

- c) *GAL*, 242, n° 5; Sandūbī, n° 68; Şeşen (2), 271, n° 209; *Mawrid*, 295.  
 h) voir Pellat, *Ġāhiḏ ḥērésiographe*, 155.  
 i) à ce titre doit correspondre le second des deux textes enregistrés ci-dessus sous le n° 199.
245. K. ḡamm al-Zinā  
 b) *Fihrist*-Arberry, 42; *Irşād*, VI, 77/XVI, 108; Kutubī, 156 a; Ibn Qāḏī Şuhba, 124 a.  
 c) *GAL*, 245, n° 42; Sandūbī, n° 70; Şeşen (2), 272, n° 216.

## THE *İLĀF* OF QURAYSH

### *A Study of sūra CVI*

BY

URI RUBIN

#### *Preface*

**S**ŪRA CVI was thoroughly analyzed by H. Birkeland, who has come to the conclusion that it deals with «the grants of security» (*ilf, ilāf*) which the sons of 'Abd Manāf, namely, Hāshim, al-Muṭṭalib, 'Abd Shams and Nawfal, reportedly obtained from the kings of the neighbouring states, about a hundred years before Muhammad. With these grants the merchants of Quraysh used to travel with their caravans without being attacked, thus becoming «the economic masters of western Arabia»<sup>1</sup>. Explaining the meaning of the sūra as a whole, Birkeland says that «Qurayš used to trust covenants, special individuals or writings of security, to safeguard their caravans. Now Muhammed commands them to worship the divine Lord. For he is the last source of their food and security»<sup>2</sup>.

This view concerning the historical background and the meaning of sūra CVI was formed by Birkeland following a thorough examination of Muslim *tafsīr*, which, in Birkeland's perception, is a reliable source for the understanding of the Quran, and hence also for the understanding of the world of the prophet Muḡammad, against the background of Arabia in which he lived. Birkeland's perception of the value of Muslim *tafsīr* seems to be still relevant, inspite of the recent criticism of his historical approach<sup>3</sup>. But his own study of this material is inadequate in many respects. As far as sūra CVI is concerned, it seems that Muslim *tafsīr* deserves a re-examination which, so it is hoped, will give us a better

<sup>1</sup> Birkeland, 123. Other scholars who dealt with these pacts seem also to be of the opinion that they are referred to in sūra CVI. See Kister, «Mecca and Tamim», 121; Simon, 206, 218, 219; *EI*<sup>2</sup>, s.v. «Īlāf».

<sup>2</sup> P. 109.

<sup>3</sup> See J. Wansbrough, *Quranic studies*, Oxford 1977, 120, 126.

MADDE YATIRILANDIRILAN  
SONRA GELEN DOKÜMAN

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# Yeni Türkiye

79

bu sayıda

## kafkaslar özel sayısı - IX

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma

kuzey kafkasya: genel değerlendirme, kuzey kafkas cumhuriyetlerine genel bakış/kuzey kafkasya'daki türk topluluğuna genel bakış / kuzey kafkasya'da stratejik bazı tespitler / kafkas dillerinin akrabalığı ve kafkaslarda bazı sosyo-kültürel tespitler, dağıstan özerk cumhuriyeti, dağıstan tarihi / dağıstan'da islamiyet, ulema ve mücahidler, çeçenistan özerk cumhuriyeti, çeçenya'da islamiyet ve sosyo-politik durum / çeçenlere rusların uyguladıkları soykırım ve çeçen bağımsızlık hareketleri / çeçen sanatına bir örnek, inguşetya özerk cumhuriyeti, siyasi ve sosyo-ekonomik meseleler/ eğitim, folklor ve türkiye'deki inguş kahramanlar, kuzey osetya cumhuriyeti, kabartay-balkar, karaçay-çerkes ve adige cumhuriyeti, çerkesler, kafkas çerkeslerinin tarihinden sayfalar / kafkas çerkeslerin sosyo-ekonomik yapısı hakkında tespitler / çerkeslerin dilleri ve sosyo-kültürel özelliklerine dair

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## dağıstan tarihi

Mahaçkale, Dağıstan  
Cumhuriyeti Başlı Antik  
“Kent”i Efsanelerde

(040014) Dağıstan

İmperiyat Arslanbekovna  
Halipaeva\*

20 Subat 2016

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Dağıstan - çok millîli ve çok dilli bir cumhuriyetti. Yüzyıllar boyu birçok dünyâ kiltür ve medeniyelerine kausak rolünü oynamıştır. Değişik kiltürler buradan geçmiştir. Buradan geçenler bu Dağlık ülkede özgün anıların bıraktıklarıdır ki, bugün biz onlara mitoloji diyoruz.

Dağıstan'da yaşanan mitoloji sürecinin özgün özelliklerinden biri de, özünde pagan ve tektanrıci inançları sentezleyebilmesidir. Bu özelliği onu ulusal sınırların dışına çıkarıyor ve dünyanın

sanatsal ve felsefi oluşumunun ayrılmaz parçası yapmaktadır.

Bu bağlamda ilginç olan fakat en az öğrenilen Kumuk mitolojisi olmaktadır. Kafkasya'da eski Türk-Hun izinin esas taşıyıcıları olan Kumuklarda mitoloji ve dinin inançla ilgili çok sayıda eserler bulunmaktadır. Bu eserlerde bize Güney Kumuk'taki Başlı kentini anlatan çok sayıda izler bulunmaktadır. Başlı kentiyle ilgili izlere sadece bu kaynaklarda değil, Yunan, Roma, Ermeni, Arap, Fars, Türk, Rus kaynaklarında da rastlanmaktadır. Kaynaklar, Başlı'nın aynı zamanda kutsal bir yer olduğunu da yazmaktadır.

138 yıl önce (1877) Başlı'da cibat yaşamış ve 6 bin insan şehit olmuştur. Onun çevresinde 12 ziyaretgâh (pir) bulunmaktadır.

Çalışmada yazar, burada bulunan 12 ziyaretgâhın sosyo-kültürel yapısıyla ilgili sözlü ve yazılı kaynaklara dayanarak değerlendirmelerde bulunmaktadır.

Древний “город” Башлы в легендах и преданиях

Дагестан – многонациональная и многоязычная республика, территория которой испокон веков была перекрестком многочисленных мировых культур и цивилизаций, то стремительно, то медленно сменяющих одна другую. Все, что,

(\* Prof. Dr., Dağıstan Devlet Pedagoji Üniversitesi, Avrasya Kiltürü Araştırma ve Eğitim Merkezi Müdürü / Mahaçkale, Dağıstan Cumhuriyeti.

137-142

YENİ TÜRKİYE 79/2015

# Yeni Türkiye

79

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## kafkaslar özel sayısı - IX

devlet adamları, bilim adamları, uzmanlardan ve yazarlardan arşivlere dayalı uluslararası 700 makale, inceleme ve araştırma

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0400 (4 (Dağıstan)  
181874 (Şeyh Şamil)

20 Subat 2016

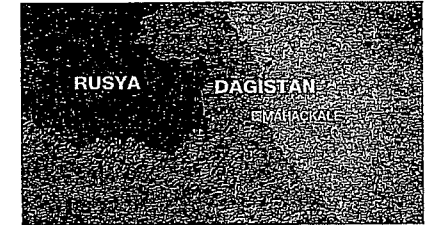
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İmam Şamil ve  
Hicretteki Dağıstan

190 -208

Cafer Barlas\*

Kuzey Kafkasya ve Dağıstan



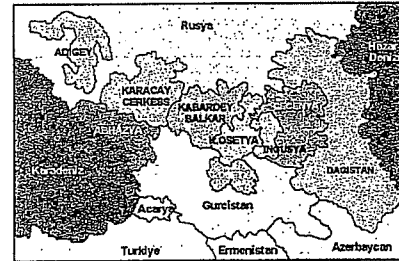
Giriş

Dağıstan, farklı diller konuşanların, kardeşçe yaşadıkları, özgürlük savaşlarının destansı ülkesidir. Avarlar, Darginler, Lezgiler, Laklar, Kumuklar, Tatlar, Nogaylar ve daha onlarca çeşit dil konuşan kavimlerin yaşadığı, Asya, Avrupa, Ortadoğu ve Afrika'ya açılan çok önemli bir kavşak konuma sahiptir

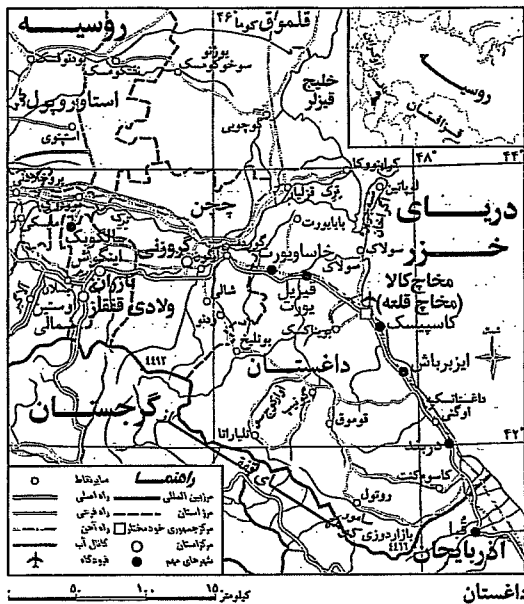
Vatanlarını, Özgürlüklerini ve İslâm'a olan imanlarını korumak için asırlar süren savaşlardan sonra;

Önce Çarların, sonra Bolşeviklerin işgal ve zulümleri sebebiyle, Anavatanlarını terk etmek zorunda kalan Kafkaslıların büyük bir bölümü Anadolu'ya hicret etmiş,

(\* Araştırmacı, Yazar. caferbarlas@botmail.com



YENİ TÜRKİYE 79/2015



**داغستان**، از جمهوریهای خودمختار فدراسیون روسیه. جمهوری داغستان به وسعت ۵۰۳۰۰ کیلومتر مربع در بخش شرقی قفقاز شمالی و در مغرب دریای خزر واقع است (← <قلمروهای فدراسیون روسیه><sup>۱</sup>، ص ۵۷؛ د. آ.، ج ۳، ص ۲۹۹؛ بولشایا<sup>۲</sup>، ج ۱۳، ص ۲۷۲). داغستان از شمال به جمهوری خودمختار کلموکستان (کلمیکیا/ قلموق)<sup>۳</sup>، از شمال غربی به سرزمین استاوروپول<sup>۴</sup>، از غرب و جنوب غربی به جمهوری خودمختار چچن<sup>۵</sup> و گرجستان و از جنوب به جمهوری آذربایجان محدود است (← <قلمروهای فدراسیون روسیه>، همانجا؛ <اطلس جامع جهان تایمز><sup>۶</sup>، نقشه ۴۲؛ د. ا. د. ترک، ذیل ماده). خلیجهای آگراخان<sup>۷</sup>، قیزلر<sup>۸</sup> و شبه جزیره آگراخان و جزایر چچن و تیولنی<sup>۹</sup> نیز در بخش شرقی داغستان واقع اند (د. آ.، ج ۳، ص ۳۰۰؛ د. تاجیکی، ج ۲، ص ۳۳۵).

داغستان از نظر ناهمواریها به چهار منطقه تقسیم می شود: (۱) منطقه اراضی پست که ارتفاع بخش وسیعی از آن کمتر از سطح دریاست و جلگه های حاشیه جنوب شرقی داغستان همچون یرک - کوما<sup>۱۰</sup>، یرک - سولاک<sup>۱۱</sup> و پریمورسک<sup>۱۱</sup> را دربرمی گیرد؛ (۲) منطقه کوهپایه ای در باریکه ساحلی مجاور خزر (د. آ.، ج ۳، ص ۲۹۹) که دارای دره ها، فرورفتگیها و رشته کوههای امتداد یافته از شمال غربی به جنوب شرقی است (بولشایا، ج ۱۳، ص ۲۷۳)؛ (۳) ناحیه کوهستانی شامل نواحی وسیعی چون گونیب<sup>۱۲</sup> و خونزاخ<sup>۱۳</sup> و رشته کوههایی چون سالاتانو<sup>۱۴</sup> و گیمرین<sup>۱۵</sup>. رشته کوههای حدوداً ۲۵۰۰ متری این منطقه، دارای دره های عمیقی چون دره رودخانه سولاک با عمق ۱۸۰۰ متر است؛ (۴) ناحیه کوههای مرتفع داغستان که دو رشته کوه اصلی و دورازدنیلی<sup>۱۶</sup> و بوکووی<sup>۱۷</sup> و بخشی از رشته کوههای قفقاز بزرگ را شامل می شود. مرتفع ترین قله این ناحیه، کوه بازاردوزو<sup>۱۸</sup> (ارتفاع بیش از ۴۴۶۶ متر) در مرز جمهوری خودمختار داغستان و جمهوری آذربایجان واقع است (← همانجا؛ د. آ.، همانجا).

مهم ترین رودهای داغستان عبارت اند از: یرک<sup>۱۹</sup> به طول ۶۲۳ کیلومتر که از کوه زیلگاخوخ<sup>۱۹</sup> در قفقاز سرچشمه می گیرد و به خلیج آگراخان می ریزد (د. آ.، ج ۹، ص ۲۰۶؛ نیز ← د. ا. د. ترک، همانجا)؛ کوما به طول ۸۰۲ کیلومتر که پیش از رسیدن به خزر در جلگه ساحلی خزر ناپدید می شود (د. آ.،

ج ۶، ص ۲۰)؛ سامور به طول ۲۱۳ کیلومتر که از دامنه کوه قوطون<sup>۲۰</sup> در قفقاز سرچشمه می گیرد و بخش سفلی آن مرز بین داغستان و جمهوری آذربایجان را تشکیل می دهد (← همان، ج ۸، ص ۲۸۱)؛ سولاک به طول بیش از ۱۴۴ کیلومتر که از کوههای قفقاز سرچشمه می گیرد و پس از پیوستن به رودهای آوار - قویو صو و انسلی - قویو صو به دریای خزر می ریزد (← بولشایا، ج ۴۱، ص ۲۶۱؛ د. آ.، ج ۹، ص ۶۸؛ د. ا. د. ترک، همانجا؛ د. ا. د. ترک، ج ۳، ص ۴۴۸).

داغستان دارای منابع طبیعی نفت، گاز، زغال سنگ، گوگرد، سرب، آبهای معدنی، منابع جنگلی و درختان صنعتی است. مساحت زمینهای زراعی آن حدود ۴۲۵۰۰۰ هکتار است و گندم، برنج، ذرت، سیب زمینی، انگور و انواع میوه در آن تولید می شود. پرورش دام و صید انواع ماهی، به ویژه خاویار، از دیگر فعالیتهای اقتصادی در داغستان است (بولشایا، ج ۱۳، ص ۲۷۴، ۲۷۶-۲۷۷؛ د. آ.، ج ۳، ص ۲۹۹، ۳۰۱). همچنین برخی از شهرهای بزرگ داغستان همچون خاساویورت<sup>۲۱</sup>، ایزرباش<sup>۲۲</sup>، کاسپسک<sup>۲۳</sup> و قیزیل یورت<sup>۲۴</sup> که در دوره جمهوری خودمختار

1. The Territories of the Russian Federation	2. Bol'shaya Săvetskaya ensiklopediya <sup>2</sup>	3. Kalmykiya/ Kalmuk
4. Stavropol	5. The Times comprehensive atlas of the world	6. Agrakhan
7. Terek - Kurna	10. Terek- Sulak	11. Primorsk
12. Salatau	15. Gimrin	16. Vodorazdenlyi
17. Zilgakhokh	20. Quton	21. Khasavyurt
		22. Izbirbash
		23. Kaspiysk
		24. Qizilyurt
		7. Qizlar
		8. Tiulnii
		12. Gounib
		13. Khunzakh
		17. Bokovoi
		18. Bazardüzü

داعی کبیر، نک: علویان طبرستان.

**داغستان**، از جمهوریهای خودمختار فدراسیون روسیه به مرکزیت ماخاچ قلعه، واقع در کرانه غربی دریای مازندران و شرق قفقاز.

جمهوری خودمختار داغستان با وسعت ۵۰۳۰۰ کیلومتر، میان ۴۱° تا ۴۵° عرض شمالی، و ۴۸° تا ۳۰' طول شرقی در جنوب روسیه واقع است و از جانب شمال به جمهوری خودمختار قالمیق / قالموق / کالمیکیا، از شرق به دریای مازندران، از جنوب به جمهوری آذربایجان، از جنوب غربی به جمهوری گرجستان، از غرب به جمهوری خودمختار چچن و از شمال غربی به منطقه استاوروپول محدود است («دائرةالمعارف آذربایجان»، I/299-300).

داغستان از ترکیب واژه ترکی «داغ» یا «طاغ» به معنای کوه، و پسوند فارسی «ستان» به معنای مکان و سرزمین تشکیل شده، و ترکیب آن دو به معنای کوهستان یا سرزمین کوهستانی است (همانجا). به گفته بارتولد، نام داغستان از سده ۱۰ ق/۱۶ م، بر این سرزمین اطلاق شده است (نک: EI<sup>2</sup>).

سرزمین داغستان از لحاظ عوارض طبیعی به ۳ ناحیه مشخص تقسیم می‌شود. نخست ناحیه پست و هموار که نواحی جنوب شرقی داغستان را در بر می‌گیرد؛ دوم ناحیه کوهپایه‌ای در باریکه کرانه‌های دریای مازندران که دارای دره‌ها، فرورفتگی‌ها و رشته کوههای نه‌چندان بلندی است که از شمال غربی به جنوب شرقی کشیده شده‌اند؛ و سرانجام ناحیه کوهستانی در غرب داغستان که در واقع بخشی از رشته کوههای قفقاز بزرگ است و بلندترین قله آن به نام «بازار دوزو» با ارتفاع ۴۴۸۵ متر از سطح دریا، در مرز داغستان و جمهوری آذربایجان جای دارد («دائرةالمعارف آذربایجان»، همانجا؛ «دائرةالمعارف شوروی»، XIII/273). رودخانه‌های تیرک، سولاک و سامور مهم‌ترین رودخانه‌های داغستان به شمار می‌روند. آب‌وهوای داغستان عموماً گرم و خشک، و میانگین بارندگی آن حدود ۲۰۰ میلی‌متر در سال است؛ اما این میزان در نواحی شمالی این سرزمین به حدود ۸۰۰ میلی‌متر در سال می‌رسد (انکارتا، n.pn).

