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Volume 1: The Formation of the Islamic World, Sixth to Eleventh Centuries
Edited by Chase F. Robinson
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THE NEW CAMBRIDGE HISTORY OF
ISLAM

*
VOLUME I

The Formation of the Islamic World
Sixth to Eleventh Centuries

Since the 1970s, the study of early Islamic history has been transformed by new methods and sources. Volume I of *The New Cambridge History of Islam*, which surveys the political and cultural history of Islam from its Late Antique origins until the eleventh century, brings together contributions from leading scholars in the field. The book is divided into four parts. The first provides an overview of physical and political geography of the Late Antique Middle East. The second charts the rise of Islam and the emergence of the Islamic political order under the Umayyad and the Abbasid caliphs of the seventh, eighth and ninth centuries, followed by the dissolution of the empire in the tenth and eleventh. 'Regionalism', the overlapping histories of the empire's provinces, is the focus of part three, while part four provides a fully up-to-date discussion of the sources and controversies of early Islamic history, including a survey of numismatics, archaeology and material culture.

CHASE F. ROBINSON, formerly Professor of Islamic History at the Faculty of Oriental Studies, University of Oxford, is currently Distinguished Professor of History and Provost at the Graduate Centre, the City University of New York. He is the author of *The Legacy of the Prophet: The Middle East and Islam, 600–1300* (forthcoming), *Islamic Historiography* (2003) and *Empire and Elites after the Muslim Conquest: The Transformation of Northern Mesopotamia* (2000).

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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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MICHAEL COOK, CLASS OF 1943 UNIVERSITY PROFESSOR OF
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VOLUME I

*The Formation of the Islamic World
Sixth to Eleventh Centuries*

EDITED BY CHASE F. ROBINSON

VOLUME 2

*The Western Islamic World
Eleventh to Eighteenth Centuries*

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A note on transliteration and pronunciation

Since many of the languages used by Muslims are written in the Arabic or other non-Latin scripts, these languages appear in transliteration. The transliteration of Arabic and Persian is based upon the conventions used by *The encyclopaedia of Islam*, second edition, with the following modifications. For the fifth letter of the Arabic alphabet (*jīm*), *j* is used (not *đj*), as in *jumla*. For the twenty-first letter (*qāf*), *q* is used (not *k*), as in *qāḍī*. Digraphs such as *th*, *dh*, *gh*, *kh* and *sh* are not underlined. For terms and names in other languages, the individual chapter contributors employ systems of transliteration that are standard for those languages. Where there are well-accepted Anglicised versions of proper nouns or terms (e.g. Baghdad, Mecca), these are used instead of strict transliterations.

As far as the pronunciation of Arabic is concerned, some letters can be represented by single English letters that are pronounced much as they are in English (*b*, *j*, *f*, etc.); one exception is *q*, which is a 'k' sound produced at the very back of the throat, and another is the 'r', which is the 'flap' of the Spanish 'r'. Others are represented by more than one letter. Some of these are straightforward (*th*, *sh*), but others are not (*kh* is pronounced like 'j' in Spanish, *gh* is similar to the uvular 'r' of most French speakers, and *dh* is 'th' of 'the', rather than of 'thing'). There are also pairs of letters that are distinguished by a dot placed underneath one of them: thus *t*, *s*, *d*, *z* and their 'emphatic' counterparts *ṭ*, *ṣ*, *ḍ*, and *ẓ*, and which give the surrounding vowels a thicker, duller sound (thus *s* 'sad', but *ṣ* 'sun'); *ẓ* may also be pronounced as *dh*.

The ʾ is the *hamza*, the glottal stop, as in the Cockney 'bu'er' ('butter'); the ʾ is the *ʾayn*, a voiced pharyngeal fricative that can be left unpronounced, which is what many non-Arab speakers do when it occurs in Arabic loan-words; and the ḥ a voiceless pharyngeal fricative that can be pronounced as an 'h' in all positions, just as non-Arabs do in Arabic loanwords. Doubled consonants are lengthened, as in the English 'hot tub'.

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The vowels are written as *a*, *i*, and *u*, with \bar{a} , \bar{i} and \bar{u} signifying longer versions; thus *bit* and *beat*. *W* and *y* can function as either consonants or, when preceded by a short vowel, as part of a diphthong.

Persian uses the same alphabet as Arabic, with four extra letters: *p*, *ch*, *zh* (as in ‘pleasure’) and *g* (always hard, as in ‘get’).

