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В основе исследования эпохи классического ислама на Кавказе (VII–XIII вв.) — материал уникальной арабской рукописи *Райхан ал-хака'ик* ад-Дарбанди (ум. в 539/1145 г.), а также других неопубликованных источников. Книга содержит множество новых фактов и интерпретаций, относящихся к истории и культуре горских народов Кавказа, к их контактам с иранцами, гунно-савирами, арабами, хазарами, русами и другими народами. В центре внимания исследования — проблемы генезиса политических образований, существовавших на Кавказе в период арабского владычества, домусульманский родоплеменной и духовный субстрат, процессы исламизации, теория и практика ислама, в первую очередь суфизма — особой формы бытования ислама на Северном Кавказе.

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SUMMARY

The present book, entitled “**The Period of Classical Islam in the Caucasus. Abu Bakr ad-Darbandi and his Sufi Encyclopaedia *Rayhan al-Haqa’iq***”, is based on the significant and still unpublished Arabic source *Rayhan al-Haqa’iq wa-Bustan ad-Daqa’iq* (“The Basil of Truths and the Garden of Subtleties”) written by Abu Bakr Muhammad b. Musa b. al-Faraj ad-Darbandi (d. 539/1145) in the late 11th and the early 12th century. In Muslim biographical literature he is also known as Muhammad ash-Shirwani. A contemporary of Abu Hamid al-Ghazali, Abu Bakr ad-Darbandi was born in Bab al-abwab, one of the biggest Islamic centers in the Caucasus, but he later lived in Baghdad and traveled between Mecca, Medina, Isfahan, Hamadan, Amul, Qazwin, etc. Being a Shafi’i and Ash’ari, he was closely connected with *madrasas* an-Nizamiya in Tabaristan and Baghdad. Ad-Darbandi’s teachers were Abu Ghalib al-Fami al-Baqillani (d. 500/1106), Abu’l-Mahasin ar-Ru’yani (d. 502/1108), al-Kiya al-Harrasi (d. 504/1110), Abu’l-Muzaffar al-Abiwardi (d. 507/1113), Abu ‘Abd Allah al-Humaydi (d. 488/1095), Ibn al-Qaysarani al-Maqdisi (d. 507/1113), Shirawayh b. Shahridar al-Hamadani (d. 509/1115) and other famous scholars. Among his disciples mentioned in the manuscript are ‘Imad ad-din Abu Ja’far Muhammad ad-Danishi (d. 525/1131) from Tabaristan, Abu Sa’d as-Sam’ani (d. 562/1167), the author of the *Kitab al-Ansab*, and Abu Tahir as-Silafi (d. 576/1180), later known as a brilliant traditionalist in Egypt.

The *Rayhan al-Haqa’iq* is the most important source on classical Islam in the Caucasus (496 pages, with 28–32 lines per page, written in small script, predominantly without diacritical marks); it can be viewed as quite indispensable in understanding local Muslim communities in the Middle Ages. The writing belongs to moderate Sufism, greatly influenced by *al-malamatiya* tradition. Having been kept in the Daghestan academic collection in a unique manuscript of the 14th century, it has so far remained practically unknown. Its importance lies in the fact that it was written in the formation period of Sufism development, of which only a few sources have survived.

The analysis of ad-Darbandi’s work throws new light upon intellectual and spiritual life in the Caucasus in the 10th – 12th centuries. To revise some historical data and certain names of people and places, the author turned to manuscripts of the local chronicle *Darband-nama*, Zayn al-‘Abidin Shirwani’s *Bustan as-Siyahat*, and al-Mas’udi’s *Muruj az-Zahab*, etc. This made it possible to reveal facts concerning the ethnic and religious history of the Caucasian peoples, including their relationships with the Ghunnes, Avars, Khazars, Iranians, Arabs, Russes, etc. The historical part of the research includes new data on the Caucasian Caliphate frontier system, traced back to the Sassanid period and known as Darpush. Among the unpublished materials on which the research is based, the manuscript of the anonymous *Risale-yi Babiye*, written in Osman Turkish with many Arabic and Persian insertions, should be mentioned. The book also includes medieval Arabic inscriptions discovered by the author himself during his expeditions to the region.

