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В 2004 г. под этим же названием была издана монография С.М. Прозорова, вобравшая в себя исследования разного жанра в плане разработки общей темы *ислам как идеологическая система*. В материалах второго тома рассматриваются другие аспекты ислама по трем основным направлениям этой темы, которым посвящены соответственно три из четырех глав и которые не были отражены в первом томе: 1. Коран и мусульманская экзегетика; 2. Суфизм как форма истолкования и бытования ислама; 3. Академическое исламоведение и исламское образование в России. Важное отличие разработки этих аспектов ислама — опора на оригинальные арабские источники, в том числе рукописные. Комплексная проработка оригинальных источников позволила не только ввести в научный обиход извлеченные из них сведения, но и сформулировать новые методологические подходы к исследованию содержащихся в них материалов, к изучению ислама как идеологической системы.

В книгу включены дополненные и адаптированные к монографическому жанру публикации автора в виде статей, переводов с арабского языка, учебных программ и пособий, выступлений на международных конференциях, подготовленные и в основном изданные за последние десять лет в профильных журналах, сборниках научных статей, материалах международных конференций. Собранные вместе и тематически сгруппированные по главам, они дают заинтересованным читателям более полное представление об исламе как идеологической системе и ее специфике.

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ВВЕДЕНИЕ

В 2004 г. под этим же названием была издана моя монография, вобравшая в себя исследования разного жанра в плане разработки общей темы *ислам как идеологическая система*. В материалах предлагаемого читателям второго тома рассматриваются другие аспекты ислама по трём основным направлениям этой темы, которым посвящены соответственно 3 из 4-х глав и которые не были отражены в первом томе: 1. Коран и мусульманская экзегетика. 2. Суфизм как форма истолкования и бытования ислама. 3. Академическое исламоведение и исламское образование в России. Важное отличие разработки этих аспектов ислама — опора на оригинальные арабские источники, в том числе рукописные, — из 16 параграфов книги 6 написаны по материалам трёх уникальных рукописей (Гл. II, § 3–5, Гл. III, § 2–4), 3 — по материалам изданных сочинений (Гл. I, § 2, Гл. II, § 1, § 2), два параграфа посвящены соответственно экзегетике и ранней догматике шиитского ислама. Комплексная проработка источников позволила не только ввести в научный обиход извлечённые из них сведения, но и сформулировать новые методологические подходы к исследованию содержащихся в них материалов, к изучению ислама как идеологической системы.

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В качестве дополнительного предисловия к моим исламоведческим трудам, собранным в этой книге, предлагаю текст моего краткого выступления на пленарном заседании 2-го Международного научного форума «Ислам в мультикультурном мире», прошедшего в Каза-

ни 29–31 октября 2012 г. В этом выступлении отражены, с одной стороны, моя гражданская позиция учёного-исламоведа в отношении ислама, а с другой — реальная ситуация вокруг него с опасными для российского общества конфронтационными тенденциями.

Многообразие форм бытования ислама как историческая основа веротерпимости в современном многоконфессиональном обществе

При всех различиях в подходах к изучению ислама, в методологии и в способах аргументации, в региональных задачах и в глобальных целях, фактически существующих между учеными, исповедующими ислам, и представителями академического, светского исламоведения, обе эти категории ученых несут общую ответственность за создание в многоконфессиональном обществе, каким является Российская Федерация, атмосферы веротерпимости и уважительного отношения к инакомыслящим. Декларативно эту перманентную для российского общества задачу постулируют, устно и письменно, и мусульманские религиозные и политические деятели, и светские ученые и политики. Однако на практике, судя по публикациям, выступлениям на международных и всероссийских конференциях, в российских СМИ, реального объединения усилий этих двух общественных сил не происходит. Более того, наблюдаются признаки их идеологического размежевания, за которым, как показывает история, следует конфронтация. С одной стороны, активизируются и организуются силы, эксплуатирующие и проповедующие антиисламские настроения в мире, в том числе в России. С другой стороны, очевидна тенденция к идеализации ислама, к пропаганде его исключительности и преимущества перед другими религиями и верованиями. Об этом свидетельствует наводнение российского книжного рынка малограмотной и тенденциозной литературой, в первую очередь переводной. Идеализация ислама неизбежно сопровождается фальсификацией его истории — будь то сознательно или по невежеству — путем умалчивания или прямого искажения исторических фактов¹. В этих условиях общество в целом становится заложником ложных сведений об исламе и пристрастных идей, порождённых в том числе и фальсификацией исламской истории.

