

Creating Medieval Cairo Empire Religion And Archi

Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author's name and characteristic keywords in their title.

A Handbook of Modern Arabic Historical Scholarship on the Ancient and Medieval Periods presents 16 studies about modern Arab academic scholarship on the Ancient and Medieval Worlds covering various disciplines (Assyriology, Mamluk studies etc.) as well as historiographical schools.

A celebration of the history of religious life in the early Egyptian capital, in text and pictures. Just to the south of modern Cairo stands the historic enclave known as Old Cairo, which grew up in and around the Roman fortress of Babylon, and which today hosts a unique collection of monuments that attest to the shared cultural heritage of ancient Egyptians, Christians, Jews, and Muslims. In this lavishly illustrated celebration of a very special place, renowned photographer SherifSonbol's remarkable images of the fortress, churches, synagogue, and mosque illuminate the living fabric of the ancient and medieval stones, while Gawdat Gabra describes the history of Old Cairo from the time of the ancient Egyptians and the Romans to the founding of the first Muslim city of al-Fustat. Stefan Reif focuses on the Jewish history of the area, exploring the famous Genizah documents found in the Ben Ezra Synagogue that tell so much about everyday life in medieval Egypt. Gertrud vanLoon looks at the early Coptic Christian churches, some of the oldest in the world, and Tarek Swelim describes the arrival of the Muslims in the seventh century, their establishment of al-Fustat on the edge of Old Cairo, and the building of the Mosque of 'Amr ibn al-'As, the oldest mosque in Africa.

Emotional Cities offers an innovative account of the history of cities in the second half of the nineteenth century. Analyzing debates about emotions and urban change, it questions the assumed dissimilarity of the history of European and Middle Eastern cities during this period. The author shows that between 1860 and 1910, contemporaries in both Berlin and Cairo began to negotiate the transformation of the urban realm in terms of emotions. Looking at the ways in which a variety of urban dwellers, from psychologists to bar maids, framed recent changes in terms of their effect on love, honor, or disgust, the book reveals striking parallels between the histories of the two cities. By combining urban history and the history of emotions, Prestel proposes a new perspective on the emergence of different, yet comparable cities at the end of the nineteenth century.

Creating Medieval Cairo

Building the Caliphate

The Making of the Medieval Middle East

A Companion to Islamic Art and Architecture

2009

Architecture for the Dead : Cairo's Medieval Necropolis

Sacred Place and Sacred Time in the Medieval Islamic Middle East

This volume contains works on Africa published during 2008.

Born from the fields of Islamic art and architectural history, the archaeological study of the Islamic societies is a relatively young discipline. With its roots in the colonial periods of the late 19th and early 20th centuries, its rapid development since the 1980s warrants a reevaluation of where the field stands today. This Handbook represents for the first time a survey of Islamic archaeology on a global scale, describing its disciplinary development and offering candid critiques of the state of the field today in the Central Islamic Lands, the Islamic West, Sub-Saharan Africa, and Asia. The international contributors to the volume address such themes as the timing and process of Islamization, the problems of periodization and regionalism in material culture, cities and countryside, cultural hybridity, cultural and religious diversity, natural resource management, international trade in the later historical periods, and migration. Critical assessments of the ways in which archaeologists today engage with Islamic cultural heritage and local communities closes the volume, highlighting the ethical issues related to studying living cultures and religions. Richly illustrated, with extensive citations, it is the reference work on the debates that drive the field today.

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.

At the turn of the twentieth century—during the “protectorate” period of British occupation in Egypt—theaters and other performance sites were vital for imagining, mirroring, debating, and shaping competing conceptions of modern Egyptian identity. A central figure in this diverse spectrum was the effendi, an emerging class of urban, male, anti-colonial professionals whose role would ultimately become dominant. Acting Egyptian argues that performance themes, spaces,

actors, and audiences allowed pluralism to take center stage while simultaneously consolidating effendi voices. From the world premiere of Verdi's *Aida* at Cairo's Khedivial Opera House in 1869 to the theatrical rhetoric surrounding the revolution of 1919, which gave women an opportunity to link their visibility to the well-being of the nation, *Acting Egyptian* examines the ways in which elites and effendis, men and women, used newly built performance spaces to debate morality, politics, and the implications of modernity. Through scripts, playbills, ads, and numerous other sources, the book brings to life provocative debates and dissent that fostered a new image of national culture and echoed urban life in the struggle for independence.