Abu Bakr ad-Darbandi displays a deep insight into the political and cultural development of the Caliphate under the Great Seljuqs. It was a period of intense cultural activity and political turmoil, vivid spiritual discussions, and close interaction between scholars belonging to various religious schools and teachings. Ad-Darbandi was closely associated with al-Bakri

and Abu'l-Mu'ayyad al-Ghaznawi, the Ash'aris' leaders during the religious turmoil in Baghdad known in Muslim Historiography as "*fitna* Ibn al-Qushayri". The true personality of this al-Bakri had been identified. Besides this, new facts from the lives and spiritual contacts of *Shaykh at-Ta'ifa* Abu Ja'far at-Tusi, his teacher Ahmad al-Ghada'iri, *qadi'l-qudat* in Bab al-abwab, historian al-Khatib al-Baghdadi and some other great Islamic scholars had been revealed.

This book includes new descriptions of the dramatic events that took place in Bab al-abwab after the Seljuqs' conquest. A local dynasty of the *amirs* Hashimids was replaced by the *ru'asa'* Aghlabids. The names of several rulers of the following dynasty were also established for the first time. One of them, Khalifa b. al-Mufarrij az-Za'im, forced ad-Darbandi to leave al-Bab, and the author of *Rayhan al-Haqa'iq* had to settle in Baghdad. Those events account for the fact that the anonymous chronicle *Ta'rikh al-Bab wa-Shirwan* had ended by 1075. Thanks to information given by ad-Darbandi, it is possible to find out the author of the chronicle – his name was Mammus (or Mammush) b. al-Hasan al-Lakzi, mentioned once in as-Sakhawi's *I'lan*. The author of the original version of the *Darband-nama* is supposed to have been Abu Ya'qub Yasuf b. al-Husayn al-Babi. The manuscript No. 53 from the Daghestan academic collection is identified as *Sharh ash-Shihab* by Abu'l-Qasim al-Warraqa, ad-Darbandi's principal spiritual teacher.

The history of Islam in the Caucasus, particularly in Azerbaijan and Daghestan, has received much attention from scholars, yet the study of Islamic development, writings, beliefs, ideas and concepts, institutions and practices has scarcely been attempted due to a lack of sources. The third part of this book is concerned both with the experiences of various categories of believers in the region and their theological and theosophical theorizing, as it was reflected by ad-Darbandi. One can see certain ways in which Islam has emerged in the Caucasus, and how it has interacted with the pre-Islamic and non-Islamic religions and beliefs, such as Paganism, Zoroastrianism, Judaism and Christianity. It was Sufism that succeeded in finding some particular ways to disseminate the new monotheistic ideology among local people, despite the complication of their pre-Islamic religious substratum and tribal traditions, and to convert pagan sacred places into Islamic holy places. Ad-Darbandi represents the Way of Purification and spiritual guidance for *murids*, rather than a system of esoteric divine wisdom for intellectuals. However, there are more than a hundred key terms and notions of Sufism in his writing, and each of them was analyzed and interpreted separately. The closing chapter of this book fully depicts the main tendencies of Islamic development in the region from the time when the Caliphate fell down up to the present day, to reveal historical dynamics and the succession of local religious traditions.

The material of *Rayhan al-Haqa'iq* allows specialists to comprehend more adequately one of the most crucial moments in Sufi development. Ad-Darbandi's writing fills, to a great extent, a gap in our knowledge of Sufi tradition from al-Qushayri's *ar-Risala fi 'Ilm at-Tasawwuf* up to al-Ghazali's *Ihya' 'Ulum ad-Din*. At the same time, the present book shows the development not only of the Sufi traditions, but also of various forms of regional Islam, dialectic interactions between general Islamic and Sufi priorities on the periphery of *dar al-Islam*. We hope that this study will contribute to the deeper understanding of local Muslim communities in the Caucasus and some other parts of the Caliphate, primarily in the period of the Islamic "Golden Age".