¹ Пример с новым «научным» толкованием традиционного для средневековых мусульманских ученых деления территорий на *дару-л-ислам* («территория ислама») и *дару-л-харб* («территория войны»); вместо последнего предлагается *дару-л-'ахд* — «договорная территория», с ссылкой на договор Мухаммада с иудейской общиной Йасриба, при этом сознательно замалчивается судьба этого договора и иудейской общины.

В 2012 г. правительство Кувейта выступило с инициативой проведения всемирной квотированной конференции для обсуждения и утверждения разработанного и финансируемого министерством по делам ислама этой страны проекта под названием «Sela» («Связь»). «Кувейтская инициатива» — это сигнал из мусульманской страны последователям ислама на всех континентах: давайте объединим усилия мусульманских ученых и востоковедов (*мусташирикун!*), исследователей мусульманского Востока, в изучении арабо-мусульманской культуры, во взаимопонимании и сотрудничестве в этом направлении, а не в конфронтации и попытках доказать превосходство одной религии над другими религиями и верованиями².

Следствием распространения научных знаний об исламе в российском обществе должно стать осознание многообразия форм бытования ислама как исторического явления и признание их равноправными, равноценными внутри мусульманского сообщества. Ибо ни у мусульманских ученых, ни у светских востоковедов нет объективных критериев для определения «истинной правоверности» той или иной богословско-правовой школы ислама. Более того, всякое противопоставление одной формы бытования ислама другой, тем более попытки навязать свою модель «исламского правления» другому сообществу, неизбежно ведут к конфронтации³. В то же время именно это многообразие, закрепленное сращиванием «нормативного» ислама с духовным субстратом исламизированных народов, способствовало сложению и расцвету исламской культуры и науки и обеспечивало жизнеспособность ислама как идеологической системы.

Признание равноправными разных форм бытования ислама внутри мусульманского сообщества обуславливает признание таковыми формы бытования и других религий и религиозных верований, что в свою очередь должно стать основой веротерпимости в человеческом сообществе.

Объединение усилий мусульманских ученых и светских востоковедов в области распространения научных знаний об исламе не может

² Эту же цель преследует идея создания в России многопрофильного академического Института исламоведения, о которой я говорил с этой же трибуны на 1-м Форуме: распространение научных знаний об исламе, исламской культуре и науке как шаг на пути создания атмосферы веротерпимости и взаимоуважения между последователями разных религий и верований.

³ Так, модель «исламского правления» в Саудовской Аравии, в отличие от других регионов мусульманского мира, формировалась и функционирует фактически в моноэтническом и моноконфессиональном обществе, и ее идеологи, не зная исторического опыта длительного сосуществования в рамках одного государства с другими народами, исповедующими другие религии, могут позволить себе идеализировать «саудовскую» модель без оглядки на последствия ее пропаганды.

быть успешным, пока продолжается наводнение российского книжного рынка низкопробной литературой об исламе. Переводы на русский язык оригинальных источников и литературы по исламу, как правило, сопровождаются их «одобрением» со стороны *шайхов* ал-Азхара и других исламских образовательных центров. При всем уважении к зарубежным исламским авторитетам трудно признать выбор сочинений и оценку качества их переводов на русский язык объективными. Отсутствие какой-либо цензуры не вселяет надежды на улучшение ситуации в этой области. Считаю целесообразным рассмотреть вопрос о создании своего рода «Консультативного совета» из представителей академического исламоведения и исламских духовных и образовательных центров России, который мог бы стать неким «фильтром» для распространения малограмотной и апологетической литературы по исламу. Рекомендации «Консультативного совета» не будут иметь юридической силы, но совокупный авторитет его членов может оказывать моральное давление на авторов и издателей такой продукции. Кроме того, создание «Консультативного совета» будет не только свидетельством намерений обеих сторон действовать сообща, но и реальным шагом к объединению их усилий.

