Contributors

Kamal Abu-Deeb
School of Oriental and African Studies, London

Farida Abu-Haidar
London

Roger Aiken
University of Pennsylvania

Lourdes Alvarez
Bard College, New York

Mona T. Amyuni
American University of Beirut

Ali Asani
Harvard University

Aziz al-Azmeh
Institute of Advanced Study, Berlin

Thomas Bauer
University of Erlangen, Germany

Constance E. Berkey
Vassar College, New York

Marcel Bois
Algeria

Marilyn Booth
University of Illinois

Gert Borg
University of Nijmegen, The Netherlands

C.E. Bosworth
University of Manchester

Issa J. Bouliata
McGill University

William M. Brinner
University of California, Berkeley

Pierre Cauchia
Columbia University

Giovanni Canova
University of Venice

M.G. Carter
University of Oslo

Peter Clark
British Council, London

Lawrence I. Conrad
Wellcome Institute, London

Miriam Cooke
Duke University, North Carolina

John Cooper
University of Cambridge

Michael Cooperson
University of California, Los Angeles

Francesca Maria Corrao
Oriental Institute, University of Naples

Jack A. Crabb, Jr
California State University, Fullerton

Elton L. Daniel
University of Hawaii

Francois de Blois
Royal Asiatic Society, London

Ed C.M. de Moor
University of Nijmegen, The Netherlands

Jean Déjeux +

Rina Drory
Tel Aviv University

Peter G. Emery
Sultan Qaboos University, Oman

Gerhard Endress
Ruhr University, Bochum, Germany

Jean Fontaine
Tunisia

Bassam K. Frangieh
Yale University

A. Giese
Artington, Massachusetts

Lois A. Giffen
University of Utah

Michael Gnilz
Switzerland

Walid Hamarneh
University of Texas at Austin

Parveen Hasanali
St Thomas University, Canada

Wolfhart P. Heinrichs
Harvard University

C. Hillenbrand
University of Edinburgh

R. Hillenbrand
University of Edinburgh

Hassan Hilmy
Bassan University, Casablanca

John O. Hunwick
Northwestern University

R. Husni
University of Durham

Robert Irwin
School of Oriental and African Studies, London

Renate Jacobi
Freie Universität, Berlin

Philip F. Kennedy
New York University

Hilary Kilpatrick
Lausanne

R.A. Kimber
University of St Andrews

Alexander Knysh
University of Exeter

Hermann Landolt
McGill University

Oliver Leaman
Liverpool John Moores University

Stefan Leder
Martin Luther University, Halle-Wittenberg, Germany

James E. Lindsay
Colorado State University

Ulrich Marzolph
Erskine College, Halle-Wittenberg, Germany

J.S. Meisami
University of Oxford

M. Mikhail
New York University

James E. Montgomery
University of Cambridge

Shmuel Moreh
Bar Ilan University, Ramat Gan

R.L. Netter
Oxford Centre for Hebrew and Jewish Studies

Ian R. Netton
University of Leeds

C. Nijland
Netherlands Institute for the Near East

M.R. Nourallah
University of Westminster

Robin C. Ostle
University of Oxford
Contributors

Nick Pelham
BBC World Service

Carl Petry
Northwestern University

D. Pinault
Santa Clara University, California

Wadad al-Qadi
University of Chicago

B. Radtke
Rijksuniversiteit Of Utrecht

D.M. Reid
Georgia State University

D.S. Richards
University of Oxford

Lutz Richter-Bernburg
Leipzig University

A. Rippin
University of Calgary

Geoffrey Roper
Cambridge University Library

Everett K. Rowson
University of Pennsylvania, Philadelphia

J. Sadan
Tel Aviv University

Philip C. Sadgrove
University of Manchester

Raymond P. Scheindlin
Jewish Theological Seminary of America, New York

Gregor Schoeler
Orientalisches Seminar, University of Basel

Tilman Seidensticker
Friedrich Schiller University, Jena

David Semah
*

John L. Sharpe
William R. Perkins Library, Duke University, North Carolina

M. I. Shoush
University of Edmonson

P.J. Slaglett
University of Utah

Pieter Smoor
Institute for Modern Near Eastern Studies, University of Amsterdam