CONTENTS

Foreword	5
Introduction	7
First part. Abu Bakr ad-Darbandi and his time	
Chapter I. The religious and political situation in the Caliphate	19
§ 1. The Seljuq conquests	19
§ 2. Relationships between the Sunnis and the Shi'ites	23
§ 3. Divisions within the Sunni community	27
3.1. Sunni Islam and problem of the "true" faith	27
3.2. Polemic between Traditionalists and Rationalists	29
3.3. Internal divisions within the Rationalist school	33
3.4. Various trends within the Sufi community	34
§ 4. Creative dialogues in Islam	38
Chapter II. The main Gate of the Caliphate in the Caucasus	43
§ 1. Frontier system of the Caliphate in the Caucasus. Darpush/Darbush	45
§ 2. The near and distant neighbours of Bab al-abwab	70
2.1. Djurzan	75
2.2. Arran and Mughan	80
2.3. Shirwan	85
2.4. Masqat	91
2.5. Lakz	92
2.6. Tabarsaran	109
2.7. Filan/Kaplan	129
2.8. Shindan	142
2.9. al-Kiradj/Kirachi	144
2.10. Khaydaq	151
2.11. Hamrin	158
2.12. Zirihgaran	159
2.13. Ghumik and Tuman	162
2.14. Sarir	166
2.15. The Alans and the Asses	180
2.16. The Kasaks	184
2.17. The Russes and the Slavs	187
2.18. Tribal and ethnic processes	193
§ 3. Bab al-abwab, its topography and possessions	197
§ 4. Political history of al-Bab	218
§ 5. Religious structures of al-Bab	232
§ 6. Institutional structures of Sufism	236
Chapter III. Scholars from Bab al-abwab and the Frontier area	242
§ 1. Dynasties of the scholars	242
1.1. Al-Ghada'iri	242

1.2. Al-Lakzi	247
1.3. Al-Baqqal	249
§ 2. Personalities	251
2.1. The Buids' period (334–447/945–1055)	251
2.2. The Seljuqs' period (447/1055 – 12 th century)	265
Chapter IV. Abu Bakr ad-Darbandi: His personality and accomplishments	276
§ 1. The period of life in Bab al-abwab	276
§ 2. The period of formation	279
§ 3. The conflict with local authorities	282
§ 4. Travels and spiritual interconnections	284
§ 5. The period of life in Baghdad	290
 Second part. <i>Rayhan al-Haqa'iq</i> of ad-Darband as a Source of Muslim Historiography	
Chapter I. Arabic literature in the Caucasus in the epoch of Classical Islam	295
§ 1. Religious literature. Treatises, commentaries and mystical poetry	296
1.1. Exegesis	296
1.2. <i>Hadith</i> literature	297
1.3. Muslim jurisprudence	300
1.4. Theology	301
1.5. The Shi'ite literature	302
1.6. The Sufi literature	302
1.7. Mystical poetry	302
§ 2. Historical literature. Dynastic chronicles and annals of Islamisation	304
2.1. <i>Akhty-nama</i>	304
2.2. <i>Ta'rikh Abi Muslim</i>	305
2.3. <i>Ta'rikh al-Bab wa-Shirwan</i>	309
2.4. <i>Darband-nama</i>	313
2.5. <i>Ta'rikh Daghistan</i>	318
Chapter II. <i>Rayhan al-Haqa'iq</i> by ad-Darbandi as the most important monument of Classical Sufism in the Caucasus	322
§ 1. Definition of Classical Sufism	322
§ 2. Manuscript of ad-Darbandi's writing	325
2.1. Description of the manuscript	325
2.2. Origin of the copy	329
§ 3. A general characteristic of the writing	330
3.1. Time of creation	330
3.2. Title	330
3.3. Language and style	331
3.4. Structure and problems	331
3.5. Registration of the references	335
Chapter III. Sources of <i>Rayhan al-haqa'iq</i>	338
§ 1. Traditional sources	338
1.1. The <i>Qur'an</i> and <i>tafsirs</i>	338