SUMMARY

Introduction

The second volume of the research (which is presented to the reader) entitled “*Islam as an ideological system*” discusses aspects of Islam on the three main areas of the topic, which are covered by three of four chapters of the book and which were not included in the first volume (published in 2004): 1. The Qur’an and Muslim Exegetics; 2. Sufism as a form of interpretation and existence of Islam; 3. Academic Islamic Studies and Islamic Education in Russia. The important difference of the development of these aspects of Islam is reliance on original Arabic sources base, including manuscripts.

The book includes my supplemented and adapted to the genre of a monographic publication articles, translations from the Arabic language, educational courses programs and textbooks, presentations at international conferences, prepared and mainly published in the last ten years in professional journals, collections of academic papers, proceedings of international conferences. Collected together and thematically grouped in chapters, I hope, they will give the interested reader a more complete and detailed understanding of Islam as an ideological system and its specifics.

As an additional foreword to my papers on Islamic Studies, presented in this book, there is the text of my short speech at the plenary session of the 2nd International Scientific Forum “Islam in a Multicultural World”, held in Kazan on 29-31 October 2012. In this speech (“Diversity of Islam as a historical basis for religious tolerance in modern multicultural society”), on the one hand I have reflected my citizenship position of a scholar of Islam against Islam, and on the other — the real situation around Islam and confrontational tendencies, dangerous for the Russian society.

Consequences of the spread of scientific knowledge about Islam in Russian society should be awareness of the variety of forms of Islam as a historical phenomenon, recognition of their equality and equivalence within the Muslim community. The recognition of equality of different forms of Islam within the Muslim community stipulates recognition of equality of forms of existence of other religions and religious beliefs,

which, in its turn, should be the basis of religious tolerance in a human community.

To bring together the efforts of Muslim scholars and secular researchers on Islamic Studies in the dissemination of scientific knowledge about Islam I consider it expedient to create a kind of an “Advisory Board” of representatives of the academic Islamic Studies and Islamic religious and educational centers of Russia, which could become a kind of “filter” for the distribution of crude, raw and apologetic literature on Islam. Creation of such a Board would not only prove the intention of both parties to work together, but also make a real step to unite their determinations (energies, industries).

Chapter I.

The Qur’an and its Interpretation.

§ 1. Methodological Approaches to the Translation of the Qur’an into Russian.

In this paragraph in a succinct form considered fundamentally different in the domestic Islamic Studies views on the possibility of an adequate translation of the Qur’an into Russian.

Practice of translating the Qur’an on the basis of Muslim exegetical traditions with their bias and tendentiousness reflects its understanding of a certain historical period in a certain cultural and linguistic environment.

Substitution of the text translation of the Holy Scripture of Muslims by transfer of it “senses”, with its extended interpretation, inevitably relies on the subjective perception of its content.

Erasing the boundaries between the sacred text and its conscious (deliberate) interpretation leads to the idealization of Islam, to promotion of the idea of his superiority as the most perfect and universal religion, what is obviously contradicts the interests of Russian society on the whole.

The contextual-historical approach to the translation of the Qur’an using the vocabulary of pre-Islamic and early Islamic Arabic poetry, will allow to provide the Russian readers with unbiased information about Islam and its original spiritual values seems to be the most objective.

§ 2. *Al-‘Allāma al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’ī* (d. 1402/1981). “The Balance [of equity] in the Commentary of the Qur’an” (*Al-Mīzān fī tafṣīr al-Qur’ān*). Annotated Translation from Arabic.

This is the annotated translation of the ‘Foreword’ and the commentary to the first *sura* of the Qur’an by Muhammad al-Tabataba’i, one of the

most authoritative Shi‘i scholars of the 20th century Iran. It is the first attempt to provide Russian speaking readers with the commentary of the Holy Book of Islam, composed by a Shi‘i scholar in the history of Islamic Studies in Russia. Written in Arabic and translated into Persian, this tremendous work of 20 volumes have been published repeatedly.