The History and Religious Heritage of Old Cairo

Arabic Thought beyond the Liberal Age

The Oxford Handbook of Islamic Archaeology

Cairo in Chicago

Al-Damānḥūrī's "Clear Statement" on Anatomy

The African Book Publishing Record

Cairo

While European eclecticism is examined as a critical and experimental moment in western art history, little research has been conducted to provide an intellectual depth of field to the historicist pursuits of late Ottoman architects as they maneuvered through the nineteenth century's vast inventory of available styles and embarked on a revivalist/Orientalist program they identified as the 'Ottoman Renaissance.' Ahmet A. Ersoy's book examines the complex historicist discourse underlying this belated 'renaissance' through a close reading of a text conceived as the movement's canonizing manifesto: the *Usul-i Mi'mari-i 'Osmani* [*The Fundamentals of Ottoman Architecture*] (Istanbul, 1873). In its translocal, cross-disciplinary scope, Ersoy's work explores the creative ways in which the Ottoman authors straddled the art-historical mainstream and their new, self-orientalizing aesthetics of locality. The study reveals how Orientalism was embraced by its very objects, the self-styled 'Orientals' of the modern world, as a marker of authenticity, and a strategically located aesthetic tool to project universally recognizable images of cultural difference. Rejecting the lesser, subsidiary status ascribed to non-western Orientalisms, Ersoy's work contributes to recent, post-Saidian directions in the study of cultural representation that resituate the field of Orientalism beyond its polaristic core, recognizing its cross-cultural potential as a polyvalent discourse.

In 1768, Aḥmad al-Damānḥūrī became the rector (shaykh) of al-Azhar, which was one of the most authoritative and respected positions in the Ottoman Empire. He occupied this position until his death. Despite being a prolific author, whose writings are largely extant, al-Damānḥūrī remains almost unknown, and much of his work awaits study and analysis. This book aims to shed light on al-Damānḥūrī's diverse intellectual background, and that of and his contemporaries, building on and continuing the scholarship on the academic thought of the late Ottoman Empire. The book specifically investigates the intersection of medical and religious knowledge in Eighteenth-Century Egypt. It takes as its focus a manuscript on anatomy by al-Damānḥūrī (d. 1778), entitled "The Clear Statement on the Science of Anatomy (al-qawl al-ṣarīḥ fī 'ilm al-tashrīḥ)". The book includes an edited translation of *The Clear Statement*, which is a well-known but unstudied and unpublished manuscript. It also provides a summary translation and analysis of al-Damānḥūrī's own intellectual autobiography. As such, the book provides an important window into a period that remains deeply understudied and a topic that continues to cause debates and controversies. This study, therefore, will be of keen interest to scholars working on the "post-Classical" Islamic world, as well as historians of religion, science, and medicine looking beyond Europe in the Early Modern period.

Even a casual observer can spy traces of Islamic architecture and design on buildings all over the world, a reminder that artistic traditions and visual culture have never been limited to their region or country of origin, but rather are highly diffusible. This book brings together scholars from architectural studies, design, art history, and other fields to challenge and expand concepts of Islamic architecture. Ranging from eighteenth-century Ottoman tents to manifestations of Islamic motifs in 1960s Hawaii, this richly illustrated volume raises key questions about Islamic architecture, and, more broadly, about how we can rethink our understanding of material, artistic, and cultural mobility in the modern world.