در جمهوری خودمختار داغستان، حدود ۳۰ گروه قومی زندگی می‌کنند و حدود ۳۲ زبان در آنجا رایج است. هریک از زبانها، متشکل از چند گویش اصلی و فرعی است که برای دیگر گویشوران قابل فهم نیست. زبانهای رایج در داغستان عمدتاً وابسته به گروههای زبانی قفقازی، فارسی و ترکی‌اند. این تنوع قومی و زبانی نشانگر مهاجرت اقوام و گاهی کوچ اجباری در طول تاریخ است. اصلی‌ترین

زمینه شرح اصطلاحات صوفیه؛ *مرآت الوجود*، درباره وحدت و توحید عارفانه؛ *الفوائد فی نقل العقائد*، درباره عقاید حق و باطل؛ *اشارة التفأل*، در کیفیت تفأل به قرآن؛ *فی معرفة النفس*، شرح حدیث «من عرف نفسه فقد عرف ربه»؛ *الاوراد*، شامل برخی ادعیه و اذکار؛ *تلویحات الحرمیه*، درباره توحید و کشف عارفانه؛ *الشد و متعلقة بالعهد*، در موضوع عهد و بیعت، آداب و رسوم تشرف، وظایف پیر و مرید، و خانقاه و تدبیر آن؛ *قلهاتیه*، در زمینه انساب پیشوایان صوفیه؛ *طراز الایالة*، درباره ولایت و آداب آن؛ *الولایة*، در موضوع و هدف ولایت و وظایف ظاهری و باطنی آن؛ *سلوة القلوب*، در سیرت محمد (ص)؛ *رضائیه* (معصوم علیشاه، ۵/۱۳)؛ شرح بعضی از آیات *مثنوی* (تسبیحی، ۱۳۵-۱۴۳؛ منزوی، ۱/۴۱۹)؛ *لطایف*، در موضوع اثبات ذات الوجود که با عنوان لطیفه به آن پرداخته شده است (همو، ۴۱۲/۱؛ تسبیحی، ۱۳۶)؛ *اعیان ثابته*، که در آن به شرح مباحث عرفانی می‌پردازد (منزوی، ۴۱۳/۱؛ تسبیحی، ۱۳۷)؛ *دیباچه دیوان کرمانی*، دیباچه‌ای بر دیوان شاه نعمت‌الله ولی (منزوی، ۴۱۴/۱؛ تسبیحی، همانجا)؛ *مرمات التسلیل*، درباره خلوص نیت، عمل صالح و اهمیت آن در سلوک الی الله؛ *تنبیه*، تفسیری فارسی بر *سورة تین* (منزوی، ۴۱۸/۱؛ تسبیحی، ۱۴۰)؛ *سر الحقیقه*، درباره اصطلاحات عرفانی به زبان فارسی (منزوی، ۴۲۰/۱؛ تسبیحی، ۱۴۱)؛ رساله‌ای در اخلاق، در پاسخ به پرسش ابوعلی تاج‌الدین (همو، ۱۴۲)؛ *تأویل آیتی از کلام الله*، در تفسیر آسمان و زمین و آنچه متعلق به آن است؛ *وصایا*، در موضوع اندرز سالکان و عارفان (منزوی، ۴۲۲/۱؛ تسبیحی، ۱۴۲)؛ رساله‌ای درباره *ائمه اطهار (ع)* در موضوع تکریم و بزرگداشت اهل بیت (همانجا)؛ *سر قلبه*، به زبان عربی (منزوی، ۴۲۱/۱)؛ *ساقی نامه*، منسوب به شاه داعی (اته، I/741؛ سلامیان، ۵۴۸/۱).

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L'A. examine quatre inscriptions en persan sur des pierres tombales et des monuments, trouvées à Kubači (Daghestan), ville dont les origines et la fondation restent jusqu'aujourd'hui un problème historique non résolu. L'A. propose une nouvelle lecture pour la première inscription, considérée comme arabe par V.A. Kračkovskaja, mais qui est en réalité en persan (fin XIII<sup>e</sup>/début XIV<sup>e</sup> s.). La seconde inscription semble être versifiée, malgré des fautes apparentes dans le mètre; elle présente en même temps certaines difficultés de lecture (première moitié du XV<sup>e</sup> s.). Les deux autres inscriptions sont très courtes; l'une est composée de deux mots, l'autre est une signature d'un artisan (milieu XIV<sup>e</sup> s.). L'examen critique des inscriptions permet à l'A. de rejeter la thèse sur le lien entre la ville de Kubači médiévale (et actuelle), et le Ziregân historique mentionné dans les sources aux VIII<sup>e</sup>-XII<sup>e</sup> s. Il semble que la fondation de Kubači ne soit pas antérieure à la fin du XIII<sup>e</sup> s. L'article est accompagné de plusieurs photos de tous ces monuments discutés par l'auteur. M. S.

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# MUSLIMS UNDER THE CZARS AND THE SOVIETS

Daghistan

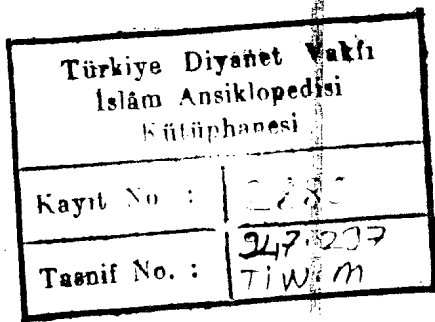


J. G. TEWARI

INTRODUCTION

By

S. ABUL HASAN ALI NADWI



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begun. They did not change the name Grozny which Yermolov had used to strike terror in the natives. The Czars were setting up Russian settlements in the region. Soviets completed the processes by expelling the Chechans and the Ingush from the slopes of Northern Caucasus by making the Russians settle in the land vacated by them.

## Daghistan

The extension of Soviet domination over Daghistan was of prime importance for the Bolsheviks because the region provided passage for their troops to Central Asia which was seething with anti-Soviet revolts and to Russian Azerbaijan with its rich oil reserves.

But the situation in Daghistan was far from easy. The moral of Russian settlers there had never been high and Bolshevik cadres were few and far between. Daghistani Muslims, as history had made abundantly clear, were extraordinarily tenacious believers in Islam and guardians of their freedom.

In 1918-1919 a Daghistani Sufi Sheikh Uzan Haji (Naqsh-bandi) founded the Emirate of Daghistan-Chechinye, a theocracy based on Shariat. He died fighting in 1921. Uzan Haji was assisted by Sayyed Shamil, a grandson of Shamil. When vanquished he fled Daghistan but was arrested by the British in 1945 in Berlin and was handed by them to Russia.<sup>83</sup> The Soviets attacked the region but the terrain was not favourable for military operations. They exerted to their utmost with cavalry and artillery attacks. Daghistani mountaineers fought back for years. According to Encyclopaedia of Islam between 1917 and 1920 savage war reigned between the natives and raiders.<sup>84</sup> Great Soviet Encyclopaedia puts 1918 as the year when "Red Guard detachments" liberated Daghistan after meeting armed resistance.<sup>85</sup> But according to Stalin even by October 1920 the Soviet cavalry raids had failed to bring the Daghistani masses into the Soviet mainstream<sup>86</sup>. Walter Kolarz gives an account of Daghistani revolt led by Nazhmuddin Gotsinsky and inspired by Shamil cult which continued up to January 1922.<sup>87</sup>

In other words while throughout Muslim Russia the Bolsheviks established themselves by overthrowing independent Muslim governments by 1920, the Daghistanis alone did not surrender for about another two years.

In this situation the Bolsheviks resorted to subterfuge and trickery. In November 1920 Stalin personally came to Tamir-Khan Shura and proclaimed the autonomy of Daghistan and at the same time while addressing an extraordinary congress of the peoples of Daghistan gave the following assurances :

"Daghistan shall be free to administer itself according to its own conditions, its ways and customs. We are informed that Shariah has great importance for the people of Daghistan. We are also informed that the enemies of the Soviet power are spreading rumours that the Soviet regime would banish the Shariah. I am entitled to declare here on behalf of the Government of the Russian Socialist Federative Soviet Republic that these rumours are lies. The Government of Russia leaves to every people the full right to administer itself on the basis of its laws and customs. The Soviet Government considers the Shariah as customary law of the same standing as that in force among other peoples living in Russia. If this is the desire of the people of Daghistan, their laws and customs shall be preserved."<sup>88</sup>

As a step further a People's Commissariat for the Shariah (Nar-komshariat) was set up in 1921 under Daghistani Sheikh Ali-Hadji Akushinsky. Disclosing his real intentions, on October 10, 1920 writing in Pravda Stalin recommended that with regard to Daghistan direct method of combating religious prejudices must be replaced by indirect and cautious methods. "Instead of cavalry raids with the object of immediately communizing the backward masses of the Daghistani people", Stalin added "there must be a cautious and well conceived policy of gradually drawing these masses into the general stream of Soviet development."<sup>89</sup> Obviously Soviet authorities were afraid of the 40,000 Muslim clergy—Mullahs, Kadis, Sheikhs etc.—who at that time wielded enormous influence over the Daghistani masses.

# IMAM SHAMIL

The First Muslim Guerilla Leader

Daghestan  
16-20

BY

MUHAMMAD HAMID (Major)

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resulted in a multitude of languages and tribes.

### Area of Daghestan.

It would be important to study the area of Daghestan in detail, as most of the battles took place in this very terrain. Situated on a high plateau the whole of Daghestan is surrounded by high mountains.

The highest summits, as in the Central Caucasus, are on the lateral or outlying ranges, the Watershed or main chain from Shavi-kide (and indeed from Arkhotis-mata) to Bazar Diouai, where it rises to 14,722 feet, a distance of nearly 170 miles, being nowhere higher than 11,800 feet, while, the side chains are seldom under 13,000 feet, with many peaks still higher. The Bogos group, forming the watershed between the Avar and Andes Koisous and running north-east from the main chain, has at least three peaks well over 13,000 feet. Farther to the south-east there are two or more peaks of over 13,000 feet on the Dolti Dagh chain, with its outlier, Dioulti Dagh, 12,435 feet high; and still farther in the same direction, lie the Shall Bouz Dagh, 13,679 feet, and Shakh Dagh, 13,952 feet, the latter in the province of Baku.

There are two main river basins, of which the most important is that of the Soulak, formed by the union of the four Koisous—the Kazi-Koumouck, Dara, Avar, and Andee—of which the latter alone takes its rise outside the province, in Toushetia. All these run north and north-east in the direction of the range of the second upheaval, and all have worn channels of extraordinary depth and narrowness forming next to the chaos of mountains, the most characteristic features of Daghestan. The other system is that of the Samour, which rising not far from the source of the Kara and Avar Koisous, runs, though with a bend to the south, in a generally eastern direction, its lower course being now, as already stated, the boundary line of the province on the extreme south-east.

The total population of the Caucasus at the time of the war may be given, roughly, at four million; that of Daghestan at half a million, of which the Avars numbered some 125,000.

Historically the most important of the tribes, and one of the most numerous, they inhabited a stretch of country more than 100 miles in length, from Tchir Yourt on the north to the border of Zakatali on the south, cutting Daghestan completely into two, and 45 miles wide at the meridian of Khounzakh. Their language is divided into two main dialects, those of Khounzakh and Antoukh both differing greatly, from each other.

The Khounzakh dialect was spoken by the three Imams, Kazi Mulla, Hamzad Bek, and Shamil, as well as of all their principal lieutenants, so it became naturally the official language of Muridism,<sup>1</sup> and also the common tongue in Daghestan. This made the warlike and numerous Avars dominant.

The people of Daghestan in selecting the sites of their towns and villages gave first consideration to their defence. So their choice was either great height or they were nearly always against the face of a ridge or rib of rock, isolated, or supported by inaccessible cliffs. They preferred to be safe against surprise attacks. The village of Arakanee is a fairly typical one. The houses were of stones, two storeys high, well built and convenient. The interiors were flooded with clay carefully smoothed and frequently whitewashed. They were built, as far as possible, amphitheatre-wise, so as to enfilade one another. The streets were made tortuous and barely wide enough for two horsemen to ride abreast; straddled, too, in places by a house furnished with a wooden barrier, making passage impossible until the defenders posted there had been ousted or killed. Nearly all these aouls could be battered to pieces in half-an-hour by modern weapons from half-a-dozen different emplacements, but in those days they were either far enough from any neighbouring point of greater elevation, or sufficiently sheltered from them, to run no danger

1. Arabic which has been the lingua franca of the whole Muslim world and a great unifying force from Senegal to Timor, was a unifying factor between different tribes in this part of the world.

Zaman. 28.

## RÖPORTAJ-DİZİ-İNCELEME

22 EKİM 1991 SALI

# Çeçenler dinlerine saygılı

## AZERBAYCAN

Azerbaycan'da 12 Ocak 1991 tarihinde tansiyonun son derece yüksek olduğu ve milletin patlama noktasında bulunduğu istikâmetinde idi. Yolunuz önce Gence'ye uğradı ve buraya gelinceye kadar yollarda 20 yerde sivil halkın kurduğu barikatlarla yolunuz kesilip arabamız, üstümüz, başımız aranmış yapılabilecek bir tehlikeyi adeta görüyor gibiydik. Ama kimseye bir şey kabul ettirmenin imkânsızlığı da gözler önünde idi. Bu minval üzere Bakü'ye vardık. Ve bizi misafir eden Kuli Halil (Prof) beyin Bakü'deki evindeyiz.

Şayet biz İslâm âlemindeki ağabeylik vasfımızı iyi idrak eder ve bize düşeni bihakın yerine getirebilirsek bu ülkelerin ve insanların hiç şüphem yok ki bastığımız yerden bir başka yere ayak basmaları imkânsız. Bir tek fert için bile canları pahasına deli divane olucasına gösterdikleri çok sıcak ve yakın alakâ insana bir başka şey düşündürmüyor.



Grozni'ye bağlı Gudermes ilçesinin Müftüsü Abdurresid İbni Ebubekir Efendi evinde

Ermeniler akıl almaz insanlık dışı fecaat ve şenatlarından asla vaz geçmemişler. Rahmetli babam askerliği esnasında bizzat şahidi olduğum hadiseleri bana anlattı da baba nasıl bir insan bu kadar canavar bir ruh taşıyor demdim. O zamanki vahşetle şimdilerde yaşananlar arasında hiçbir fark yok. O zaman da müdafasız ihtiyarlar, kadınlar ve çocuklar en akla hayale gelenecek işkencelerle insanların bir odaya kapatıp üzerlerine gaz ve benzin dökülme suretiyle diri diri yakıldığı gibi şimdilerde yine aynı vahşet tek-

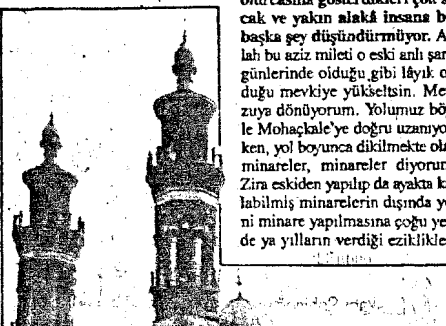
resini esnasında Çeçenler'i, İngu- lar'ı, Ahuskalılar'ı, Karacaylar'ı ve hatırlamadığım birkaç milleti Müslümanlığımızdan taviz veremeyip başkaldırdığımız için bizi Sibir'ya ve Kazakistan'a sürmüştü. Mevsim kış hava soğuk kadın, kız, çocuk, çocuk, yaşlı genç demeden herkesi hayvan taşıyan pislik içinde vagonlara doldurup sevk ediyorlardı. Yollarda ölenlerin haddi hesabı yoktu. Ölemi trenden aşağıya atıyorlardı. Ben daha 7 yaşında çocuk- tum. Bizim köye gelen Rus askerleri yaşlıları, kadınları ve çocukları köyde büyük bir odaya doldurup gücü kuvveti olanları da hayvan vagonlarına yığmışlar- dı. Gidenlerle üzerine gaz dök- küp hepsini diri diri yakmışlar.

Yalnız bunların içerisinde 7 yaş- larında bir çocuk her nasılsa gaz isabet etmemiş. Canlı canlı yan- an anası, kardeşleri ve diğer ya- nantlarıyla köylerinden yakından tanıdığı birçok kadın yaşlı ve çocukların yanararak vagonların- da silahlı bir eşkıya işyeri girmiş, şayet bir inilti ya da bir hareket kimde görmüşse müdafasız du- rumdaki bu kömür yığına haline gelen cesetleri kursunla taramış. Zaman içerisinde sürgüne Kaza- kistan'a giden bu çocuk Glast- nosla birlikte Çeçenistan'a dö- nüncü köyüne de uğramış şimdilerde yaşı 54 olan bu insan ne görümlü Çocukluğu esnasında diri diri insanların yakıp sonra da si- lahla tarayan bu canavar ruhlu in- san müsvetesi Rus askeri cina- yeti işlediği bu evde oturuyor mu? Kısmen yumuşama temayü- lü gösteren rejim idarecilerine gi- dip vakayî rapor edince mesele- ye sahip çıkılmış ve TV'de hal- ka canî tanıtılmış suçunu itiraf et- tikten sonra şimdilerde idamî is- tenilerek muhakeme ediliyormuş, şu Çeçenistan'da şahid olduğum- muz bir başka vakada şudur. Çeç- en halkı cüden yığıt insanlar. Ve dinimize karşı da çok saygı- lılar. Grozni şehrinin Em. Md. Musa Bey'in evine misafir olduk. Dini hayatın ne merkezde oldu- ğunu merak ederek sordüğümüz

Çöken komünizmin pençesinden hâlâ sıyrılmaya gayretinde çırpınan BİZİM ELLER

Hazırlayan: Sadi Beşer

aslen Azeri olan Müdür bey bi- ze şu hayret dolu sözleri söyle- di. Altı aydır cinayetten aradığımız bir suçlu vardı. Çok bızır kaldık Müftü Şehit Hacı Efendi' ye müracaat ettik. Polis aciz kaldı yardım edin dedik. Sabahleyin suçlu şahıs babasıyla beraber gelip teslim oldu. Ayrıca et fiyatları milletin alım gücünün üstü- ne çıktı. 15 rubleden satılmaya başlanmıştı. TV'de bir konuşma yaptı fiyatı kendisi koydu. Sabah- leyin et 10 rubleden satılmaya başlandı dedi. Bunları Em. Md. bize anlatıyorduk ki TV'de bir et- zü besleme işitti. Haber okuya- cağını sonradan anladığımız spi- ker başında kalpağı, edeple oku- nan yâsini ve yapılan dini konuş- mayı dinledik. Müftü efendi gö- rüntüden çekilince spiker kalpa- ğını çıkarıp haberleri sunmaya devam etti. Sebebini sordüğümüzda Em. Md. şunları söyledi. Çeçenistan'da hiçbir kimsenin müftü efendinin yanında başı açık oturamaz.



