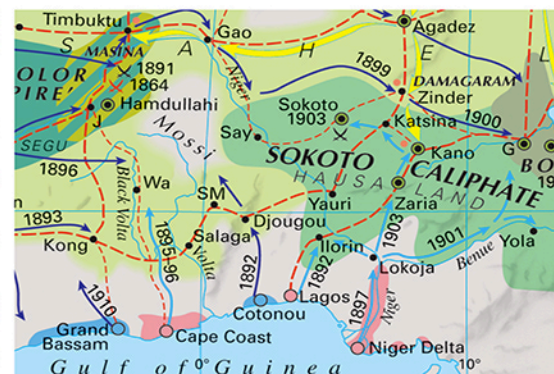
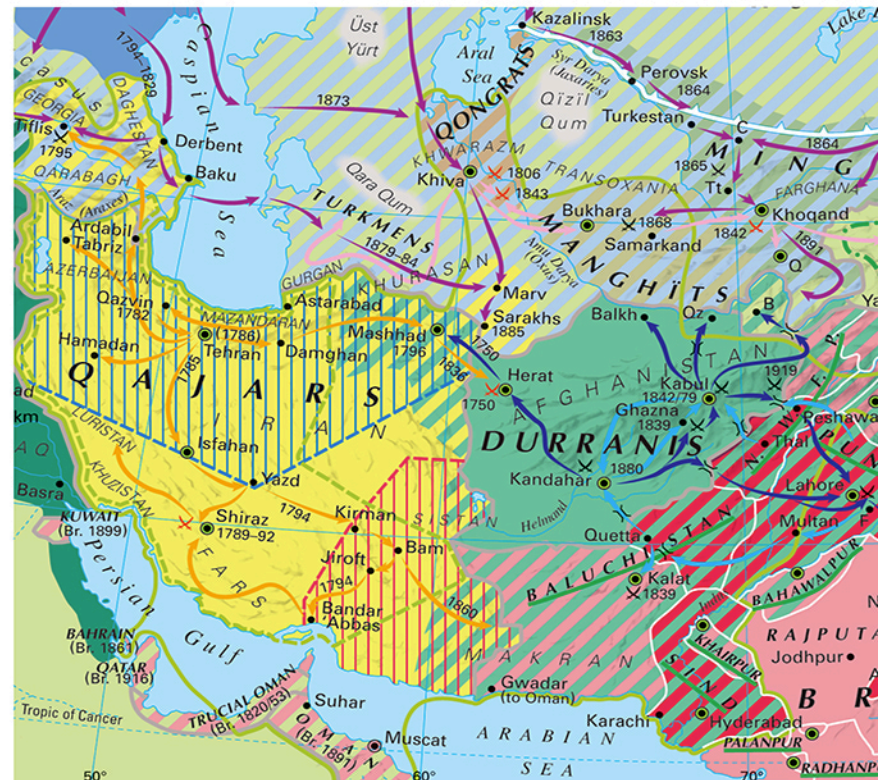


ATLAS *of* ISLAMIC HISTORY

PETER SLUGLETT *with*
ANDREW CURRIE



● THE HOLIEST SITES IN ISLAM REVERED BY MUSLIMS THROUGHOUT THE WORLD

Mecca : The Sacred Mosque (*al-Masjid al-Haram*) with the Ka'ba is the holiest place on earth to Muslims.

Medina : The Prophet's Mosque (*al-Masjid al-Nabawi*) – constructed over Prophet Muhammad's grave .

Jerusalem : The 'Farthest Mosque' (*al-Masjid al-Aqsa*) and the Noble Sanctuary (*al-Haram al-Sharif*), known as The Dome of the Rock (*Qubbat al-Sakhra*).

● CAPITAL CITIES OF THE MAJOR ISLAMIC DYNASTIES (in chronological order)

Medina (622–61) : seat of the *umma* of the Prophet and the four Rightly Guided Caliphs.

Damascus (661–750) : became the seat of the Umayyad Caliphate under Mu'awiya.

