'Abd al-Rashid Ibrahim's Biographical Dictionary on Siberian Islamic Scholars
Bustanov, A.K.

Published in:
= Kazan Islamic Review

Citation for published version (APA):

General rights
It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations
If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: http://uba.uva.nl/en/contact, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.
\textbf{Summary:} This article is a publication of facsimiles and annotated English translations of two versions of a biographical dictionary of Siberian Islamic scholars. The work written by ‘Abd al-Rashīd Ibrāhīm deserves serious attention from scholars because it opens up a world of intellectual life among the Muslims in Western Siberia almost unknown so far. The sources provides us information on local scholars who lived between the 18th and late 19th centuries, their interests, education, networks and theological debates. All of this allows us to claim that an elaborated Islamic discourse existed at that time in Siberia.

\textbf{Key words:} ‘Abd al-Rashīd Ibrāhīm, biographies of Islamic scholars, Islamic discourse, Islam in Siberia, Islam in Russia, Siberian Tatars, the Tatar manuscript culture, Riḍā al-Dīn b. Fakhr al-Dīn.

The heterogeneous milieu of the pre-revolutionary Islamic elite in Western Siberia, biographies of scholars, their writings on different topics, their inter-regional networks and their role in establishing local religious institutions are poorly known in modern scholarship. The goal of this article is to publish two previously unknown texts which shed new light on the intellectual life of Muslim communities in Siberia between the late eighteenth and early twentieth century. My argument here is that an elaborate Islamic discourse existed in the region which was strongly interconnected with the legal and theological debates idiosyncratic to the Volga-Ural region, Central Asia, and Daghestan.

* I would like to thank James Pickett (Princeton University) for reading a draft of my article. This research has been supported by the Russian State Foundation for Humanities (РГНФ, project no. 13–31–01011) and the Russian Foundation for Fundamental Research (РФФИ, project no. 13–06–97069п_поволжье_а).
Two texts analyzed in the present article are in fact drafts of the same work written by the famous traveler ‘Abd al-Rashīd Ibrāhīm (1857–1944) and entitled Sibiriyada zaman sabaqtâ wa hazîrda bulunmus ‘ulamalar (Siberian Scholars in Past and Present). In what follows I will offer a short description of the work and a discussion of its contents.

**Description of the manuscripts**

This particular biographical dictionary of Siberian Islamic scholars survived in two copies. Both of them originate from the archive of the prominent Tatar scholar Riḍā al-Dīn b. Fakhr al-Dīn (1859–1936). Since the late nineteenth century Riḍā al-Dīn had been collecting historical sources on famous and prominent Islamic figures of the Russian Empire and later published two volumes of his biographical dictionary *Athār* (the third and fourth volumes remained in the manuscript form and were published only recently [12]). Riḍā al-Dīn disseminated letters to prominent intellectuals of his time requesting memoirs, biographical accounts, and other narratives on local Islamic history. These collected texts underwent a critical selection and linguistic modification, which means that not all of the collected sources were published in *Athār* in their entirety and their language was ‘corrected’ in accordance with Riḍā al-Dīn’s understanding of the Tatar literary language. Fortunately, many original texts sent to Riḍā al-Dīn b. Fakhr al-Dīn survived in his private archive, two parts of which today are located in St. Petersburg and Ufa.

The earlier copy of the biographical dictionary is preserved at the Scientific Archive of Ufa in the Scientific Centre of the Russian Academy of Sciences [1]. The copy is bound with other manuscripts in a huge volume (560 folios). Late 19th century Russian paper was used. Two separate paginations are visible on the folios: one done by Ibrāhīm and another by Fakhr al-Dīn. Black ink is used; the style of handwriting is *ta’liq* and belongs to the hand of ‘Abd al-Rashīd Ibrāhīm. The number of lines on each page varies significantly. The earlier copy bears only two comments by Riḍā al-Dīn, one of which clarifies that “the notes on these ten pages belong to the pen of ‘Abd ar-Rashīd qādī Ibrāhīm” [1, f. 17b].

The second and larger copy of ‘Abd al-Rashīd Ibrāhīm’s biographical dictionary is stored at the Archive of the Orientalists of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg) [2]. The manuscript appears to be a small notebook with the Russian pagination made by pen at the archive. The number of lines varies greatly. Much free space was left between the blocks of text devoted to individual scholars so that the author could add new information. The text is written in black pen, the style of handwriting is *ta’liq* and belongs to the hand of ‘Abd al-Rashīd Ibrāhīm. The Russian paper is dated to the late 19th century. The left bottom part of page 5a bears a stamp reading “Uspenskoi fabriki №6”. In front of many biographical blocks Riḍā ad-Dīn b. Fakhr ad-Dīn wrote the word yazıldı, meaning *written*, i.e. used for his own work in *Athār*. Sometimes he also shortly commented on the text [2, f. 8b–9a]. Most probably this version of the dictionary was finished in 1894–95 because there are no later dates in the text.
The language of both versions is Ottoman Turkic with some Tatar elements. These manuscripts reflect different stages of writing, with some sections remaining unfinished. There is a significant overlapping in both copies, but some important details remained specific to each separate work. Therefore I have rejected the idea of constructing a ‘critical text’ and prefer to publish both versions separately.

