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While the impact of the Persian style is undeniably reflected in most aspects of the art and architecture of Islamic Central Asia, this Perso-Central Asian connection was chiefly formed and articulated by the Euro-American movement of collecting and interpreting the art and material culture of the Persian Islamic world in modern times. This had an enormous impact on the formation of scholarship and connoisseurship in Persian art, for instance, with an attempt to define the characteristics of how the Islamic art of Iran and Central Asia should be viewed and displayed at museums, and how these subjects should be researched in academia. This important historical fact, which has attracted scholarly interest only in recent years, should be treated as a serious subject of research, accepting that the abstract image of Persian art was not a pure creation of Persian civilization, but that it can be the manifestation of particular historical times and charismatic individuals. Attention should therefore be given to various factors that resulted in the shaping of 'Persian' imagery across the globe, not only in terms of national ideologies, but also within the context of several protagonists, such as scholars, collectors and dealers, as well as of the objects themselves. This volume brings together Islamic Iranian and Central Asian art experts from diverse disciplinary and professional backgrounds, and intends to offer a novel insight into what is collectively known as Persian art.

Pope, Ackerman, and Their Peers -- Arthur Upham Pope: Life and Achievements -- Curators, Collectors, and Art Dealers: Pope and Pre-Islamic Persian Art -- Curators, Collectors, and Art Dealers: Pope and Islamic Persian Art -- Arthur Upham Pope: His Legacy

In this illustrated book, nine contributors explore multifaceted aspects of art, architecture and material culture of the Persian cultural realm, encompassing West Asia, Anatolia, Central Asia, South Asia, East Asia and Europe. Each chapter examines the historical, religious or scientific role of visual culture in the shaping, influencing and transforming of distinctive 'Persian' aesthetics across the various historical periods, ranging from pre-Islamic, medieval and early modern Islamic to modern times.

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In Frontier Fictions, Firoozeh Kashani-Sabet looks at the efforts of Iranians to defend, if not expand, their borders in the nineteenth and early twentieth centuries, and explores how their conceptions of national geography influenced cultural and political change. The "frontier fictions," or the ways in which the Iranians viewed their often fluctuating borders and the conflicts surrounding them, played a dominant role in defining the nation. On these borderlands, new ideas of citizenship and nationality were unleashed, refining older ideas of ethnicity. Kashani-Sabet maintains that land-based conceptions of countries existed before the advent of the modern nation-state. Her focus on geography enables her to explore and document fully a wide range of aspects of modern citizenship in Iran, including love of homeland, the hegemony of the Persian language, and widespread interest in archaeology, travel, and map-making. While many historians have focused on the concept of the "imagined community" in their explanations of the rise of nationalism, Kashani-Sabet is able to complement this perspective with a very tangible explanation of what connects people to a specific place. Her approach is intended to enrich our understanding not only of Iranian nationalism, but also of nationalism everywhere.

Transforming our understanding of Persian art, this impressive interdisciplinary book decodes some of the world's most exquisite medieval paintings. It reveals the hidden meaning behind enigmatic figures and scenes that have puzzled modern scholars, focusing on five 'miniature' paintings. Chad Kia shows how the cryptic elements in these works of art from Timurid Persia conveyed the mystical teachings of Sufi poets like Rumi, Attar and Jami, and heralded one of the most significant events in the history of Islam: the takeover by the Safavids in 1501 and the conversion of Iran to Shiism.

Arthur Upham Pope and A New Survey of Persian Art re-addresses the role of the American pioneer in the study of Persian cultural heritage - Arthur Upham Pope (1881|1969) - in the development of Persian art scholarship and connoisseurship during the twentieth century.

This book examines British collectors of so-called Persian art (a broad umbrella term then covering a large portion of Islamic art) in the late 19th century, including ceramics, metalwork, carpets, textiles and woodwork. Based on a foundational event, the very first exhibition of 'Persian and Arab Art' held by a London Gentlemen's Club in 1885, this book follows one generation of men, retracing the subtle shades of difference among 'amateurs,' 'connoisseurs,' 'experts' and 'collectors,' and exploring all the mechanisms of the construction of a collective fascination for the Orient. Isabelle Gadoin uncovers some of the first (scientific) analyses of Islamic objects and of the first private notebooks or exhibition catalogues, to provide an in-depth study of the way Westerners talked about Islamic objects and began to define what would become Islamic art history. All the while, Gadoin unravels the skein of Western prejudice, Romantic fancy, sincere admiration and ruthless appropriation, in art collecting, to write a new chapter of Orientalist history. The book will be of interest to scholars working in art history, history of collecting, colonialism and postcolonialism, and Orientalism.

Historiography is the study of the methodology of writing history, the development of the discipline of history, and the changing interpretations of historical events in the works of individual historians. Exploring the historiography of Persian art and architecture requires a closer look at a diverse range of sources, including chronicles, historical accounts, travelogues, and material evidence coming from archaeological excavations. The Historiography of Persian Architecture highlights the political, cultural, and intellectual contexts that lie behind the written history of Persian architecture in the twentieth century, presenting a series of investigations on issues related to historiography. This book addresses the challenges, complexities, and contradictions regarding historical and geographical diversity of Persian architecture, including issues lacking in the 20th century historiography of Iran and neighbouring countries. This book not only illustrates different trends in Persian architecture but also clarifies changing notions of research in this field. Aiming to introduce new tools of analysis, the book offers fresh insights into the discipline, supported by historical documents, archaeological data, treatises, and visual materials. It brings together well-established and emerging scholars from a broad range of academic spheres, in order to question and challenge pre-existing historiographical frameworks, particularly through specific case studies. Overall, it provides a valuable contribution to the study of Persian architecture, simultaneously revisiting past literature and advancing new approaches. This book would be of interest to students and scholars of Middle East and Iranian Studies, as well as Architectural History, including Islamic architecture and historiography.

One of the most heated scholarly controversies of the early twentieth century, the Orient-or-Rome debate turned on whether art historians should trace the origin of all Western—and especially Gothic—architecture to Roman ingenuity or to the Indo-Germanic Geist. Focusing on the discourses around this debate, Talinn Grigor considers the Persian Revival movement in light of imperial strategies of power and identity in British India and in Qajar-Pahlavi Iran. The Persian Revival examines Europe's discovery of ancient Iran, first in literature and then in art history. Tracing Western visual discourse about ancient Iran from 1699 on, Grigor parses the invention and use of a revivalist architectural style from the Afsharid and Zand successors to the Safavid throne and the rise of the Parsi industrialists as cosmopolitan subjects of British India. Drawing on a wide range of Persian revival narratives bound to architectural history, Grigor foregrounds the complexities and magnitude of artistic appropriations of Western art history in order to grapple with colonial ambivalence and imperial aspirations. She argues that while Western imperialism was instrumental in shaping high art as mercantile-bourgeois ethos, it was also a project that destabilized the hegemony of a Eurocentric historiography of taste. An important reconsideration of the Persian Revival, this book will be of vital interest to art and architectural historians and intellectual historians, particularly those working in the areas of international modernism, Iranian studies, and historiography.

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