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978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

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THE NEW CAMBRIDGE HISTORY OF

ISLAM

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VOLUME 4

Islamic Cultures and Societies to the End of the
Eighteenth Century

Robert Irwin's authoritative introduction to the fourth volume of *The New Cambridge History of Islam* offers a panoramic vision of Islamic culture from its origins to around 1800. The chapter, which highlights key developments and introduces some of Islam's most famous protagonists, paves the way for an extraordinarily varied collection of essays. The themes treated include religion and law, conversion, Islam's relationship with the natural world, governance and politics, caliphs and kings, philosophy, science, medicine, language, art, architecture, literature, music and even cookery. What emerges from this rich collection, written by an international team of experts, is the diversity and dynamism of the societies which created this flourishing civilisation. Volume 4 of *The New Cambridge History of Islam* serves as a thematic companion to the three preceding, politically oriented volumes, and in coverage extends across the pre-modern Islamic world.

ROBERT IRWIN is senior research associate of the history department, School of Oriental and African Studies, University of London. His previous publications include *For lust of knowing: The Orientalists and their enemies* (2006), *Night and horses and the desert: An anthology of classical Arabic literature* (1999) and *The Arabian Nights: A Companion* (1994).

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Frontmatter

[More information](#)

THE NEW CAMBRIDGE HISTORY OF

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The New Cambridge History of Islam offers a comprehensive history of Islamic civilisation, tracing its development from its beginnings in seventh-century Arabia to its wide and varied presence in the globalised world of today. Under the leadership of the Prophet Muḥammad the Muslim community coalesced from a scattered, desert population and, following his death, emerged from Arabia to conquer an empire which, by the early eighth century, stretched from India in the east to Spain in the west. By the eighteenth century, despite political fragmentation, the Muslim world extended from West Africa to South-East Asia. Today Muslims are also found in significant numbers in Europe and the Americas, and make up about one-fifth of the world's population.

To reflect this geographical distribution and the cultural, social and religious diversity of the peoples of the Muslim world, *The New Cambridge History of Islam* is divided into six volumes. Four cover historical developments, and two are devoted to themes that cut across geographical and chronological divisions – themes ranging from social, political and economic relations to the arts, literature and learning. Each volume begins with a panoramic introduction setting the scene for the ensuing chapters and examining relationships with adjacent civilisations. Two of the volumes – one historical, the other thematic – are dedicated to the developments of the last two centuries, and show how Muslims, united for so many years in their allegiance to an overarching and distinct tradition, have sought to come to terms with the emergence of Western hegemony and the transition to modernity.

The time is right for this new synthesis reflecting developments in scholarship over the last generation. *The New Cambridge History of Islam* is an ambitious enterprise directed and written by a team combining established authorities and innovative younger scholars. It will be the standard reference for students, scholars and all those with enquiring minds for years to come.

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Frontmatter

[More information](#)

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Frontmatter

[More information](#)

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978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)

Contents

<i>List of figures</i>	page <i>x</i>
<i>List of illustrations</i>	<i>xi</i>
<i>List of dynastic tables</i>	<i>xiii</i>
<i>List of contributors</i>	<i>xiv</i>
<i>A note on transliteration</i>	<i>xix</i>
<i>List of abbreviations</i>	<i>xx</i>
<i>Map</i>	<i>xxi</i>