Grozni'nin zalim ve merhametsiz idar-

Çeçenistan'ın Grozni şehrinde Polis Adem Bey muhabirimizle. — Çocuklukta diyor. Stalin'in zalim ve merhametsiz idar-

# DAVET

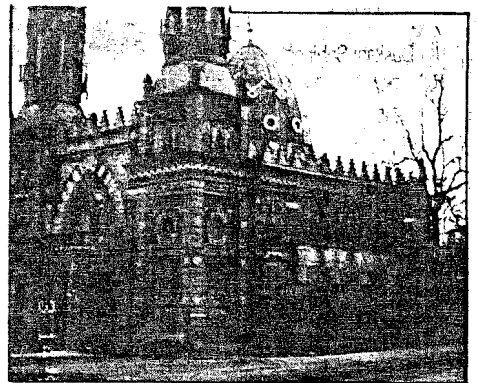
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Beyefendi'nin Cenab-ı Hakkın lütfuyla şifa bulması, bizleri fevkaiaide memnun ve mesrur etmiştir.

Hem bu saadet ve süruru dostlarımızla paylaşmak, hem de Rabbimize şükürümüzü izhar etmek için; 26 Ekim 1991 Cumartesi günü öğle namazını müteakip, İskender Paşa Camii meşrutasında bir ŞÜKÜR YEMEĞİ ikram edilecektir.

Dostlarımızın ve kardeşlerimizin teşriflerini bekler; bu vesileyle selam, sevgi ve dualarımızı arzederiz.

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Asetin Bölgesi Viladi Kafkas şehrinde. Şu anda içinde namaz kılınıyor. Müze olarak kullanılıyor.

miş onun verdiği hazza bize oku- duklarını isbat çalışıyorlar ve zi- yaretimizden memnun oldukları- nı ve fakat devam etmemizi arzu ettiklerini söylüyorlardı. Göz yaş- larına da mani olamıyorlardı. Bi- zi gezdiren şoföre hediye ettiğimiz latince yazılı bir dini kitabı eline tutuşturmaya çalışırken ce- binden çıkardığı mendiline kitabı sarduktan sonra edeple kolu- ğunun altına yerleştirmesini unutmam mümkün değil ve bu hadise Çeçen halkının dine olan hürmetinin buudları hususunda sizde de bir kanaat hasıl edece- ğini zannediyorum. Şehrin tam orta yerinde ve şu anda Ürdün- de ikamet etmekte olan bir Çeç- en zengini tek başına üstlendi- ği cami inşaatı da bizde ayrı bir sevinç vesilesi oldu. Oradan Da- ğistan'a gitmek üzere ayrıldık. Bindığımız arabanın şoförü yol- da bize tayılerimizi ırperten bir başka hadiseyi şöyle anlatıyordu. "Yolun sağında Müslümanlar'a ait olduğumu mezarların üzerindeki hilâl ve yıldızdan ta-

Devam edecek



Mohaçkale Dağistan Müftüsü Bahaeddin Efendi.

ni? urbaşkanı yapabilir- esi yayınlamın hazır- Daha doğ- seçmen ne ile DYP'nin görür, yok- y'i mi ter- eki koalis- rkesten iyi husus da- AP'in SHP özkonusu idirilen bir in hazırla- n en kısa çok önce- ya ANAP) önünü de EMİS MİS? halefet ktan ke- lur mu? Yılmaz ANAP sevinci- ğımızda YP'liler dim için n. Dalan DYP geleni ut Özal ımızın merak ek yok. İnönü eni sol ivenmi- giltere) nadasa



ALEXANDRE BENNIGSEN

S. ENDERS WIMBUSH

# Muslims of the Soviet Empire

A Guide

DAGHISTAN  
S. 160-181

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and today the former aristocratic societies seem more willing to cooperate with the Soviet authorities than with their democratic cousins. Sufi brotherhoods have less hold on these societies.

In the Northern Caucasus more than in any other Muslim territory, anti-Russian xenophobia has a logical economic basis. In the nineteenth century the mountaineers were deprived of their best lands in the foothills and forced into the mountains, where at present a demographic explosion is taking place. The desire to recover their lands and expel the Russian intruders is still one of the elements fanning the general xenophobia. This desire is the basis of North Caucasian nationalism, reinforced by the memories of a struggle stretching over almost two centuries against Tsarist and Soviet authorities.

The national awareness in the Northern Caucasus presents a complicated picture of intermingled sub-national clan loyalties and supra-national (Islamic or mountaineer) identities. As a rule, the modern Soviet national identities are still very weak. Chechen, Avar or Karachai are geographic or linguistic identities, not national ones.

The existence of an important, active and well organised North Caucasian emigration in Turkey, Syria, Jordan, Egypt and the United States may be a factor in the political development of the North Caucasian Muslim nationalities. This emigration has mainly been composed of the western Cherkess Adyghe tribes (Circassians), the Muslim Abkhaz, and to a less degree the Kabardians, the Muslim Ossetians, the Karachai-Balkars, the Chechens and the Daghestanis. The first emigration was in 1865, and the most recent that of Second World War prisoners who remained in the West. The emigrants use a *lingua franca* (a composite Cherkess language), share the same traditions, eat the same food and have the same folklore. The Caucasian emigration is deeply religious — more so than any other Soviet Muslim émigré group. It is united around a new identity — the mountaineer (*gortsy*) or “Cherkess” — and it endeavours to maintain personal ties with the former homeland in the Northern Caucasus. Many Syrians, Turks or Jordanians visiting the Soviet Union are descendants of the North Caucasians and speak the local languages.

### (iii) THE DAGHESTANIS

The Daghestanis are Sunni Muslims of the Shafe'i school. There are some Shi'a (Ja'afarite rite) among the Azeris of southern Daghestan, among

the Tats and in one Lezghin village. The Daghestan ASSR was founded on 21 January 1921, and its territory covers 50,300 square km. Its population (1979) was 1,627,000, 13.9% more than in 1970. Its urban population was 639,000 (39%) in 1979, compared to 35.3% in 1970. The rural population was 988,000 (61%) in 1979, compared to 64.7% in 1970. Its capital is Makhach-Qala, with a population (1979) of 250,000.

*Demography.* Daghestani is a collective denomination covering about two dozen ethnic-linguistic groups of whom only ten were considered nationalities and listed in the 1959, 1970 and 1979 censuses. The others are considered ethnographic groups and were not listed separately in the census operations. Some of the latter have, however, a linguistic, social and cultural specificity and have not yet been assimilated by the more important national groups. Out of the ten Daghestani nationalities, two are Turkic (Kumyks and Nogais) and eight are Ibero-Caucasian (Avars, Darghins, Lezghins, Laks, Tabasarans, Rutuls, Aguls, and Tsakhurs), of which three (the Rutuls, Aguls, and Tsakhurs) have no literary language. In addition to the ten autochthonous Muslim nationalities, there exist foreign Muslim groups, either border colonies (Azeris, Tats, Chechens), or immigrant city-dwellers, Tatars and Ossetians. Table 8.iii.1 shows the composition of the Daghestani populations in 1959, 1970 and 1979.

Table 8.iii.1. DAGHESTANI PEOPLES OF THE SOVIET UNION

	1959	1970	Increase		% living in the Daghestan ASSR			
			1959-70	1979	Increase 1970-9	1959	1970	1979
Avars	270,394	396,297	46.6	483,844	22.0	88.5	88.1	86.7
Lezghins	223,129	323,829	45.1	382,611	18.2	48.7	49.8	49.3
Darghins	158,149	230,932	46.0	287,282	24.2	93.7	89.9	85.9
Kumyks	134,967	188,792	39.9	228,418	20.6	89.5	89.5	88.5
Laks	63,529	85,822	35.1	100,148	16.3	84.1	84.2	83.3
Tabasarans	34,700	55,188	59.0	75,239	36.4	96.7	96.5	95.3
Nogais	38,583	51,784	34.2	59,546	15.4	38.7	42.0	41.9
Rutuls	5,732	12,071	79.3	15,032	25.0	97.5	97.7	95.0
Tsakhurs	7,321	11,103	51.6	13,478	27.3	58.4	38.8	33.8
Aguls	6,709	8,831	31.6	12,078	36.4	95.1	97.9	94.9

The discrepancies in the increases of the different peoples between 1970 and 1979 reflect the complexity of the national-demographic process. Strong increases among the Avars, Darghins and Kumyks



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فراز شاهزاده دورنمه بر تورک لسانجیسی

## محمد بن قیس وانری

روس مستشرق «مهلیورانسکی» - مؤخر استانبولده بولونان تام نسخہسی سایه‌سندہ «ابن مہنا» طرفندن تألیف ایدیلدیگی آکلاسیلان - «کتاب ترجمان فارسی وترکی و مغولی» نامندہ کی اثری ۱۹۰۰ءده نشرایتدیگی زمان، اوکاک بک مهم بر مقدمہ یازمش ، و بورادہ تورک لسانه عائد اسکی اثرلردن بحث ایتمشدی . «مهلیورانسکی»، «کتاب چلی» نک «کشف الظنون» ده ذکر ایتمش اولدینی «دیوان لغات الترک» دن خبردار اولمادینی ایچون [ بولاق طبعی ، ج ۱ ، ص ۳۹۷ ، «کتاب چلی» نک بوقیدینی، ہم بیلدیگمه کورہ، ایلاک دفعہ ماجار عالمی «توری یوزہف» ذکر ایتمشدی: ماجار علوم انجمنی لسانیات شعبہسی مجموعہسی، ج ۳۴ ، جزؤ ۲ ، ۱۹۰۴ ]، تورک لسانه عائد اک اسکی اثر اولمق اوزره «محمد بن قیس» نک «غالبا بوکونکی ایران ساحه‌سندہ صوک خوارزم حکمداری جلال‌الدین نامنه تألیف ایتمش اولدینی، کتانی کوستر مکدهدر [ «مهلیورانسکی» نک مقدمہسی، VIII ] ... «مهلیورانسکی» بوآرک موجودیتی، آرینک ایکی یرندہ اوندن بحث ایتمش اولان «ابن مہنا» دن

## روسیدہ کی تورک جمہوریاتاری

VII

داغستان جمہوریتی

جوغرافی بیایم معلومات - داغستان اولکہسی خزر ده کیزینک غریسندہ، بو کونکی آذربایجان جمہوریتنک شہاندہ واقع اولوب، شالی قفقاسک شرقی قسمندہ کی داغلق مملکتدن عبارتدرک «داغستان» اسمی ده بونی آکدیوریور. عمومیتہ داغستانک ؛ قسمی صارب داغرا ایله طولمشدر. ؛ قسمی دوز برلردن عبارت ایسده، بونلرکده اک بویوک قسمنی ایصمز، باناقلق، صولاق و طوزلاق طوبراقلر طومشدر. بونی رقلر ایله تعبیر ایدرسهک، شو کی بر حساب ایله قارشیشلیرز: داغستانک مساحتہ سطحیہسی تشکیل ایدن ۴۵۴۵۳۴۳ دیساتینانک [۱] ۱۵۶۴۰۸۴ دیساتیناسی بالچین قایالردن، ۱۹۸۵۰۰ دیساتیناسی قامشلقلردن، ۹۴۴۴۰ دیساتیناسی باناقلقدن، ۳۲۱۰۴۵ دیساتیناسی قوماق محللردن، ۱۰۰۲۷۳۰ دیساتیناسی مرطالردن، ۷۰۴۰۰۰ دیساتیناسی چابرقلدن، ۱۸۲۸۲۰ دیساتیناسی اورمانلقدن، ۲۴۴۴۴ دیساتیناسی باغچہلردن عبارت اولوب، آنجوق ۴۵۳۲۸۰ دیساتیناسی کنجیلکہ الوریشلی طوبراقلردر. بونلرده قوراقلقه معروض بر ماہیتدہدر [۲].

داغستان نہرلرینک کافہسی خزر ده کیزی حوضہ‌سنہ منسوبدرلر. صولربنی داغلردن آلورلر، اوولرہ چیقنچہ بر چوق قوللرہ آیریلاقلر قوملق و طوزلاق

[۱] بر دیساتینا ۱،۰۹۲ هکتاره معادلدر .

[۲] بورقلر «افندیوف»ک ۱۸۲۵ سنہسندہ موسقوادہ باصیلمش اولان «داغستان»

آدلی روسچہ رسالہسندن آلدی .

ص ۸-۵۰۸ اشاعیدہ ۷ نجی سطرده «ترجہ ایتمک» اوقوغلی سطر ۸ ده «ایچین» زاید سطر ۱۰-۱۱ چونکہ بزده تجارت عالمده اولدینی کی علم خصوصتدہ اولرک مالک اولدقلری مہنود و بنا علیہ اولردہ کی ایستایف بوقدر « اوقوغلی ص ۹-۵۰۹ کویا کلسلی رفعتلرہ عائد بر جملہ کی چیقان ۴-۵ نجی سطرلر «ملی مدینتہ عائد مسائلک هر ساحه‌سندہ اولدینی کی حروفات مشلہسندہ حیرانک اساس سینی ملی حربت و معنویات ساحه‌سندہ عصری آوروپا اصولیہ اولان فعالیتلرک اوروپا تکنیک وظواہری اورک بائدہ کی حرکتلرہ نسیہ بک ضعیف اولسندہدر . بون مستلہ امثالریک چوغالسی ملتز ایچون بک ضرور اولان تکنیسینلر، مہندساردهدر. یاز اولری کندی ویزہ صوقاجیز . ویا اولر بزی ده کندیلرہ برابر مچول بر عالم بر اوچورومہ سوروکابوب کونورہ کچکر « اوقوغلی . سطر ۱۱ «افلاسیری» برینہ «افلاس» ، «تعدیلری» برینہ «تعدی و تجاوزلری» ، سطر ۱۲ «تورکیہ قانونلری» برینہ «تورکیہ کندی قانونلری» سطر ۱۶ «تورکیہ بئتدہ» بوسال» برینہ «بودسال» اوقوغلی و ۱۷ نجی سطرک اشعہ «دعشدر» علاوه اولدی . ۱۹ نجی صوک سطر «علی و فی جمعیترک تأسیسہ سہارچہ چاکشدرمق بوللری مادی و معنوی جہدن تأمین ایتمکدن باشقہ چارہ بوقدر « دیہ اوقوغلیدر .

۲۰ نجی صابریک ۵۱۰ نجی صحیفہسندہ مندرج [ مصطفی کمال آنادولودہ ] سولوحالی شریک اوچونجی مصرای [ قوتدن اوستون حقه آند اولسون ] و ۱۹ نجی مصرای [ بوکون هر قومه تاج کبیردن حق ] و ۵۱۱ نجی صحیفہدہ کی ۳ نجی مصرای [ انسان چہرہسی طاقینسی شیطان ] اولاجقدر تصحیح اولنور .

ایرک «قدر» مطبعہسی

میری : جیل بخت

مخصوصہده تأتیق؛ فقیر، عاجز و معلول صنعتکارلر اولاد و عائلاتینہ امانہ صندقلری تأسیسی و بوسورنہ مستقبلدن ہرہانکی برسپیلہ مایوس اولمق حسرتینک ازالہسی، صنعتکار اولاد و انسالینک مسلکہ تامیلہ ربطی ... الخ

بو آکلاندیغمز متعدهمادہلر و تدبیرلر تصنیف ایدیلہجک اولورسہ ایچلرندہ دولہ، حکومت محلہیہ بہ تعلق ایدن معاونت و تشکیلات مہمہ اولقلہ برابر ایشک الکجانلی نقطہلری مملکتک منورلری ایله کنجلیرینہ قالیبور. ذاتاً دنیانک ہر بریندہ، اکمدنی و معارفچہ زنکین مملکتلریندہ ہر عارضہنک، ہر احتیاجک اوکینی آلان زمرہ ہر زمان اک منور اولان اختصاص صاحبقری وطنداشلردر . بونلرک حائر اولدقلری معلومات و علمدن دولایی اوزرلرینہ معناً فضلہ و وظائف و تہدات وجدانیہ بوکنمشدر . بونلرک ہیچ بر زمان غیرفعال و لاقید قالاماملاری لازم کلیر . آوروپالی بر چفتیجی البتہ متفنن دہکلدر . زراعتہ عائد ہرہانکی بر مشکلینی مطلقاً بر زراعت عالی یعنی نظریات فنیہسی دہرین بر متخصص واسطہسپیلہ حل ایدر . خصوصاً خستہلقلر، محصولک ضعیفی، جنسک بوزولماسی، قوۃ انسانیہنک آزالماسی یاخود اعظمی درجہیہ ایصال ایدیلہسی کی مسائلک حل ہر چفتیجی ہدہکل اوندہ یوزدہ برینہ نصیب اولسہیدی بویلہ قالمزدرق . مملکتمزہ - حقیقی معناسپیلہ - داہا چفتیجیلک کیرمہ، مشدر .