Contents

1.2. <i>Hadiths</i> and <i>akhbars</i>	341
§ 2. Spiritual predecessors of ad-Darbandi	342
2.1. The Early Sufi tradition	342
2.2. The Classical Sufi tradition	366
2.3. Theology and jurisprudence	370
2.4. Comparative analysis of the principal written sources	376
§ 3. Contemporaries of ad-Darbandi	379
3.1. The Shafi'i School of Law	379
3.2. The Hanafi School of Law	390
3.3. The Hanbali School of Law	391
3.4. The Zahiri School of Law	394
3.5. The Shi'i Tradition	395
Chapter III. <i>Rayhan al-haqa'iq</i> and Sufi literature	397
§ 1. Doctrinal writings	398
§ 2. The genre of <i>Tabaqat</i> and hagiography	403
§ 3. Sufi manuals	408
Third part. <i>Rayhan al-Haqa'iq</i> as a Source for a Study of Islam in the Caucasus	
Chapter I. Dissemination of Islam among the Caucasian Mountaineers during the Caliphal period	413
§ 1. Methodological approaches to the study of religious phenomena	413
§ 2. Confessional situation in the region	441
2.1. Paganism	443
2.2. Zoroastrianism	449
2.3. Judaism	454
2.4. Christianity	461
§ 3. The spread of Islam in the region in the 7 th –9 th centuries	470
3.1. Conditions and forms of early Islamization	471
3.2. Initial religious institutions	474
3.3. Transformation of <i>Ribats</i> . The <i>Ghazis</i>	482
3.4. Main schools of thought and trends within Islam	491
§ 4. Islam under the Seljuqs. The Sunnite triumph	494
Chapter II. The basic doctrines of Islam	499
§ 1. Doctrine of strict monotheism	500
§ 2. Ad-Darbandi's theological views	503
2.1. Divine attributes	504
2.2. The creation of the two Worlds	505
2.3. The Judgment Day	505
2.4. Paradise and Hell	506
2.5. The non-created nature of the <i>Qur'an</i>	507
2.6. Internal faith	508
2.7. Predetermination, free will and divine justice	508
Chapter III. The Muslim prayer	510
§ 1. The prayer's intention	510

§ 2. Ritual cleaning. Ablution	511
§ 3. Obligatory prayers	512
§ 4. Special Sufi prayers and supplications	513
§ 5. Night prays	514
§ 6. Asking God's forgiveness	515
§ 7. The internal serenity following the prayer	517
Chapter IV. Religious learning and the miracles of saints	519
§ 1. Categories of religious knowledge. Sufi knowledge	520
§ 2. The knowledge of the sacred language of the Qur'an	522
§ 3. The notion of the plurality of the worlds	523
§ 4. Thoughts about the truths of existence	524
§ 5. Knowledge of "dark forces"	525
§ 6. The knowledge of human defects	527
§ 7. Pious advice	528
§ 8. Insight and prediction. Clairvoyance as a source of knowledge	529
§ 9. Mystical visions and "prophetic" dreams	531
§ 10. Supernatural voices	535
§ 11. The knowledge of allegories and secret allusions	537
§ 12. Certain knowledge	538
§ 13. The miracles of "saints"	539
Chapter V. The Sufi theosophy	544
§ 1. The concept of mystical knowledge	545
§ 2. "Words of truths"	548
2.1. Time, or mystical moment	549
2.2. Mystical state	550
2.3. "Station" of the Mystical Path	551
2.4. Contraction and expansion	552
2.5. Awe of God, intimacy with Him and understanding of His greatness	553
2.6. Artificial extasy and ecstatic behavior	553
2.7. Concentration and separation	554
2.8. Annihilation and subsistence [in God]	554
2.9. Absence and presence	555
2.10. Sobriety and intoxication	556
2.11. Rejection and confirmation	557
2.12. Veiling and theophany	557
2.13. Erudition, revelation, contemplation and correspondence	558
2.14. Dawning of Devine light	558
2.15. Fluctuation and firmness	560
2.16. Nearness and distance	561
2.17. Religious law and true reality	561
2.18. Truth and the reality	562
2.19. Breathing	562
2.20. Thoughts	564
2.21. Certain knowledge	564
2.22. Witness of truth	565