This is a sweeping, colorful, and concise narrative history of Egypt from the beginning of human settlement in the Nile River valley 5000 years ago to the present day. Accessible, authoritative, and richly illustrated, this is an ideal introduction and guide to Egypt's long, brilliant, and complex history for general readers, tourists, and anyone else who wants a better understanding of this vibrant and fascinating country, one that has played a central role in world history for millennia--and that continues to do so today. Respected historian Robert Tignor, who has lived in Egypt at different times over the course of five decades, covers all the major eras of the country's ancient, modern, and recent history. A cradle of civilization, ancient Egypt developed a unique and influential culture that featured a centralized monarchy, sophisticated art and technology, and monumental architecture in the form of pyramids and temples. But the great age of the pharaohs is just the beginning of the story and *Egypt: A Short History* also gives a rich account of the tumultuous history that followed--from Greek and Roman conquests, the rise of Christianity, Arab-Muslim triumph, and Egypt's incorporation into powerful Islamic empires to Napoleon's 1798 invasion, the country's absorption into the British Empire, and modern, postcolonial Egypt under Nasser, Sadat, and Mubarak. This book provides an indispensable key to Egypt in all its layers--ancient and modern, Greek and Roman, and Christian and Islamic. In a new afterword the author analyzes the recent unrest in Egypt and weighs in on what the country might look like after Mubarak.

Romantic Egypt

Medicine and Religion in the Life of an Ottoman Sheikh

Frontiers of Islamic Art and Architecture: Essays in Celebration of Oleg Grabar's Eightieth Birthday. The Aga Khan Program for Islamic Architecture Thirtieth Anniversary Special Volume

Judaism, Christianity, Islam

Cairo Contested

Works on Africa Published During 2008

Emotional Cities

In April 2008 a conference was convened at Rice University that brought together experts in the three monotheistic religions of Judaism, Christianity, and Islam. The papers discussed at the conference are presented here, revised and updated. The thirteen contributions comprise the keynote address by John Miles Foley; three essays on Judaism and the Hebrew Bible; three on the New Testament; three on the Qur'an; and two summarizing pieces, by the Africanist Ruth Finnegan and the Islamicist William Graham respectively. The central thesis of the book states that sacred Scripture was experienced by the three faiths less as a text contained between two covers and a literary genre, and far more as an oral phenomenon. In developing the performative, recitative aspects of the three religions, the authors directly or by implication challenge their distinctly textual identities. Instead of viewing the three faiths as quintessential religions of the book, these writers argue that the religions have been and continue to be appropriated not only as written but also very much as oral authorities, with the two media interpenetrating and mutually influencing each other in myriad ways.

This book documents the changing role of the Islamic Waqf institution in Cyprus and the conservation of Waqf heritage buildings of Ottoman and Western origins. Previously ignored archives of documents detailing the conservation of Waqf buildings during Ottoman and British rule allow a fine-grained analysis of the colonial introduction of Western approaches to heritage conservation. Colonial rule saw major legislative and administrative changes to the originally autonomous Ottoman Waqf institution, which had already been subject to reforms under the Ottoman regime. Under British rule, Western heritage concepts and modern architectural conservation discourses became the core conservation principles in Cyprus. Earlier centralisation attempts during the Ottoman Tanzimat (1831-1876), and the procedural, technical, and political reconfigurations during the British colonial era in Cyprus (1878-1960), were key factors of the transformation of the Waqf's traditional building upkeep system. These imperial interventions, their orientalist mindset, and the rise of nationalism, finally led to the erosion of Waqf in Cyprus as a non-Western and sustainable form of building conservation. This study reveals how the Western approach, the forms of expertise it privileges, and pragmatic diversions from this practice for political purposes, were useful in neutralizing the legitimacy of local practices, except in cases where opportunistic 'recognition' of their utility played a role in inter-communal, colonial, nationalist, and inter-imperial politics.

The great medieval necropolis of Cairo, comprising two main areas that together stretch twelve kilometers from north to south, constitutes a major feature of the city's urban landscape. With monumental and smaller-scale mausolea dating from all eras since early medieval times, and boasting some of the finest examples of Mamluk architecture not just in the city but in the region, the necropolis is an unparalleled--and until now largely undocumented--architectural treasure trove. In *Architecture for the Dead*, architect Galila El Kadi and photographer Alain Bonnamy have produced a comprehensive and visually stunning survey of all areas of the necropolis. Through detailed and painstaking research and remarkable photography, in text, maps, plans, and pictures, they describe and illustrate the astonishing variety of architectural styles in the necropolis: from Mamluk to neo-Mamluk via baroque and neo-pharaonic, from the grandest stone buildings with their decorative domes and minarets to the humblest--but elaborately decorated--wooden structures. The book also documents the modern settlement of the necropolis by families creating a space for the living in and among the tombs and architecture for the dead.

