« Portrait of Islamic Intellectual: Shiite Ulama and Ijaza », in : Kotani Yirokyu, ed., *Tradition and Inheritance of Knowledge in History*. Tokyo, Yamakawa Shuppansha, 2005, pp. 128-156 [in Japanese].

Akihiko Yamaguchi

Édition électronique

URL : <http://journals.openedition.org/abstractairanica/28542>

DOI : 10.4000/abstractairanica.28542

ISSN : 1961-960X

Éditeur :

CNRS (UMR 7528 Mondes iraniens et indiens), Éditions de l'IFRI

Édition imprimée

Date de publication : 15 mai 2008

ISSN : 0240-8910

Référence électronique

Akihiko Yamaguchi, « « Portrait of Islamic Intellectual: Shiite Ulama and Ijaza », in : Kotani Yirokyu, ed., *Tradition and Inheritance of Knowledge in History*. Tokyo, Yamakawa Shuppansha, 2005, pp. 128-156 [in Japanese]. », *Abstracta Iranica* [En ligne], Volume 29 | 2008, document 194, mis en ligne le 15 septembre 2008, consulté le 26 septembre 2020. URL : <http://journals.openedition.org/abstractairanica/28542> ; DOI : <https://doi.org/10.4000/abstractairanica.28542>

Ce document a été généré automatiquement le 26 septembre 2020.

Tous droits réservés

« Portrait of Islamic Intellectual:
Shiite Ulama and Ijaza », in : Kotani
Yiroyuki, ed., *Tradition and
Inheritance of Knowledge in History*.
Tokyo, Yamakawa Shuppansha,
2005, pp. 128-156 [in Japanese].

Akihiko Yamaguchi

- 1 This superb article gives a vivid picture of the legal experts in modern Iran by analyzing academic careers and routine works of eminent ulama in 19th century Teheran. Their daily life included various social activities such as sermon, legal practice, education, and research as well as their association with the populace, officials, and men of estate. These activities assured the ulama of an enormous social influence. Also, their economic bases consisted of *waqf* endowments and *ḥums* as well as their private properties, and this secured them a relative independence from the state. Such socialities and economic autonomy, Kondo stresses, underpinned their powerful leadership in political movements such as the Tobacco Protest and the Constitutional Revolution. Moreover, the author presents a fresh interpretation of two key concepts concerning the ulama's academic career and legal practice: *ijtihād* and *riwāya*. According to Kondo, *ijtihād* at that time meant primarily a technical faculty to deduce rules from legal sources. To practice legal service, ulama at that time had to be socially considered as *mujtahed* and for this purpose they asked their masters, most of whom lived in Atabat, to write a certificate to prove their faculty to make *ijtihād*. As for *riwāya*, it served not only as authorizing the claimant to transmit *ḥadīth*, but also as showing the relationship with his masters. In other words, by receiving this license, he could situate himself in the ulama community and eventually in the sequence of Islamic intellectual tradition.

INDEX

Thèmes : 4.2.1. Safavides et Qâjârs

AUTEURS

AKIHIKO YAMAGUCHI

University of Sacred Heart – Tokyo