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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 asāṣīyyīn, « since Ismailis adhered to strict observance of the foundation or principle », not even mentioning the well-established origin ḥaššīyyīn (etc., cannabis eaters); (p. 106) Rûdakî and Ibn Sînâ are called Ismaili philosophers, and (p. 108) well known Sufi poets, Şanâʿî, ʿAṭṭâr, 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.
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Thèmes : 7. Islam

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