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THE MUSLIM CONQUEST; Treaties with the Sasanians; Treaties with the Barbarians and the Arabs; Barbarians; Arabs; LOCAL SURRENDER AGREEMENTS DURING THE ROMAN AND BYZANTINE PERIOD  
The Position of the Cities in the East during the Hostilities between the Romans and the Sasanians  
The History of Surrender Agreements Made by Cities Prior to the Muslim Conquest; SURRENDER AGREEMENTS MADE FOLLOWING THE MUSLIM CONQUEST; The Terminology; Aman; Baqt; The Verb qata' a 'ala; The Procedure of Surrendering; Actual Copies of the Agreements; The Structure of the Agreements; The Characteristics of the Agreements; Formulae of Oaths; The Stipulations; Detailed Agreements; Payments and Gifts Accompanying Surrender;  
CONCLUSION

2. Shurut 'Umar and Its Alternatives: The Legal Debate over the Status of the Dhimmis  
THE DATING AND THE FORMATION OF SHURUT 'UMAR; LEGAL DISCUSSIONS THROUGHOUT THE EIGHTH AND NINTH CENTURIES; THE COMPOSITION OF THE GENERAL SULH DOCUMENTS; CONCLUSION; 3. The Date and the Ideology of the Ghiyar Code; THE SOURCES REGARDING 'UMAR B. 'ABD AL- 'AZIZ'S EDICT; THE IDEOLOGY BEHIND THE EDICT; THE DATE OF THE ADOPTION OF IRANIAN DRESS CODES; 4. The Enforcement of Shurut 'Umar; RESTRICTIONS UPON THE DHIMMIS PRIOR TO AL-MUTAWAKKIL; THE RESTRICTIONS ISSUED BY AL-MUTAWAKKIL

THE LONG-LASTING ENFORCEMENT OF AL-MUTAWAKKIL'S RESTRICTIONS  
5. The Provenance of the Modes of Subordination of Non-Muslims; THE STATUS OF MINORITIES IN ANCIENT NEAR EASTERN SOCIETIES; THE STATUS OF MINORITIES IN THE BYZANTINE AND SASANIAN EMPIRES; Jews in Byzantine Society; Non-Zoroastrians in Sasanian Society; MUSLIM AND PRE-MUSLIM MODES OF SUBORDINATION COMPARED; Byzantine and Sasanian Precedents to Muslim Law Regarding Non-Muslims; Rules Regarding Non-Muslims that Cannot Be Traced Back to Byzantine or Zoroastrian Law  
THE SASANIAN ORIGINS OF THE SOCIAL POSITION OF NON-MUSLIMS IN ISLAMIC SOCIETY  
The Rejection and Adoption of Royal Sasanian Manners and Status Symbols; The Dibirs and the Dihqans as Transmitters of Cultural and Social Concepts; THE IDEOLOGY OF THE IRANIAN CLASS SYSTEM; The Iranian Class System: Between Ethos and Reality; THE ADOPTION OF SASANIAN ARISTOCRATIC ETHOS BY THE MUSLIMS; The Status of Mawali in Early Muslim Society; The Dhimmis as a Social Stratum within Islamic Society; The Concept of Ghiyar; The 'Unprecedented' Clauses of the Shurut as Part of the New Social Ethos  
Clause 5: The Obligation to Show Respect to Muslims and Give Them Priority in Seating (and on the Road)

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## Sommario/riassunto

The Muslim conquest of the East in the seventh century entailed the subjugation of Christians, Jews, Zoroastrians and others. Although much has been written about the status of non-Muslims in the Islamic empire, no previous works have examined how the rules applying to minorities were formulated. Milka Levy-Rubin's remarkable book traces the emergence of these regulations from the first surrender agreements in the immediate aftermath of conquest to the formation of the canonic document called the Pact of 'Umar, which was formalized under the early 'Abbasids, in the first half of the ninth century. The study reveals that the conquered peoples themselves played a major role in the creation of these policies and that they were based on long-standing traditions, customs and institutions from earlier pre-Islamic cultures that originated in the worlds of both the conquerors and the conquered. In its connections to Roman, Byzantine and Sasanian traditions, the book will appeal to historians of Europe as well as Arabia and Persia.

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