بومصاحبہدہ یاز اییلدیگمز یاخود بیلہ مدیکمز و اونوندیغمز نہ قادر مطالعہ و تدبیر وارسہ ہر علاقہدار برر ایکیشر دانہسینی کندی حالینہ ووضعیتنہ تطبیق ایدرک یکدیگریہ صورار واونی یکرہیسی، اللیسی اتفاق ایدرک استابول اطراف وجوارندہ تأسسہ قابلیتلی برردہ اولا ہیچ دہکلسہ کندی احتیاجلری ایچون اوافق استجصالانہ باشلاسہلر بونی یا باجقارک عددی نسبتندہ ایشمزک و بالخاصہ او صوغوق وایکرمہنج سفالتدہ تدریجاً اریمکہ و افساد ایتدیگی هوای وطندن چکیلکہ باشلار . بومسألہدہ قیمتلی وحرث صاحبی اوجاقلرک مطالعہلری بکلرز .

علی سعاد

العدد 337 - ديسمبر 1986

العربية  
عبيوننا  
على العالم



فسيفساء اللغات والناس في بلاد القفقاس!

# داغستان

استطلاع : سليمان الشيخ  
تصوير : سليمان حيدر



the declaration. The Crimean Tatars supported Ukrainian claims to the region as the less objectional alternative.

The returning Crimean Tatars, numbering over 250,000 by 1993, found themselves relegated to marginal lands or the shantytowns around their former capital and other cities. The harsh condition of the lives of the returnees has given new impetus to the national movement. In July 1993 a number of nationalist organizations joined to demand the resurrection of the independent Crimean Tatar state and reiterated the Tatar claim to the entire peninsula, a claim that Crimean Tatar nationalist leaders point out predates either the Russian or Ukrainian claims on the region.

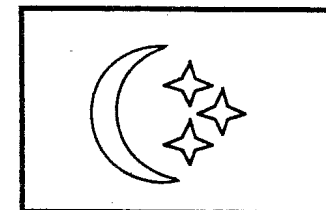
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## DAGESTAN

Daghestan

*CAPITAL: Makhachkala*



*POPULATION:* (95e) 1,926,000 : 2,050,000 Dagestanis in Russia (511,000 Avar, 418,000 Lezgin, 332,000 Dargin, 306,000 Kumyk, 100,000 Lak, 89,000 Tabasaran, 70,000 Ajai, 65,000 Nogai, 17,000 Rutul, 15,000 Agul, 15,000 Tsakhur). *MAJOR NATIONAL GROUPS:* (95e) Dagestani 85%, Russian 9%, Azeri 4%. *MAJOR LANGUAGES:* Bolmat's, Russian, Lezgin, Dargin, Kumyk, Azeri. *MAJOR RELIGIONS:* Sunni Muslim, Shia Muslim, Russian Orthodox. *MAJOR CITIES:* (95e) Makhachkala 345,000 (431,000), Derbent 95,000 (120,000), Khasavyur 83,000 (141,000), Temir-Khan-Shura (Buynaksk) 66,000, Kaspiysk 59,000, Kizlyurt 50,000, Kizlyar 46,000, Izerbash 35,000.

*GEOGRAPHY:* AREA: 7,496 sq.mi.-19,421 sq.km. *LOCATION:* Dagestan lies in the North Caucasus region of southern European Russia, an area of sandy plains along the Caspian Sea rising to the eastern Caucasus Mountains in the south and southwest. *POLITICAL STATUS:* Dagestan forms a member state of the Russian Federation.

*INDEPENDENCE DECLARED:* 20 October 1917.

*FLAG:* The Dagestani national flag, the flag of the national movement, is a green field bearing a centered white crescent moon and three small, white, four-pointed stars. *OTHER FLAG(S):* The official flag of the republic is a tan field bearing two light blue, horizontal stripes across the bottom.

*PEOPLE:* Dagestan, meaning Land of the Mountains, is inhabited by a bewildering variety of peoples representing thirty-one separate ethnic groups. The majority Caucasian peoples include the Avar, Lezgin, Dargin, Lak, Ajai, Ta-

JAMES MINAHAN, NATIONS WITHOUT STATES: A HISTORICAL  
 DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS,  
 WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

MADDE YAYINLANDIKTAN  
 SONRA GELEN DOKÜMAN  
 09 HAZİRAN 1999

د. سعيدوف رائد الحركة الاسلامية في داغستان:

## لدينا في داغستان «١٠٠٠» مكتبة تعوي مخطوطات اسلامية نادرة

حوار: عبد الغفار مصطفى:

■ في داغستان اوصي أولاً بجمع المخطوطات الموجودة في القرى والمدن وتدرسي مادة التاريخ الإسلامي والحضارة الإسلامية في المدارس والجامعات مع تأهيل الكوادر من ذوي الثقافة الإسلامية العالية فضلاً عن ضرورة دراسة تاريخ المدارس الإسلامية باعتبارها مركزاً ثقافياً وعلمياً ودينياً. فالهوية الإسلامية وإن صادفها تحد فالمرجع الوحيد هو القرآن والسنة النبوية المطهرة مع الوضع في الاعتبار الأخذ بكل سبل الحضارة ولكن في إطار إسلامي.. فالإسلام لا يدعو إلى التخلف أو الانغلاق على النفس.

نحتاج إلى مزيد من الترجمات

● ما رأيكم في ترجمة معاني القرآن الكريم للروسية.. وأي الترجمات أكثر توفيقاً من وجهة نظرك كمؤرخ إسلامي في روسيا؟

■ اعتقد ان ترجمة (كراتشكوفسكي) تعد أفضل الترجمات الموجودة حالياً على الرغم من أن كراتشكوفسكي لم يقدم الترجمة للنشر وتفتقد إلى بعض التعليقات والتوضيح.. أما ترجمة (عثمانوف) فتدل المقتطفات المنشورة على تجنب الملاحظات السابقة ونشرها سيكون مفيداً.. فالمسلمون في روسيا في أمس الحاجة هذه الأيام لمعرفة أمور دينهم.

جمع التراث المبعثر

● داغستان دولة إسلامية رائدة في علم التراث الحضاري والإسلامي.. كيف يمكن أن ترى لداغستان دوراً مهماً على الساحة الإسلامية والتعاون الثقافي المشترك بين الدول الإسلامية؟

■ إن قضية دراسة الإسلام والثقافة الإسلامية في داغستان لها أفاق واسعة، فماذا

■ يُعدُّ د. أمري شيخ سعيدوف رائداً في علم المخطوطات والأدب الإسلامي في الاتحاد السوفياتي سابقاً.. بجانب كونه رائداً للحركة الإسلامية هناك.. له بصماته في الحضارة الإسلامية في داغستان.. اهتم منذ صغره بدراسة اللغة العربية والآثار الإسلامية، فقام بجمع المخطوطات الإسلامية النادرة من شتى أرجاء روسيا..  
التقته «الدعوة» في مكة المكرمة وكان هذا الحوار الذي أكد من خلاله ان الهوية الإسلامية في آسيا الوسطى باقية بقاء الثقافة الإسلامية، مشيراً إلى ضرورة ان تتعاون الدول الإسلامية فيما بينها موضحاً أن مسلمي آسيا الوسطى يحتاجون إلى من يعلمهم دينهم ويفقههم فيه.. وإلى التفاصيل:

تدرسي مادة التاريخ الإسلامي  
● كثير ما تتعرض الهوية الإسلامية للعديد من الصعوبات والتحديات خاصة في البلاد التي لا تدين بالإسلام كدين رسمي لها.. في رأيكم ما المطلوب لتثبيت هذه الهوية؟

● لنا أقليات اسلامية  
والعنف الشيوعي لم يزدنا إلا  
تمكا وقوة

● هناك عودة حقيقية  
للإسلام في جميع  
الجمهوريات الاسلامية في  
آسيا الوسطى.

● ماذا عن مستقبل الثقافة الاسلامية في دول آسيا الوسطى؟

■ لقد تعرض الإسلام للملاحقة والاضطهاد فأغلقت أبواب المساجد وتم إبادة الآثار الإسلامية والعربية، أما الآن ففي داغستان اهتمام شديد بالإسلام وثقافته بل أصبحت اللغة العربية هي اللغة المحلية في المدارس الإسلامية وليس هذا شأن داغستان فقط، بل الجمهوريات الإسلامية كلها تتجه ناحية الإسلام قلباً وقالباً ومنتظر من المنظمات الإسلامية كرابطة العالم الإسلامي ومنظمة المؤتمر الإسلامي والكثير من الدول الإسلامية الدور الفعّال في إنشاء المراكز الإسلامية والمساجد التي دمرها السوفييت وكذلك ننتظر من الدول الإسلامية أن توفد إلينا العلماء ورجال الدعوة والدين ليعلموا هذه الشعوب ويعرفوهم حقيقة دينهم.. فالجمهوريات الإسلامية ليست أقليات مسلمة.. بل هي كلها مسلمة وتدين بالإسلام.

philosophical interest, he founded the bi-monthly *Ish-rāk*, a journal devoted to the dissemination of philosophical ideas. It appeared for the first time on 5 May 1884, and was perhaps the first journal of its kind in Urdu. However, it was shortlived, and had to be discontinued after one and a half years due to a lack of enthusiasm on the part of Urdu readers. In addition to his original contributions, Ruswā published in this journal his Urdu translations of two of Plato's works, namely the *Apology* and *Crito*. At a later date, while working at Haydarābād, he translated several works dealing with philosophy and psychology. He also took an interest in astronomy and chemistry, and composed some works on these subjects. Among his other accomplishments was his participation in the development of a system of Urdu shorthand and a keyboard for the Urdu typewriter.

In the literary field, Ruswā is known primarily for his novels. He was also a poet of a minor sort, writing conventional verses. His first poetical work, a *mathnawī* entitled *Naw bahār* ("Spring"), appeared in 1886. He also composed a verse drama, in the *mathnawī* form, under the title *Murakka<sup>c</sup>-i Laylā Maḡjūnūn* ("An album of Laylā and Maḡjūnūn"), which was completed probably in 1887. He used the pen-name of "Mīrzā" for his poems, reserving the pseudonym "Ruswā" for his novels. In the beginning, his mentor in poetry was the respected contemporary poet of Lucknow, Dabīr (1803-75 [q.v.]). As a novelist, Ruswā was the author of five original works, namely *Afshā-yi rāz* ("Exposed secret"), *Umrā'o Dīān Adā*, *Dhāt-i sharīf* ("A perfect knave"), *Sharīf-zāda* ("Of good breed"), and *Akhtarī Begum*. *Afshā-yi rāz* (1896), of which only the first part seems to have been completed, represents Ruswā's earliest attempt at novel-writing. Its theme, dealing with the decadent society and culture of Lucknow during the latter part of the 19th century, was elaborated by the author in his next novel, *Umrā'o Dīān Adā* (1899), which tells the life story of a courtesan, on whose name the title of the novel is based. Ruswā's third novel, *Dhāt-i sharīf* (1900), has for its central theme the life of a gullible and degenerate aristocrat who succumbs to the deceptions and allurements of unscrupulous hangers-on, and brings destruction upon himself due to his indiscretions. In *Sharīf-zāda* (1900), the story revolves around a person of meagre means who, by virtue of his character, personal effort and hard work, finds success in life. Ruswā's last novel, *Akhtarī Begum* (1924), is a narrative of a middle class household, and contains a plot built upon misunderstandings. Of all the above-mentioned novels, *Umrā'o Dīān Adā* is decidedly a masterpiece, and contributes, for the most part, to Ruswā's literary fame. On its appearance, it was welcomed in literary circles and was so well-received by the reading public that it went through several editions during a short time. In this novel Ruswā gives a sensitive portrayal of the current state of society and provides an insight into the traditional culture representative of the Muslim upper class in Lucknow. Because of its realistic delineation of the theme, its successfully constructed plot, and its superb characterisation, *Umrā'o Dīān Adā* has come to be regarded by many critics as the first true novel in Urdu.

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(MUNIBUR RAHMAN)

**RUTBIL** [see ZUNBIL].

**RUTUL**, a people of Dāḡhīstān in the eastern Caucasus.

Until the Soviet period the Rutuls lacked a common ethnic self-designation, but rather referred to themselves by village (*aul*) or as members of the *Rutul Magal*. The *Rutul Magal* was one of the numerous free societies or clan federations found in Dāḡhīstān prior to the Soviet period. This is one of the few cases where all of the members of a given ethnic group belonged to the same free society. In addition to the Rutuls, who dominated this free society, a number of *Tsakhur* and *Lezgin* villages were also members of the *Rutul Magal*. The existence of this free society helped in the establishment of a distinct *Rutul* ethnic group during the Soviet period.

The Rutuls traditionally inhabited 20 villages in *Rutul* district in southern Dāḡhīstān (18 of which are in the *Samur* valley and 2 others in the *Akhtīčai* valley) and 2 villages across the border in neighbouring *Adharbaydjan*. The Rutuls lived under very strong *Lezgin* and *Adharbaydjanī* influence, and until the Russian Revolution they were on the verge of total assimilation by these two other culturally more dominant peoples. The *Rutul* language belongs with *Lezgin* to the *Samurian* group of the northeast (Čečeno-Dāḡhīstānī) division of the *Caucasian* language family. The *Rutul* language is only vernacular (i.e. it has no written form). Prior to the Russian Revolution, there was almost universal illiteracy among the Rutuls, and the few individuals who could write used classical Arabic. After the Revolution and until the 1930s, *Lezgin* and *Azeri* Turkish served as the literary language among the Rutuls. Since that time, Russian has been the primary literary language used by the Rutuls of Dāḡhīstān, and *Azeri* by those of *Adharbaydjan*.

The Rutuls were polytheistic until the appearance of Zoroastrianism in the northern Caucasus sometime around the 5th century B.C. Later Christian influences penetrated the *Rutul* region from the south (primarily by Armenians living in *Adharbaydjan* prior to the appearance of the *Adharbaydjanī* Turks in the 11th century). According to *Rutul* legend, Islam was introduced by the Arabs in the 7th and 8th centuries, but was more likely spread from other areas in Dāḡhīstān between the 10th-13th centuries. Although officially Muslim, Islam was practic-

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MADDE YAYINLANDIRGAN  
SONRA GELMEN DOKÜMAN

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✓ **KAYSERİ** [see KAYŞARIYYA].

✓ **KAYTAK** (self designation, Kaydaqlan, pl. Kaydak; Russ. *Khaydaki*, Kaytagi, Kaytaki, Karakaytaki; other forms, *Khaytak*, *Kaytakh*, *KaraKaytakh*), a small Dāghistān [q.v.] group, which forms with Kubaçi [q.v.] and Dargin [q.v.] the Dargin division of the Dargino-Lak group of the Ibero-Caucasian languages.

According to the census of 1926, ethnically there were 14,430 Kaytak, and 14,469 claiming Kaytak as their mother tongue: in 1930 (estimation by Grande) there were 14,470 Kaytak. The Kaytak inhabit ten auls in the Kaytak district, and the southern (mountainous) part of the Dakhadaev district, in the valley of the Ulu-Chai, in the Dāghistān A.S.S.R. Kaytak territory lies between the Dargin and Tabasaran areas.

The first mention of the Kaytak was in the 4th/10th century, by Arab authors. According to Muḥammad-Rafi, the Kaytak paid tribute to the *shamkhal* of *Kazikumukh* in the Laq [q.v.] country. At the end of the 8th/14th century the Mongols penetrated Kaytak territory and there is evidence that there was a strong Mongol influence on the Kaytak. A large proportion of the Kaytak population was destroyed by Timur.

With the fall of the Golden Horde, the feudal principality of the *utsmiyat* of Kaytak arose as a major power in northern Dāghistān (dubious etymology of the word *utsmi* from *isim*, "the renowned"). Its territory was larger than the area inhabited today by the Kaytak and its population was composed of many tribes besides the Kaytak—Laks, Dargins and Southern Kumyks. As legend has it, the *utsmi* descended from the Arab governors of Kala' Kuraysh, who had islamised the area in the 2nd/8th century, and Kaytak was one of the first regions of central Dāghistān to be islamised. The Kaytak are Sunnis of the Shāfi'ī School. In the 10th/16th century the *utsmi* was one of the strongest rulers in Dāghistān, and in the 12th/18th century was economically and politically very significant, carrying on complex foreign policies, supporting at different times Turkey and Persia.

In 1802 a Russian protectorate was imposed on the *utsmi* 'Adil Khān. Direct Russian administration came to the lower Kaytak in the pre-Caspian area in 1820, and to the Kara-Kaytak in the mountain area in 1862. In 1844 the *utsmiyat* was suppressed.

The social structure of Kaytak *utsmiyat* was similar to the structure of the Avar [q.v.] society: a rather complicated feudal hierarchy—*begs*, *čanka*, *uzden* (free peasants), and non-free classes: *čagar* (peasants submitted to servitude), *rayals* (serfs), and *kul*, which coexisted beside the system of the "free societies" based on the joint family (*tukhum*). There existed an endogamic marriage system.

The 'ādāt of Kaytak were collected in written form in the 17th century by the *utsmi* Rustam Khān. The Arabic text was translated into Russian in 1868 (*Sbornik Svedenii o Kavkazskikh Gortsakh*, Tiflis 1868).

Due to the lack of good agricultural land, agriculture played a minor role in the traditional economy. Sheep and goat raising, with some horses and cattle, was the predominant economic activity. Handicrafts were well developed, especially the weaving of wool and silk. Kaytak women from Barshamai and Čabakhni were renowned for their embroideries. The present economy still stresses sheep raising (with a transhumance system) in the mountainous areas, and the raising of cattle and horses in the lower mountains and foothills.

Kaytak is a vernacular language, consisting of two dialects: Mağalis-Kaytak (in the north) and Kara-Kaytak (in the south). Dargin is used as the first literary language and second (sometimes first) spoken language. Russian is the second written language. The Kaytak are being culturally and linguistically assimilated by the Dargin.

