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Rudi Matthee

- 1 This excellent article changes the focus of the author's earlier study of the Safavid shrine in Ardabil (cf. *Abs. Ir.* 23, c.r. n° 160), to the religious sites of Qom in the period prior to the reign of Shah 'Abbas I. The author acknowledges that Central Asian Turko-Mongol notions were important in giving Safavid elite women their relatively high status, but argues that the Islamic and especially the Shi'i component with its specific rules on inheritance and divorce should not be discounted as factors. In the early Safavid period it was mostly the sisters and daughters of shahs who, intermarrying with Qizilbash leaders, wielded influence and expressed that influence through patronage and endowment. Qom, its prominence linked to Fatima, the daughter of the eighth Imam, was a natural target for their benevolent initiatives, just as it was often the site of female retreat and exile. The female association with Qom is reflected in changing royal burial sites as well. In the 17th century, as authority shifted from a corporate clan-wide base to a patriarchal one, mothers gained in prominence. It is likely under the influence of the queen-mothers, the author argues, that the four last shahs are all buried in the shrine of Fatima in Qom.

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Thèmes : 4.2.1. Safavides et Qâjârs

nompropre Safavides

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