The politics and culture that shaped the preservation of historic Cairo

Making Cairo Medieval

Choice

The Case of Waqf in Cyprus

Household Gods

Its Fortress, Churches, Synagogue, and Mosque

Islam's Global and Material Reformation in the Age of Rida, 1865-1935

Creating Medieval Cairo Empire, Religion, and Architectural Preservation in Nineteenth-century Egypt

Built as a temporary structure and made of ephemeral materials, "Cairo Street" had a dual nature. On the one hand it was a purely scientific installation, a piece of anthropology. On the other, it became the most popular entertainment venue at the World's Columbian Exposition of Chicago (1893), a place where "people went wild with excitement". Far from being a copy of any actual street, it was an assemblage of authentic architectural elements put together in such a way as to conjure up the atmosphere of the Arab-Islamic metropolis, the city of the Thousand and One Nights. Its impact was greatly enhanced by the presence of local Cairo inhabitants, who plied their trade, some of them with their camels, donkeys, monkeys, and even snakes. The belly dancing on Cairo Street caused an enormous stir: many claimed that it was immoral and called for its immediate suspension; others regarded it as a performance of important scientific and ethnological value. It was never suspended--and people flocked to see it. An immense amount has been written about world's fairs. This monograph represents a novel approach in that it subjects a single project, the Cairo Street, to detailed analysis, placing particular emphasis on interpreting it within the context of the Fair as a whole. What was the great uproar about the belly dancing? What motivated it? In order to answer these questions, this monograph attempts to offer a complex, multi-faceted, interpretation within the context of the society of the time. Cairo Street was the sensation of the World's Columbian Exposition, a fair which many sold their stoves, mortgaged their houses, spent their life savings or their funeral money to see. This monograph is enhanced with a ground plan and 168 illustrations.

« Capitale et patrimoine » : si l'association des deux termes pourra paraître aller de soi après la lecture de cet ouvrage, elle n'avait à priori rien d'évident. Elle n'est pas pour autant le produit du télescopage fortuit de termes jusque-là abordés séparément, le patrimoine d'un côté, la capitale de l'autre. Elle ne

procède pas davantage, si l'on veut se situer dans la perspective épistémologique qu'elle ouvre, de la volonté d'identifier et d'explorer les zones où se superposent trois champs de recherche : le patrimoine et, corollaire de la question capitulaire, la ville et la politique. Si au final, c'est bien en partie à cette triple inscription que l'on aboutit, l'on ne peut néanmoins s'en réclamer comme d'un point de départ. Plus subtilement, la problématique de cet ouvrage résulte du dialogue de recherches en cours sur le patrimoine qui, d'une manière ou d'une autre avaient déjà à voir avec des villes capitales : Québec, Montréal, Tunis.

The present volume offers an overview of collecting and displaying Islamic art during the long nineteenth century. A section of the volume focuses on the figure of the Swiss collector Henri Moser Charlottenfels. Special attention is given to little-known collections in Eastern Europe and beyond. L'ouvrage fournit un panorama du collectionnisme d'art islamique au cours du long XIXe siècle, en mettant l'accent sur la figure d'Henri Moser Charlottenfels et des collections méconnues situées en Europe central, et au-delà.

This book argues that the historic city we know as Medieval Cairo was created in the nineteenth century by both Egyptians and Europeans against a background of four overlapping political and cultural contexts: the local Egyptian, Anglo-Egyptian, Anglo-Indian, and Ottoman imperial milieu. Addressing the interrelated topics of empire, local history, religion, and transnational heritage, historian Emerson Holt shows how Cairo's architectural heritage became canonized in the nineteenth and twentieth centuries.

Abyssal Ground of British Romanticism

Empire, Religion, and Architectural Preservation in Nineteenth-century Egypt

Islamic Architecture on the Move

Architecture and the Late Ottoman Historical Imaginary

Religion, Society, and Simple Believers

International Heritage and Historic Building Conservation

Popular Culture in Medieval Cairo

A riveting investigation into how the Fatimid dynasty manipulated urban topographies and used architecture to position themselves as the leaders of a global Muslim community.