Dagistan

18 MAYIS 1994

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

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(ŠĀDEQ SAJJĀDĪ)

DĀGESTĀN.

- i. Cultural relations with Persia.
- ii. Linguistic influences.

i. CULTURAL RELATIONS WITH PERSIA

The many-faceted relationship between Dāgestān (ancient Albania, q.v.), a region in the eastern Caucasus, and Persia since antiquity has yet to be studied as a whole, though there is considerable historical, linguistic, folkloric, literary, and art-historical evidence bearing on it. Cultural contacts were partly dictated by the military and economic history of the region.

Such northern Iranian peoples as the Scythians, Sarmatians, and Alans (q.v.) began to appear in the northern Caucasus in the 1st millennium B.C.E. The Caspian tribes, including those inhabiting the territory of Dāgestān, were located in the eleventh satrapy under the Achaemenid emperor Darius I (q.v.; 522-486 B.C.E.; Herodotus, 3.92). There may also have been Caspians in the army of Xerxes (486-65 B.C.E.; Herodotus, 7.67; *Istoriya Dagestana I*, p. 103; for a differing view, see CASPIANS). The Greek historian Arrian (*Anabasis* 3.8.4) noted that in the battle at Gaugamela (near Nineveh) in 331 B.C.E. Albanians fought among the troops of Darius III (336-31 B.C.E.) against the army of Alexander (qq.v.).

Ties between the Sasanian empire and Dāgestān were particularly close from the late 4th to the 6th century C.E., when the geographic and strategic importance of the eastern Caucasus attracted the attention of the Sasanian emperors. Once they had established themselves in northern Azerbaijan (Arrān) and southern Dāgestān (in the territory of former Soviet Azerbaidzhan), they focused particularly on fortifying

the pass at Darband (q.v.; *Istoriya narodov severnogo Kavkaza*, 1988a, pp. 100-01), in order to prevent devastating raids by nomads from the north. The Armenian historian Movsēs Kaḡankatvac'i reported that Persian kings scoured the land, recruiting architects and searching for materials with which to build the monumental wall of Darband (p. 105). Construction of the grandiose Darband fortification complex is particularly linked with the name of Ḳosrow I Anušīrwān (531-579). The Pahlavi inscriptions dating from his reign and found in the city wall (Figure 30) "establish the northernmost boundary of Sasanian cuneiform writing, being unique written relics not only of the eastern Transcaucasus but also of the entire region; their . . . presence underscores the significance of Darband not only as a military bastion but also as a local center of Sasanian culture, in which Sasanian writing, breaking the boundaries of use for state and official occasions only, begins to be used in private life as well" (Pakhomov, 1929, p. 77).

Ancient Iranian language elements were absorbed into the everyday speech of the population of Dāgestān, and many remain current (see ii, below). In fact, a deliberate policy of "persianizing" Darband and the eastern Caucasus in general can be traced over many centuries, from Ḳosrow I to the Safavīd shahs Esmā'īl I (907-30/1501-24) and 'Abbās I (996-1038/1588-1629; see Āqāsī). According to the account in the later *Darband-nāma* (see below), after construction of the fortifications Ḳosrow "moved much folk here from Persia" (Saidov and Shikhsaidov, pp. 26-27), relocating about 3,000 families from the interior of Persia in the city and neighboring villages. This account seems to be corroborated by the Spanish Arab Ḥamīd Moḥammad Ġarnāṭī, who reported in 524/1130 that Darband was populated by many ethnic groups, including a large Persian-speaking population (Bol'shakov and Mongaīt, p. 26).

The process was nevertheless inconsistent and irregular, owing to such historical events as the defeat of the Sasanian empire in 28/650, the increasing power of the Muslim caliphate, and the "Arab-Khazar" wars of the 7th-8th centuries. Persian interest in the eastern Caucasus arose mainly from its strategic position between Persia and Russia and reflected the shifting relations between the two countries. In fact, throughout its history Dāgestān has remained a "province," subject to more powerful neighbors.

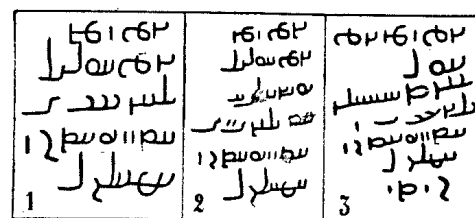


Figure 30. Pahlavi building inscriptions, Darband, 6th century. After Pakhomov, nos. 1-3.

## Dagstan



مليء بالدفء والتعاطف مما أكسب هذه المؤلفات نجاحاً سريعاً.

كتب داغرمن في المدة ذاتها عدداً من المسرحيات مثل «ستريبر» Streber و«المحكوم بالموت» Den dödsdömde و«ظل مارت» Skuggan av Mart (١٩٤٧)، و«التي تحدث فيها عن شخصيتي أخوين متضاربتين، أحدهما مارت «البطل» والآخر غابرييل الذي يعيش في ظله، ويلقي فيها الكاتب باللائمة على «أبطال» الحرب المزعومين ومن يقدرهم. وقد قدمت مسرحياته بنجاح فائق على خشبات العديد من المسارح المحلية، إلا أنه عانى، بعد هذه المرحلة الغنية بالكتابة (١٩٤٥ - ١٩٤٩)، من فترة طويلة من الجفاف الأدبي لم يكتب فيها سوى فصل واحد من رواية بعنوان «ألف عام لدى الإله» Tusen år hos Gud (١٩٥٤) حول الكاتب السويدي المكفيسست [ر] في منفاه.

كانت موضوعات الحب والوحدة والموت رئيسية في كتابات داغرمن، وكانت العلاقات الإنسانية غالباً ما تأخذ قالب التشاؤم والإحساس بالذنب والإحباط والخيبة والخوف، مما جعل الحياة تبدو عابثة عديمة المعنى، وأدى في النهاية إلى موت المؤلف منتجراً.

بدأت أعمال داغرمن تأخذ بعداً عالمياً بدءاً من ثمانينات القرن العشرين، ويعد من كبار الكتاب السويديين الحديثين.

طارق علوش

في كتابات داغرمن، وعالج فيها مصير خمسة أشخاص تحطمت سفينتهم على شاطئ جزيرة مهجورة في وسط المحيط واصفاً تصرفاتهم وخواطرهم، والحرية وما يترتب عليها من مسؤوليات. وتلك هي حال الإنسان، الذي كان قد خرج لتوه من الحرب العالمية، كما يراها الكاتب. أما في «خريف ألماني» Tysk höst، وهي مجموعة المقالات التي نشرها داغرمن في الصحف، فيلقي اللوم على الخنوع اللامتناهي للإنسان أمام الطغيان، ويرى أن ذلك لا يتمثل في ألمانيا النازية فحسب بل في كل مكان. وعالج في مجموعة القصص القصيرة «ألعاب الليل» Nattens lekar (١٩٤٧) بعض جوانب حياته وسيرته الذاتية بأسلوب واقعي شيق، كما فعل في «طفل محروق» Bränt barn، و«مصاعب الزفاف» Bröllopsbesvär (١٩٤٩) التي كتبها بأسلوب يعبر عن الاستسلام للواقع وتقبله عن طريق فهم الإنسان لذاته، وهو في الوقت نفسه أسلوب

للعيش مع والده الاشتراكي، وواكب أحداث عصره وعاش حياة الطبقة العاملة وكفاحها من أجل حياة كريمة. درس لفترات متقطعة في الجامعة، إلا أن نشاطه السياسي في الحركة النقابية اليسارية والعمل الصحفي أخذ منه جل وقته. نشر أول مقالاته في صحيفة «ستورم» (العاصفة) Storm التي شغل فيها منصب محرر ورئيس تحرير، وكتب أيضاً في أغلب الصحف السويدية في مختلف المجالات. تعرف زوجته الأولى، وهي لاجئة ألمانية من النازية، في أثناء عمله الصحفي هذا، واطلع عن كثب على معاناة اللاجئين والضعفاء، أما زوجته الثانية، التي تزوجها في آخر حياته، فقد كانت الممثلة المسرحية أنيتا بيورك Anita Björk.

كان تأثير كافكا [ر] والوجوديين الفرنسيين سارتر [ر] وكامو [ر] واضحاً في كتابات داغرمن. واتخذ من روايته الأولى «الأفعى» Ormen (١٩٤٥) منبراً ليبيدي آراءه حول الوجود والإنسان والمجتمع. وترمز الأفعى، التي تظهر داخل ثكنة عسكرية، إلى إحساس بالغربة والقلق والخوف angst وما يسببه ظهورها من ردات فعل مختلفة لدى الشخصيات. وكذلك كان الأمر في روايته الثانية «جزيرة المحكومين» De dömdasö (١٩٤٦)، التي كتبها بأسلوب سريالي [ر]. السريالية] وتعبيري [ر]. التعبيرية] في بيت الكاتب سترندبرغ [ر] الذي كان له أكبر الأثر

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## ■ داغستان

قلعه، يسكنها ٤٥٠ ألف نسمة ونيف. وهي جمهورية ذاتية الحكم، تكونت

سكانها ٢,٤ مليون نسمة بحسب تقديرات عام ٢٠٠٠، عاصمتها محج

داغستان تسمية تركية تعني بلد الجبال، مساحتها ٥٠,٣ ألف كم، وعدد



- Daghestan  
- Rusya

MADDE YAYIMLANDIKTAN  
SONRA GELEN DUKÜMAN  
3 TEMMUZ 2002

## Dafir

### Tribe of Iraq

The Dafir are an important and purely nomadic camel-breeding Sunni (*Maliki*) tribe of south-western Iraq, whose *dira* has been for the last 150 years in the steppe south of the Euphrates and Shatt al-'Arab from the neighbourhood of Zubayr to that of Samawa. Their immigration into Iraq, dating from about 1220/1805, was caused by bad relations with the then powerful and fanatical rule of Ibn Sa'ud, who forcibly demanded their obedience.

Their earlier history traces legendary origins in Najd and even in the Hijaz; but in fact the modern tribe represents evidently a conglomeration of various *badw* elements from many parts of Arabia, more or less unified by the ruling family of Ibn Suwayt. Tribal traditions record many wars and raids of the usual Arab type, with the Mutayr, Bani Khalid, Shammar and others. They were, while still in Najd, occasionally tributary to the Shammar, the Shaykh of Kuwait, and the family of Ibn Sa'ud.

Administratively, the Dafir are now grouped under the *liwa* headquarters of Basra, but move seasonally into Kuwait territory or that of Sa'udi Arabia. Their relations with the Turkish and Iraq Governments since the early 13th/19th century have been fairly good, with lapses especially when they habitually looted caravans on the Najif—Ha'il road; and they have now lost much of their wild and inaccessible, though not their nomadic, character.

Varying, but on the whole amicable relations have been maintained with the Muntafiq, their eastern and riverain neighbours; bad, with the Mutayr and Shammar and 'Aniza. The tribe was heavily involved in the serious raiding into Iraq by Sa'udi (chiefly Mutayr) forces in the period 1340/1344 (1921/25).

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I. DANISH

## Daghestanis

### Community of USSR

The Daghestan (literally, 'Land of Mountains'), located in the far eastern reaches of the Great Caucasian Chain in the Soviet Union, is one of, if not the most, ethnically heterogeneous regions on earth. The 1.4 million inhabitants are known collectively as Daghestanis.

They are considered to be among the most conservative Muslim, anti-Russian and anti-Soviet people in the USSR. They remain, along with the ethnically, culturally and linguistically related Chechens, among the least modernised, Sovietised, educated and Russified people of the entire Union.

Although all of the mountain Daghestanis speak languages that belong to the northeastern branch of the Ibero-Caucasian language family, linguistically they are extremely diverse. The term 'Daghestani' includes the following ethnic groups: Avars, Dargins, Lezgins, Laks, Tabasarans, Rutuls, Tsakhurs and Aguls.

They are all Caucasian speakers and inhabitants of the highland regions of the Daghestan Autonomous Soviet Socialist Republic. They share the area with the Kumyk and Nogai, who are Turkic speakers and inhabit the lowland of northern and northeastern Daghestan.

*Avars*: The Avars are the most numerous of the Dagestani people with a population of 544,000. The contemporary term 'Avars' covers 15 distinct ethnic groups: the Avars proper; the eight Andi people (Akhwakh, Andi, Bagulal, Botikh, Chamalal, Gogoberi, Karata and Tindi); the five Dido (Tsez) people (Bezmeta, Dido, Ginukh, Khunzal and Khwarshi); and the Archi (who linguistically form a transitional group between the Avaric and Lak people).

The Avars themselves inhabit the plateau area of central and western Daghestan, extending into the highland of southern Daghestan and contiguous area in northern Azerbaijan and southeastern Chechnia. Their control of the important river valleys (which were the main routes of communication and trade

## KÜRESELLEŞME SÜRECİ VE AZERBAIJAN

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### ÖZET

Bu çalışmada öncelikle 1980'li yılların ortalarında sosyal bilimlerin gündemine giren küreselleşme sürecinin olası anlamlarına ele alınmıştır. Çalışmada ikinci olarak küreselleşmenin dünya için, özellikle henüz milli devlet yapılanmasında olan Azerbaycan için olumlu taraflar ve oluşturduğu tehditler üzerinde durulmuştur. Son olarak Azerbaycan'ın sosyalizm döneminde edindiği acı tecrübe ışığında politik, iktisadi ve kültürel küreselleşme sürecinde gerçekleştirdiği politik islahatlar, entegrasyon ve yapılanmas gereken icraatlar irdelenmeye çalışılmıştır.

**Anahtar kelimeler:** Küreselleşme, ekonomi, kültür, milli kimlik.

### GLOBALIZATION PROCESS AND AZERBAIJAN

### SUMMARY

This work studies especially the possible definitions of globalization process which entered to social science's topic of discussion in the middle of 1980th. Secondly, this work focuses on the advantages and created threats of globalization for the world, and especially for Azerbaijan which is still in the stage of founding national state. Last, it is tried to analyze with the using bad experience of Soviet period, the realized political reforms, integration and necessary reforms which should be done.

**Key words:** Globalization, economy, culture, national identity.

### I. Giriş

1980'li yıllarda ilk defa bilimsel literatüre dâhil olmakla beraber SSCB'nin çökmesinden sonra ivme kazanarak sonraki on yılda ve günümüze damgasını vuran küreselleşme olgusu, üzerinde en çok tartışılan konu haline gelmiştir. Fakat küreselleşme süreci üzerine bugüne kadar yapılan incelemelere bakıldığında, bu kavramı anlamaya yönelik çalışmalarındaki taton ve açıklamaların çoğu zaman birbirinden ayrışmış ve hemen göze çarpar. Bazı teorisyenler bunu geleneksel ve teknolojik aşamalardan sonra uygarlığın post endüstriyel enformasyon dönemine girmesiyle açıklamaktadırlar. İkti-

satçılara göre tarihî süreçte ortaya çıkan bir olgu olarak değerlendirilebilecek olan küreselleşme; teknoloji, haberleşme ve ulaşım alanlarında hızlı gelişmenin verdiği ivme sonucunda, uluslararası ticaretin yaygınlaşması, emek ve sermaye hareketlerinin artması, ülkeler arasındaki ideolojik kutuplaşmaların sona ermesi ile ülkelerin ekonomik, siyasal ve sosyo-kültürel açıdan birbirleri ile daha güçlü etkileşime girmeleri ve birbirlerine yaklaşmaları olarak tanımlanabilir.<sup>1</sup> Yaşanan köklü değişikliklerin

<sup>1</sup> Osman Nuri Aras. "Finansal Küreselleşmenin Azerbaycan Özelinde Kafkasya ve Orta Asya'ya Etkisi."

## AZƏRBAYCANIN ŞİMAL-QƏRB BÖLGƏSİNDƏ İNANCLAR

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Bakı AZƏRBAYCAN

AGU 2008

### XÜLASƏ

Azərbaycanın Şəki - Zaqatala bölgəsi azərbaycanlılarla bərabər avarlar, ləzgilər, saxurlar, rutullar, ingiloy, udinlər kimi milli azlıqların da yaşadığı bir ərazidir. Əsrlər boyu bir arada yaşayan bu etnik qrupların inanclarında və bu inanclarla bağlı icra olunan ayinlərdə oxşar və fərqli cəhətlər mövcuddur. Məqalədə Azərbaycanın bu bölgəsində yaşayan azərbaycanlıların və milli azlıqların toy, doğum və s. mərasimləri, milli və dini bayramları ilə bağlı inancların bu inancların tarixi kökləri araşdırılır.

**Açar sözlər:** (milli azlıq), xalq, ayin, inanc

### BELIEFS IN THE NORTH-WEST PART OF AZERBAIJAN

#### ABSTRACT

The Sheki-Zaqatala region is part of Azerbaijan where Azeris live together with some minority groups such as Avars, Lezgis, Sahurs, Rutuls, Ingloys, and Udins. There are many similarities and differences in the beliefs and rites of these ethnic groups.

In this study a number of ceremonies and their origins are surveyed, these include wedding, birth and other rites and religious beliefs

**Keyword:** minorities, nation, rite, belief

Əsrlər boyu mə'nəvi mədəniyyətimizin tərkib hissəsi olmuş ibtidai dinlər və onlarla bağlı ayinlərin ailə məişətində rolu olduqca böyük olmuşdur. Azərbaycanlıların ailə məişətində ibtidai dinlərlə bağlı inanclara çox zaman doğum adətlərində, toy, dəfn, bayram və b. mərasimlərdə rast gəlmək mümkündür. Bu inancların əsasını müxtəlif ayinlər, bu ayinlərin icrası təşkil edir. Keçmişdən bu günə kimi həmin ayinlər icra edildikdə müxtəlif vasitələrdən (od, su, metal, ağac, ot və s.) istifadə edən insanlar bu ayinlər vasitəsilə təbiət hadisələrinə və təbiət qüvvələrinə tə'sir etməyə çalışmışlar.