Introduction 1

ROBERT IRWIN

PART I

RELIGION AND LAW

1 · Islam 19

JONATHAN BERKEY

2 · Sufism 60

ALEXANDER KNYSH

3 · Varieties of Islam 105

FARHAD DAFTARY

4 · Islamic law: history and transformation 142

WAEEL B. HALLAQ

5 · Conversion and the *ahl al-dhimma* 184

DAVID J. WASSERSTEIN

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*Contents*

6 · Muslim societies and the natural world 209

RICHARD W. BULLIET

PART II

SOCIETIES, POLITICS AND ECONOMICS

7 · Legitimacy and political organisation: caliphs, kings and regimes 225

SAÏD AMIR ARJOMAND

8 · The city and the nomad 274

HUGH KENNEDY

9 · Rural life and economy until 1800 290

ANDREW M. WATSON

10 · Demography and migration 306

SURAIYA N. FAROQHI

11 · The mechanisms of commerce 332

WARREN C. SCHULTZ

12 · Women, gender and sexuality 355

MANUELA MARÍN

PART III

LITERATURE

13 · Arabic literature 383

JULIA BRAY

14 · Persian literature 414

DICK DAVIS

15 · Turkish literature 424

ÇİĞDEM BALIM HARDING

16 · Urdu literature 434

SHAMSUR RAHMAN FARUQI

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*Contents*

17 · History writing 444

LI GUO

18 · Biographical literature 458

MICHAEL COOPERSON

19 · Muslim accounts of the *dār al-ḥarb* 474

MICHAEL BONNER AND GOTTFRIED HAGEN

PART IV

LEARNING, ARTS AND CULTURE

20 · Education 497

FRANCIS ROBINSON

21 · Philosophy 532

RICHARD C. TAYLOR

22 · The sciences in Islamic societies (750–1800) 564

SONJA BRENTJES WITH ROBERT G. MORRISON

23 · Occult sciences and medicine 640

S. NOMANUL HAQ

24 · Literary and oral cultures 668

JONATHAN BLOOM

25 · Islamic art and architecture 682

MARCUS MILWRIGHT

26 · Music 743

AMNON SHILOAH

27 · Cookery 751

DAVID WAINES

Glossary 764*Bibliography* 772*Index* 845

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)

Figures

22.1	The solar apogee	<i>page</i> 599
22.2	Eccentric and epicyclic orbs	604
22.3	The equant point	605
22.4	The Ṭūsī Couple	607
22.5	al-'Urdī's model for planetary motions	609

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)

Illustrations

- | | |
|--|---------|
| 1. The Persian prince Humāy meeting the Chinese princess Humāyūn in a garden, c. 1450, Islamic School. Musée des Arts Decoratifs, Paris, France/Giraudon/The Bridgeman Art Library | page 15 |
| 22.1. Astrolabe. Courtesy of the Whipple Museum, Cambridge | 597 |
| 25.1. a) 'Orans'-type <i>dirham</i> (73-5/692-5), SIC no. 107; b) 'Standing caliph' <i>ḍīnār</i> (77/696-7), SIC no. 705; c) epigraphic <i>ḍīnār</i> (78/697-8), Shamma no. 11 (not to scale). By permission of the Visitors of the Ashmolean Museum | 689 |
| 25.2. Dome of the Rock, Jerusalem (72/691-2). Creswell archive no. 180, Ashmolean Museum | 691 |
| 25.3. Great Mosque of Damascus, Syria (87-97/706-16). Façade of the prayer hall. Photo: Marcus Milwright | 695 |
| 25.4. a) Minaret of the Great Mosque in Qayrawān. Creswell archive no. 6725, Ashmolean Museum; b) Qutb minār, Quwwāt al-Islām mosque, Delhi (592/1195). Photo: Hussein Keshani | 697 |
| 25.5. Zone of transition in the dome chamber, Great Mosque of Ardistān, Iran (early sixth/twelfth century). Photo: Marcus Milwright | 700 |
| 25.6. Entrance portal of <i>bimāristān</i> of Nūr al-Dīn, Damascus, Syria (549/1154). Photo: Marcus Milwright | 701 |
| 25.7. Tzisdaraki mosque in Athens (c. 1170/1757). Photo: Marcus Milwright | 703 |
| 25.8. a) Minaret attached to the Tārī khāna mosque in Dāmghān, Iran (c. 417-20/1026-29). Photo: Barry Flood; b) Minaret of the Amīn mosque, Turfān (1197/1778). Photo: Astri Wright | 706 |
| 25.9. <i>Mihrāb</i> in al-Shawādhina mosque, al-'Aqr, Oman (936/1530). Photo: Ruba Kana'an | 709 |
| 25.10. Inscription from the Duvāzda Imām, Yazd (429/1037). Photo: Barry Flood | 711 |
| 25.11. Frontispiece of volume seven of the Qur'ān of Baybars al-Jāshnikīr, Egypt (704-5/1304-6), Add. 22406-13, fols. 1v-2r. By permission of the British Library | 713 |
| 25.12. Inlaid brass basin made for Sultan al-Nāṣir Muḥammad, Egypt (c. 730/1330), OA 1851.1-4.1. By permission of the British Museum | 714 |
| 25.13. Detail of the earlier tomb at Kharraqān (460/1067f.). Photo: Andrew Marsham | 717 |
| 25.14. Investiture of 'Alī, Ghadīr Khumm, from al-Bīrūnī, <i>Āthār al-bāqiya</i> (707/1307f.), Arab 161 f. 162r. By permission of Edinburgh University Library | 722 |