Córdoba (756–929 / 929–1031) : the seat of the independent Umayyad Amirate / Caliphate of *al-Andalus*, with the nearby palace complex of Madinat al-Zahra.

Baghdad (762–836 / 892–1258) : founded as the seat of the 'Abbasid Caliphate.

Kairouan (c.800–909) : seat of the Aghlabids; also a centre of Islamic learning.

Fez (809–985) : founded by the Idrisids, it flourished as a cultural centre.

Samarra (836–92) : an interim capital city of the 'Abbasid Caliphate.

Bukhara (c.890–1005) : Samanid centre for 'New Persian' literature.

San'a' / Sa'da (897–1962) : capitals of the Zaydi imamate of Yemen.

Mahdiya (920–972) : the first capital of the Fatimid Caliphate.

Cairo (972–1171) : after their conquest of Egypt the Fatimids established their caliphal capital *al-Qahira*, 'the Victorious'.

Marv / Isfahan (1040–1194) : seats of the Great Seljuk Empire.

Marrakesh (c.1062–1269) : seat of Almoravids / Almohads.

Konya (1092–1307) : seat of the Seljuk sultanate of Rum .

Seville (1170–1248) : the Almohad capital of *al-Andalus*.

Cairo (1171–1260) : Salah al-Din secured the seat of the Ayyubid dynasty by building new city walls and a citadel.

Delhi (c.1211–1555) : the capital of the Delhi Sultanate – the first truly 'independent Muslim power' in India.

Granada (1232–1492) : the Alhambra, seat of the Nasrids, was the last bastion of Muslim rule in Iberia.

Tabriz (1256–1353) : main capital of the Ilkhanate.

Cairo (1260–1517) : under the Mamluks *al-Qahira* became the main hub of the medieval Islamic world.

Fez (1276–1465) : *Fas al-Jadid*, 'New Fez', developed by the Marinids, enjoyed an era of great prosperity.

Samarkand (1370–1507) : the imposing capital of the Timurids with its monumental buildings.

Istanbul (1453–1924) : on fall of Constantinople – the Ottoman imperial capital for nearly 500 years.

Timbuktu (1493–1592) : the seat of the Songhays who acted as major patrons of Islamic learning.

Agra (1526–71 / 1598–1639) : the imperial seat of Babur and several successor Mughal emperors.

Fatehpur Sikri (1571–85) : the new Mughal imperial palace city constructed for Akbar in 1571.

Jogjakarta / Surakarta (1575–1949) : successor seats (1755) of the Javanese Sultanate of Mataram.

Lahore (1585–98) : an interim Mughal capital city.

Isfahan (1598–1736) : the magnificent new Safavid seat of Shah 'Abbas I is seen as the 'Pearl of Islam'.

Delhi (1639–1858) : reconstructed by Shah Jahan I, it became the last imperial seat of the Mughal Empire.

Kabul / Kandahar / Herat (1747–1973) : the seats of the Abdalis or Durrani and kings of Afghanistan.

Tehran (1786–1925) : the Iranian capital founded by the first Shah of the Qajar dynasty, Agha Muhammad.

Cairo (1805–1953) : seat of the house of Muhammad 'Ali.

● OTHER MAJOR ISLAMIC PILGRIMAGE CENTRES

Najaf : Tomb of 'Ali ibn Abi Talib, 4th rightly-guided caliph, 1st Shi'i imam, cousin / son-in-law of Muhammad, killed 661.

Karbala : Tomb of Husayn ibn 'Ali, 2nd Shi'i imam, killed 680.

Fez : Tomb of Moulay Idris II (791–828) who played a major role in the early diffusion of Islam among the Moroccan Berbers.

Qum : Tomb of Fatima Ma'suma, sister of Imam Reza, died 817.

Mashhad : Tomb of Imam Reza, 8th Shi'i imam, martyred 818.

Turkestan : Mausoleum of Khoja Ahmad Yasavi (1106–66), the renowned Sufi 'Shaykh of Turkestan', founder of the Yasaviya order.

Tlemcen : Tomb of Andalusian teacher and mystic Sidi Abu Madyan (1126–98), a popular and influential figure in North African Sufism.

