



ĀRĀ' WA'L-DĪĀNĀT

AL-ĀRĀ' WA'L-DĪĀNĀT, doxographical work, famous especially for its information about non-Islamic religions and Greek philosophy, written by Ḥasan b. Mūsā al-Nawbakṭī (d. between 300/912 and 310/922), the Imamite theologian who also composed the *Ketāb feraq al-šī'a*. The book was never finished (cf. Ebn al-Nadīm, *Fehrest*, Tehran², p. 225) but enjoyed a high reputation. Half a century after its composition, during the time of the Šāḥeb b. 'Abbād (326-85/938-95), it was regarded as the best example of its genre (cf. Yāqūt, *Odabā'* II, p. 279.1). Naǰāšī (d. 450/1058) read it under Shaikh al-Mofīd (d. 413/1022) and received an *eǰāza* for it (cf. his *Ketāb al-reǰāl*, Bombay, 1317/1899, p. 46). Ebn Taymīya (d. 728/1328) still used it as a source (see below). In fact, only Šahrastānī's (d. 548/1153) famous handbook *al-Melal wa'l-neḥal* seems to have equaled it in scope and size. The book profited from earlier Mu'tazilite scholarship. The author refers to Jāḥeẓ (who quotes Naẓẓām, cf. Ebn al-Jawzī, *Talbis Eblis*, Cairo, n.d., p. 83.19f.) and to the pro-Shī'ite Mu'tazilite Ḥasan b. 'Alī al-Bašrī, known as Abū Sa'īd al-Ḥoṣrī (or al-Ḥazarī; cf. Qāzī 'Abd-al-Jabbār, *Mogñī* V, Cairo, 1965, p. 18); he also used Abū 'Īsā al-Warrāq's detailed reports about Iranian religions in his *Ketāb al-maqālāt* or his *Ketāb eqtešāš maǰāheb al-eṭnayn*. His treatment of Indian beliefs may have been the first of its kind in Arabic literature, although almost contemporary with Abu'l-Qāsem al-Balkī's (d. 319/931) statements in his *Ketāb 'oyūn al-masā'el wa'l-ǰawābāt* (cf. Mas'ūdī, *Morūǰ* I, pp. 156f. = ed. Pellat, I, p. 66); he did not follow the fictitious description of the Brahmins given by Ebn al-Rēwandī (Rāwandī) (cf. P. Kraus in *Riv. Stud. Or.* 14, 1934, pp. 341f.). His knowledge about Greek philosophers may derive from personal acquaintance



with such translators as Eshāq b. Ḥonayn (d. 289/910-11), Abū 'Oṭmān al-Demašqī, and Ṭābet Qorra (d. 283/901; cf. *Fehrest*, p. 225). We are unable to decide whether he included many reports about Muslim heresies; since there was much more literature about this topic, only a few fragments of this kind have been preserved from his book.

No manuscript of the work has yet been found; but there are many quotations from it. They deal with the following topics. (1) Greek philosophers: on the “Sophists,” i.e., the Sceptics, and how to deal with them; on Socrates (Ebn al-Jawzī in Nawbakṭī's *Feraq al-šī'a*, ed. H. Ritter, Istanbul, 1931, pp. 22f.); on the Stoics (Ebn Abī'l-Ḥadīd, *Šarḥ Nahī al-balāḡa*, ed. Moḥammad Abu'l-Faẓl Ebrāhīm, Cairo, 1338/1958, III, p. 231.14f.); on Greek logic and its criticism by Muslim theologians (Ebn Taymīya, *al-Radd 'ala 'l-manṭeqīyīn*, ed. 'Abd-al-Šamad Šaraf-al-dīn, Bombay, 1368/1949, p. 337.13f.; the same in Soyūṭī, *Jahd al-qarīḥa fī tajrīd al-našīḥa*, ed. 'Alī Sāmī al-Naššār, Cairo, 1366/1947, p. 325.2f.). (2) Astrolatry (Ebn al-Jawzī in *Feraq al-šī'a*, p. 26f.). (3) Christianity (Qāẓī 'Abd-al-Jabbār, *Šarḥ al-oṣūl al-kamsa*, ed. 'Abd-al-Karīm 'Oṭmān, Cairo, 1384/1965, p. 291.10f.). (4) Indian religions: on the “Brahmins,” i.e., Hindus, and ascetics (Ebn al-Jawzī in *Feraq*, pp. 23f.). (5) Zoroastrianism (*Moḡnī V*, p. 71.2f., tr. in G. Monnot, *Penseurs musulmans et religions iraniennes*, Paris, 1974, pp. 247f.; this is greatly shortened by Ebn al-Jawzī in *Feraq*, p. 25, tr. in Monnot, pp. 302f.). (6) Gnosticism: on the Manicheans, and on the followers of Mazdak, Bardesanes, Marcion, Māhān, and Meqlāš (*Moḡnī V*, p. 9.9f., tr. Monnot, pp. 151f.; the discussion of the Manicheans is given in part by Ebn al-Jawzī in *Feraq*, p. 23, tr. Monnot, pp. 301f.). (7) Islamic theology: on Jahm b. Šafwān and on the “anthropomorphism” of Hešām b. al-Ḥakam, Moqātel b. Solaymān, and others (Ebn al-Jawzī in *Feraq*, p. 27).

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See also Sezgin, *GAS I*, pp. 539-40.

Mas'ūdī, *Tanbih*, p. 396.7-8.

Ṭūsī, *Fehrest*, Naǧaf, 1380/1961, p. 71.8-9.



Abbās Eqbāl, *Ḳānadān-e Nawbak̄tī*², Tehran, 1345 Š./1966, pp. 136f.

Monnot, *Penseurs*, pp. 53f.

W. Madelung in *Festschrift Spuler*, Leiden, 1981, pp. 210 and 214.

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