Reuven Snir
University of Haifa

F. Sobieroj
Friedrich Schiller-Universität, Jena

Sasson Somekh
Tel Aviv University

Abdul-Nabi Staff
University of Damascus

Paul Starkey
University of Durham

Willem Stootzer
University of Leiden

Yasir Suleiman
University of Edinburgh

Shawkat M. Toorawa
RRAALL, University of Mauritius

Ahmad Ubaydli
CMES, University of Cambridge

Geert Jan H. van Gelder
University of Groningen

Wiebke Walther
Eberhard Karls University, Tübingen

David J. Wasserstein
Tel Aviv University

Otfried Weintritt
Albert Ludwig University, Freiburg im Breisgau

Bernard Weiss
University of Utah

Owen Wright
School of Oriental and African Studies, London

Michael J. L. Young
*

M. Zakeri
Johann Wolfgang Goethe University, Germany

K. Zebiri
School of Oriental and African Studies, London

* The contributor is now deceased
some relaxation) and dissenting writers were imprisoned. Independent-minded spirits such as the short-story writer Zakariyya Tāmir, the novelists Hāni al-Rāhib and Ghāda al-Sammān, and the poet Adūnīs have chosen self-exile. On the other hand, Damascus has provided a home for writers from other Arab countries, most notably the Saudi Arabian novelist ’Abd al-Rahmān Munif.

The government encourages writers who are not dissenters. Since 1976 the Minister of Culture has been Dr Najāh al-’Attār, herself a writer and scholar with a PhD from the University of Edinburgh. She has extended state patronage to writers such as the novelist Hānnā Mīna, the playwrights Sa’d Allāh Wannūs and the poets Nizār al-Qabbānī and Shūqy Baghdādi. The Ministry has published new poets and publishes a cultural magazine, al-Ma’rif. Another Damascus literary magazine is al-θaqafa, privately owned and edited since its foundation in 1958 by Mīdhat ‘al-’Ukāsha.

To avoid trouble, writers avoid criticizing the president, the ruling party or the army. Outside these constraints, writers can comment on bureaucracy and the nature of the police-state without particularizing Syria. Sa’d Allāh Wannūs’s plays satirize official postures, using techniques of the theatre of the absurd. ’Abd al-Salām al-’Ujayli has written short stories about the capriciousness and brutality of political imprisonment.

There are other safeguards for the writer — such as to be published by Dār Tlas, the publishing house owned by the Minister of Defence, a close friend and political ally of President Asad since the 1950s. The proximity of Beirut allows writers to publish there with fewer worries about censorship, and it is not difficult to smuggle books in from Lebanon.

Damascus is a popular theme with writers. Nādīya Khust and Ulfat al-Idlibī both write evocatively of the social life and cuisine of a vanishing Damascus. There is also a nostalgia for the time of the brief reign of King Fāṣal (1918–20) immediately before the French Mandate, and for the heroic national revolt against that Mandate which led to the French bombardment of the city of Damascus in 1925.

Further reading


P. CLARK

Dār al-Hikma

Literally ‘House of Wisdom’, a large library founded in Cairo in 395/1005 by the Fatimid caliph al-Ḥakim on the model of earlier library-institutes. Located in the north-western part of the Western Palace, it included a reading room and discussion areas, and became an important academic centre for scholars of both Islamic and Greek branches of learning. Its administrator was the Fatimid chief missionary (dā’l al-da’wāt) who invited scholars to the Dār every Monday and Thursday. This demonstrates that one of the Dār’s primary concerns was support, at an institutional level, of the Fatimid mission (da’wa, propaganda) and Ismā’ili doctrine (also known as hikma).

