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Rebuilding Anatolia after the Mongol Conquest: Islamic ...

Issue Section: Book Reviews. Blessing ’ s book is a welcome addition to the growing body of recent scholarship about Seljuq Anatolia after the Mongol conquest, when Ilkhanid rule extended from the Iranian plateau into Asia Minor. By not isolating events in Anatolia from the rest of the Ilkhanate, the author successfully unifies the two usually separately treated Mongol and Seljuq architectural spheres within a cohesive framework, rightfully transcending modern borders.

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ISBN-13 : 978-1472424068. Product Dimensions : 18.42 x 2.54 x 26.04 cm. Publisher : Routledge. This book is a study of Islamic architecture in Anatolia following the Mongol conquest in 1243. Complex shifts in rule, movements of population, and cultural transformations took place that affected architecture on multiple levels.

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London: Routledge, <https://doi.org/10.4324/9781315245188>. COPY. This book is a study of Islamic architecture in Anatolia following the Mongol conquest in 1243. Complex shifts in rule, movements of population, and cultural transformations took place that affected architecture on multiple levels.

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Rebuilding Anatolia after the Mongol Conquest: Islamic ...

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Rebuilding Anatolia after the Mongol Conquest

Patricia Blessing ’ s Rebuilding Anatolia after the Mongol Conquest: Islamic Architecture in the Lands of R m, 1240 – 1330 seeks to place the monuments within their immediate social and political landscape. Departing from previous approaches to the subject that have stressed continuities with architectural traditions of the prior Seljuk and later Ottoman period, Blessing instead emphasizes the local circumstances in which the monuments were produced.

Rebuilding Anatolia after the Mongol Conquest: Islamic ...

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Mongol invasions of Anatolia occurred at various times, starting with the campaign of 1241 – 1243 that culminated in the Battle of K ö se Da . Real power over Anatolia was exercised by the Mongols after the Seljuks surrendered in 1243 until the fall of the Ilkhanate in 1335. Because the Seljuk Sultan rebelled several times, in 1255, the Mongols swept through central and eastern Anatolia. The Ilkhanate garrison was stationed near Ankara. Timur’s invasion is sometimes considered the last ...

Mongol invasions of Anatolia - Wikipedia

Patricia Blessing: Rebuilding Anatolia after the Mongol Conquest: Islamic Architecture in the Lands of R m, 1240 – 1330. (Birmingham Byzantine and Ottoman Studies.) xv, 240 pp. Farnham, Surrey and Burlington, Virginia: Ashgate, 2014. 65. ISBN 978 1 4724 2406 8. - Volume 78 Issue 3 - Tom Sinclair

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Beginning with the Mongol conquest of Anatolia, and ending with the demise of the Ilkhanid Empire, centered in Iran, in the 1330s, this book considers how the integration of Anatolia into the Mongol world system transformed architecture and patronage in the region.

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Anatolia was home to a large number of polities in the medieval period. Given its location at the geographical and chronological juncture between Byzantines and the Ottomans, its story tends to be read through the Seljuk experience. This obscures the multiple experiences and spaces of Anatolia under the Byzantine empire, Turko-Muslim dynasties contemporary to the Seljuks, the Mongol Ilkhanids, and the various beyliks of eastern and western Anatolia. This book looks beyond political structures and towards a reconsideration of the interactions between the rural and the urban; an analysis of the relationships between architecture, culture and power; and an examination of the region’s multiple geographies. In order to expand historiographical perspectives it draws on a wide variety of sources (architectural, artistic, documentary and literary), including texts composed in several languages (Arabic, Armenian, Byzantine Greek, Persian and Turkish). Original in its coverage of this period from the perspective of multiple polities, religions and languages, this volume is also the first to truly embrace the cultural complexity that was inherent in the reality of daily life in medieval Anatolia and surrounding regions.