Expertise and Architecture in the Modern Islamic World explores how architectural traditions and practices were shared and exchanged across national borders throughout the world, departing from a narrative that casts European actors as the importers and exporters of Islamic designs and skills. Looking to cases that touch on empire building, modernization, statecraft, and diplomacy, this book examines how these processes have been contingent on a web of expertise informed by a rich and varied array of authors and contexts since the 1800s. The chapters in this volume, organized around the leitmotif of expertise, demonstrate the thematic importance and specific utility of in-depth and broad-ranging knowledge in shaping the understanding of architecture in the Islamic world from the nineteenth century to the present. Specific case studies include European gardeners in Ottoman courts, Polish architects in Kuwait, Israeli expertise in Iran, monument archiving in India, religious spaces in Swedish suburbs, and more. This is the latest title in Critical Studies in Architecture of the Middle East, a series devoted to the most recent scholarship concerning architecture, landscape, and urban design of the Middle East and of regions shaped by diasporic communities more globally.

This book offers a fresh perspective on religious culture in the medieval Middle East. It investigates the ways Muslims thought about and practiced at sacred spaces and in sacred times through two detailed case studies: the shrines in honour of the head of al-Husayn (the martyred grandson of the Prophet), and the holy month of Rajab. The changing expressions of the veneration of the shrine and month are followed from the formative period of Islam until the late Mamluk period, paying attention to historical contexts and power relations. Readers will find interest in the attempt to integrate the two perspectives synchronically and diachronically, in a discussion of the relationship between the sanctification of space and time in individual and communal piety, and in the religious literature of the period.

Building Histories offers innovative accounts of five medieval monuments in Delhi—the Red Fort, Rasul Numa Dargah, Jama Masjid, Purana Qila, and the Qutb complex—tracing their modern lives from the nineteenth century into the twentieth. Mrinalini Rajagopalan argues that the modern construction of the history of these monuments entailed the careful selection, manipulation, and regulation of the past by both the colonial and later postcolonial states. Although framed as objective “archival” truths, these histories were meant to erase or marginalize the powerful and persistent affective appropriations of the monuments by groups who often existed outside the center of power. By analyzing these archival and affective histories together, Rajagopalan works to redefine the historic monument—far from a symbol of a specific past, the monument is shown in Building Histories to be a culturally mutable object with multiple stories to tell.

A Historical Perspective

Printing Arab Modernity

The Religious Lives of the Adams Family

A Short History

Acting Egyptian

Muqarnas, Volume 25

Construction, Destruction, and Sectarian Identity in Early Fatimid Architecture

Creating Medieval Cairo Empire, Religion, and Architectural Preservation in Nineteenth-century

Egypt American Univ in Cairo Press

A fundamental overhaul of modern Arab intellectual history, reassessing cultural production and political thought in the light of current scholarship.

"Details the shifts in Cairo's built environment through stories of important figures who marked the cityscape with their personal ambitions and their political ideologies"--Jacket.

Offers a cross-disciplinary look at the public's role in the governance and remaking of Cairo, Egypt, as the government transforms urban spaces to encourage growth, tourism, security, and modernity.

Egypt

Governance, Urban Space, and Global Modernity

Bibliography of Art and Architecture in the Islamic World (2 vol. set)

Saving the World's Past

Debates on Urban Change in Berlin and Cairo, 1860-1910

Building Histories

The Imperial Politics of Architectural Conservation

This is the first book-length study of popular culture in a medieval Islamic city. Dr. Shoshan draws together a wealth of Arabic sources to explore popular religion against the background of the growing influence of Sufism, an important biography of Muhammad that was suppressed by the learned, and the origins and popular practices of the annual Nawruz festival. He also assesses the political beliefs and economic expectations of the Cairene commoners and the complex relationship between the culture of the elite and that of the people of Cairo.

Romantic Egypt argues that the balance between knowing and not-knowing, between deciphering and imagining an archaic Egypt, was essential to the development of the Romantic imaginary, particularly in Britain and Germany: for the Romantics western philosophy and art had their birth in Ancient Egypt.