Mə'lum olduğu kimi, Azərbaycanın şimal-qərbində yerləşən Şəki-Zaqatala bölgəsi müxtəlif etnik qrupların yaşadığı bir ərazidir. Burada çoxluq təşkil edən azərbaycanlılarla bərabər avarlar, ləzgilər, saxurlar, rutullar, ingiloylar, udinlər kimi milli azlıqlar da yaşamaqdadırlar. Bu xalqların əksəriyyəti müsəlman (ləzgilər, saxurlar, avarlar, rutullar, ingiloyların bir qismi), digər qismi xristian dininə (udinlər, ingiloyların qalan hissəsi) mənsubdur. Onların doğum adətlərində, toy və dəfn mərasimlərində, dini bayramlarında olduqca maraqlı ayinlər icra edilir. Bu ayinlərlə bağlı xalq inanclarının dərin tarixi kökləri vardır. Uzun əsrlər bir arada yaşayan bu etnik qrupların inanclarında və bu inanclarla bağlı icra etdikləri ayinlərdə oxşar və fərqli cəhətlər mövcuddur. Müxtəlif dinlərin tə'siri ilə xalqların inanclarında özünü göstərir. Məsələn, azərbaycanlıların milli bayramı olan Novruz bayramında səməni göyərdilməsi, yumurta boyadılması, tonqal qalayıb üstünədən hoppanmaq və s. kimi adətləri Şəki-Zaqatala bölgəsində yaşayan avarlar, saxurlar, rutullar azərbaycanlılardan götürmüşlər. Onların ulu əcdadları Novruz bayramı kimi keçirməmişlər. Qeyd etmək lazımdır ki, hal-hazırda Dağıstanda yaşayan avar və saxurlarda Novruz bayramının keçirilməsi adəti yoxdur. Şəki-Zaqatala bölgəsində yaşayan ingiloyların xristian qismi Novruz bayramını keçirməsələr də, müsəlman ingiloylar Novruz bayramını yeni il bayramı kimi qeyd edirlər. Bölgədə apardığımız çöl tədqiqatları zamanı mə'lum olmuşdur ki, Şəki-Zaqatala bölgəsində yaşayan ingiloylar keçmişdə vaxtaşırı bir dağın və ya təpənin başına toplaşaraq tonqal qalayır və ətrafında əl-ələ verib oynayırdılar. Bu adət, ehtimal ki, onların keçmişdə atəşpərəst olduqlarını göstərir. Bölgədə yaşayan udinlər də yazın gəlişini bayram edir, azərbaycanlılar kimi onlarda Novruz bayramında odun üstündən hoppanırlar. Bu adətin mə'nasını köhnə ildən qalma azar-bezarı, xəstəlikləri odun məhv etməsinə inam təşkil edir. Ümumiyyətlə, tonqalın üstündən hoppanmaqla bağlı mərasimin kökü çox qədimə, islam dinindən əvvəlki dövrə gedib çıxır. Bu sahədə aparılan tədqiqatlardan mə'lum olur ki, həmin mərasim hətta atəşpərəstlikdən öncə mövcud olmuşdur. Tədqiqatçıların fikrincə atəşpərəstlər oda and içir, onun başına dolanırdılar, lakin odun üstündən tullanmırdılar.<sup>1</sup>

Odun üstündən tullanmaq adəti atəşpərəstlikdən də qədim dövrlərə gedib çıxır. Belə ki, Azərbaycanın qədim sakinləri odun azar-bezarı yandıran qüvvə olduğuna inanaraq odun üstündən tullanırdılar.

Şəki-Zaqatala bölgəsində yaşayan azərbaycanlılar və digər milli azlıqlar toy mərasimi ilə bağlı bir sıra maraqlı ayinlər icra edirlər. Belə ayinlərin və ovsunların icrası yalnız bir məqsəddə - nigahın uğurlu olmasının tə'min edilməsinə yönəldilir. Məsələn, bölgədə yaşayan azərbaycanlılar arasında belə bir adət vardır, gəlinin gəldiyi ev ruzulu olsun deyə onu bəy evinin qarşısında saxlayırdılar. Qaynana gəlinin başı

<sup>1</sup> Bax. Q. Cavadov, R. Hüseynov. Udilər. Bakı 1999, s. 168, 130.

DOKÜMANTASYON MERKEZİ

*Dajistan*

# REVUE DU MONDE MUSULMAN

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PREMIÈRE PARTIE

I

Les Causes politiques de l'islamisation en Russie.

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# İslamiyetin Kuzey Kafkasya'daki Etnik Milliyetçilik Üzerindeki Etkisi: Çeçenistan ve Dağıstan'ın Durumu

Bruno de CORDIER

**B**aşlarına üzerinde Kur'an'dan alınan ayetler yazılı yeşil bantlar takan Çeçen savaşçılar, güçlerini Kur'an'dan alıyorlar ve kendilerini "İslami intihar mangası" olarak tanıtıyorlar. Rus askerleri ise Çeçen direnişçilere "mücahit" diyorlar... Çeçenistan'daki savaş ile Bujonovsk ve Kızlar'da alınan rehinelere sık sık 1979'da meydana gelen İran ve Afganistan olaylarını çağrıştırıyor. Ancak bu kez mekan Doğu Avrupa sınırlarıdır. Acaba İslamiyet, İslam dünyasının bu uzak bölgesindeki milliyetçilik akımını ne ölçüde etkilemektedir?

## KUZAY KAFKASYA CEPHESİNDE İSLAMİYET

Kuzey Kafkasya, gezegenin tümü gözönünde bulundurulduğunda en karmaşık etnik yapıya sahip bölgelerden biridir. Bölgede, otonom cumhuriyetlerle birlikte, Rusya Federasyonu'nun güney bölümü de yer almaktadır. Bunlar doğudan batıya şöyle sıralanmaktadır: Dağıstan, Çeçen-İnguş, Kuzey Osetya, Kabardey-Balkar, Karaçay, Çerkes ve Adigey. Bunlar özerk cumhuriyetler olup, birlikte birkaç düzine etnik grup (1) oluşturmaktadırlar. Ancak İslamiyet gözönünde bulundurulduğunda, Çeçenistan ve Dağıstan aralarında en önemli olanlardır. Bölgenin tamamında en yüksek nüfusa sahip olmanın yanında, bu cumhuriyetlerin bulunduğu bölgeler İslamiyet savaşının en büyük savunucusu olmuş ve hem Çarlar hem de Sovyetler'e karşı olağanüstü direniş sergilemişlerdir. Bu tarihi yapı, bölgede İslamiyet'in bugünkü rolünü açıklaması sebebiyle büyük önem taşımaktadır.

Acaba Çeçenistan ve Dağıstan'ın tarihinde bağımsızlık tecrübesi yaşanmış mıdır? Eğer kendimizi kelimenin modern anlamıyla sınırlarsak (belirli sınırları, ulusal bayrağı, kendi para birimi ve ordusu, damgası, vb. gibi unsurlarıyla bağımsız bir devlet), tarihte böyle bir bağımsızlık örneği yoktur. Bugünkü cumhuriyetler yalnızca Sovyet kökenli oluşumlar olup, belli bir süre önce mevcut

\* Uluslararası ilişkiler konusunda çalışan Bruno de Cordier (1967) Belçika'daki Gent Üniversitesinde araştırma görevisiydi. Kendisi halen bir gazeteci olarak farklı Belçika gazete ve dergilerinde Batı ve Orta Asya'daki gelişmelere ilişkin çalışmalar yapıyor.

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(Classical Period 1206–1900 C.E.)

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Daghestan

181

Daghestan

16th-19th centuries

### Russia's southward march

Russia began its march to the south in the sixteenth century. Once the mighty golden Horde Khanate disintegrated, and was split up into a number of smaller states, Russia annexed these states one by one. The Russians annexed the Muslim state of Razan in 1552 C.E. They annexed the state of Astra Khan four years later in 1556 C.E. Towards the close of the eighteenth century the remaining state of Crimea was also annexed. That was the end of the Golden Horde Khanate and its succession states. With the annexation of these states, Russia once a small state centred around the Duchy of Moscow became a powerful state. As a result of the occupation of the territories which once belonged to the Golden Horde Khanate or its succession states, Russia became the neighbour of Turkey. Persia and Turkey fought between themselves, and Russia decided to take advantage of this hostility between Persia and Turkey and further extend its territories.

### Daghestan

Daghestan, a mountainous country traversed by the Caucasus range is a land of scenic beauty. The people accepted Islam in the early career of Islam. Its women enjoy reputation for their beauty. In the world literature, many legends are the subject of the fairies of Caucasus. In the course of history this area was sometimes a part of Persia and sometimes that of Turkey. When the Safawids grew to power, they conquered Daghestan which became a part of Persia. When the Safawid rule disintegrated Daghestan was conquered by Turkey. Later, Russia wrested this area from the Ottoman Turks. When Nadir Shah came to power in Persia, Nadir Shah reconquered

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Daghestan

## DAGHESTAN AND THE WORLD OF ISLAM

EDITED BY  
MOSHE GAMMER AND DAVID J. WASSERSTEIN

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- Karachay-Balkaria

- Daghestan

- Ossetia

## The Fortieth Anniversary of the Sovietization of Daghestan, Kabardino-Balkaria, and North Ossetia

R. TAKOEV

March 1960 marked the fortieth anniversary of the establishment of Soviet power in the Daghestani, Kabardino-Balkar, and the North Ossetian ASSR's.

As the Soviet press reports, Daghestan now has 1,535 schools, 4 colleges and 26 special high schools, a branch of the Academy of Sciences of the USSR with three research institutes, about 1,200 libraries, agricultural clubs, and reading rooms, 56 urban and raion houses of culture, 4 national theaters, the ensemble of song and dance of the peoples of Daghestan and of the national dance *Lezginka*, 6 museums, more than 400 cinema units, 57 newspapers and journals in all the languages of the peoples of Daghestan. 6,000 doctors and medical personnel, more than 10,000 specialists with higher education and 20,000 with special high school education, and about 300 postgraduate researchers and holders of doctorates. The names of many Daghestani scholars, doctors of medicine, performers, composers, writers and poets are well-known far beyond the boundaries of Daghestan. The country has a large number of engineers, technicians, and other specialists.

Kabardinian-Balkar ASSR has numerous factories and plants, including large heavy industrial undertakings: it is known for mining, metallurgy, engineering, instrument manufacture, and for its tourist and mountaineering facilities. It has a theater with three companies — Kabardinian, Balkar, and Russian, a state philharmonic orchestra, a song and dance ensemble, a television center, a state university in Nalchik, several research institutes and museums. More than 8,000 specialists with college and high school qualifications are employed in industry and agriculture, and in cultural institutions. More than 10,000 students attend the Kabardinian-Balkar university and special high schools. General schools are attended by more than 70,000 pupils and have almost 4,000 teachers. Numerous periodical and academic material are published.

Very much the same was said about the achievements of the North Ossetian ASSR in the Soviet Press. In describing the history of Soviet rule in Daghestan, and in the Kabardinian-Balkar and the North Ossetian ASSRs, emphasis is placed on the colossal successes in the industrialization of the country and the development of its economy and culture. It is known that, as in all parts of the Soviet Union, some successes have been achieved in these national republics. The price at which these "successes" were attained is indicated by reports appearing in the periodical press in the North Caucasus during 1929—60.

— In Daghestan and Kabardinian-Balkaria the local authorities persecuted the mullahs and sheikhs, and accused them of anti-Soviet propaganda. Among those arrested were Ali-khadzhi Akushinsky, Guzum Abdurakhman, and Mahomed Said Ashuryalev.

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— All individual farmers had to hand their property over to the kolkhozes and become kolkhozniks.

— The Daghestani supreme court sentenced the Ishrina brothers, Harshim and Mualim to death. Ramazan Osman-oglu, Yakhtona Velata, Karabek Ibragim, Khalil-oglu, and Yakub Mirza-oglu were accused of counterrevolution and sentenced to various terms of deprivation of freedom.

— On July 13, 1929, in Petrovsk, the Daghestani Oblast Party Committee denounced local nationalism.

— The Oblast Party Committee in Ossetia resolved to adopt a stringent approach to the promotion of local mountaineers to responsible posts lest the local apparatus should be "obstructed" by "narrow-minded" chauvinistic elements.

— Ex-general Fidarov of Ossetia, Sheikh Omar-Efendi, and Prince Murzaev of Daghestan were arrested as enemies of the Soviet regime.

— Kalmykov Betal, the head of the government of Kabardinian-Balkaria, was accused, together with his Party officials of "distorting" the class line, of "mutual contracts," and of "attempting to conduct everything on his own without outside interference."

— In connection with the collectivization and industrialization of the country, an unprecedented reign of terror occurred in the oblasts and republics of the North Caucasus. Revolutionary movements for the defense of the population increased in Daghestan, Kabardinian-Balkaria, and North Ossetia.

— In Petrovsk, Daghestan, the city soviet turned one of the churches into a club for the local GPU. Atheists removed the crosses and destroyed the fences in the Christian cemeteries.

— At Temir-Khan-Shura in Daghestan the local authorities closed a number of wealthy mosques. The carpets in the mosques were requisitioned.

— People in the Republic of the North Caucasus stopped sending their children to school because of the antireligious propaganda conducted in the schools.

— The newspaper *Krasnyy Daghestan* reported that eleven secretaries of raion Party committees were expelled from the Party and brought to trial. They were accused of disrupting collectivization and industrialization of the country and of collaborating with class enemies.

— In Petrovsk all the engineering and technical personnel engaged on the construction of the Solu-Chubutinsky canal on the river Terek, were arrested. They were accused of counterrevolutionary activity and sabotage.

— In his proclamation, Mukhtar Beka, the leader of the revolutionaries in Kuban, Karachai, Kabardinian-Balkaria, and Ossetia said: "We want neither Tsarist nor Communist rule. We wish to be free and manage our own country." Because of this, terror in the North Caucasus was intensified. Thus, in Ossetia about 200 people were arrested. Arrests also took place in Kabardinian-Balkaria, Daghestan, and in other republics and oblasts.

— The North Caucasian Communist historians Gatuev, Oshaev, Alborov, Eshba, Khaier Khaier, Takho-Godi, Samursky (Efendiev), Yandarov and others were accused of opportunism and their works were confiscated and banned.

— The chairman of the Council of People's Commissars of the Daghestani ASSR, D. Korkmasov, was removed from his post for not "coping" with his duties.

— During the starvation in the North Caucasus, the partisan movement increased at an unprecedented rate. (*Gortsy Kavkaza*, Paris, 1929—39, Nos. 4—40).

— In April 1935, in Daghestan, Abdul Dzhelal Kerimov, Mirzakhan and Kerim Amirarlanov, Nasrulla Mirzakhanov, Kemalutdin Khamza, Dzhemalutdin Ibragimov, Abdulla Isakov, and others were accused of organizing propaganda against the kolkhozes and were sentenced to death by the supreme court.

— In the Kabardinian-Balkar ASSR, Afaunov, head of the education department, was accused of "bourgeois nationalism."

— In Daghestan, Mahomed Iskhakov and Emanuil Emanuilov were arrested as "bourgeois nationalists" (*Severnoy Kavkaz*, Warsaw, 1934—38, Nos. 13—56).



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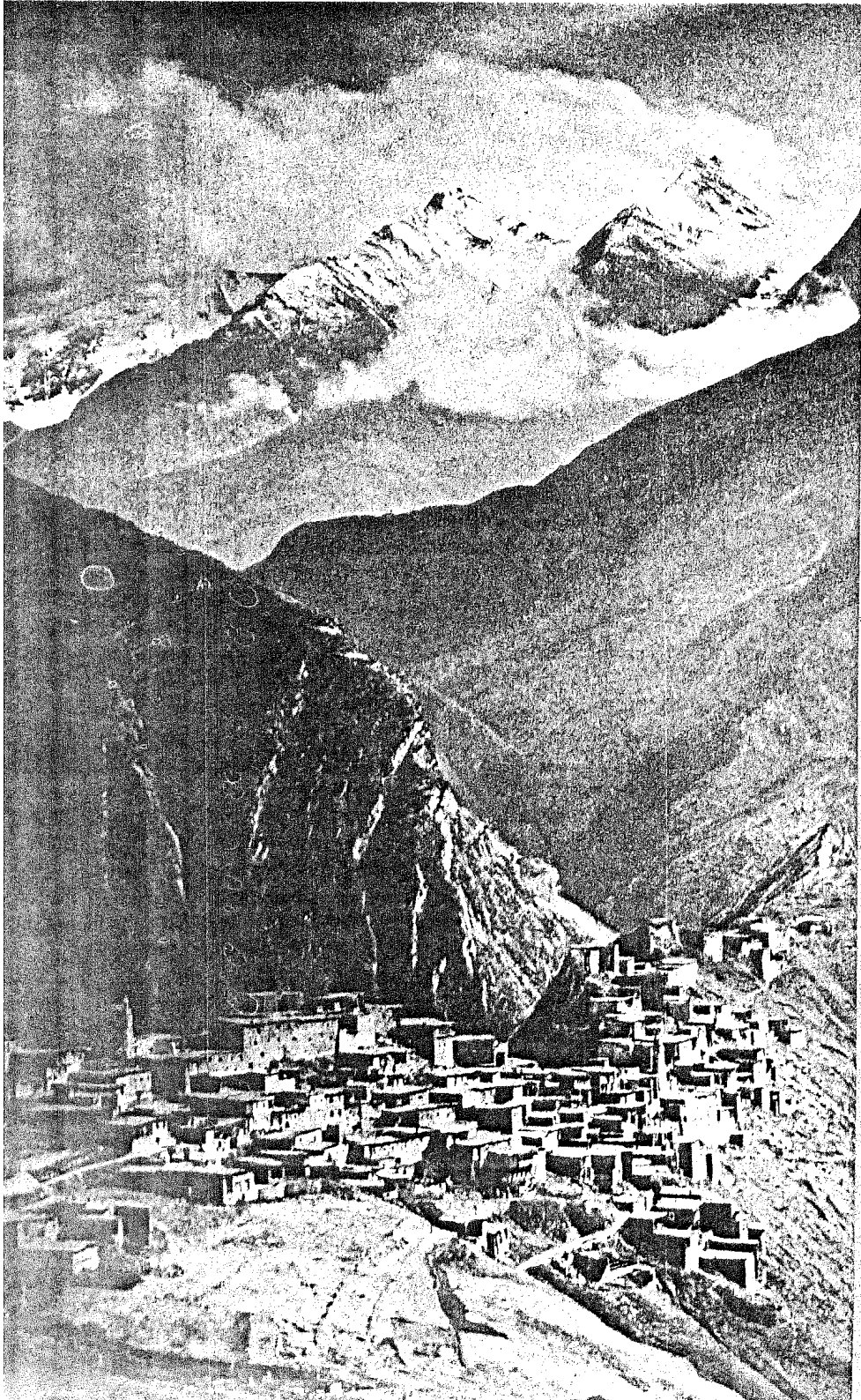
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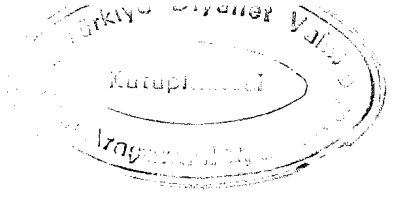
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THE  
NORTH  
CAUCASUS  
BARRIER



\* Dağıstan

*The Russian Advance towards  
the Muslim World*

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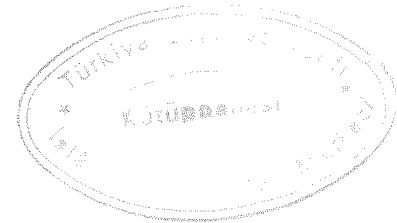
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# الإسلام والسياسة في داغستان



الدكتور دنكا خالدوف\*

تعريب: امين محمد

**للإسلام في داغستان مكانة قوية من الناحية التقليدية . وقد أشار عدد كبير من الباحثين ، منهم «كراجكو فسكى» في القرن التاسع عشر وبداية القرن العشرين، الى مكانة داغستان الفريدة، باعتبارها «مهد الإسلام في جميع مناطق شمال القفقاز». ومن الطبيعي ان لا يمر حكم البلاشفة الذي استمر (٧٠) سنة في داغستان دون تأثير ، فقد أدت الجهود الشيوعية في محاربة الإسلام الى قطع العلاقة المعنوية بين آلاف المواطنين الداغستانيين مع أسلافهم ، فخرج العديد من الشعوب الداغستانية، خاصة اللزكية واللاكية الناباسرانية، من (نور) الإسلام.**

في بداية القرن العشرين كان يعد بالآلاف، موزعين على عشرات المدارس الاسلامية ومئات الكتابيب.

