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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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JS Bruner



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Table of Contents Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

1. Understanding the eBook Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
 - The Rise of Digital Reading Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
 - Advantages of eBooks Over Traditional Books
2. Identifying Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform

- Popular eBook Platforms
 - Features to Look for in an Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
 - User-Friendly Interface
4. Exploring eBook Recommendations from Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
- Personalized Recommendations
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii User Reviews and Ratings
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii and Bestseller Lists
5. Accessing Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii Free and Paid eBooks
- Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii Public Domain eBooks
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii eBook Subscription Services
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii Budget-Friendly Options
6. Navigating Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii eBook Formats
- ePub, PDF, MOBI, and More
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii Compatibility with Devices
 - Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii Enhanced eBook Features
7. Enhancing Your Reading Experience
- Adjustable Fonts and Text Sizes of Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
 - Highlighting and Note-Taking Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na

Primere Bha Kanady Velikobritanii

- Interactive Elements Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

8. Staying Engaged with Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

9. Balancing eBooks and Physical Books Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

- Benefits of a Digital Library
- Creating a Diverse Reading Collection Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

- Setting Reading Goals Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii

- Fact-Checking eBook Content of Sotsialnoekonomicheskii Mekhanizm Regulirovaniia Trudovykhotnoshenii Na Primere Bha Kanady Velikobritanii
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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