Having used different materials and principles of argumentation, the author subdivided his “Commentary” to the Qur’an into several groups. Among others, he specially emphasizes the Qur’anic (*qur’ani*) interpretation. Based on what can be found in the Qur’an itself (according to the principle “the Qur’an is interpreting by the Qur’an”), this kind of commentary is called “Elucidation” (*al-bayan*). Then, he uses interpretations, based on the oral transmission (*riwa’i*), or Tradition; on scholarly (*‘ilmi*), philosophical (*falsafi*) or ethical (*akhlaqi*) argumentation; on historical data (*ta’rikhi*) or on combinations of these kinds of interpretation, such as religious-and-historical, religious-and-philosophical, religious-and-ethical, ethical-and-social (*akhlaqi ijtima’i*). The author comments every single piece of the Qur’anic text with different combinations of the above-mentioned kinds of interpretation. However, the Qur’anic interpretation, which Muhammad al-Tabataba’i always starts with, predominates throughout the entire work. This is the methodological approach of the scholar, who adhered to the principle of the self-sufficiency of the Qur’an. Although he recognizes other kinds of interpretations as possible, he considers them only as secondary, as they are insufficient for attaining absolute and profound understanding of God’s Revelation. Partially because of this attitude of Muhammad al-Tabataba’i, the Qur’anic interpretation was chosen for translation.

§ 3. Academic Islamic Studies or Apologia of Islam? (a few words on the publication of annotated translation of the Qur’an into Russian).

Review on the first two volumes (of a planned multivolume edition) of annotated translation of the Qur’an into Russian “Light of the Holy Qur’an” (St. Petersburg: Islamic Culture Research Foundation, 2008).

Ideological position of the author of the comments is idealization of Islam as a universal religion and promotion of its values. And in this respect the presented publication can not be regarded as intended for “specialists of Islamic Studies and for use in training courses in religious and secular institutions”, as stated pretentiously in the summary to both volumes.

The review shows that preparatory team, which edited these publications, was completely unfamiliar with the translation traditions of the Russian school of scientific Islamic Studies: distorted transmission of Arabic

names of historical figures, ignored transliteration system and adopted in Russian scientific journals norms of reference material registration.

The review also noted the irresponsible position of the management of “Petersburg Oriental Studies Publishers”, guided solely by material incentives. The publication of any apologetic literature in Russia potentially implies a charge of confrontation and leads to the formation of negative perception by followers of the other religions.

Chapter II. Beliefs, Doctrine, Law

§ 1. “Beliefs of the Arabs in the Epoch of *al-jāhiliyya*” (Ārā’u’l-‘arab fī’l-jāhiliyya) by al-Shahrastānī (d. 548/1153). Annotated translation from Arabic.

The annotated translation of the chapter “Ārā’u’l-‘arab fī’l-jāhiliyya” from the second part of the work “Kitāb al-milal wa-l-niḥal” by the famous Muslim scholar al-Shahrastānī (d. 548/1153) is an account on beliefs and customs of the Arabs during the period of transition from the paganism (arab. *al-jāhiliyya*) into Islam. The contents of this chapter is important for the understanding of the nature of Islam as well as of its Arabian roots. Elements of versatile beliefs and religious practices rooted among the pre-Islamic Arabian tribes turned out to be the spiritual substance, which had a direct impact on the formation of Islam as a religion. Re-interpreted and adapted to the new social conditions encountered by the former inhabitants of Arabia, they had been incorporated into the Islamic ideology and practice.

§ 2. “The Foundations of the Religious Doctrine” by Abū Ḥāmid al-Gazālī (d. 1111). Annotated Translation from Arabic.

The annotated translation of the first two divisions from the chapter “Kitāb qawā’id al-‘aqā’id” — one of “books” from the work “Iḥyā’ ‘ulūm al-dīn” by the famous Muslim scholar Abū Ḥāmid al-Gazālī (450/1058-59-505/1111).

