sehr mit Vorbehalt wird man eine solche Haltung mit Frömmigkeit — im Sinne des Uris-
liams — bezeichnen können, und Ritter zieht mit Recht Parallelen zur Heideggerschen
Philosophie des 'Seins zum Tode' heran. In einem anderen Punkte wird man ihm allerdings
weniger beipflichten können — wenn es nämlich im Abschnitt über die 'Schönheitskraut'
im Zusammenhang mit dem Phänomen der gleichgeschlechtlichen Liebe heißt: „Das
Betrachten der Schönheit Gottes im schönen Jungling oder Knaben ist innerhalb des semi-
tischen Kulturkreises ein Fremdkörper ... Erst seit der Berührung der Muslime mit
indogermanischen Völkern kommen solche Anschauungen auf ... Die Sitte hat sich,
bekämpft, aber doch geduldet, bis in die neuesten Zeiten erhalten: Erst dem auf seine klassi-
bische Bildung stolzen Europa war es vorbehalten, bei seinem Eindringen in den Orient mit
diesen letzten Resten antiker Lebensformen aufzuräumen und das Auge des Menschen
erblinden zu lassen für eine Schönheit, in der ihm einst der Abglanz der absoluten Schönheit
Gottes selbst erschienen war". Dass sich eine solche „Sitte“ wirklich „bis in die neuesten
Zeiten“ erhalten haben soll, erscheint mir nicht recht glaubwürdig.

Ein paar Verbesserungsvorschläge von Transkriptionen: Furuzanfar bzw. Furuzan
Far ist richtig — nicht Furuzān Far S. 300! Mahsati — so heisst der Name der persischen
Dichterin, nicht Mahsitt. Und die richtige Aussprache statt Minocihri ist Manfölhir

Tus ist natürlich nicht, wie im analytischen Index angegeben wird, identisch mit dem
heutigen Mesched. Unter dem Stichwort Ibrahim ibn Adham (so! nicht etwa Adam) ist
angegeben: "Fürstensohn aus Bally. In seinem 1947 erschienenen Buch 'I myrtentröd-
gärden' weist aber Tor Andrae darauf hin, dass dieser Mystiker ein Araber aus dem Stämme
Banū 'Adl war und einer angesehenen Familie angehörte (so Abū Nu‘aim, Ḥilijat al-aulijā,
VII, 377).

Aber das sind kleine Versehen, die den Wert des Ganzen doch in keiner Weise zu beein-
trächtigen vermögen. Die grosse Leistung Ritters verdient ehrliche Bewunderung. 1

H. H. Kanus-Credé (Biedenkopf)

Hodgson, Marshall G.S.: The Order of Assassins. The
Struggle of the Early Nizârî Ismâ‘îlîs against the Islamic
6 maps and charts. Hfl. 32.—.

One of the most pressing problems of modern Islamic research has for a long time been
the lack of a detailed and unprejudiced history of the powerful Ismâ‘îlītische sect of the Nizârîs,
better known in Western circles as the "Assassins". Thanks to the fear inspired by its
unscrupulous methods, in particular of political murder, this sect succeeded in remaining
in possession of an independent state in northern Iran for more than a hundred and fifty
years. The recent appearance of the present extensive and well-founded volume by M. G.S.
Hodgson of Chicago University may to a large extent be considered as having provided
the solution to the problem. Moreover in addition to this a firm and solid foundation has
been laid for all further research on the subject in question.

Hodgson’s book, which in many respects forms a fundamental correction of the opinions
held widely since the time of J. v. Hammer-Purgstall up to the present on this much-
fearred sect, and especially on its first master, the "Old Man of the Mountain", Hasan-i
Ṣabbāh, rests on a conscientious study of the numerous works (in particular those of S.
Guyard and V. Ivanov) which have appeared in the course of the last hundred years dealing
with the Ismā‘īlîtes and especially of course with the Nizârîs. Use is also made of hitherto
unedited sources, chiefly the pertinent parts from the second volume of Rashīd al-Dīn’s
Jāmī at-tawdîrkh (according to the British Museum MS add. 7628). And it is just the incor-

1 In dieser Zeitschrift, die vorzugsweise der gegenwärtigen islamischen Welt gewidmet ist,
könnte dieses wichtige Werk leider nicht ausführlicher gewürdigt werden. Auf die einge-
gebene Besprechung von Fritz Meier in ORIENS, 9, 1956, 319 sei daher verwiesen. (Hg.)
portion of this more objective and, as regards its contents, wealthier material than Juway-ni’s work that has enabled Hodgson to portray the history of the Nizārs and their master in another than the usual light, namely by also doing justice to the positive sides of this highly interesting sect.