In 435/1045, the library’s catalogue listed 6,500 volumes, of which twenty-five camels loads were pillaged in 481/1088. It was closed by the vizier al-Afdal (d. 495/1100), following political and religious turbulence, and reopened and relocated by the vizier al-Ma’mūn in 517/1123. In 567/1171, the Sunni Ayyūbid Šalāḥ al-dīn (Saladin), closed the Shi’i Fatimid centre and sold its treasures.

Further reading
Tahss, A., La Madrasa Nizamīyya et son histoire, Paris (1939), 16–17.

S.M. TOORAWA

See also: Fatimids

Dār al-’Ilm see libraries

Dār al-Kutub

The Egyptian National Library (properly Dār al-Kutub al-Qawmīyya al-Miṣriyya), founded in Cairo in 1870 by ‘Ali Mubārak, and initially known as al-Kutubkhāna al-Khidiwiyya. Sited at first in Darb al-Gamāmiz, it moved in 1904 to Bāb al-Khalq before moving to its present premises in Corniche al-Nil. A number
famous written work is the *Musnad*, a massive compilation of *hadiths* which are arranged under the names of their principal transmitters. Although Ibn Ḥanbal expressed his views on a wide variety of legal questions, he did not produce a systematic doctrinal treatise, and his views have therefore been preserved in the works of his followers. During the period when the Muṭʿazili school enjoyed the support of the state, he became the popular champion of doctrines opposed by the Muʿtazilis, which were to constitute Sunni Muslim orthodoxy.

Text edition

*al-Musnad*, Cairo (197–).

Further reading


B. WEISS

Ibn Hāniʿ al-Andalusi, Muḥammad (d. c.362/973)

Court poet of the Banū Ḥamdūn, rulers of Masila in Ifriqiya (Tunis), and panegyrist of the Fāṭimid caliph al-Muʿizz li-Dīn Allāh (r. 341–65/953–75). The details of Ibn Hāniʿ’s life are obscure. Of the Yemeni tribe of Azd, he was born in Seville between 322/934 and 326/938; his father Hāniʿ, himself a poet, appears to have been an Ismāʿīli missionary (dāʾī). The young Ibn Hāniʿ’s open support of the Fāṭimids, then active in Ifriqiya and Egypt, obliged him to leave al-Andalus; his wanderings led him first to Morocco, where he joined the Fāṭimid army under the general Jawhar al-Šīqīlī and wrote invective poems against the Umayyad rulers of Spain; to Zab (central Algeria), where he praised its ruler Jaʿfar ibn Ṭālib ibn Ḥamdūn (beg. 348/959); to al-Mansūriyya in Ifriqiya, where he became panegyrist at the court of al-Muʿizz; and finally to Baṣra (Benghazi), where he died, perhaps murdered, in mysterious circumstances.

Ibn Hāniʿ’s panegyrics are filled with references to Ismāʿīli thought and political-religious beliefs, and provide valuable information on Fāṭimid poetic propaganda. He composed *hiya* of the Fāṭimid’s opponents, and poems in minor genres including *muṣān*. The poet’s use of obscure Ismāʿīli/Fāṭimid symbolism, his often ornate and hyperbolic style, and his frequent obscenities (*sūkhf*) seem to have deterred editors from undertaking a proper critical edition of his *diwān*.

Text editions

*Diwān*, M. Anis (ed.), Beirut (1884); Zāhid ʿAlī (ed.), Cairo (1352/1934); Beirut (1964).