In cities awakening to global exchange under European imperial rule, Muslims encountered all sorts of strange and wonderful new things—synthetic toothbrushes, toilet paper, telegraphs, railways, gramophones, brimmed hats, tailored pants, and lottery tickets. The passage of these goods across cultural frontiers spurred passionate debates. Realizing that these goods were changing religious practices and values, proponents and critics wondered what to outlaw and what to permit. In this book, Leor Halevi tells the story of the Islamic trials of technological and commercial innovations of the late nineteenth and early twentieth centuries. He focuses on the communications of an entrepreneurial Syrian interpreter of the shari'a named Rashid Rida, who became a renowned reformer by responding to the demand for authoritative and authentic religious advice. Upon migrating to Egypt, Rida founded an Islamic magazine, *The Lighthouse*, which cultivated an educated, prosperous readership within and beyond the British Empire. To an audience eager to know if their scriptures sanctioned particular interactions with particular objects, he preached the message that by rediscovering Islam's foundational spirit, the global community of Muslims would thrive and realize modernity's religious and secular promises. Through analysis of Rida's international correspondence, Halevi argues that religious entanglements with new commodities and technologies were the driving forces behind local and global projects to reform the Islamic legal tradition. Shedding light on culture, commerce, and consumption in Cairo and other colonial cities, *Modern Things on Trial* is a groundbreaking account of Islam's material transformation in a globalizing era.

During the nineteenth century, Cairo witnessed one of its most dramatic periods of transformation. Well on its way to becoming a modern and cosmopolitan city, by the end of the century, a 'medieval' Cairo had somehow come into being. While many Europeans in the nineteenth century viewed Cairo as a fundamentally dual city—physically and psychically split between East/West and modern/medieval—the contributors to the provocative collection demonstrate that, in fact, this process of inscription was the result of restoration practices, museology, and tourism initiated by colonial occupiers. The first edited volume to address nineteenth-century Cairo both in terms of its history and the perception of its achievements, this book will be an essential text for courses in architectural and art history dealing with the Islamic world.

Book Culture and The American Press in Nineteenth-Century Beirut

A Critical Anthology

Oral-Scribal Dimensions of Scripture, Piety, and Practice

Publication of the Association of College and Research Libraries, a Division of the American Library Association

Towards an Intellectual History of the Nahda

Motion and Modernity

A Handbook of Modern Arabic Historical Scholarship on the Ancient and Medieval Periods

The two-volume Companion to Islamic Art and Architecture bridges the gap between monograph and survey text by providing a new level of access and interpretation to Islamic art. The more than 50 newly commissioned essays revisit canonical topics, and include original approaches and scholarship on neglected aspects of the field. This two-volume Companion showcases more than 50 specially commissioned essays and an introduction that survey Islamic art and architecture in all its traditional grandeur. Essays are organized according to a new chronological-geographical paradigm that remaps the unprecedented expansion of the field and reflects the nuances of major artistic and political developments during the 1400-year span. The Companion represents recent developments in the field, and encourages future horizons by commissioning innovative essays that provide fresh perspectives on canonical subjects, such as early Islamic art, sacred spaces, palaces, urbanism, ornament, arts of the book, and the portable arts while introducing others that have been previously neglected, including unexplored geographies and periods, transregional connectivities, talismans and magic, consumption and networks of portability, museums and collecting, and contemporary art worlds; the essays entail strong comparative and historiographic dimensions. The volumes are accompanied by a map, and each subsection is preceded by a brief outline of the main cultural and historical developments during the period in question. The volumes include periods and regions typically excluded from survey books including modern and contemporary art-architecture; China, Indonesia, Sub-Saharan Africa, Sicily, the New World (Americas).

