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Nota di contenuto	Front Matter -- Copyright page -- Abbreviations -- Introduction: Shiite Islam as a World Religion, Its Social Forms, Bearers and Impact on Social Action -- Formation of Shiite Islam as a World Religion of Salvation: Imamate, Occultation and Theodicy -- Origins and Development of Apocalypticism and Messianism in Early Islam: 610–750 CE -- The Crisis of the Imamate and the Institution of Occultation in Twelver Shiism* -- Imam Absconditus and the Beginnings of a Theology of Occultation* -- The Consolation of Theology: Absence of the Imam and Transition from Chiliasm to Law in Shiism* -- Shiite Theodicy, Martyrdom and the Meaning of Suffering -- Shiite Religion and the Structure of Domination in Iran -- Hierocratic Authority in Shiism and the Transition from Sectarian to National Religion in Iran -- Three Decrees of Shah Tahmsp on Clerical Authority and Public Law in Shiite Iran* -- Political Ethic and Public Law in the First Half of the Nineteenth Century* -- Imam Khomeini and the Constitution of the Rule of God in Contemporary Iran -- The Bearers of Shiite Islam and Its Institutional Organization -- Hosayn B. Ruh Al-Nawbakhti, the Third Emissary of the Hidden Imam* -- The Clerical Estate and the Emergence of a Shiite Hierocracy in afaid Iran* -- The Office of

Mulla-Bashi in Shiite Iran* -- Shiite Jurists and Iran's Law and Constitutional Order in the Twentieth Century* -- Shiite Islam and the Motivation of Sociopolitical Action: Revolution and Constitution -- The Rise of Shah Esmil as a Mahdist Revolution* -- Religious Extremism (Ghuluw), Sufism and Sunnism in Safavid Iran: 1501–1722* -- Ideological Revolution in Shiism* -- Shiite Islam and the Revolution in Iran* -- Shiite Conceptions of Authority and Constitutional Developments in the Islamic Republic of Iran* -- Shiite Dissent in Iran before and after the Islamic Revolution* -- Back Matter -- Bibliography -- Index.

Sommario/riassunto

Sociology of Shiite Islam is a comprehensive study of the development of Shiism. Its bearers first emerged as a sectarian elite, then a hierocracy and finally a theocracy. Imamate, Occultation and the theodicy of martyrdom are identified as the main components of the Shiism as a world religion. In these collected essays Arjomand has persistently developed a Weberian theoretical framework for the analysis of Shiism, from its sectarian formation in the eighth century through the establishment of the Safavid empire in the sixteenth century, to the Islamic revolution in Iran in the twentieth century. These studies highlight revolutionary impulses embedded in the belief in the advent of the hidden Imam, and the impact of Shiite political ethics on the authority structure of pre-modern Iran and the constitution of the Islamic Republic of Iran.