The first division contains an interpretation of the Islamic Creed (*al-shahāda*) which is a “root” of the two principal dogmas of Islam — recognition of the absolute monotheism (*al-tawḥīd*) and the prophecy (*an-nubuwwa*) of Muhammad as the “seal of prophets”. In the works of the Muslim scholars a dogma of the *at-tawḥīd* is examined as a decision of a problem of the correlation of the divine essence (*al-dhāt*) or the divine sub-

stance (*al-jawhar*) and the divine attributes (*al-ṣifāt*) or the divine accidents (*al-a'rāḍ*). Al-Gazali himself is fighting for an inissoluble unity of the divine essence and his attributes as the essential of *al-tawhīd*.

The second division contains a description of the gradual edification of the young men on the “true way” of the “pious ancestors” (*al-salaf*).

§ 3. The Arabic Manuscript of an Unknown Treatise of al-Mufaḍḍal al-Ju'fī (d. before 183/799) on Early Shi'a Doctrine.

The Institute of Oriental Manuscripts (RAS, St. Petersburg) holds an Arabic manuscript (1b-85a) of an unknown treatise of al-Mufaḍḍal al-Ju'fī entitled, *Kitāb al-Adilla 'alā'l-khalq wa'l-tadbīr wa'l-radd 'ala'l-qā'ilīna bi'l-ihmāl wa'l-munkirī'l-'amd bi-riwāyat al-Mufaḍḍal 'an al-Ṣādiq*. It is an instruction of Imam Ja'far al-Sadiq (d. 148/765) to a Shi'i *muḥaddith*, al-Mufaḍḍal al-Ju'fī, as an individual training to propagate Shi'i ideology and explaining to him a wide range of arguments in refutation of specific or potential opponents.

The work belongs to the period of acute religious and political struggle in the Caliphate, which gave rise to a specialization of religious knowledge, the formation of genres of Shi'i religious and political literature and the development of a Shi'i dogma in the circle of Imam Ja'far al-Sadiq.

The key idea of the teachings of Ja'far al-Sadiq is as follows: a human being must understand that all elements of the macro- and microcosm testify to the divine rule (*al-rubūbiyya*), the premeditation of creation of intent, the purposefulness and harmony of the created world. To prove his point, Ja'far al-Sadiq gives examples from the natural world, from astronomy, wildlife, the diversity of species, the shapes and colours of creation which are hidden in the bowels of the earth and visible on its surface, comparing these to the human intellect, in which there is knowledge which is obvious and knowledge which is hidden. Taken together, these 'proofs' show Ja'far al-Sadiq's encyclopaedic knowledge of human nature and the surrounding world.

Another key idea of Ja'far al-Sadiq's instruction is that the rulership over the world and the divine presence on the ground is ongoing, and that the guardian and interpreter of the secret knowledge of the universe, which is laid down in the Qur'an, is 'the family the Prophet' (*ahlu'l-Bayt*). Further development of this original idea is observed in Shi'i Islam, which maintains that a visible proof (*al-ḥujja*) of the divine presence on earth is to be a mediator between God and men.

The term *al-ḥujja* is used in the teachings and practices of the Ismailis. The notion of *al-ḥujja* took a firm place in the dogma of the Shi'a Imamis,

who argued that the land cannot be deprived of *al-hujja* of the descendants of ‘Ali b. Abi Talib, ‘visible’ or ‘hidden’ ones who would govern the community by the will of God. They recognized the twelfth ‘hidden’ Imam Muhammad b. al-Hasan as the last *al-hujja*.

§4. Some Traits to the Suprême Judge’s Portrait of Baghdad Abū Yūsuf (d. 798).

The research is based on the manuscript’s material of the biographical lexicon “Mu‘ğam al-šuyūkh” (composed before 1169) by the highly educated Khorezmian scholar Abū’l-Karam ‘Abdu’l-Salām b. Muḥammad al-Ḫ^wārizmī al-Andarabānī. On the one side, Abū Yūsuf’s career, as the first supreme judge (*qāḏī’l-quḏāt*) in Islam, significantly characterizes the judicial midst in the capital of Abbaside Khalifat, Baghdad, at second half of the eighth century: a rivalry of judges, their cupidity, their greed. On the other side, Abū Yūsuf’s path of life and his relations with the notable *faqīh* Muḥammad al-Šaybānī are testify to the double attitude of the scholars (*ahlu’l-‘ilm*) to a collaboration with official power (*al-suḷḷān*), in particular to holding the judicial office.

