

## **Abstract**

From barbarians to conquerors of the Oikoumene, the Arabs were the new era. The contemporary coalescence fused into rich reinvention of culture. This paper will attempt to explore the legacy of Byzantine *kuttāb* (sing. *kātib*) (meaning writer) after the conquest of Alexandria. The Arabs had little or no secretarial experience and relied heavily on the expertise of pre-existing Christian bureaucrats. The primary sources available will demonstrate contemporary attitudes toward the relatively acquiescent replacement of the Byzantines by the Arabs. The and the ninth century Persian Arab historian, al-Balādhurī both wrote in Arabic. I will use excerpts from their work to demonstrate the contemporary attitudes of the conquered and the conquerors. The legacy of Persian *kuttāb* tends to be the dominant feature when examining lasting bureaucratic legacies, however this paper will present Byzantine state administration as the founders of Islamic administrative structure. The political and religious battle of declaring non-believers as enemies but relying on their expertise would continue to transcend time and borders. Byzantine legacy continued to be prevalent and remnants remained in later court culture as administrative services remained anachronistic. The early Muslims shared monotheistic beliefs and borders with the Byzantines, it is for this reason that cultural exchange was rich and amongst the most influential. Sources from this period can be spurious, hostile, but also insightful. Nevertheless, they provide an insight into seventh century cross-regional exchange and lasting legacies in art, science, literature and language and for the purpose of this project, managing state affairs.