**Islamic Discourse in Western Siberia**

It is certain that ‘ Abd al-Rashīd Ibrāhīm meant this collection of biographies as a separate work because it has a title, clear structure with a section on history of Imams in Tara, a list of rural Mulas of the past and present as well as biographies of rich philanthropists who were also well-versed in Islamic sciences. With regard to the structure, it is noteworthy that in the St Petersburg manuscript Ibrāhīm offers the names of Imams in each village that he knows of, trying to also specify the full names and even nick-names of the local intellectuals. Moreover, in conformance with the classical Arabic genre of pious biographies (tabaqāt), the author introduces his entries with the formulae “and among them” (“wa minhum”).

The author’s style is rather uneven: next to quite small sections on important scholars whom ‘ Abd al-Rashīd Ibrāhīm would have known personally or at least by reputation, he writes long anecdotes which tell us very little about intellectual life in the region. Generally, Ibrāhīm’s attitude towards his compatriots was rather denigrating: he acknowledged the prominent scholars of the past, but in his eyes very few such exemplary intellectuals were still alive in his day.

Ibrāhīm’s sensibilities notwithstanding, between the late eighteenth and early twentieth centuries there was a stable circle of Islamic scholars in Siberia who expressed their views on various religious topics. The legacy of legal debates among the Siberian ‘ulama has only just started to be explored, but from already known manuscripts one can clearly understand that Islamic discourse in Siberia was strongly bound with the trends and discussions common throughout the Volga-Ural region, Daghestan and Central Asia. From Ibrāhīm’s dictionary and from some other manuscripts we learn that the fifth daily prayer has always been an issue for local Muslims. Some of the Siberian scholars, namely Muḥammad Niyyāz b. Ḥaydar (Aitikin) [1, f. 15; 2, f. 14b], Shaykh Muḥammad b. Şālih [1, ff. 16–17] and Şabanbi b. Yār Muḥammad [1, f. 14; 2, ff. 11a–12a] presented a legal recommendation (fatwa) from the Madinan Mufti ‘ Abd al-Raḥmān al-Sirāğ (d. 1836), in which it was claimed that the fifth prayer should be performed even in the northern lands where days were short [2, f. 11b]. But the final point in the debate was made only after the local scholars got acquainted with the works of ‘ Abd al-Nasīr al-Qurşāwī (1776–1812) [3, p. 272–307; 4; 5], the Volga-Ural scholar who made the decisive argument that concluded the debate. Another example deals with

---

2 | The text of that fatwa survived in a collection of spiritual chains and legal documents from Sayid Vakhidi’s (1887–1938) collection and is preserved at the Institute of Oriental Manuscripts (St Petersburg), MS B2695, ff. 1b–13a.
the precise calculation of the Islamic calendar and with the associated discipline of astronomy. As a result of debates on the astronomical calculations in the city of Tara, the local scholar Dawlat Bāqī b. ‘Alī Asğār (d. 1840) went to Bukhara in order to improve his knowledge of these sciences. By some miracle the astrolabe, which belonged to Dawlat Bāqī and is described in our manuscripts in detail, found its way to local museum in the city of Tobol’sk and still remains there [1, f. 11; 2, f. 3a, see figure 3 attached to this article]3. Other notable legal debates prominent in neighboring regions are curiously absent in Ibrāhīm’s dictionary. For example, he does not mention the discourse on the vocal and silent forms of Sufi litanies (adḵar), engaged major ritual activity and controversy among local Sufis4, because ‘Abd al-Rashīd Ibrāhīm does not really distinguish between Sufis and those without Sufi affiliation, though he does mention that this or that person was “an Ishan” with no further details offered. From other biographical sources with overlapping coverage we can observe Sufis who served prominent roles in local villages, such as Khwājām Būrdī Ishān (d. 1855) from the village of Sāwusqān. This is likely also a result of the fact that in the 1890s, when he compiled his dictionary, Ibrāhīm simply was not involved in this network and therefore fully omitted Sufi aspects of religious life in Siberia.