§5. Abū Ḥanīfa (d. 767) as a Symbolic Figure in the History of Islam.

The basis of the stated topic is an Arabic manuscript. It is a biographical dictionary of a Khorezmian scholar al-Andarabānī “Mu‘ğam al-šuyūkh” (composed before 1169). The largest section in the dictionary is devoted to Abu Hanifa.

Idealization of the image of Abu Hanifa in the Hanafī tradition: the prediction (prophecy) of the Prophet Muhammad, the dream visions, the origin, the knowledge, the image of an ascetic, epithets and nicknames.

Idealization of Abu Hanifa is a result of an active work of the followers of his school, which is a natural process, although, objectively, the character of Abu Hanifa as a scientist, practitioner and as a person, a devout Muslim, is so significant in the history of Islam that does not need additional embellishment of it.

Abu Hanifa as an iconic figure in the history of Islam: extraordinary authority in the field of jurisprudence, his teachers and students; generous and altruistic (unselfish) guardian of religious science, the patron of scholars; the example of piety and righteousness, deep knowledge of the Qur’an, night vigils, asceticism.

Abu Hanifa’s personal qualities: generosity, honesty and sensitivity in commercial matters, integrity and incorruptibility in solving legal issues.

Political views of Abu Hanifa: religion and politics, a refusal to cooperate with the authorities, sympathy for ‘Ali and his descendants, financial assistance to Zaydi rebellion in al-Kufa.

Figurativeness of the language and a quick wit of Abu Hanifa: his impromptu answers, aphoristic sayings, gained currency among the people (*amthāl bayna'l-nās*).

Abu Hanifa and Hanafi legal school: Abu Hanifa did not create a system of the legal school, but he laid the foundations of it, which later were developed and systematized by his famous disciples Muhammad al-Shaybani and Abu Yusuf in the first place. It was the earliest of the Islamic law schools and played a historical role in shaping the theory and practice of Islamic law. Abu Hanifa’s personal merit is recognized by the fact that he was the first *faqih* to combine the religious sciences (*al-‘ilm*) and practice (*al-‘amal*) of Islamic law. Creative solutions of Abu Hanifa for a variety of legal issues, served as the base material and methodology for the development and systematization of *al-fiqh* as jurisprudence.

Abu Hanifa and Islamic education in Russia: considering the dominant position of the Hanafi school among Russian Muslims it should be admitted that one of the most important aspects of Islamic education in Russia must be an adequate understanding of the personality of Abu Hanifa as a human and a scientist.

Chapter III.

Sufism as the Form of the Interpretation and the Existence of Islam.

§ 1. Sufism and Islam.

Explanation of spread and perceptiveness of academic studying of Sufism. Theories of borrowing and autochthonous origin. Diversity of forms of Sufism, the variety of its teachings and practices.

Basic doctrines of Sufism: the teaching of the Sufi Path (*al-ṭarīqa*) of comprehension of the Divine truth, reverential trust (*al-tawakkul*), the teaching of sanctity (*al-valāya*) and their influence on the ideology of Islam and Muslims’ everyday practice. Sufism has contributed into spiritualization of “the normative” Islam and its inculcation in the minds of Muslims in general.

Sufi exegesis as a way of expressing philosophical thoughts and its impact on the intellectualization of the Islamic world outlook.

The role of the Sufi brotherhoods in the joining of the local customs and traditions with the rules of Islam, in the transformation of Islam in “the one’s own religion”.

Individuality of the language of Sufis stipulated the selection of the methodological approach to the study of original works in the Arabic language on Sufism, opening the prospects of creating a database, the conceptual apparatus, and language of Sufism. A unique Arabic manuscript written by the Sufi 'Azizi Shaydhala (was born in Gilan, died in Baghdad in 494/1101, holding the position of chief judge), was chosen as the object of investigation. This manuscript reflects the experience of three centuries of history of the Sufi understanding and interpretation of the spirit of Islam. Materials of 'Azizi Shaydhala’s work have formed the basis for the research, dedicated to the neglected aspects of Sufi ideology, which are being focused on in the following three paragraphs of this chapter.