From a Christian, Greek- and Armenian-speaking land to a predominantly Muslim and Turkish speaking one, the Islamisation of medieval Anatolia would lay the groundwork for the emergence of the Ottoman Empire as a world power and ultimately the modern Republic of Turkey. Bringing together previously unpublished sources in Arabic, Persian and Turkish, Peacock offers a new understanding of the crucial but neglected period in Anatolian history, that of Mongol domination, between c. 1240 and 1380. This represents a decisive phase in the process of Islamisation, with the popularisation of Sufism and the development of new forms of literature to spread Islam. This book integrates the study of Anatolia with that of the broader Islamic world, shedding new light on this crucial turning point in the history of the Middle East.

From an intercultural perspective, this book focuses on aesthetic strategies and forms of representation in premodern Christian and Islamic sepulchral art. Seeing the tomb as an interface for eschatological, political, and artistic debate, the contributions analyze the diversity of memorial space configurations. The subjects range from the complex interaction between architecture and tomb topography through to questions relating to the funeral expression of power and identity, and to practices of ritual realization in the context of individual and collective memory.

An epic historical consideration of the Mongol conquest of Western Asia and the spread of Islam during the years of non-Muslim rule The Mongol conquest of the Islamic world began in the early thirteenth century when Genghis Khan and his warriors overran Central Asia and devastated much of Iran. Distinguished historian Peter Jackson offers a fresh and fascinating consideration of the years of infidel Mongol rule in Western Asia, drawing from an impressive array of primary sources as well as modern studies to demonstrate how Islam not only survived the savagery of the conquest, but spread throughout the empire. This unmatched study goes beyond the well-documented Mongol campaigns of massacre and devastation to explore different aspects of an immense imperial event that encompassed what is now Iran, Iraq, Turkey, and Afghanistan, as well as Central Asia and parts of eastern Europe. It examines in depth the cultural consequences for the incorporated Islamic lands, the Muslim experience of Mongol sovereignty, and the conquerors ’ eventual conversion to Islam.

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The arrival of the Seljuk Turks in Anatolia forms an indispensable part of modern Turkish discourse on national identity, but Western scholars, by contrast, have rarely included the Anatolian Turks in their discussions about the formation of European nations or the transformation of the Near East. The Turkish penetration of Byzantine Asia Minor is primarily conceived of as a conflict between empires, sedentary and nomadic groups, or religious and ethnic entities. This book proposes a new narrative, which begins with the waning influence of Constantinople and Cairo over large parts of Anatolia and the Byzantine-Muslim borderlands, as well as the failure of the nascent Seljuk sultanate to supplant them as a leading supra-regional force. In both Byzantine Anatolia and regions of the Muslim heartlands, local elites and regional powers came to the fore as holders of political authority and rivals in incessant power struggles. Turkish warrior groups quickly assumed a leading role in this process, not because of their raids and conquests, but because of their intrusion into pre-existing social networks. They exploited administrative tools and local resources and thus gained the acceptance of local rulers and their subjects. Nuclei of lordships came into being, which could evolve into larger territorial units. There was no Byzantine decline nor Turkish triumph but, rather, the driving force of change was the successful interaction between these two spheres.

Saintly Spheres and Islamic Landscapes explores the creation, expansion, and perpetuation of the material and imaginary spheres of spiritual domination and sanctity that surrounded Sufi saints and became central to religious authority, Islamic piety, and the belief in the miraculous.

Though immediately recognizable in public discourse as a modern state in a political "hot zone," Armenia has a material history and visual culture that reaches back to the Paleolithic era. This book presents a timely and much-needed survey of the arts of Armenia from antiquity to the early eighteenth century C.E. Divided chronologically, it brings into discussion a wide range of media, including architecture, stone sculpture, works in metal, wood, and cloth, manuscript illumination, and ceramic arts. Critically, The Art of Armenia presents this material within historical and archaeological contexts, incorporating the results of specialist literature in various languages. It also positions Armenian art within a range of broader comparative contexts including, but not limited to, the ancient Mediterranean and Near East, Byzantium, the Islamic world, Yuan-dynasty China, and seventeenth-century Europe. The Art of Armenia offers students, scholars, and heritage readers of the Armenian community something long desired but never before available: a complete and authoritative introduction to three thousand years of Armenian art, archaeology, architecture, and design.

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