A note on dating

The Islamic calendar is lunar, and divided into twelve months of twenty-nine or thirty days each: Muḥarram, Ṣafar, Rabīʿ I, Rabīʿ II, Jumādā I, Jumādā II, Rajab, Shaʿbān, Ramaḍān (the month of the fast), Shawwāl, Dhū al-Qaʿda, and Dhū al-Ḥijja (the month of the Pilgrimage). Years are numbered from the *hijra* (‘emigration’) of the Prophet Muḥammad from Mecca to Yathrib (Medina), conventionally dated to 16 July 622 of the Common (or Christian) Era; this dating is known as *hijrī*, and marked by ‘AH’. As the lunar year is normally eleven days shorter than the solar year, the Islamic months move in relation to the solar calendar, and *hijrī* years do not correspond consistently with Western ones; AH 1429, for example, both started and finished within 2008 CE (so indicated as ‘1429/2008’), but this is exceptional, and most overlap with two Common Era years, and so ‘460/1067f.’.

Chronology

224	Defeat of the Parthian king Artabanus V by Ardashīr I; Sasanian dynasty takes power in Iran
260	Shāpūr I's victory at Edessa; capture of the Roman emperor Valerian
284–301	Reign of Emperor Diocletian; Roman army is enlarged and administration reformed
298	'Peace of disgrace' concluded between Romans and Sasanians
306–37	Emperor Constantine I; conversion of the Roman empire to Christianity
363	Emperor Julian's Persian expedition
378	Catastrophic Roman defeat by the Goths at Adrianople
387	Partition of Armenia
410	Rome is sacked by the Goths, led by Alaric
439	Vandals conquer Carthage
484	Shāh Fīrūz is defeated by the Hephthalites
527–65	Reign of Justinian; administrative reforms and military victories
528–9	al-Ḥārith ibn Jabala made supreme phylarch by Justinian
531–79	Reign of Shāh Khusrau I; social, economic and administrative reforms undertaken
540	'Eternal peace' between Romans and Sasanians, agreed in 532, is broken by Khusrau
572	Sasanian advance into southern Arabia
c. 575	Birth of Muḥammad in Mecca
602	Assassination of the last Lakhmid ruler Nu'mān III

Chronology

603–28	Last great war between Romans and Sasanians, the latter occupying Syria and Egypt
610–41	Reign of Emperor Heraclius
c. 610	Muḥammad delivers first revelations in Mecca
1/622	The ‘Emigration’ (<i>hijra</i>) of Muḥammad and his followers from Mecca to Medina
628	The Sasanian shah Khusrau is murdered; civil war in Ctesiphon ensues
630	Emperor Heraclius restores True Cross to Jerusalem
11/632	Death of Muḥammad in Medina
11–13/632–4	Reign of first caliph, Abū Bakr; the ‘wars of apostasy’ break out
13–23/634–44	Reign of second caliph, ‘Umar ibn al-Khaṭṭāb: conquest of north-east Africa, the Fertile Crescent and the Iranian Plateau
23–35/644–56	Reign of third caliph, ‘Uthmān
31/651	Assassination of the last Sasanian king, Yazdegerd III, at Marw
35/656	First civil war (<i>fitna</i>) begins, triggered by the assassination of ‘Uthmān; the battle of the Camel
35–40/656–61	Reign of ‘Alī ibn Abī Ṭālib, which ends with his assassination
41–60/661–80	Reign of the (Sufyānid) Umayyad Mu‘āwiya ibn Abī Sufyān
61/680	Killing of al-Ḥusayn, the Prophet’s grandson, at Karbalā’ by Umayyad forces
64–73/683–92	Second civil war: the Sufyānids fall, Ibn al-Zubayr rules the caliphate from Mecca and the Marwānid Umayyads come to power
73–86/692–705	Reign of ‘Abd al-Malik ibn Marwān
79/698	Conquest of Carthage
86–96/705–15	Reign of al-Walīd, first of four sons of ‘Abd al-Malik to rule; Qutayba ibn Muslim leads conquests in Transoxania and Central Asia
92/711	Ṭāriq ibn Ziyād crosses the Strait of Gibraltar, and Iberia soon falls to Muslims
98–9/716–17	Failed siege of Constantinople