In an introductory chapter the author outlines among other things the attitude of the Nizārs to Ismā‘īlimism in general and refers to the great historical importance to the Middle East of their state during the Seljuk period. In two long parts he subsequently deals with the rise, development and decline of the Nizāris (1190-1256).

In the first part we find a description of the founding of the Nizārs state and are shown that both in its political and spiritual aspects it was almost entirely the work of Ḥasan-i ʿṢabbāḥ, who was working as an Ismā‘īlitic propagandist (dā‘ī) round about 1070. Nizār, after whom the sect was named and who was the dispossessed son of the Imām-Chalīf Mustansir (1035-94), and his progeny played only a purely formal part, though it was around him that a considerable proportion of the Iranian Ismā‘īlis gathered. They recognized him as their Imām and were thus able to free themselves from the Egyptian Imamate.

The year 1090, in which Ḥasan-i ʿṢabbāḥ elected Alamut as his residence, may be regarded as the beginning of the Nizāris state, which under the systematic leadership of Ḥasan continued, partly by peaceful means and partly by force, to seize territory from the Seljuks so that at his death in 1124 a relatively united state had been established. This political energy and strength on the part of Ḥasan was equalled only by his mental vigour, as can be gathered from the small number of his writings which have been preserved and from what is known about them from other sources. From the human aspect Ḥasan was a figure imbued with severity and discipline, who spared not even his own blood-relatives in cases of transgression. The reign of his successor, Buzurg ʿUmūd (1118-1138) witnessed the ultimate victory of the Nizāris state in its struggle against the Seljuk empire. This event, as well as important problems concerning the social and political structure of the ordered state and its dynasty, followed by a chapter dealing among other things with the reaction of the Islamic world to the concepts and methods of the Nizāris, combine to form the subject matter of the remainder of Part I.

The other part is devoted chiefly to the astonishing innovations and reforms in the field of religion which were brought about under Buzurg ʿUmūd’s successors. Ḥasan-i ʿṢabbāḥ and his two immediate successors had raised no claim to the title of Imām, they were regarded by their community as Dā‘īs and in the eyes of non-Nizāris as Emīrs. Ḥasan II (1162-66) succeeded however—thanks not in the last place to the strength of his personality—in obtaining recognition also as Imām, and what is more as the Imām of the Resurrection of the Dead (qiyāma). In 1164 he had officially instigated the Feast of the Resurrection of the Dead and had proclaimed himself Qāʿīm of the Qiyāma, viz. the Last Judge, who gave assurance of immortality to those who believed in him. In this way he placed himself above the prophet, who had merely foretold the coming of the Qāʿīm. When, shortly after this, Ḥasan was assassinated he was succeeded by his son, Muḥammad II (1166-1210), who went even further still by putting the Qiyāma in the place of the Shari’a. This new dogma not only procured for the Nizāris many new adherents, including some from outside their own domains, but it also destroyed all existing links with the Sunna and Shī‘a and branded them as arch-heretics. A return from this ultra-heretical path took place during the reigns of Ḥasan III (1220-1221), Muḥammad III (1221-1255) and Khwursheh (1255-1286), the so-called (by Hodgson) “Imāms of the Satr” (Imāms of concealment), as opposed to the former visible Imāms, who regarded themselves no longer as divine rulers but as sovereigns of a temporal community, and returned to the Shari’a. The annihilation of the Nizāris by the Mongols—Alamut was conquered in 1255/56—which everywhere evoked the gratitude of the Islamic world, both of the Sunnites and the Shi‘ites, demonstrated clearly how little this new orientation of the last period had altered common judgment on the Nizāris.

This second part concludes with a short review (entitled „Afterglow”) of the continuation of Ismā‘īlimism and its conceptions in the Mohammedan world.

Hodgson has handled his material with a minuteness of detail and a thoroughness which render his book a genuine source of information for scholars and others interested in the subject. In addition to the historical, this is especially true of the theological problems of which the author has made an extraordinarily deep study. It is here that not only the student