



ABŪ BAKR KALĀBĀDĪ

ABŪ BAKR KALĀBĀDĪ BOKĀRĪ MOḤAMMAD B. ABĪ ESHĀQ EBRĀHĪM B. YA'QŪB, author of the well-known compendium of Sufism *al-Ta'arrof le-madhab ahl al-taṣawwof*. Little is known about his life. He originated from Kalābād, a quarter of Bokhara, and was born probably not later than 320/932, since he heard Hadith from Abu'l-Nāṣer Rašādī of Samarqand (d. 339/950-51). Ebn Abi'l-Wafā' describes him as a Hanafite theologian (*oṣūlī*) on account of the Hanafite tenor of the theological doctrine presented in his *Ketāb al-ta'arrof*. 'Abd-al-Ḥayy Laknavī (d. 1304/1886) states that he studied *feqh* under the prominent Bokharan Hanafite jurist Moḥammad b. Faḏl Kamārī. Although this statement still lacks confirmation from earlier sources, it appears likely that he originally belonged to the Hanafite school. His basic training and interest was, however, in Hadith, as is evident from his writings. He received Hadith from numerous scholars and mentions hearing traditions in Samarqand and Ray. Very likely he heard Hadith also in other towns in Transoxania and Khorasan, certainly in his home town Bokhara and perhaps in Marv and Sarakhs. He was introduced to Sufi thought by Eshāq b. Moḥammad Ḥakīm Samarqandī (d. 342/953); by Abu'l-Qāsem Fāres b. 'Isā Baḡdādī (Dīnavarī), a disciple of Jonayd and Abu'l-'Abbās b. 'Aṭā', who in his later years lived in Nīšāpūr, Marv, and Samarqand; and by Moḥammad b. Aḥmad Fāresī, who appears also as a major informant of Solamī in his *Ṭabaqāt al-ṣūfīya*. The date of Kalābādī's death is variously given as 380/990, 384/994, or 385/995. He was buried in Bokhara, where his tomb was still known in the 11th/16th century.

Only two of his works are known to be extant. 1. *Ketāb al-ta'arrof le-madhab*



ahl al-taṣawwuf, his account of Sufism (various editions; English translation by A. J. Arberry, *The Doctrine of the Sūfis*, Cambridge, 1935). The basic purpose of the book is both to explain Sufi doctrine and terminology to the uninitiated and to demonstrate the orthodoxy of the Sufis. It begins with an examination of the origin and meaning of the term Sufi, followed by a list of the famous Sufis, headed by ‘Alī and his descendants, down to Ja‘far al-Šādeq, a list of those Sufis who wrote about their sciences of allusion (*‘olūm al-ešāra*), and a list of those who wrote on their conduct (*mo‘āmalāt*). The next section contains a detailed exposition of the creed of the Sufis cast in terms of Transoxanian Hanafite and Aṣḥ‘arite theology. The Sufi tenets are shown to agree consistently with either or both of the two school doctrines and to repudiate opposing Mu‘tazilite positions. Kalābādī evidently accepted the Transoxanian Hanafite and Aṣḥ‘arite doctrines as equally orthodox. In consonance with this view he maintains that the Sufis accept in law and ritual the consensus of the two factions (*farāqayn*), i.e., Hanafite and Shafe‘ite, wherever possible and, in case of disagreement of the *foqahā*, follow the stricter ruling. The next section deals with the experience of the Sufis, describing their various states (*aḥwāl*) which climax in the union with God. Quoting extensively the statements of the Sufis, Kalābādī explains the meaning of their terminology and allusions. The final sections describes some aspects of the personal conduct of the Sufis and illustrates the special graces and favors which God has bestowed upon them.

The book became popular and received several commentaries. (a) A Persian translation and commentary entitled *Nūr al-mobīn wa faẓīḥat al-modda‘īn* was composed by Esmā‘īl b. Moḥammad b. ‘Abdallāh Mostamlī Bokārī (d. 434/1043) (ed. Lucknow, 1912; abridged version edited by A. ‘A. Raǰā‘ī, *Kolāša-ye šarḥ-e ta‘arrof*, Tehran, 1349 Š./1971). (b) A commentary by ‘Abdallāh b. Moḥammad Haravī Anšārī (d. 481/1086) is not known to be extant. (c) A commentary by ‘Alī b. Esmā‘īl Tabrīzī Qūnavī (d. 729/1326) is still unpublished. (d) An anonymous commentary of which manuscripts are preserved in several libraries.

2. *Baḥr al-fawā‘ed fī ma‘āni ‘l-aḳbār*, a commentary on 220 Hadiths selected by Kalābādī. These Hadiths are mostly of a parenetic or edifying nature, and the commentary deals with the meaning of obscure or unusual expressions and passages and with the doctrinal and ethical significance of the Hadiths, sometimes from a Sufi point of view. The work was completed in 375/985-86 and has not yet been edited.



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