Further reading


J.S. MEISAMI

Ibn Harma al-Qurashi (90–c.176/709–c.792)

Umayyad poet of Medina about whom little is known. Despite his poetry in praise of the Umayyads, he apparently found favour with the ‘Abbāsid caliph al-Maḥṣūr. He is portrayed in anecdotes as difficult and opportunistic. The few verses of his that survive are scattered throughout numerous *adab* anthologies. Ibn Harma is considered the last of the classical poets by some ninth-century philologists but others classify him as an early *muhdath* poet in the class of Bashshār ibn Burd. A work by the anthologist Ibn Abi Ṭahir Tayfūr entitled *Akhbār Ibn Harma wa-mukhtār shīrīh* (Accounts of Ibn Harma and Selections of his Poetry) is not extant. Ibn Harma is the last poet mentioned in Abū Tammām’s anthology, *al-Itkhiyār al-qabāʿīl*.

Further reading

Aghānī (Beirut), vol. 4, 101–13.


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Ibn Hibbān al-Bustī
(270 – 354/884 – 965)

A widely travelled traditionalist and prolific writer, well known for his careful compilations and interpretation of hadith. Beliefs that did not square with Hanbali teachings forced him to leave Sijistan for Samarkand, probably in 320/932, where he was made judge. A book he composed there on the Carmathians, for the Samanid vizier al-Muṣṭaﬁ, apparently resulted in his being driven out by the townsfolk. After a stint in Nishapur, he returned to his native Bust in 340/951, where he became an administrator. Of his numerous works, most concern hadith and few survive. Al-Musnad al-ṣahih al-ṭāqasim wa-al-anwā is still used in the nineteenth century. His ḥadīth anthology, the Rawdat al-ṣuqal wa-nuzhat al-fudalā (Cairo, 1949) also survives.

Text editions
Kitāb mashhādh al-ulumā al-ansār, Cairo (1959).
Kitāb al-Thiqāt, Hyderabad (Deccan), (1973 – 83).

Further reading
S.M. TOORAWA

Ibn Ḥijja al-Ḥamawi
(767 – 837/1366 – 1434)

Abū Bakr Taqī al-Dīn ibn Ḥijja al-Ḥamawi was a poet, prose writer and literary critic. He was born and died in Hamāh (Syria); he worked in Syria and Egypt as a chancery official. He collected many of his letters in Qawwāl al-ṭushā (preserved in manuscript).

Among his several anthologies of prose and poetry the most famous is Thamarat al-āvrāq. On his own badi‘iyā, which he called Taqdim Abi Bakr, a poem of 143 lines, he wrote an extensive commentary, entitled Khizānat al-adab, which is both an important treatise of badi’ and an anthology of (mainly) poetry, much of it contemporary with the author.

Text editions
Khizānat al-adab wa-ghyarat al-arab, Būlāq (1291/1874).

Further reading

G.J.H. VAN GELDER

Ibn Hindū (d. 420/1029)

Abū al-Faraj ‘Alī ibn al-Ḥusayn ibn Hindū was a courtier, adīb, poet and scholar. He spent most of his life at the Buyid court in Rayy, where he worked as a secretary first for the vizier al-Sāhib Ibn ‘Abbad, and then for the queen regent al-Sayyida; late in his life he moved to the Ziyārid court in Jurfān, where he died. Although his dīwān is lost, later anthologies preserve samples of his lyric poetry, mostly ghazal, as well as fragments of his humorous Arbitration between the Foricators and the Sodomites. Ibn Hindū studied the Greek sciences with the philosophers al-’Amiri and Ibn al-Khammar, and wrote elementary introductions to philosophy (unpublished) and medicine, as well as a collection of sayings of the Greek philosophers. A work on proverbs, as well as his letters, are lost.

Text editions
al-Kalim al-rūhānīyya fi al-hikam al-Yunānīyya, Cairo (1900).

