

Emadi H. « The End of Taqiyya: Reaffirming the Religious Identity of Ismailis in Shugnan, Badakhshan - Political Implications for Afghanistan », *MES*, 34/3 (1998), pp. 103-120.

Reinhard Eisener



Édition électronique

URL : <https://journals.openedition.org/abstractairanica/36743>

DOI : 10.4000/abstractairanica.36743

ISSN : 1961-960X

Éditeur :

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

Édition imprimée

Date de publication : 15 mai 2001

ISSN : 0240-8910

Référence électronique

Reinhard Eisener, « Emadi H. « The End of Taqiyya: Reaffirming the Religious Identity of Ismailis in Shugnan, Badakhshan - Political Implications for Afghanistan », *MES*, 34/3 (1998), pp. 103-120. », *Abstracta Iranica* [En ligne], Volume 22 | 2001, document 328, mis en ligne le 17 février 2010, consulté le 31 août 2023. URL : <http://journals.openedition.org/abstractairanica/36743> ; DOI : <https://doi.org/10.4000/abstractairanica.36743>

Ce document a été généré automatiquement le 31 août 2023.

Tous droits réservés

Emadi H. « The End of Taqiyya:
Reaffirming the Religious Identity of
Ismailis in Shugnan, Badakhshan -
Political Implications for
Afghanistan », *MES*, 34/3 (1998),
pp. 103-120.

Reinhard Eisener

- 1 Half of this contribution consists of a historical mix-up beginning with the rise of Ismailism in the 8th century, thereby maintaining, for example, (p. 105) that the term 'assassins' (applied to the 11th-12th century Nizaris of Alamut) derives from *asāsīyyīn*, « since Ismailis adhered to strict observance of the foundation or principle », not even mentioning the well-established origin *ḥaššīšīyyīn* (etc., cannabis eaters); (p. 106) Rûdakî and Ibn Sînâ are called Ismaili philosophers, and (p. 108) well known Sufi poets, Şanâ'î, 'Aṭṭâr, Rûmî etc. are presented as Ismailis in disguise. The rest of this contribution is devoted to more recent developments in the Ismaili community of Afghan Badakhshan. Basically, the author argues that poverty, social marginality and suppression by the Sunni majority were reasons for the susceptibility to socialist ideas amongst the Ismailis in the 1960s-1970s. In the 1980s, Ismailis readily entered the state and party apparatus, because of its promotion prospects, and impressed by the standard of living of their fellow Ismailis in Soviet Tajikistan. The author concludes with some remarks concerning the difficulties of the Ismaili community after the fall of the Rabbani Government in 1996, proposing as a future model for the « Pamir region » a kind of cross-border autonomy for the Ismailis.

INDEX

Thèmes : 7. Islam

AUTEURS

REINHARD EISENER

Berlin (Allemagne)