وحسب احصائيات سنة ١٩٨٩ بلغ سكان داغستان أكثر من ١/٨ مليون شخص ، ٨٥٪ منهم مسلمون حسب البطاقة الشخصية<sup>١</sup>. وهناك

في سنة ١٩٨٨ لم يكن في جميع أنحاء داغستان سوى (٢٧) مسجداً ، في حين أن عددها كان حتى أوائل القرن العشرين يقارب الـ (٨٠٠) مسجد ولا يتعدى عدد الأشخاص الذين يدرسون العربية والعلوم الاسلامية رسمياً عشرات، في حين ان عددهم

\* باحث اسلامي من القفقاز

٤٪ منهم مسلمون شيعة (أغلبهم من الآذريين)، ولكن الأغلبية المطلقة هي من أهل السنة ومن أتباع المذهب الشافعي.

ومن الصعب جداً إحصاء الملتزمين دينياً من الداغستانيين، فالإحصاءات الموجودة غير علمية وغير وثيقة. وعلى أساس الاستفتاءات المستقلة والمحدودة فإن أكثر من ٥٠٪ من الداغستانيين يمكن أن يكونوا أعضاء في مؤسسة دينية ، والطابع العام للانتفاء لمؤسسة دينية هو الالتزام بالأحكام الاسلامية.

للإسلام موقع قوي خاصة في القرى التي يسكنها في الأغلب الداركينيون والآواريون والى حدٍ، الكوميكيون. ويكشف توزيع المساجد بين القرى والنواحي ان معدل رواج الإسلام في القرى التي يقطنها الداركينيون والآواريون (ما يقرب ٦٥ - ٧٠٪ من سكان القرى) هو ١/٥ - ٢ مرة أكثر من المناطق التي يسكنها الكوميكيون، وبمعدل ٣ - ٥ أكثر من المناطق المسكونة من قبل التاباسارانين واللاكينين واللزكيين وباقي القوميات الداغستانية.

وعلى سبيل المثال هناك في «كوبدن»، التي يسكنها أكثر من (١٠) آلاف شخص من الداركينيين، (٢٥) مسجداً، في حين انه لا يوجد في «آختي»، الحي الذي يسكنه (١٠) آلاف لزي، سوى مسجد واحد!

كما ان تغلغل ونفوذ الإسلام كبير في المراكز التقليدية ذات الثقافة العربية والاسلامية مثل: «آكوشا» و«كوبدن» و«سوكراتل» و«كودالي»

و«تزكي».

ولهذا فإن المراكز التقليدية لنشر الإسلام في داغستان في القرن التاسع وحتى الرابع عشر، من جملتها آختي وكوموخ وتساخور (مناطق سكن اللزكيين واللاكين) قد فقدت مكانتها. والغريب ان اللزكيين واللاكين والتسافوريين كانوا أول الأقوام التي آمنت بالإسلام في الفترة من القرن الثامن وحتى الحادي عشر، وهذه النقطة مهمة في «دراسة» تاريخ الإسلام هناك وبديهي هناك علاقة وثيقة بين ذلك والمستوى التعليمي عند الأشخاص، فاللاكين واللزكيون والتسافوريون يفوق عدد المتعلمين عندهم (مستويات عالية ومتوسطة) على سائر القوميات الداغستانية بمعدل ١/٤ - ١/٨<sup>٢</sup>. ولربما تكون هناك عوامل أخرى مؤثرة في هذا الميدان، منها ميزان الحظر والذي لا نجد له تأثيراً مباشراً هنا.

ويكتمل الاختلاف بين الأقوام من ناحية «نفوذ الإسلام» بينهم مع الاختلاف والتباين داخل القوميات نفسها، ففي المناطق التي يسكنها الآوريون والداركينيون والكوميكيون هناك اختلافات داخلية كثيرة.

احياء الإسلام في داغستان وتسييسه

مع بروتستريكا غورباتشوف ، شعر المسلمون في داغستان - ولأول مرة - بقدر من الحرية التي منحت لهم من السلطات العليا في أوائل سنة ١٩٨٩. وعلى مدى بضعة أشهر من ذلك التاريخ، استطاع المسلمون في داغستان من إعادة إعمار

14 AGUSTOS 1996

### Conclusion

The autobiographical notes of the Crimean Tatar prince Sa'īd Gerey Sultān convey a certain, sometimes even lively, picture of the scholarly and spiritual life in the Crimean Tatar khanate in the middle of the 18th century. 44 scholars and shaykhs are depicted in separate biographical notices, while information about another good dozen is provided within the context of the biographical material. The author deals with two groups of persons: On the one hand, he mentions the *qāḍīs* and *mūftīs* who were newly appointed to the various posts available within the learned hierarchy at the accession to the throne of Ḥalīm Gerey Xān. On the other hand, Sa'īd Gerey acquaints us with personalities whose achievements and interests he deemed worth mentioning.

The prince had spent most of his life on one of the estates the Gerey dynasty possessed in the Ottoman province of Rumili, probably in Yanbolu (Yambol, eastern Bulgaria). His judgements reflect an Ottoman traditional education and Ottoman values. This explains his sometimes condescending remarks when referring to scholars of the Nogay tribes. Nevertheless, Sa'īd Gerey has left us a remarkably balanced record, thus contributing to our still limited source basis on what we might too readily call Islam in the periphery.

**Muslim Culture in Russia and Central Asia  
from the 18th to the Early 20th Centuries**

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### SAMMLUNGEN ARABISCHER HANDSCHRIFTEN IN DAGESTAN

von

Amri R. ŠIXSAIDOV, Machatschkala

Die Epoche der arabischen Handschriften umfaßt den Zeitraum von ihrer Entstehung im 7. Jahrhundert bis zum Beginn des Buchdrucks im 19. Jahrhundert.<sup>1</sup> Eine logische Folge der Entwicklung der Schriftkultur war die Einrichtung von Handschriftensammlungen, privaten Buchkollektionen und Büchersammlungen in den Moscheen. In der zweiten Hälfte des 8. Jahrhunderts wurde die Bibliothek der arabischen Kalifen gegründet, die "zum Archetyp aller höfischen und öffentlichen Bibliotheken wurde, die von muslimischen Herrschern, Feudalherren und Gelehrten eingerichtet wurden".<sup>2</sup> Im 8. und besonders im 9. Jahrhundert verbreiteten sich Handschriften aus den zentralen Gebieten des Kalifats auch in den entfernteren Provinzen, und es entstanden arabische Handschriftensammlungen in den Städten Irans, Mittelasiens, des Transkaukasus, Nordafrikas und Spaniens.<sup>3</sup>

Wie entwickelte sich das Buchwesen in Dagestan? Die Ausbreitung der arabischen Sprache und der arabischen Buchkultur sowie die Entstehung einer eigenen Buch- und Literaturtradition gehören zu den Problemen, die faktisch bisher nur angeschnitten, aber noch nicht in ausreichendem Maße untersucht worden sind. Die chronologische, thematische und inhaltliche Charakteristik der reichen Buchproduktion und ihrer Traditionen liegt noch vor uns, obwohl in diesem Bereich bereits einige beachtliche Fortschritte zu beobachten sind.<sup>4</sup>

Wir haben bislang nur eine verschwommene Vorstellung davon, wie sich das arabische Buchwesen in Dagestan verbreitete und wie sich die eigene dagestanische Buchtradition entwickelte. Theoretisch müßten bereits vom 8. bis zum 10. Jahrhundert arabische Bücher in Dagestan im Umlauf gewesen

<sup>1</sup> A. B. Xalidov, "Rukopisnaya kniga v arabskoy kul'ture", in: *Rukopisnaya kniga v kul'ture narodov Vostoka*, kniga 1, Moskau 1987, S. 241.

<sup>2</sup> Idem, *Arabskie rukopisi i arabskaya rukopisnaya tradiciya*, Moskau 1985, S. 181-183.

<sup>3</sup> *Ibid.*, S. 181-183.

<sup>4</sup> Hier sind insbesondere die Arbeiten von M.A. Kazembek, I.Yu. Kračkovskiy, V. F. Minorskiy und M.-S. Saidov gemeint.

## اسلام و سیاست در داغستان

دنگا خالدوف

مسلمانان داغستان در امور سیاسی و اجتماعی جامعه شرکت می‌کنند. نزدیک به ۳۰ درصد از انتخاب‌کنندگان به رهبران احزاب اسلامی رأی داده‌اند. تجربه معین همکاری نیروهای ملی-دموکراتیک داغستان با جنبش اسلامی وجود دارد. دورنمای این همکاری کاملاً واقع‌بینانه است. بخش عمده رهبران سیاسی اسلامی خواهان ضمانت حمایت دولتی از مذهب و هر چیزی که موجب سالم‌سازی اخلاقی و معنوی جامعه می‌شود، می‌باشند. از دیدگاه نویسنده، تبلیغات ضداسلامی و تشدید هیستری بر علیه مسلمانان، در واقع سیاستی است که قدرتمندان غرب و رژیم صهیونیستی که از اسلام ترسیده‌اند و فهمیدند که اسلام و سیستم حقوقی اسلامی با الگوی غربی و دموکراسی دروغین و شیوه زندگی سرمایه‌داری سازگار نیست، سفارش آن را می‌دهند. غرب وقتی که با پدیده گرویدن ده‌ها هزار شهروند کشورهای غربی به اسلام روبه‌رو می‌شود روحیه تجاوزکارانه خود را بروز می‌دهد.

### ضایعات تاریخی و عصر حاضر

اسلام به‌طور سنتی در داغستان مواضع مستحکمی دارد. محققان از جمله کراچکوفسکی در قرن نوزدهم و اوایل قرن بیستم به جایگاه منحصر به فرد داغستان به‌عنوان «مهد اسلام در سراسر شمال شرق قفقاز» اشاره می‌کردند. البته، فرمانروایی بلشویکها طی ۷۰ سال اخیر برای داغستان بی‌تأثیر نبود. مبارزه ضداسلامی کمونیستها هزاران شهروند داغستان را از ریشه‌های معنوی و اخلاقی اجدادشان جدا کرده است. بخش قابل توجه خلقهای داغستان، بویژه لژگی‌ها،

۲۸. برای برخی نقطه‌نظرها در این مورد و نکات مرتبط، به تفسیر اولگا روستنیکسی در سگودینا (امروز)، ۱۰ مارس ۱۹۹۲، ص ۹ نگاه کنید.
۲۹. در این مورد و موارد مرتبط به المکویسیت و بیکن «صادرات اسلحه»، ص ۱۴ نگاه کنید.
۳۰. نژاویسیمایا گازتا، ۱۹ فوریه ۱۹۹۲، صص ۱-۲.
۳۱. پیشین.
۳۲. براساس گفته معاون کمیته روابط اقتصادی خارجی، ولادیمیر شیباف، مصاحبه او را نیز ببینید، ۱۹ فوریه ۱۹۹۲، ص ۲.
۳۳. ایزوسیتا، ۲۲ فوریه ۱۹۹۲، صص ۱-۲.
۳۴. پتر برینگل و پاول فل‌گنگور، ایندپندنت، ۱۳ فوریه ۱۹۹۲، نژاویسیمایا گازتا را نیز ببینید، ۱۹ فوریه ۱۹۹۲، ص ۲.
۳۵. اینترفاکس به گزارش از رویتز و رادیو روسیه، ۲۹ فوریه ۱۹۹۲.
۳۶. بنا به گزارشها پیش‌نویس یک قانون تهیه شد، و در آینده نزدیک در شورای عالی مورد توجه قرار می‌گیرد، روسیسکی‌وستی، ۲۵ فوریه ۱۹۹۳، ص ۳.
۳۷. برای متن فرمان و مواد ضمیمه روسیسکیا گازتا، ۱۵ مه ۱۹۹۲، ص ۲ را ببینید.
۳۸. این فهرست اعضا که در روسیسکی‌وستی ۲۵ فوریه ۱۹۹۳ منتشر شد، کاملاً جدید است. فرمان اصلی یلتسین در مورد ریاست این کمیسیون معلوم نشد. مقاله فل‌گنگور در ۱۱ ژانویه ۱۹۹۲ افراد کاملاً متفاوتی را فهرست کرده بود.
۳۹. ابورون اسکپورت براساس اداره کل مهندسی سابق و اسپنس ونش تخنیکا براساس اداره کل فنی سابق بنا شده است. اداره کل تعاون و همکاری ظاهراً مجدداً نامگذاری نشد. سرگئی کاراگلانوف، والرئ برابلسکی و والتسین تروخیموف به‌عنوان رؤسای این سه شرکت معرفی شدند. مصاحبه با پیتراون را در کراسنایازوزدا (ستاره سرخ)، ۲۴ ژوئیه ۱۹۹۲، ص ۱ ببینید.
۴۰. پیشین، ۲۹ اوت ۱۹۹۲، ص ۱-۲.
۴۱. فل‌گنگور همراه با تعدادی از کادرهای نژاویسیمایا گازتا از آن هنگام برای کار به روزنامه جدید سگودینا رفتند.
۴۲. برای بررسی مصاحبه، نژاویسیمایا گازتا، ۲۳ ژوئن ۱۹۹۲، ص ۲ را ببینید. برای تشریح فعالیتهای کمیته تمرکو، کراسنایازوزدا (ستاره سرخ)، ۹ آوریل ۱۹۹۲، ص ۱ و ۳، ۴ اوت ۱۹۹۱، ص ۱ را ببینید.
۴۳. این جنجال در مطلبی از فل‌گنگور در نژاویسیمایا گازتا، ۱۱ ژوئیه ۱۹۹۲، ص ۱-۲ چاپ شد.
۴۴. پیشین، ۲۶ اوت ۱۹۹۲، ص ۲، روشن نیست آیا این همان ساختار تجاری است که قبلاً به آن اشاره شد.
۴۵. کراسنایازوزدا (ستاره سرخ)، ۲۹ اوت ۱۹۹۲.
۴۶. نژاویسیمایا گازتا، ۳۰ سپتامبر ۱۹۹۲، ص ۱ را ببینید. در مورد تغییرات پرسنلی در وزارتخانه روابط اقتصادی خارجی نیز مصاحبه با اون در کراسنایازوزدا، ۲۴ ژوئیه ۱۹۹۲، ص ۱ را ببینید.
۴۷. کراسنوف رئیس اداره کل تکنولوژی (اسپنس ونش تخنیکا) فعلی بود. برای ملاحظه مصاحبه طولانی با وی نژاویسیمایا گازتا ۲۶ اوت ۱۹۹۲، ص ۱ را ببینید. براساس یک گزارش غربی اویتازگی بی.ام. و می‌راند و در یک آپارتمان شیک در مسکو زندگی می‌کند که با چاقوهای غربی و دیگر یادگارهای مسافرتی‌هایش در دوران برژنئف تزئین شده است.
۴۸. مصاحبه کاراگلانوف با جینز دیفنس هفتگی، شماره ۶، ۱۹۹۳، ص ۳۲ را ببینید.
۴۹. در پیشین نقل شده، شماره ۷، ص ۴۴، برخی از مقامات دفاعی روسیه مسلماً از این مشکلات آگاهی دارند، کوسومولسکیا پروادا (پراودای جوان)، ۱۴ فوریه ۱۹۹۲ را ببینید.
۵۰. جینز دیفنس، هفتگی، شماره ۶، ۱۹۹۳، ص ۳۲.
۵۱. در مورد فروش اسلحه از سوی روسیه به صربها و نواحی تحت کنترل صربها در بوسنی و کرواسی قبلاً نیز گزارشی وجود داشت، هنوز تأیید نشده، ایزوواتور، ۲۸ فوریه ۱۹۹۳، ص ۱ را ببینید.
۵۲. تایمز مالی، ۱۶ فوریه ۱۹۹۳ را ببینید.
۵۳. برای مثال تفسیر آر. جفری اسمیت را در واشنگتن پست، ۱۵ نوامبر ۱۹۹۲ ببینید.