Ajmer : Shrine of Mu'in al-Din Chishti or Gharib Nawaz (1141–1236) – perhaps the most famous Sufi saint in India, founder of the Chishti order.

Pakpattan : Shrine of Farid al-Din Mas'ud Ganjshakar, known as Baba Farid (1188–1280), who was pivotal to the early Islamisation of the Punjab.

Harar : Shrine of Shaykh Abadir who came as a missionary from the Hijaz in 1216, to become the founding and patron saint of this holy city of over 100 shrines.

Konya : Mausoleum of Mevlana Jalal al-Din Muhammad Rumi (1207–73), a Persian poet and founder of the Sufi Mevlevi order (widely known for the Whirling Dervishes).

Alexandria : Tomb of al-Mursi Abu'l-'Abbas (1219–87) a Sufi saint exiled from Spain.

Delhi : Shrine of Nizam al-Din Awliya (1238–1325) one of the main saints of the Chishti order.

Sylhet : Shrine of Shah Jalal al-Mujarrad (1271–1347), who was central to early Islamisation of Bengal.

Bukhara : Mausoleum of Baha'-al-Din (1318–89), founder of the Naqshbandi Sufi order.

Java : Wali Sanga Shrines of *Sunans*, Saints: Ampel, Bonang, Giri, Gunung Jati, Kudus (c.1400–c.1550).

Lucknow : Qadiri Sufi Centre – dedicated to Sufi visionary Sayyid Shah 'Abd al-Razzaq Bansawi (d. 1723/24).

Sokoto : Mausoleum of Shehu 'Uthman dan Fodio (1756–1817), founder of the Sokoto Caliphate in 1809.



The Spread of Islam Through The Ages

In the fourteen centuries since Muhammad is believed to have received the first of his prophetic revelations on Mount Hira near Mecca (c.610 CE), Islam has spread to every corner of the world, by multiple processes of conquest and conversion as well as through the influence of trading connections.

This map summarises the successive waves of this expansion through the centuries, from 622 CE – the year of the *hijra* from Mecca to Medina – to the present day, which is detailed in the chronological map section.

Also highlighted on this introductory map are the holiest sites in Islam and the capital cities of the major Islamic dynasties, as well as some of the shrines of saints and mystics who have played a significant role in the spread of Islam.

EXPANSION OF THE ISLAMIC WORLD

- 622–632 (under Muhammad)
- 632–634 (under Abu Bakr)
- 634–644 (under 'Umar)
- 644–661 (under 'Uthman / 'Ali)
- 661–750 (under Umayyads)
- 750–1250
- 1250–1500
- 1500–1750
- 1750–1914
- 1914–present

LOSS OF MUSLIM LANDS

- 750–1250
- 1250–1500
- 1500–1750
- 1750–1914




ATLAS

OF

ISLAMIC
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ATLAS

♦ ♦ ♦ ♦ ♦ OF ♦ ♦ ♦ ♦ ♦

ISLAMIC HISTORY

PETER SLUGLETT
with
ANDREW CURRIE

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PREFACE

THIS ATLAS presents a graphic chronological history of the Islamic world in Africa, Asia and Europe until the beginning of the twentieth century. We have made use of the most recent scholarship, and of the latest internet technology and digital mapping techniques, to shed fresh light on this broad historical panorama in a visually arresting and intellectually stimulating way. Each map and its accompanying text has been thoroughly researched, scrutinised by one or more experts in particular fields of Islamic history, and duly revised according to their instructions. The breadth and scope of the Atlas has been designed to appeal not only to undergraduate and graduate students and their teachers, but also to general readers throughout the world.

This wide-ranging cartographic project, conceived from the outset for dual publication in Arabic and English, has taken many years to complete. That we have been able to bring it to fruition is entirely due to the support that we have enjoyed throughout its gestation from Librairie du Liban Publishers in Beirut. The Atlas was the brainchild of LdLP's founder, the late Khalil Sayegh, to whose memory it is dedicated, but we would also like to pay tribute to his late brother Georges who had a special passion for maps and their didactic benefits. Lastly, we must thank the current management of LdLP, under the direction of Habib and Pierre Sayegh, as well as the team at their Egyptian subsidiary EIPL, and particularly their adviser Dr 'Ubayda Kohela of Cairo University. We are also most grateful to Joe Whiting and his team at Routledge for their commitment to the publication of the Atlas in English.