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*Illustrations*

25.15.	Glazed tiles from the circumcision room, Topkapı Saray, Istanbul (tenth/sixteenth century). Photo: Marcus Milwright	727
25.16.	Lustre painted and glazed ceramic jar, Egypt (fifth/eleventh century), C.48–1952. By permission of the Board of Trustees of the Victoria and Albert Museum	730
25.17.	Overglaze-painted glazed ceramic beaker, Kāshān, Iran (late sixth/twelfth or early seventh/thirteenth century), Purchase F1928.2. By permission of the Freer Gallery of Art, Smithsonian Institution, Washington, DC	731
25.18.	Village scene, <i>Maqāmāt</i> of al-Ḥarīrī (634/1237), Arabe 5847, fol. 138r. Bibliothèque Nationale de France	734
25.19.	Rock-crystal ewer, Egypt (early fifth/eleventh century), 7904–1862. By permission of the Board of Trustees of the Victoria and Albert Museum	737
25.20.	Hārūn al-Rashīd in the bathhouse from the <i>Khamsa</i> of Nizāmī painted by Bihzād (899/1494), Or. 6810, fol. 27v. By permission of the British Library	740
25.21.	Handmade slip-painted ceramic jar (seventh–eighth/thirteenth–fourteenth century), Amman Citadel Museum, Jordan. Photo: Marcus Milwright	741

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)

Dynastic tables

2.1. al-Ḥasan al-Baṣrī and the first Muslim ascetics and mystics	<i>page</i> 66
2.2. Sufism of the Baghdad school	69
2.3. The systematisation of the Sufi tradition	74
2.4. Sufi orders (al-Suhrawardiyya, al-Kubrawiyya and al-Khalwatiyya)	87
2.5. The Madaniyya/Shādhiliyya of the Maghrib and Egypt	88
2.6. The Naqshbandiyya	89

Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)

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Frontmatter

[More information](#)*List of contributors*

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Cambridge University Press

978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*List of contributors*

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978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*List of contributors*

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978-0-521-83824-5 - The New Cambridge History of Islam: Volume 4 Islamic Cultures and Societies to the End of the Eighteenth Century

Edited by Robert Irwin

Frontmatter

[More information](#)*List of contributors*

in *South Asia* (Delhi, 2001), *Islam, South Asia and the West* (Delhi, 2007) and *The Mughal emperors and the Islamic dynasties of India, Iran and Central Asia 1206–1925* (London, 2007).

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Frontmatter

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Note on transliteration

The transliteration of Arabic and Persian words is based on the conventions used by the *Encyclopaedia of Islam*, second edition, with the following modifications. For the Arabic letter *jīm*, *j* is used (not *ǰ*). For the Arabic letter *qāf*, *q* is used (not *ḳ*). Digraphs such as *th*, *dh*, *kh* and *sh* are not underlined.

Words and terms in other languages are transliterated by chapter contributors according to systems which are standard for those languages.

Place-names, many of which are familiar, appear either in widely accepted Anglicised versions (e.g. Cairo), or in most cases without diacritical points (e.g. Baghdad, not Baghdād).

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Frontmatter

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AI	<i>Annales Islamologiques</i>
BAR	British Archaeological Reports
BGA	<i>Bibliotheca geographorum arabicorum</i> , 8 vols., Leiden, 1870–1938
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
DLB:ALC	<i>Dictionary of literary biography</i> , vol. CCCXI: <i>Arabic literary culture, 500–925</i> , ed. M. Cooperson and S. M. Toorawa, Detroit, 2005
EAL	<i>Encyclopedia of Arabic literature</i> , ed. J. S. Meisami and P. Starkey, 2 vols., London and New York, 1998
EI2	<i>Encyclopaedia of Islam</i> , 2nd edn, Leiden, 1960–2009
IJMES	<i>International Journal of Middle East Studies</i>
ILS	<i>Islamic Law and Society</i>
JAOS	<i>Journal of the American Oriental Society</i>
JESHO	<i>Journal of the Economic and Social History of the Orient</i>
JNES	<i>Journal of Near Eastern Studies</i>
JRAS	<i>Journal of the Royal Asiatic Society</i>
JSAI	<i>Jerusalem Studies in Arabic and Islam</i>
SI	<i>Studia Islamica</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
ZGAIW	<i>Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften</i>

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Frontmatter

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