Seyyid Battaloglu  
Abdullah

## روسیه ده کی تورک جمهوریتلری

VII

داغستان جمهوریتی

Dagistan

جوغرافی برباریم معلومات — داغستان اولکسی خزر ده کیزینک غربنده، بو کونکی آذربایجان جمهوریتینک شمالنده واقع اولوب، شمالی قفقاسک شرقی قسمنده کی داغلق مملکتدن عبارتدرکه «داغستان» اسمی ده بونی آکدیریور. عمومیتله داغستانک  $\frac{1}{2}$  قسمی صارب داغلا ایله طولمشدر.  $\frac{1}{2}$  قسمی دوز برلردن عبارت ایسه ده، بونلرک ده اک بویوک قسمی ایصسر، باناقلق، صولاق و طوزلاق طوپراقلا طونمشدر. بونی رقلر ایله تعبیر ایدرسهک، شو کی بر حساب ایله قارشیشلاشیرز: داغستانک مساحه سطحیه سنی تشکیل ایدن ۴۵۴۵۳۴۳ دیساتینانک [۱] ۱۵۶۴۰۸۴ دیساتیناسی یالچین قاپلردن، ۱۹۸۵۰۰ دیساتیناسی قامشلقلردن، ۹۴۴۴۰ دیساتیناسی باناقلقدن، ۳۲۱۰۴۵ دیساتیناسی قوماق محللردن، ۱۰۰۲۷۳۰ دیساتیناسی مرطاردن، ۷۰۴۰۰۰ دیساتیناسی چایراقدن، ۱۸۲۸۲۰ دیساتیناسی اورمانلقدن، ۲۴۴۴۴ دیساتیناسی باغچهلردن عبارت اولوب، آنجق ۵۳۲۸۰ دیساتیناسی اکنجیلکه الپریشلی طوپراقلردر. بونلرده قوراقلغه معروض بر ماهیتده درلر [۲].

داغستان نهرلرینک کافه سی خزر ده کیزی حوضه سینه منسوبدرلر. صولرینی داغلردن آلورلر، اوولره چیقنجه بر چوق قوللره آبیریلار قوالمق و طوزلاق

[۱] بر دیساتینا ۱,۰۹۲ هکتاره معادلدر.

[۲] بورقلر «افندیوف»ک ۱۸۲۵ سنه سنده موسقواده باصیلمش اولان «داغستان»

آدل روسجه رساله سندن آلدی.

خصوصه ده تأمین؛ فقیر، عاجز و معلول صنعتکارلر اولاد و مائلاینه امانه صندقلری تأسیسی و بوضورتله مستقبلدن هرهانکی برسبیله مایوس اولمق حسلرینک ازاله سی، صنعتکار اولاد و انسالینک مسلکه تمامیه ربطی ... الخ

بو آکلانیدیمز متعدد ماده لر و تدبیرلر تصنیف ایدیله جک اولورسه ایچلرینده دولته، حکومت محلیه یه تعلق ایدن معاونت و تشکیلات مهمه اولمله برابر ایشک اک جانلی نقطه لری مملکتک منورلری ایله کنجلیرینه قالیبور. ذاتاً دنیانک هر برینده، اکمدنی و معارفجه زینکین مملکتلرینده ده هر عارضه نک، هر احتیاجک اوکینی آلان زمره هر زمان اک منور اولان اختصاص صاحب لری وطنداشلردر. بونلرک حائر اولدقلری معلومات و علمدن دولایی اوزرلرینه معنا فضلّه وظائف و تعهدات وجدانیه یوکلنمشدر. بونلرک هیچ بر زمان غیر فعال ولاقید قالماملاری لازم کلیر. آوروپالی بر چفتجی البته متفنن ده کلدر. زراعته طائد هرهانکی بر مشکلینی مطلقاً بر زراعت طالی یعنی نظریات فنییه سی دهرین بر متخصص واسطه سیله حل ایدر. خصوصاً خسته اقلر، محصولک ضعیفی، جنسک بوزولماسی، قوه انباتیه نک آزالماسی یا خود اعظمی درجه یه ایصال ایدیله سی کی مسائلک حلی هر چفتجی به ده کل اوند بوزده برینه نصیب اولسه بیدی بویله قالمزدق. مملکت مزه - حقیقی معناسیله - داها چفتجیلک کیرمه مشدر.

بومصاحبه ده یاز ایلیدی کمز یا خود بیله مدیکمز و اونوتدیغمز نه قادر مطالعه و تدبیر وارسه هر علاقه دار برر ایکیشر دانه سینی کندی حالینه و وضعیتنه تطبیق ایدرک یکدیگرینه صورار و اونی یکره میسی، الیسی اتفاق ایدرک استابول اطراف وجوارنده تأسسه قابلیتلی بریده اوله هیچ ده کله کندی احتیاجلری ایچون افاق استحصالانه باشلاسلر بونی یا باجقلرک عددی نسبتنده ایشزک و بالخاصه او صوغوق و ایکره نچ سقالت ده تدریجاً آریکه و فساد ابتدییکی هوای وطندن چکیلکه باشلار. بومساله ده قیمتلی و حرث صاحبی اوجاقلرک مطالعه لرینی بکلرز.

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# DAGHESTAN

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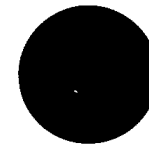
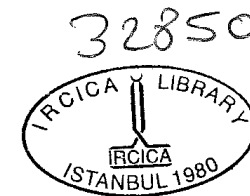
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*Previous page:*

*'Djigits' decorate a Daghestani carved wooden spoon box next to the hearth (Quyada village).*

Robert Chenciner

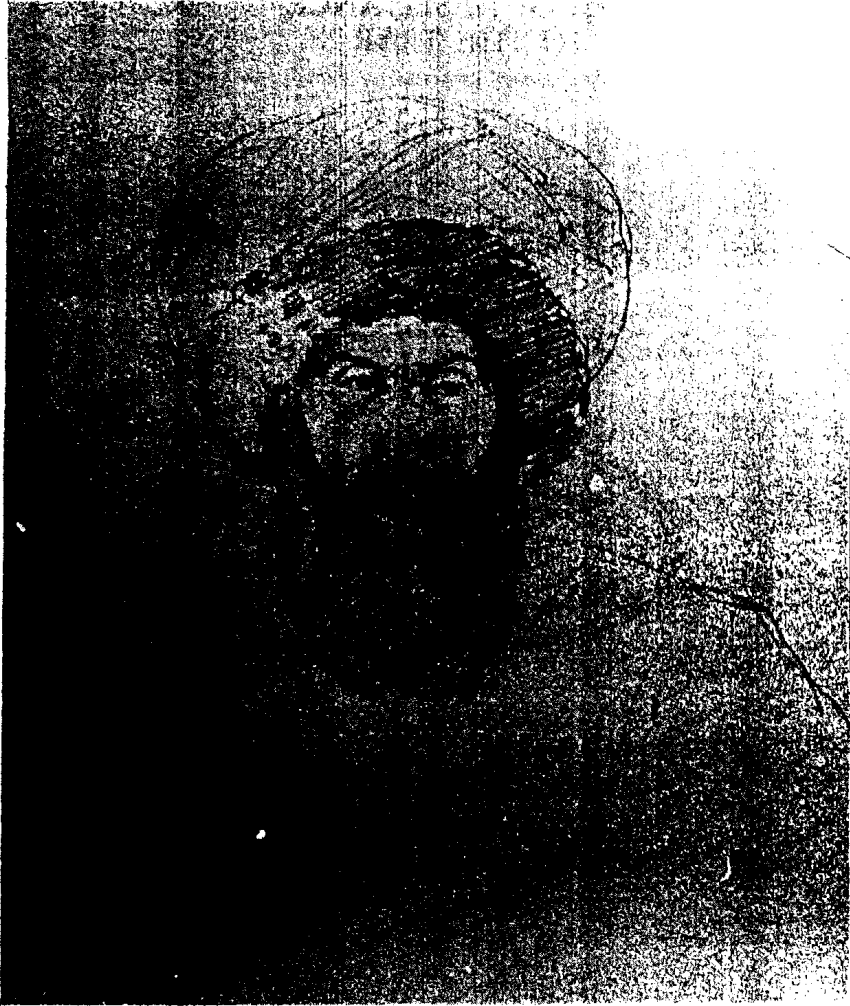


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Shamil (an artist's impression)

# MUSLIM RESISTANCE TO THE TSAR: Shamil and the Conquest of Chechnia and Daghestan

Moshe Gammer  
*Tel Aviv University*

MADDE YAKIN İNDİKTİN  
SONRA BİRİNDİ KÜMÜN

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3 0 HAZİRAN 2000

## D

**DAGUESTAN** ou **DAGHESTAN** (en russe : *Dagestan*) — République socialiste soviétique autonome, intégrée dans la RSFS de Russie, sur le territoire montagneux de laquelle vivent près de cinquante ethnies, parlant une cinquantaine de langues et dialectes (langues daguestanaises\*) ; superficie : 50 300 km<sup>2</sup> ; population : 1 823 000 habitants. (Voir carte pp. 264 et 266-267.)

**Aperçu général** — Le Daguestan est, sans aucun doute possible, l'entité anthropogéographique la plus déconcertante qui soit au monde, à commencer par son nom, composé d'un mot turc (*dāgh* = « montagne ») et d'un suffixe iranien (*stan*) qui caractérise, en persan, les noms de pays : c'est le « pays des montagnes » ; cette dénomination apparaît tardivement, au XVI<sup>e</sup> siècle seulement, lorsque les Ottomans occupèrent cette région dont les frontières en quelque sorte « naturelles » sont :

- à l'Est, les rives de la mer Caspienne, en gros entre Derbent, au Sud, et Makhatchkala, la capitale ; ces deux villes sont séparées par un peu moins de 150 km et la plaine côtière qui borde la Caspienne est très étroite (une trentaine de kilomètres au maximum) ;
- au Sud et à l'Ouest, la ligne des crêtes caucasiennes, avec des sommets à plus de 4 000 m ;
- au Nord, la plaine côtière s'élargit et vient rejoindre les steppes où coule le Terek, qui se jette dans la Caspienne par un delta ; au-delà du Terek s'étend la steppe des Nogays, bordée par la Kouma qui indique la limite septentrionale du Daguestan.

Si donc l'on excepte la bordure côtière et la steppe du Nord, on peut dire que le Daguestan est bien nommé : les quatre cinquièmes du pays sont couverts de montagnes, refuge traditionnel des petits peuples du Caucase et des steppes avoisinantes fuyant les grandes invasions. Le climat est chaud et sec : la température moyenne, en janvier, est de - 3,6 °C (mais elle peut atteindre - 15 °C), celle de juillet atteint 23,5 °C.

Connaître le Daguestan, c'est connaître les vallées qui creusent ses montagnes et qui abritent une centaine de nationalités différentes, et peut-être plus. Du Nord au Sud de ce bout du monde caucasien, on rencontre successivement :

- l'Argoun, affluent du Terek ;
- le Koïssou d'Andi, affluent de la Soulak qui vient se jeter dans la Caspienne à la base de la péninsule d'Agratchansk, en même temps que le Koïssou Avar ;
- la Karakoïsa, affluent du Koïssou Avar ;
- l'Oulloutchal, qui se jette dans la Caspienne un peu au Nord de Derbent ;
- le Samour, enrichi de ses deux affluents, le Tchirachtchal et le Kouratch, qui sert de frontière naturelle entre le Daguestan et l'Azerbaïdjan.

Sur les flancs du Caucase, dans ces vallées, les villages s'échelonnent, avec leurs cultures en terrasses, leurs habitants qui ne se comprennent pas, parfois, d'un village à l'autre ; les troupeaux d'ovins et de caprins y paissent en paix. Cette imposante montagne, tournée vers l'Orient, a quelque chose d'important et de mystérieux ; les peuplades qui ont eu à fuir, jadis, soit les armées des grands empires sédentaires du Sud (Perses, Byzantins, Arabes), soit les cavaliers des conquérants

13. SĀQIYĀN, Mardīye (éd.). *Jahān-e īrānī va Tūrān. Majmū'e-ye maqālāt*. Tehrān, Markaz-e asnād va tāriḥ-e dīplomāsī, 1381[2002], IX-349 p.  
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Ce riche volume propose, en version persane, une sélection des communications à une conférence internationale organisée par l'IPIS à Téhéran, les 25 et 26 bahman 1379 [14-15 février 2000]. L'événement s'était notamment signalé par une démonstration de paniranisme aux fortes connotations raciales de la part des participants tant iraniens que tadjiks de cette manifestation, quittée avant sa clôture par une importante délégation venue d'Ouzbékistan. Le principal résultat tangible de l'ensemble est constitué par le présent volume, dans lequel voisinent des articles de contenu et de calibre assez divers. A signaler entre autres, outre de nombreuses études sur les échanges littéraires et lexicographiques entre les mondes iranien et turc, et quelques réflexions géopolitiques de portée générale, un ensemble plus serré de contributions sur la présence persane dans le Caucase septentrional, au Daghestan en particulier (articles de [Fatima Alibekova] Fāṭeme Alibekovā sur les manuscrits persans au Daghestan, pp. 69-72 ; d'Ašraf Astarđov et A. Muhammadov sur les tombeaux sanctuaires de saints safavides au Daghestan, pp. 105-9 ; et de [Rauf Rustamov] Ra'ūf Rostamōv sur les Iraniens dans le nord du Caucase, pp. 109-114). On lira également avec intérêt plusieurs communications d'historiens : par M. [Professorova] Prōfesōrovā sur les relations commerciales et culturelles entre les villes d'Iran et d'Asie Centrale du 15<sup>e</sup> au 19<sup>e</sup> s. de l'ère commune (pp. 267-272) ; par l'historien qazaq [Timur Beisembiev] Teymūr Beysīm Bāyeff sur la vision, par les chroniqueurs de Boukhara et de Khoudjand, des contacts entre la Transoxiane et l'Iran du milieu du 18<sup>e</sup> s. au milieu du 19<sup>e</sup> (pp. 273-282) (c.r. n° 251) ; par l'historien turkmène [Akabaj Džumanijazov] Āqābāy Ġum'a-Niyāzoff sur les Iraniens du Khwarezm au 19<sup>e</sup> s. dans l'œuvre de l'historiographe Āgahī (pp. 283-8) ; par l'historien américain [Adeeb Khalid] Adīb Ḥālid sur Boukhara comme exemple de coexistence entre l'Iran et le Touran au 20<sup>e</sup> s. (pp. 289-300) (c.r. n° 255). L'ensemble offre une illustration intéressante des disparités de la recherche et du discours des sciences humaines, d'un pays à un autre, sur les relations entre l'Iran et les régions plus septentrionales de l'Eurasie Centrale. La sélection qui a été opérée dans les articles soumis à la conférence illustre également l'intérêt du ministère iranien des Affaires Etrangères, et plus largement des milieux officiels de la République Islamique, pour un discours apologétique irano-centré, non dépourvu de connotations substantialistes, voire racistes.

S.A.D.

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by a different “planet.” They shared this view of time, along with a related belief in transmigration of souls, with certain Indic traditions and Islamic *ghulāt* (lit. exaggerators) groups who treated their spiritual guide as divine.

While much information in the *Dabistān* is historical and reflects known texts and doctrines, it is nevertheless organised in an Ādhār Kayvānī mythological framework (Tavakoli-Targhi, 77–95).

Internal evidence shows that the *Dabistān*'s author travelled, in the decades before 1063/1653, across northern India, Kashmir, and Orissa and through parts of Afghanistan and Iran. During this time, he met scholars of major religious traditions and members of newer and lesser-known mystical and philosophical movements. The author's reports on the histories and creeds of these groups make the *Dabistān* an important historical source, especially for the Nuqtaviyya, the Rawshaniyya, and the so-called Dīn-i ilāhī (divine religion) associated with the Mughal emperor Akbar (r. 963–1014/1556–1605).

The *Dabistān* is divided into twelve chapters of unequal length: 1) Parsees (Pārsiyān), the longest chapter, covers several historical and legendary Zoroastrian groups; 2) Hindus (Hindūvān), the second longest chapter, includes Buddhists and other Indic philosophical and devotional traditions; 3) Tibetans (Qarātabbatīyān) is a very short discussion mentioning lamas; 4) Jews (Yahūd) includes an account of the mystic Muḥammad Sa'īd Sarmad (d. c. 1070/1659–60); 5) Christians (Tarsā) is a short description based in part on a Jesuit priest's report; 6) Muslims (*aḥl-i Islām*) includes Sunnīs, Shī'īs, and 'Alī Ilāhīs (deifiers of 'Alī); 7) Sādiqiyya are apparently believers in the early “pseudo-prophet” of Islamic history, Musaylima;

8) the Nuqtaviyya (Vāhidiyya and Amnā) were followers of Mahmud Pāsikhānī (d. 839/1427); 9) the Rawshaniyya were followers of Bāyazīd Ansārī (d. c. 980/1572); 10) Ilāhiyya, followers of the Mughal emperor Akbar; 11) Philosophers (Ḥukamā') includes Peripatetic and Neoplatonic thinkers; 12. Šūfīs (Sūfiyya) includes a brief discussion of Šūfī doctrines of prophethood.

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A. AZFAR MOIN

## Daghestan

**Daghestan** (Dāghistān) is a republic of the Russian Federation. Located in the northeastern Caucasus, it has an area of 50,300 square kilometres and borders Kalmykia and the Stavropol region in the north, Chechnya and Georgia in the west, Azerbaijan in the south, and the Caspian Sea in the east. Daghestan's geography ranges from coastal plain to foothills to alpine areas. The population of 2,910,249

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