

Biancamaria Scarcia Amoretti. « Rethinking the *Šīe* role in early Safavid Iran: two questions », in : Michele Bernardini, Masashi Haneda and Maria Szuppe, eds., *Eurasian Studies [Liber Amicorum. Études sur l'Iran médiéval et moderne offertes à Jean Calmard]*. Vol. V/1-2, 2006, pp. 307-317.

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**Édition électronique**URL : <https://journals.openedition.org/abstractairanica/28682>

DOI : 10.4000/abstractairanica.28682

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

Giorgio Rota, « Biancamaria Scarcia Amoretti. « Rethinking the *Šīe* role in early Safavid Iran: two questions », in : Michele Bernardini, Masashi Haneda and Maria Szuppe, eds., *Eurasian Studies [Liber Amicorum. Études sur l'Iran médiéval et moderne offertes à Jean Calmard]*. Vol. V/1-2, 2006, pp. 307-317. », *Abstracta Iranica* [En ligne], Volume 29 | 2008, document 207, mis en ligne le 15 septembre 2008, consulté le 31 août 2023. URL : <http://journals.openedition.org/abstractairanica/28682> ; DOI : <https://doi.org/10.4000/abstractairanica.28682>

Ce document a été généré automatiquement le 31 août 2023.

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- 1 Here the Author offers her reflections on “the role of Shiism in Safavid Iran and its impact on the making of Iranian national identity”, more in the hope of stimulating discussion than with the ambition of giving definitive answers (pp. 307-308). Consequently, her “conclusions” are in fact hypotheses: that “Shiism as such did not play a significant role in the first Safavid period”, that is, that it did not alter a “traditional political behaviour” which was also common to Sunni rulers, and that the “exceptional importance of the clerics” and its “associated Iranization of Shiism” are due to a “loss of the imperial dimension” by the late Safavids and the Qajars (pp. 315, 317). The reader will be surprised by some statements, such as, for instance, that “the Portuguese were declared enemies of Iran” (p. 310), or that for the Safavids the “international arena” in which they operated “meant primarily interaction with the West” (p. 314). Given the subject of this article, the absence of any mention of Rula

Jurdi Abisaab's, *Converting Persia* (London, 2004) and Kathryn Babayan's, *Mystics, Monarchs, and Messiahs* (Cambridge, Mass., 2002) is also surprising.

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Thèmes : 4.2.1. Safavides et Qâjârs

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