement in the western resistance to imperial heresy, notably at the Lateran Synod in 649. Together with Pope Martin I (649-53 CE), Maximus the Confessor and his circle were the most vocal opponents of Constantinople's introduction of the doctrine of monothelism. This dispute over the number of wills in Christ became a contest between the imperial government and church of Constantinople on the one hand, and the bishop of Rome in concert with eastern monks such as Maximus, John Moschus, and Sophronius, on the other, over the right to define orthodoxy. An understanding of the difficult relations between church and state in this troubled period at the close of Late Antiquity is necessary for a full appreciation of Maximus' contribution to this controversy. The editors of this volume aim to provide the political and historical background to Maximus' activities, as well as a summary of his achievements in the spheres of theology and philosophy, especially neo-Platonism and Aristotelianism.

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