

MANUSCRIPTS OF AL-GHAZĀLĪ'S WORKS IN DAGHESTAN

Daghestan, once a northern province of the Arab caliphate, maintained, despite its later decline, commercial and cultural relations with Muslim countries of the Near and Middle East for many centuries. As a result, it became a place, where works of Arabic literature were widely spread. Oriental manuscripts, documents and epigraphical materials, which survived in this region, are hardly known to specialists even in the Russian Federation and the former USSR. Comprehensive and systematic exploration of the Daghestan Republic in this respect was carried out more or less regularly during last 25—30 years. The main centre there in which Oriental manuscripts and other written documents are gathered and studied, is the Institute of History, Language and Literature (the Daghestan Branch of the Russian Academy of Sciences) in Makhachkala. Its numerous yearly expeditions to *aouls* (villages), district centres, and towns bring new materials and interesting finds. However, their publications are rare, being limited to several articles and one catalogue of selected manuscripts [1], so much is to be done in the field.

A major part of the Arabic manuscripts preserved in Daghestan are those which were produced in the country itself by local students, *'ulamā'*, amateurs, and professional *kātib*s. Mostly they were copied in the last three centuries, but the tradition of their copying goes back to earlier times. The art of Daghestan masters of paper manufacturing, book copying, and book binding had its own local peculiarities. Of course, there are also Arabic manuscripts which were brought to Daghestan from other parts of the Muslim world. The oldest of them are connected with the Saljūq rule when numerous *madrasas* were founded and were flourishing. This is especially evident in the case of al-Ghazālī's works, copies of which are described in the present article.

Written sources provide evidence that many persons originating from Daghestan received education in the Saljūq Baghdād. Among them were, for instance, Abū 'Umar 'Uthmān b. al-Musaddad b. Aḥmad al-Darbandī (d. after 500), known as *faqīh Baghdād* because he lived in this city for some time, attended lectures on law by *shaykh* Abū Ishāq al-Shīrāzī (d. 486/1083) and was a pious *faqīh*; Abū Bakr Muḥammad b. 'Ashir al-Shirwānī al-Darbandī, who studied law in the famous *madrasa* al-Nizāmīya (recorded by al-Asnawī), and Ḥakīm b. Ibrāhīm b. Ḥakīm al-Khunliqī al-Darbandī, an authoritative *shāfi'ī faqīh*, who studied Islamic law with al-Ghazālī and lived afterwards in Bukhārā, where he died in 538/1143—44 [2]. According to

Zakarīyā' al-Qazwīnī [3], another *madrasa* al-Nizāmīya was founded in Daghestan, in the settlement of Tsakhūr. It is noteworthy that in 1987, not far from Tsakhūr (!), a manuscript copied out in 694/1295 in *madīnat al-salām Baghdād fī-l-madrasa l-Nizāmīya* was found, which contains the *Sharḥ* by Aḥmad al-Mawṣilī on *al-Tanbīh fī-l-fiqh* by Abū Ishāq al-Shīrāzī. The Institute of History, Language and Literature in Makhachkala has in its holdings a number of other manuscripts connected in this or that way with the famous al-Nizāmīya in Baghdād and with the activity of its teachers.

This paper is limited to the available data on copies of works by al-Ghazālī. By titles are known more than 400 writings of Abū Ḥāmid Muḥammad al-Ghazālī (451—505/1059—1111), the famous theologian, jurist, Ṣūfī, preacher and didactic writer, but only a dozen of those became popular and were widespread in numerous copies. First of all it is a voluminous *Ihyā' 'ulūm al-dīn* and its parts. In Daghestan there are only five writings of this author, preserved in manuscripts, which deal with *shāfi'ī* law, theology and Sufism: *Ihyā'*, *Jawāhir al-Qur'ān*, with a systematic exposition of theology, *Minhāj al-'ābidīn*, which gives a summary of the theory of Sufism and was possibly attributed to the famous author, *Bidāyat al-hidāya*, containing a short account of rules of daily life prescribed for a faithful Muslim, and *al-Wajīz* — a manual of *shāfi'ī* law.

(١) احياء علوم الدين

1. Manuscript in the holdings of the Institute (Fund 14, No. 1/909). 195 fols. Size: 24.4 × 17.0 cm. 17 lines per page. Thick, light-cream, polished paper of Oriental manufacturing. Bold *naskh*. Dark brown ink, here and there light-brown. Custods on the first 13 fols. The pagination of later origin. Binding with a flap is of light-brown leather, stamped with simple lines. The condition of the MS is fine, for the exception of a few worm-eaten folios. The MS contains the following fragments of the work — one *kitāb* from *Rub' al-muhlikāt* (fols. 1b—42b):

كتاب نظم الغرور وهو الكتاب العاشر

and two *kitābs* from *Rub' al-munjiyāt*. The first *kitāb* on fols. 43b—87b:

كتاب التوبة وهو الاول من ربع المنجيات