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Isfahan and its Palaces: Statecraft, Shi'ism and the Architecture of Conviviality in Early Modern Iran (Edinburgh: University of Edinburgh Press: 2008) ISBN 978-0-74-863375-3 Shirin Neshat co-authored with Rebecca Hart and Nancy Princenthal) (Detroit Institute of Arts , 2013) ISBN 978-0-89-558166-2

Sussan Babaie - Wikipedia

While Isfahan's political importance declined during the period, many Sassanid princes would study statecraft in the city, and its military role developed rapidly. Its strategic location at the intersection of the ancient roads to Susa and Persepolis made it an ideal candidate to house a standing army, ready to march against Constantinople at any moment.

Isfahan - Wikipedia

Isfahan and its Palaces: Statecraft, Shi'ism and the Architecture of Conviviality in Early Modern Iran By Sussan Babaie (Edinburgh: Edinburgh University Press, 2008), 302 pp Price HB £7500 EAN 978-0748633753 It is interesting that Isfahan and its Palaces is

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List of Figures List of Plates Note on the Transliteration System Safavid Dynastic Chart Timeline of Safavid Capital Cities and Major Structures Ch. 1 Introduction: Conviviality, Charismatic Absolutism, and the Persianization of Shi'ism 1 Ch. 2 Peripatetic Kings and Palaces: From Tabriz to Qazvin in the Sixteenth Century 30 Ch. 3 Dwelling in Paradise, or Isfahan "Half the World" 65 Ch. 4 "The Abode of Felicitous Rule" or the Daulatkhané Royal Precinct 113 Ch. 5 The Spatial Choreography of Conviviality: the Palaces of Isfahan 157 Ch. 6 Feasting and the Perso-Shi'i Etiquette of Kingship 224 Ch. 7 Epilogue: The Fall of Isfahan 267 Bibliography 274 Illustration Acknowledgments 292 Index 294.

Winner of the Houshang Pourshariati Iranian Studies Book Award 2009 This beautifully illustrated history of Safavid Isfahan (1501-1722) explores the architectural and urban forms and networks of socio-cultural action that reflected a distinctly early-modern and Perso-Shi'i practice of kingship. An immense building campaign, initiated in 1590-91 at the millennial threshold of the Islamic calendar (1000 A.H.), transformed Isfahan from a provincial, medieval, and largely Sunni city into an urban-centered representation of the first Imami Shi'i empire in the history of Islam. The historical process of Shi'ification of Safavid Iran and the deployment of the arts in situating the shifts in the politico-religious agenda of the imperial household informs Sussan Babaie's study of palatial architecture and urban environments of Isfahan and the earlier capitals of Tabriz and Qazvin. Babaie argues that since the Safavid claim presumed the inheritance both of the charisma of the Shi'i Imams and of the aura of royal splendor integral to ancient Persian notions of kingship, a ceremonial regime was gradually devised in which access and proximity to the shah assumed the contours of an institutionalized form of feasting. Talar-palaces, a new typology in Islamic palatial designs, and the urban-spatial articulation of access and proximity are the architectural anchors of this argument. Cast in the comparative light of urban spaces and palace complexes elsewhere and earlier—in the Timurid, Ottoman, and Mughal realms as well as in the early modern European capitals—Safavid Isfahan emerges as the epitome of a new architectural-urban paradigm in the early modern age.

This major reference work covers all aspects of architectural inscriptions in the Muslim world: the artists and their patrons, what inscriptions add to architectural design, what materials were used, what their purpose was and how they infuse buildings with meaning. From Spain to China, and from the Middle Ages to our own lifetime, Islamic architecture and calligraphy are inexorably intertwined. Mosques, dervish lodges, mausolea, libraries, even baths and market places bear masterpieces of calligraphy that rival the most refined of books and scrolls.

The first and only book on one of the finest private collections of contemporary Iranian art This sumptuous volume features almost 250 contemporary artworks and a selection of medieval and early modern Islamic art - the heralded collection of Mohammed Afkhami, a prominent player at the cultural and regional front line of Middle Eastern art. Honar (meaning 'art' in Farsi, the language of Iran), includes works ranging from the disturbingly subversive to exquisitely inclusive, exhibiting the pain of exile, the querying of ideology, and the artistic insistence on personal independence.

A vibrant and broad-ranging study of dynastic power in the late medieval and early modern world.

In this first in-depth study of the ruling family of Tunisia in the eighteenth and nineteenth centuries, Kallander investigates the palace as a site of familial and political significance. Through extensive archival research, she elucidates the domestic economy of the palace as well as the changing relationship between the ruling family of Tunis and the government, thus revealing how the private space of the palace mirrored the public political space. "Instead of viewing the period as merely a precursor to colonial occupation and the nation-state as emphasized in precolonial or nationalist histories, this narrative moves away from images of stagnation and dependency to insist upon dynamism," Kallander explains. She delves deep into palace dynamics, comparing them to those of monarchies outside of the Ottoman Empire to find persuasive evidence of a global modernity. She demonstrates how upper-class Muslim women were active political players, exerting their power through displays of wealth such as consumerism and philanthropy. Ultimately, she creates a rich view of the Husaynid dynastic culture that will surprise many, and stimulate debate and further research among scholars of Ottoman Tunisia.

The history of 18th century Iran has been neglected but is vital for understanding contemporary Iran, and is a fascinating drama in its own right. This book presents contributions from the leading experts on this period worldwide, and is a major advance in this important area of Iranian Studies.

Dedicated to the topic of eroticism and sexuality in the visual production of the medieval and early modern Muslim world, this volume offers new insights and methodological models that extend our understanding of erotic and sexual subjects in the Islamic tradition. The essays shed light on the diverse socio-cultural milieus of erotic images, on the motivations underlying their production, and on the responses generated by their circulation.

Following the tradition and style of the acclaimed Index Islamicus, the editors have created this new Bibliography of Art and Architecture in the Islamic World. The editors have surveyed and annotated a wide range of books and articles from collected volumes and journals published in all European languages (except Turkish) between 1906 and 2011. This comprehensive bibliography is an indispensable tool for everyone involved in the study of material culture in Muslim societies.

The Safavid World brings together thirty chapters on many aspects of the complex Safavid state, 1501-1722. With the latest insights and arguments, some offer overviews of the period or topic at hand, and others present new interpretations of old questions based on newly found sources. In addition to political history and religious life, the chapters in this volume cover economic conditions, commercial links and activities, social relations, and artistic expressions. They do so in ways that stretch both the temporal and geographical perimeters of the subject, and contributors also examine Safavid Iran with an eye to both its Mongol and Timurid antecedents and its long afterlife following the fall of the dynasty. Unlike traditional scholarship which tended to view the country as unique, sui generis, and barely affected by the outside world, The Safavid World situates Iran in a wider, regional or global context. Examining the Safavids from their foundations in the fourteenth century to their relations with the rest of the world in the eighteenth century, this study is essential reading for undergraduates, postgraduates, and scholars of the Safavid world and the history and culture of Iran and the Middle East.

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