E. K. ROWSON
Ibn al-Jarrāh

Further reading

D.S. Richards

Ibn Jallūn see Bin Jallūn, ‘Abd al-Majīd

Ibn Jāmī’ see singers and musicians

Ibn al-Jarrāh (d. 296/908)

‘Abbāsid administrator and man of letters of Iranian origin, uncle of the vizier ‘Ali ibn ‘Īsā. A secretary under al-Mu’tadid, he was made director of taxes for the eastern provinces by his father-in-law, the vizier ‘Ubayd Allāh ibn Sulaymān, then became secretary of the army under al-Muqtāfī. He helped to depose al-Muqtādīr, and was the short-lived vizier of the equally short-lived Ibn al-Mu’tazz. Ibn al-Furāt, vizier under the reinstated al-Muqtadīr, remembering old political and administrative differences, had Ibn al-Jarrāh executed. Though remembered as an administrator, Ibn al-Jarrāh is known for a slim but highly regarded collection al-Waraqa, a poetic anthology biographically organized. His four other known works, including a Kitāb akhbār al-wuzarā’ do not survive.

Text edition
al-Waraqa. Cairo (1953).

S.M. Toorawa

Ibn al-Jawzī (c.511–97/1116–1201)

Jurisprudent, traditionist, historian and preacher of the late ‘Abbāsid period, who lived primarily in Baghdad. Abū al-Faraj ‘Abd al-Raḥmān ibn ‘Āli ibn al-Jawzī became head of two madrasas in Baghdad in 556/1161; later in life he directed five madrasas. During the caliphate of al-Muqtāfī (530–55/1136–60) his extraordinary career as a preacher (wā’iq) began; his audience is said to have included at times up to 300,000 people. His success can be explained by his traditionalist Hanbali attitude together with his immense rhetorical gift; through his influence on the masses, he was politically important for those caliphs who, in their struggle with the military and the Saljuqs, followed a Hanbali–Sunni orientation. Diminishing influence under other caliphs was due to different policies adopted by them. His long exile in al-Wāṣit (590–5/1194–9) towards the end of his life, however, had reasons of a more personal character.

Besides his political career, Ibn al-Jawzī wrote an enormous amount of books (figures given in Arabic sources vary from 200 to 1,000). These works deal with a wide range of Islamic culture, including tradition (ḥadīth), law, Koran and history. Within this latter group, the universal history al-Muntazam is important as a source for the history of the caliphate from 257–574/871–1179. By far the most important group of works is related to preaching (qaṣas, waẓ’, see oratory and sermons); besides several collections of model sermons, e.g. al-Taḥṣīra (arranged thematically), a sort of manual for future preachers has been preserved (Kitāb al-Quṣṣās wa-al-mudhakkirin). Even works that prima facie have a biographical content have, by the very nature of the biographees (the first four caliphs, ascetics and pious men), a paraenetic character. A collection of Ibn al-Jawzī’s own poems (al-‘Alwajī, Mu’allafāt 155, no. 332) seems to be lost. His compilation on ardent love (Dhamm al-hawā) is intended as an admonition against the harmful consequences of passion. Of first-rate importance for folk narrative research are his three compilations about clever men and buffoons (Akhbār al-zirāf wa-al-muṭamājinin), on intelligent or astute men (Akhbār al-adhkiyā’) and on stupid and simple-minded people (Akhbār al-hamāq wa-al-mughaffalān).

Between his critical view of popular narratives and love poetry, as put forward in, for example, Kitāb al-Quṣṣās, and the four last-mentioned works as well as the sermons contained in Kitāb al-Mudhīsh or Kitāb al-Khawātīm, there is an interesting discrepancy. Ibn al-Jawzī’s negative attitude towards mystics, especially in Talbis Iblis, is not a condemnation of mysticism in general, but rather a critique of alleged later deformations; in his work Ṣifat al-safwa, he deals not only with outstanding pious men but also with the great mystics of the early centuries.
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Julie Scott Meisami
and
Paul Starkey