Chronology

99–101/717–20	Reign of ‘Umar II, later considered the fifth of the ‘rightly guided’ caliphs
101–2/720	Revolt of Yazīd ibn al-Muhallab
104/723	Muslim campaigns beyond the Indus
106/724	Muslim defeat in Transoxania on the ‘Day of Thirst’; Muslims now on defensive in the east
114/732	Muslim army defeated near Poitiers by Charles Martel
122/740	Berber revolt; Umayyad authority dissolves in North Africa and Spain; revolt led by Zayd ibn ‘Alī, a grandson of al-Ḥusayn
127–32/744–50	Reign of Marwān II, last Umayyad caliph
129/747	Abū Muslim leads the Ḥāshimīyya in rebellion, conquering Marw in early 130/748
132/749	The ‘Abbāsīd Abū al-‘Abbās acclaimed as caliph in Kūfa
132/750	Umayyad caliphate falls to ‘Abbāsīd–Ḥāshimī armies; Marwān killed in Egypt
132–7/750–4	Umayyad counter-revolts in Syria and al-Jazīra
136–58/756–75	Reign of al-Manṣūr; Abū Muslim is murdered
137/754	Revolt of ‘Abd Allāh ibn ‘Alī, ‘Abbāsīd governor of Syria
145/762	Rebellion of the ‘Alid Muḥammad, ‘the Pure Soul’; construction of Baghdad begins
170–93/786–809	Reign of Hārūn al-Rashīd
170–80/786–96	‘Decade of the Barmakids’; vizieral family dominate ‘Abbāsīd administration and culture
180–92/796–808	Hārūn al-Rashīd makes al-Raqqā his capital
193–8/809–13	Civil war between Hārūn’s two sons, al-Amīn and al-Ma’mūn; Baghdad besieged
198–218/813–33	Reign of al-Ma’mūn; large numbers of Turkish slave-soldiers are introduced into the army from the 820s
206/821	Appointment of Ṭāhir ibn al-Ḥusayn as governor of Khurāsān; beginning of Ṭāhirid rule
218–27/833–42	Reign of al-Mu‘taṣim; caliphal court is moved to Sāmarrā’, where it remains until 892
218–37/833–52	The <i>mihna</i> : the caliphs impose the doctrine of the ‘createdness’ of the Qur’ān

Chronology

232/847	Turkish commanders participate in council to decide caliphal succession
232–47/847–61	Reign of al-Mutawakkil: intensive building in Sāmarrāʾ, struggles with the Turkish commanders
247/861	Al-Mutawakkil is murdered in Sāmarrāʾ
251/865	Civil war in Iraq between al-Mustaʿīn and al-Muʿtazz
254/868	Ibn Ṭūlūn arrives in Egypt and begins to establish his rule there
255/869	Outbreak of Zanj revolt in southern Iraq
262/876	Yaʿqūb the Coppersmith is defeated near Baghdad
270/883	Defeat of the Zanj in the swamps of southern Iraq
295/908	Accession of al-Muqtadir to the caliphate, followed by the revolt of Ibn al-Muʿtazz
297/909	The Fāṭimid ʿAbd Allāh the <i>mahdī</i> is declared caliph in North Africa
309/922	Execution of the mystic al-Ḥallāj
317/930	The Qarāmiṭa attack Mecca and seize the Black Stone
320/932	Death of al-Muqtadir
323/935	Death of Mardāvij ibn Ziyār, warlord of northern Iran
324/936	Ibn Rāʾiq becomes <i>amīr al-umaraʾ</i> in Baghdad
334/946	Aḥmad ibn Būya Muʿizz al-Dawla enters Baghdad; end of the independent ʿAbbāsīd caliphate
350/961	ʿAlī ibn Mazyad al-Asadī establishes Mazyadid rule in Ḥilla and central Iraq
366/977	Sebüktegin seizes power in Ghazna
367–72/978–83	Rule of the Būyid ʿAḍud al-Dawla in Iraq
380/990	al-Ḥasan ibn Marwān establishes Marwānīd rule in Mayyāfāriqīn and Amida
381–422/991–1031	Reign of al-Qādir, resurgence of ʿAbbāsīd authority
389/999	Ghaznavids secure power in Khurāsān
420/1029	Issuing of the ʿQādirī creedʼ by the caliph al-Qādir; Maḥmūd of Ghazna takes Ray and ends Būyid rule there
421/1030	Death of Maḥmūd of Ghazna
440/1048	End of Būyid rule in Baghdad
442/1050	Death of Qirwāsh ibn Muqallad al-ʿUqaylī

Abbreviations

BAR	British Archaeological Reports
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BGA	Bibliotheca Geographorum Arabicorum
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
CII	Corpus Inscriptionum Iranicarum
CSCO	Corpus Scriptorum Christianorum Orientalium
El2	<i>Encyclopaedia of Islam</i> , 2nd edn, 12 vols., Leiden, 1960–2004
Elr	<i>Encyclopaedia Iranica</i> , London and Boston, 1982–
IJMES	<i>International Journal of Middle East Studies</i>
JA	<i>Journal Asiatique</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>
JSS	<i>Journal of Semitic Studies</i>
MW	<i>Muslim World</i>
OrOcc	Oriens et Occidens
REI	<i>Revue des études islamiques</i>
RSO	<i>Rivista degli Studi Orientali</i>
SI	<i>Studia Islamica</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>