We have worked on the Atlas together in a number of locations over four continents, mostly in Cairo, Glasgow, London, Salt Lake City, and Singapore. We would like to acknowledge the assistance of the staffs of the libraries of Durham University, the University of Glasgow, Harvard University and the University of Utah, and the staff of the Middle East Institute of the National University of Singapore. The sources we have used are listed in the Bibliography, but we would particularly like to salute the encyclopedic knowledge of Professor Yuri Bregel (1925–), now retired from the University of Indiana at Bloomington, whose masterpiece, *An Historical Atlas of Central Asia* (Leiden, 2003), has provided the foundation for our own coverage of a hitherto less well-known part of the world. It is also a great pleasure to acknowledge the invaluable assistance, advice and criticism, as well as the encouragement, of many colleagues and friends at various academic institutions across the world, whose names are listed in alphabetical order on the following page.

On a more personal level, we would like to thank members of our families and many friends on both sides of the Atlantic, and now on a small island off the south end of the Malay Peninsula, whose support has spurred us on, and whose polite incredulity that the project would ever be finished can now be laid to rest. In particular our spouses, Shohreh and Ruth, have put up valiantly with frequent invasions of their space, looked after us wonderfully over the years, and continue to do so.

Finally, we would like to express our gratitude to each other, for a working relationship which has lasted far longer than either of us expected when we embarked upon it, but which has been characterised by good humour, mutual respect, friendship, great enjoyment, and not least the unending excitement at the prospect of constantly discovering something new. We would like to pass this last sentiment in particular on to our readers.

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July 2014

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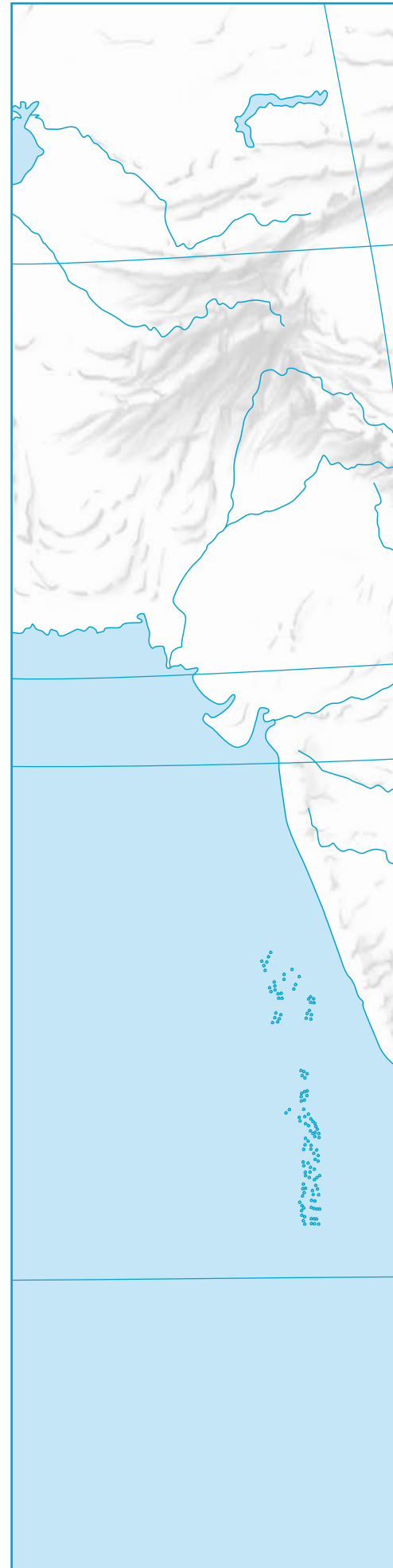
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