Contents

2.23. Devotion and self-surrender	565
2.24. Contentment and complaint	566
2.25. Vigilance and circumspection	567
2.26. Leading-on-step-by-step and seduction	567
2.27. Exhortation and edification	568
2.28. Secret conversation and heart-to-heart talk	568
2.29. The Soul	569
2.30. Heart's secret	569
2.31. Concentration	570
2.32. Connection	571
2.33. God's grace and providence	571
2.34. God's gift	572
2.35. Putting oneself under God's protection	572
§ 3. The doctrine of "stations and states" of the mystical Path	572
§ 4. Repentance	577
§ 5. Fear	578
§ 6. Hope	579
§ 7. Joy	580
§ 8. Grief	581
§ 9. Freedom	582
§ 10. Intimacy with God	583
§ 11. Love	584
§ 12. Desire	585
§ 13. Longing	586
§ 14. Nearness to God	586
§ 15. The spiritual journey	588
§ 16. Detachment and separation	589
§ 17. Annihilation and survival in God	590
§ 18. Direct vision	592
§ 19. Self-control	593
§ 20. Self-account	593
§ 21. Anxiety	594
§ 22. Separation from God	594
§ 23. Penitence and return to God in one's heart	595
Chapter VI. Sufi <i>adab</i>	597
§ 1. Components of Sufi <i>adab</i>	597
§ 2. Basic principles of Sufi <i>adab</i> . Conditions for initiation to Sufism	598
§ 3. Three stages of worship of God	600
§ 4. Ethical conditions for mystical states	601
§ 5. Patience	603
§ 6. Striving	604
§ 7. Uprightness	605
§ 8. Godfearing	606
§ 9. Submission and resignation	607
§ 10. Sincerity	608
§ 11. Veracity	609

§ 12. Hypocrisy	609
§ 13. Envy	610
§ 14. Vainglory	611
§ 15. Worldly passion	611
§ 16. Passionate love	612
§ 17. Jealousy	613
§ 18. Bashfulness and tenderness	614
§ 19. Protection of purity	615
§ 20. Compassion and empathy	616
§ 21. Unpretentiousness and unpretentiousness	616
§ 22. Altruism	617
§ 23. Generosity and magnanimity	618
§ 24. Good-nature and goodwill	619
§ 25. Good opinion	620
§ 26. Thanksgiving	620
§ 27. Struggle against one's soul's passions	621
§ 28. Qualities of saints and prophets. "Saint" as an ideal of spiritual perfection	622
Chapter VII. The Sufi codex of rules	624
§ 1. Duties of <i>murids</i>	624
§ 2. Duties of <i>shaykhs</i>	625
§ 3. Rules of journey	626
§ 4. Dress code	627
§ 5. Companionship and spiritual dialogue	629
§ 6. Principles of respectfulness	631
§ 7. Hospitality	635
§ 8. Rules of <i>futuwwa</i>	635
Chapter VIII. The ascetic practice	638
§ 1. "Stations" of the "peoples of self-restriction"	638
§ 2. Trust in God	642
§ 3. Self-renunciation and asceticism	643
§ 4. Piety. Pious scrupulosity	644
§ 5. Poverty	645
§ 6. Hunger and self-restriction	647
§ 7. Attitude to marriage	649
§ 8. Solitude	652
§ 9. Silence	652
§ 10. Obedience	653
§ 11. Weeping on sins	654
§ 12. Satisfaction	655
Chapter IX. The Sufi practice	657
§ 1. The ceremony of recollection	657
§ 2. The ceremony of audition	659
§ 3. Practice of mystical ecstasy	664
§ 4. The ceremony of forty days	668

Contents

§ 5. Practice of travels	670
§ 6. Custom of wearing of wool	671
§ 7. Ritual meaning of a mantle	672
§ 8. Practice of visiting of holy places	672
§ 9. Ritual of death expectation	674
Chapter XII. On the future evolution of Islam in the region	676
§ 1. The beginnings of “inner” Islamization	676
§ 2. The Shi’ite Resurgence	678
§ 3. The renewal of Islam	681
3.1. Beginning of Islamic revival	681
3.2. <i>Shaykh</i> Mansur’s movement	683
3.3. <i>Shaykh</i> Shamil’s movement	684
3.4. <i>Shaykh</i> Kunta- <i>khajji</i> ’s movement	686
§ 4. Evolution of Islam within an industrial society	686
4.1. Adaptation to Russia	687
4.2. Period of politization	687
4.3. Period of hidden development	688
4.4. Modern re-Islamization	691
The conclusion	698
The Appendix	
I. The glossary of Sufi terminology	705
II. The genealogical tables	712
III. The table of comparative texts analysis	716
IV. The list of reductions	717
V. Bibliography	719
VI. The list of illustrations	745
VII. The list of maps	748
VIII. Index	749
1. The index of names	749
2. The index of titles, socio-political and religious names	771
3. The index of dynasties	780
4. The index of names for religions, religious – philosophical, theological and legal schools, trends and currents	781
5. The index of geographical names	793
6. The index of tribal and ethnic names	813
7. The index of writings	819
8. The index of terms	823
Summary	832