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**ОПЫТ ИССЛЕДОВАНИЯ БИОГРАФИЙ СРЕДНЕВЕКОВЫХ МУСУЛЬМАНСКИХ
УЧЕНЫХ-БОГОСЛОВОВ КАВКАЗА
(НА ПРИМЕРЕ АЛИ АЛ-КИЛИ)**

(Исследование проведено при поддержке гранта РГНФ (№12-31-01221))

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Аннотация: В данной статье анализируются основные вехи жизни и научной деятельности известного в Дагестане ученого-богослова Али ал-Кили. Введены в научный оборот новые данные о его деятельности в роли военачальника, отразившего нападение персидского отряда в верховьях Самура в 1647 г. Благодаря обнаружению надмогильной плиты ученого, которая до недавнего времени не была известна, оказалось возможным уточнить дату смерти Али ал-Кили.

Summary: The authors of the article analyze the main landmarks in the life and scientific activity of Ali al-Kili, a theologian scientist who was well-known in Dagestan. They put into scientific circulation the new data on his activity as a military commander, who had repulsed an attack of a Persian detachment in the upper reaches of the Samur river in 1647. Due to the discovery of the scientist's gravestone, which was unknown till recently, it became possible to determine Ali al-Kili's death date.

Ключевые слова: Али ал-Кили, Гочота, Кусур, Келеб, аварцы, шииты, сунниты.

Keywords: Ali al-Kili, Gochota, Kusur, Keleb, the Avars, the Shiites, the Sunnites.

Али ал-Кили упоминается в сочинениях дагестанских исследователей, как один из самых компетентных ученых Дагестана XVII в. (Али ал-Кили известен среди аварцев как «Къелеса Пали», т.е. Али из Келеба, однако, отдавая дань письменной арабоязычной традиции, в статье мы употребляем форму «Али ал-Кили». – Авт.). Он развернул активную деятельность по распространению в Дагестане научных знаний. Его перу принадлежат труды по логике и полемике, теологической философии, также он является автором многочисленных глосс и комментариев. По словам Али Каяева, он был плодотворным ученым и после себя оставил много произведений философского характера, однако, к сожалению его творческое наследие сохранилось лишь в фрагментах. М. Шехмагомедовым недавно в Национальном центре рукописей Грузии было обнаружено небольшое по размеру, ранее неизвестное его сочинение, посвященное теории диспута (*мунтазара*).

Упоминание о судьбе и творческом наследии Али ал-Кили встречается практически во всех биографических сочинениях Дагестана («Табакат хваджакан ал-накишбандия» Шуайба ал-Багнии, «Нузхат ал-азхан» Назира из Дургели и «Биографии дагестанских ученых» Али Каяева). Но это не избавило нас от наличия в них фактологических ошибок, которые мы имеем сейчас возможность исправить и уточнить. Как пишет Шуайб ал-Багнии, Али ал-Кили – «ученый, который с большой точностью устанавливал истины» умер в 1107 году хиджры/1695–96 гг. (В наборном арабском тексте: 1157/1744–45 г., однако обращение к рукописи позволяет видеть, что здесь допущена ошибка. – Авт.). При обращении к эпитафии на надмогильной плите ученого выясняется, что правильная дата его смерти – 1101 год хиджры (Начинается 15 октября 1689 г. и заканчивается 3 октября 1690 г.), так что умер Али ал-Кили, скорее всего, в 1690 г. Есть и другие менее значительные ошибки, на которых останавливаться нет необходимости.

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