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paronomasia see rhetorical figures: tajnis

patronage

Taken broadly to mean support, encouragement and championship, patronage of the poets of pre-Islamic and early Islamic Arabia was mainly provided by the tribe. Prestige and renown were conferred upon the poet in exchange for praise of the tribe’s accomplishments and scathing satires of its enemies (See further jahiliyya). It was, however, the few who composed under different circumstances – the unaffiliated wandering suluk (see sa’dlik) poets, and those litterateurs attached to royal courts, al-Nu’man III’s (d. 20/602), for instance (see Lakhmids) – that presaged the system that would supplant the tribal one. In an empire that consisted of an increasing number of centres of cultural patronage, because of the fragmentation of the caliphal state into successor and vassal courts, the litterateurs were transformed into itinerants who composed for the highest bidders, often in response to and conformity with the egotist and conservative needs of these patrons.

In the courts and homes of these patrons men of letters gathered. For the latter, support meant livelihood and sometimes fortune. The poet al-Buhurti (d. 284/897), for instance, amassed great wealth and much property. (On the other hand, Tahir ibn Muhammad al-Hashimi of Aleppo was so generous in his patronage that he one day found himself penniless.) For the patron, largesse was a way of conferring prestige on oneself, of demonstrating one’s discernment and of appearing devoted to Arabic literature and Islamic culture. For those who were unlearned, such as the Turkish prince Bajkam (d. 329/941), patronage was a way of offsetting that deficiency. It was to his court that the literary biographer Abu Bakr al-Suli (d. c.335/945) turned after the ’Abbâsid caliph al-Muttaqi (d. 333/944) abruptly declared that for companionship he needed only the Koran.

The courts of al-Nu’mân and of even the most generous Umayyads were eclipsed by that of Harûn al-Rashid (d. 193/809), the ’Abbâsid caliph who for centuries was to epitomize the noble patron. His court boasted not only poets, such as Abu Nuwas (d. 199/814) and Muslim ibn al-Walid (d. 208/823), but also the musicians Ibrahim (d. 188/804) and Ishâq (d. 235/850) al-Mawsili, the philologists al-Asma’i (d. 213/828) and al-Kisâ’i (d. 189/805), and the historian al-Waqqiq (d. 207/823).

Another legendary patron is Sayf al-Dawla (d. 356/967), the Hamdânî prince of Aleppo. His entourage included the philosopher al-Fârâbî (d. 339/950), the great literary biographer and anthologist Abu al-Faraj al-Ishbâhî (d. 356/967), the orator Ibn Nubâta (d. 374/984–5) and the distinguished panegyrist al-Mutanabbi (d. 354/965). So integral to the composition of the poet was the consideration of Sayf al-Dawla that one of al-Mutanabbi’s lines consists entirely of a crescendo of imperatives culminating in the near-command ‘Give!’

Among other patrons may be mentioned al-Shâhîb ibn ‘Abbâd (d. 385/995), chief minister to the Bûyid Mu’ayyid al-Dawla and an outstanding bellettrist in his own right. His liberality and accomplishments were so significant that the literary historian al-Tha’alîbi (d. 429/1038) devotes an entire chapter of the Yatimrat al-dahr to recording praises of him. Although the Saljuq sultan Malik Shâh’s (d. 485/1092) patronage was wide-ranging – he supported astronomers and observatories, mystics and ribats, jurisconsults and madrasas – it is his minister, Nizâm al-Mulk (d. 485/1092), who is better remembered as a lavish patron. Ministers, secretaries, governors and military leaders were, in fact, well placed politically and financially to rival caliphs and princes in their patronage.