§2. The Mystical Love to God (*al-maḥabba*) as the Predominant Idea of the Sufi Path (*al-tarīqa*).

The study of mystical love to God as the core idea of the Sufi Path is based on the analysis of the Sufi lexicon in above mentioned “message” of ‘Azizi Shaydhala “Lawāmi’ anwār al-qulūb”. In the largest chapter of the work (7th), in particular, collected the judgments of Sufi authorities, starting with al-Fudayl b. ‘Iyad (d. 188/803) and ending with Abu’l-Qasim al-Qushayri (d. 465/1072), on the “essence of the love to God” (*ḥaqīqatu’l-maḥabba*). In this paragraph I consider the universal Sufi notions of “state” (*al-ḥāl / al-aḥwāl*), “station” (“stage”) (*al-maqām / al-maqāmāt*) and “halt” (*al-manzila / al-manāzil*) of the mystical Path in the variety of their combinations with *al-maḥabba*, their classification and hierarchy, their interpretation by representatives of different Sufi schools, including by reference to the symbolism of letters and numbers. A considerable role of the representatives of Khorasan schools of mysticism, which developed the Qur’anic elements of mysticism, in turning the notion of *al-maḥabba* into the predominant idea of the Sufi Path to God.

The Appendix contains a list of Sufi mystics; separate sections (114) in the 7th chapter are devoted to each of them.

§3. Prophet Muhammad in the Sufi Tradition as the Perfect Embodiment of Mystic Love to God.

The research is based on a unique Arabic manuscript written by a versatile Arabic Sufi scholar, the suprême judge of Baghdad Abū’l-Ma’ālī

‘Azīzī b. ‘Abdu’l-Malik al-Jīlī / al-Gūlānī, also known as Shaydhala (d. 494/1100). The author gave a comprehensive description of mystical love to God (*al-maḥabba*) — one of the most important “station” (*al-maqāmāt*) on the Sufi Path (*al-ṭarīqa*) of perception of the God. The article deals with the problem of correlation between the status of the first prophet of “true monotheism”, *ḥanīf* Ibrahim al-Khalil (“the Friend of Allah”, Biblical Abraham) and the last prophet, “the seal of the prophets” Muhammad al-Ḥabīb (“the Beloved by Allah”). The idealization of the image of the Prophet Muhammad was inevitable followed by misrepresentation of the Koran image of Ibrahim as a spiritual forefather of Muhammad and Islam. All this led to a radical shift of their status in favor of the latter. The charismatic figure of “the Beloved by Allah” was praised to the skies and overshadowed the image of “the Friend of Allah”.

§4. The Sufi Spiritual Values in the Inscriptions on Personal Belongings.

The research is based on the data of Arab Sufi manuscript concerning widespread Sufi practice to superscript personal belongings, Sufi attributes, jewellery, musical instruments, parts of the body etc. with edificatory and devotional inscriptions in verse or prose. As it appears from my translations of the inscriptions, religious and moral codes of Islam got Sufi interpretations in daily necessities, seized minds and hearts of large stratum of Muslim society. Sufi ideology as a reflection of human values, has become an inherent part of spiritual culture of the nations of the Muslim East.

Chapter IV.

Academic Islamic Studies and Islamic Education in Russia.

§1. Allah or God?

In the paragraph is considered the actual problem of the transfer of terms of one culture into the language of another, in particular, the Islamic vocabulary into the Russian language. Each of the three monotheistic religions — Judaism, Christianity and Islam — has its own set of characters that specify the basic notions (concepts) of God, the Holy Scriptures, the Divine Law, tradition, prophets, believers, etc. Without denying the commonality between these three religions, it should be stated that in each of them the oneness of God is personified. Allah is the main symbol of Islam, Muslim culture, and the replacement of the name “Allah” with the abstract

“God”, which also embodies both Judaism and Christianity, is ignoring the specific character of Islam as ideology and religious system.

The transfer into the Russian language, using Orthodox and Christian traditions, the names of the Qur’anic characters, which have parallels in the Scriptures of the Jews and Christians (Abraham, Moses, etc.) and carry another meaning, other well-established associations and stereotypes, also is not correct. The “unification” of religious symbols due to the absorption of the specifics of one religion by the other, leads to the neglecting of values and self-sufficiency of each religion separately.

