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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 numbers of non-Greek-speaking elements and gave to it an aspect which appeared to be more Greek than had been the case before.

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Byzantine–Sasanian War of 602–628 - Wikipedia

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

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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

7th century - Wikipedia

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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

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the most vocal opponents of Constantinople's introduction of the doctrine of monothelitism. 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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