Occasionally patronage came from other quarters. The bon vivants ‘Abd Allah ibn Ja’far and Ibn Abi ‘Atiq, for example, are cited as a source of support for musicians in second/eighth-century Medina (E. Rowson ‘Effeminate of early Medina’, JOS 111 (1991), 679). Nor was patronage confined to individuals. The vizier Ibn Hubayra (d. after 560/1165) showed support for the entire Hanbali guild of law. Al-Ma’mûn (d. 218/833) and his immediate successors actively prosecuted the Mu’tazilis cause and patronized prominent Mu’tazilis. Several generations of Munajjims served consecutive ‘Abbâsid caliphs as companions, tutors and poets. This practice of retaining members of a particular family was duplicated by Khidev Ismâ’il when he went into exile in 1879 and had Ismâ’il al-Muwaylihî join him as tutor to his sons (R. Allen, ‘Muwaylihî’, EI², vol. 7, 814).
In the case of religious scholars ("ulamā'"), jurists ("fugahā"), mystics (Sūfis), heretics and others, influence derived from the personal ties cultivated by these individuals, or by the institutions to which they were affiliated, with ordinary people. As this kind of patronage often depended on means, it might involve merchants, landowners and other wealthy patrons. In the realm of 'religious' patronage, however, patronage included the small gifts and stipends offered by the lay person to the prayer leader, or the charitable donation by a number of such persons to a charismatic or popular preacher. Needless to say, with time, patronage of almost every group or personage perceived as exercising authority fell under the control of the state, as with the benevolent patronage of Muslim legal scholarship and Sūfī orders by the Saljūqs and Zangids (notably Nūr al-Dīn, d. 570/1174), for instance.

On occasion, patron and patronized were divided ideologically. 'Umāra al-Yamani (d. 569/1174), who was befriended and supported by the Fāṭimids in spite of his Sunnī proclivities, composed a poem for Saladīn describing his reversal of fortune after the fall from power of his deposed patrons. The celebrated ode apparently never reached Saladīn; perhaps it would have saved the historian from crucifixion by his unrealized patron for allegedly plotting his overthrow (Ibn Khallīkān’s Biographical Dictionary, M. de Slane: [trans.], Paris [1842–71], vol. 2, 367–72).

Further reading
Aghānt, passim.
CHAVAL, 7–8, 21–2, 154–6, 276–7, 454–9.
S.M. Toorawa

Persia, culture and literature

The momentum of conquest after the Prophet’s death in 10/632 carried the Arabs within a generation into the former Sasanian lands of Iraq and Persia and within a century into the lands of ‘l’Iran extérieur’, Transoxiana and Khwarazm. Hence in Iraq and Persia, the Arabs became immediately the heirs of the Sasanians, at first in a military and political sense but later as cultural heirs also. The process of acculturation was easier here than in the lands conquered from the Byzantines, in the eastern Mediterranean region or from the Visigoths in Spain, since the former state church of Zoroastrianism was toppled and the overwhelming majority of Persians freely adopted the new faith of Islam. Arabs and Persians thus became co-religionists, and this facilitated for the Arabs acceptance of much of the older Persian secular culture. It was, of course, precisely in such fields as artistic expression and material culture (food habits, clothing, housing) that the Persians were patently superior to the Arabs, with their desert or small-town backgrounds.

As a countering force, however, there was a suspicion of things Persian among the ranks of the rigorist and pietistic Arab religious institution, the traditionists and "fugahā’, who held that everything necessary for salvation had come out of Arabia and was enshrined in the Koran and in the sunna of the Prophet and the early Muslims. Apart from the religious argument, literary expression was the only aspect of culture in which the Arabs could claim equality with, if not superiority over, the Persians: in the miracle of the Koran, naturally, but also in the glories of pre-Islamic and early Islamic poetry. Hence religious disapproval was reinforced by a vaunting of the Arab literary heritage when there arose in the third/ninth century a struggle over acceptance of the ancient Persian heritage within an Islam hitherto largely dominated by Arab ways of life and thought; this was the Shu’ubiyya controversy, essentially a battle of books which ended in the tacit acceptance of the Persian strand within the fabric of Islamic civilization.

Yet despite what purist Arab scholars liked to think, Islam had never been a totally Arab creation; even the Koran contained several words of Persian origin, attesting a cultural symbiosis in pre-Islamic times in such regions as Iraq and eastern Arabia. The attractiveness