§2. Academic Islamic Studies in the Context of Islamic Education in Russia.

The definition of “academic Islamic Studies” and its role in the social and political life and development of Islamic education in Russia. Lack of the specialists in Islamic Studies and state programs in their training combined with the permanent need for them, taking into account the ethnic-religious composition of the population of Russia and its geopolitical position in the world.

As one of the steps towards a possible cooperation between the representatives of the academic and Muslim scholars of Islamic Studies in the field of Islamic education in Russia there offered the author’s program — a special course of lectures “Islam as an ideological system”, which includes 10 topics. Apart from the Introduction, they are the following: 1. Specificity of Islam as a religion. 2. “The Divine Law” and Muslim theology. 3. Exegesis. 4. Science of the Tradition. 5. Methodology of the Law. 6. Study of religious obligations 7. Dogmatics. 8. The dominant ideas in Islam. 9. Sufism as a form of interpretation and existence of Islam. 10. Islam as a lifestyle of Muslims.

At the end of each lecture there offered a session of express-questions (conceptual apparatus of Islam on the topic), exam questions and compulsory literature on the topic.

§3. Introduction into Islamic Studies (The Classical Islamic Studies). The Program for Universities and Colleges (The Special Professional Course for students of the Oriental Faculty in St. Petersburg State University).

The text of the program is forwarded by an introduction, which contains the aims and objectives of the special course of lectures; the main part consists of 9 main topics of the 9 sections of the classical Islamic Studies respectfully. Each topic is presented in two formats: as a brief list of ques-

tions related to a certain topic, and extended in a detailed presentation of the contents of corresponding sections.

Topics of the lectures: 1. The beginning of Islam: Muhammad and the Revelation 2. The Qur'an as a Holy Scripture of Muslims and a historical-cultural written source, 3. Sunnah of the Prophet ("Legends of Muhammad") as the source of Islamic Teaching and Law. 4. Islamic Law (*al-fiqh*): sources, methodology, schools. 5. Islamic religious doctrine. Five Pillars of the faith 6. Islamic dogmatics. Speculative theology. 7. Ideological movements and differences in Islam. 8. Muslim mysticism (*Sufism, al-tasawwuf*), 9. Islamic cult, holidays and ceremonies.

At the end of each topic there are appropriate express-questions, exam questions and a list of compulsory literature.

Each topic is looked at not in isolation or as the amount of information and facts, but as a component (an element) of Islamic ideology. Together, these topics provide the most complete, whole and precise presentation about Islam as an ideological system.

§4. Leningrad/St. Petersburg School of Academic Islamic Studies.

This paragraph contains an analytical overview of the history of Academic Islamic Studies in Leningrad/S. Petersburg in the 2nd half of the twentieth — the first decade of the twenty first century against the background of changing of ideological attitudes toward Islam, due to the events in Afghanistan and Iran in 1979-1980. The research and organizational activities of the group of Islamic Studies specialists (founded in 1980 at the Leningrad Branch of the Institute of Oriental Studies, now the Institute of Oriental Manuscripts, RAS) are analyzed in details. Their work became a landmark in the history of the Academic Islamic Studies. Comprehensive program of Islamic Studies was carried out in four areas: 1. Preparation of reference literature on Islam. 2. Study of sources and historiography of early and medieval Islam, including translations and original research on the history of the Arab written sources on the history of Islam. 3. Study and publication of the Arabic manuscripts on the history of Islam as a religion. 4. Development of programs, special professional courses and writing of textbooks on Islam for teachers and students of the universities.

Positive evaluation of the work done and pessimism about the future of the St. Petersburg school of Academic Islamic Studies.

Justification of the need to establish a multidisciplinary academic institute of Islamic Studies, taking into account the ethnic-religious composition of the population of Russia and its geopolitical position in the world.

Appendix 1: Glossaries

Appendix 2: Indices

1. Proper names, dynasties.
2. Religions, legal schools, theological-legal trends, Sufi brotherhoods, movements, organizations, etc.
3. Geographical-topographical index
4. Cited works

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