Reflecting on his past, President John Adams mused that it was religion that had shaped his family's fortunes and young America's future. For the nineteenth century's first family, the Adamses of Massachusetts, the history of how they lived religion was dynamic and well-documented. Christianity supplied the language that Abigail used to interpret

husband John's political setbacks. Scripture armed their son John Quincy to act as father, statesman, and antislavery advocate. Unitarianism gave Abigail's Victorian grandson, Charles Francis, the religious confidence to persevere in political battles on the Civil War homefront. By contrast, his son Henry found religion hollow and repellent compared to the purity of modern science. A renewal of faith led Abigail's great-grandson Brooks, a Gilded Age critic of capitalism, to prophesy two world wars. Globetrotters who chronicled their religious journeys extensively, the Adamses ultimately developed a cosmopolitan Christianity that blended discovery and criticism, faith and doubt. Drawing from their rich archive, Sara Georgini, series editor for *The Papers of John Adams*, demonstrates how pivotal Christianity--as the different generations understood it--was in shaping the family's decisions, great and small. Spanning three centuries of faith from Puritan New England to the Jazz Age, *Household Gods* tells a new story of American religion, as the Adams family lived it.

The majority of books in English on historic building conservation and heritage preservation training are often restricted to Western architecture and its origins. Consequently, the history of building conservation, the study of contemporary paradigms and case studies in most universities and within wider interest circles, predominantly in the UK, Europe, and USA focus mainly on Europe and sometimes the USA, although the latter is often excluded from European publications. With an increasingly multicultural student body in Euro-American universities and with a rising global interest in heritage preservation, there is an urgent need for publications to cover a larger geographical and social area including not only Asia, Australia, Africa and South America but also previously neglected countries in Europe like the new members of the European Community and the northern neighbour of the USA, Canada. The inclusion of the 'other' in built environment education in general and in building conservation in particular is a prerequisite of cultural interaction and widening participation. *International Heritage and Historic Building Conservation* assesses successful contemporary conservation paradigms from around the world. The book evaluates conservation case studies from previously excluded areas of the world to create an integrated account of Historic Building Conservation that crosses the boundaries of language and culture and sets an example for further inclusive research. Analyzing the influence of financial constraints, regional conflicts, and cultural differences on the heritage of disadvantaged countries, this leading-edge volume is essential for researchers and students of heritage studies interested in understanding their topics in a wider framework.

A bold new religious history of the late antique and medieval Middle East that places ordinary Christians at the center of the story In the second half of the first millennium CE, the Christian Middle East fractured irreparably into competing churches and Arabs conquered the region, setting in motion a process that would lead to its eventual conversion to Islam. Jack Tannous argues that key to understanding these dramatic religious transformations are ordinary religious believers, often called "the simple" in late antique and medieval sources. Largely agrarian and illiterate, these Christians outnumbered Muslims well into the era of the Crusades, and yet they have typically been invisible in our understanding of the Middle East's history. What did it mean for Christian communities to break apart over theological disagreements that most people could not understand? How does our view of the rise of Islam change if we take seriously the fact that Muslims remained a demographic minority for much of the Middle Ages? In addressing these and other questions, Tannous provides a sweeping reinterpretation of the religious history of the medieval Middle East. This provocative book draws on a wealth of Greek, Syriac, and Arabic sources to recast these conquered lands as largely Christian ones whose growing Muslim populations are properly understood as converting away from and in competition with the non-Muslim communities around them.

À l'orientale: Collecting, Displaying and Appropriating Islamic Art and Architecture in the 19th and Early 20th Centuries

Theater, Identity, and Political Culture in Cairo, 1869–1930

Capitales et patrimoines à l'heure de la globalisation

Expertise and Architecture in the Modern Islamic World

Histories of a City

Africa Bibliography 2008

Printing Arab Modernity presents printed books and pamphlets as important sites for visual, material, and cultural analysis in nineteenth-century Beirut, during a time of an emerging Arab modernity.

Muqarnas is sponsored by The Aga Khan Program for Islamic Architecture at Harvard

University and the Massachusetts Institute of Technology, Cambridge, Massachusetts. In Muqarnas articles are being published on all aspects of Islamic visual culture, historical and contemporary, as well as articles dealing with unpublished textual primary sources.

Modern Things on Trial

The Archival and Affective Lives of Five Monuments in Modern Delhi

Cairo Street at the World's Columbian Exposition of 1893

Reconfiguring the Architectural Past in a Modernizing Empire