Among the important details Ibrāhīm did offer were descriptions of private libraries and rare books. For instance, Ibrāhīm lists “an old” copy of Iḥyā’ ‘ulūm al-dīn by al-Ghazālī which was preserved first in the hands of Fayḍ Allāh b. ‘Alī Asğār and then moved to the Qarīmšaqauf library [1, f. 12; 2, f. 3a]. In all likelihood this masterpiece is now lost. Almost every mentioned scholar had a personal library, but unfortunately very few remnants out of these collections are known us today.

Who is a Scholar?

For ‘Abd al-Rashīd Ibrāhīm, Muslim scholars were required to play a central role in the life of Islamic community and were responsible for its development [9, pp. 281, 284]. How did he define those intellectuals whom he included in the dictionary?

While compiling a list of scholars and gathering information about them from oral and some documentary sources, Ibrāhīm did not cover every person who ever studied at religious schools, wrote something, or collected a library, but wrote only about the persons about whom he managed to gather sufficient information in a short period of time. Some important people are not mentioned at all because their active involvement in the social life started a bit later. For example, the poet Māwlūkāy b. Yūmāchīq (1834–1910) from the village of Yānbāy and the Imam Ḥujjat al-Ḥakīm b. Dawid from the village of Aubāṭqān both published quite a lot of works in Kazan’ and Orenburg in the 1910s, but neither was included in Ibrāhīm’s biographical dictionary.

---

3 | This passage had been analyzed in our article: [6].
4 | See the documents and their analysis in my monograph: [7, pp. 77–83, 88–100].
5 | See a letter of Mu’taṣim b. Bilāl, a local Imam, to Riḍā al-Dīn b. Fakhīr al-Dīn, dated from 1895 [8, f. 111b]. This letter was written as addenda to Ibrāhīm’s dictionary.
Hujjat al-Ḥakīm b. Dawūd closely cooperated with Ibrāhīm, who published the former’s articles in his journal Bayān al-ḥāq. Surprisingly, Ibrāhīm also fails to provide us with detailed accounts of several scholars with whom he was personally familiar or about whom he knew a great deal. For example, he writes only a short paragraph about Raḥmat Allāh al-Yāngūrāzī (1824–1887), a teacher and Imam of the Tārā mosque, whom Ibrāhīm replaced after Raḥmat Allāh moved to Petropavlovsk. Even more surprising are very brief notions on Ni‘mat Allāh Qarīmsaqaf (1829–1901), a merchant from the village of Yānbāy who supported the local scholarship and established a rich library [2, f. 2a; 7, p. 39–43]. One can only speculate that as far as both survived versions of the dictionary were still the work-in-progress, Ibrāhīm planned to include Qarīmsaqaf as well, while his attitude towards al-Yāngūrāzī might have been rather ambivalent: the latter became an enemy of the Aytikins trading family, who actively supported Ibrāhīm at the early stages of his career.

Interestingly, Ibrāhīm distinguishes individuals according to their origin: whether they are the representatives of local tribes (Ayālī and Qurtāq are among mentioned), or members of Central Asian migrants (some of them being descendants of saints with the titles of Khwāja, Shaykh and Sayyīd), or settlers from the Volga-Ural region. Symptomatically, while including Mulas and merchants under the same notion of ‘ulama, Ibrāhīm says nothing about descent groups connected to the particular grave of a saint, who are often represented by Russian ethnographers as ‘local spiritual authorities’ and ‘elite groups’ [10]. One might reply that this omission reflects a clear distinction between more or less official Islamic institutions (mosques, schools, and Sufi lodges) and ‘underground’, unofficial Islam represented by descent groups at the sacred places.

Two points should be clarified here. First, ‘Abd al-Rashīd Ibrāhīm and scholarly circles more generally did not regard shrine keepers as a similarly privileged class: in the eyes of the ‘ulama, the academic credentials of the shrine keeping profession were unimpressive. Learned society united only those who distinguished themselves due to their scientific talents, ‘seeking of knowledge’ (jālib al-‘ilm), and long-term study of classical books at the knees of established scholars. Second, the fact that absolutely no sacred place was mentioned by Ibrāhīm suggests that between the eighteenth and early twentieth centuries the veneration of shrines did not play a central role in the religious life of Siberian Muslim communities. Significantly, there is also no discussion about the legitimization of sacred places in the framework of Islamic law; this phenomenon is totally absent in our sources. My hypothesis is that the Soviet transformations of Islamic communities and disappearance of highly educated elite lead to the growing significance of local descent groups and sacred places which became the only spots of communal and individual worship while mosques were closed down. In the context of religious revival in the late 1980s up to the present day, believers employed the mass media and anthropological publications to put sacred places at the core of local Islamic identity and even reconceptualised them in national terms, quite in the Soviet fashion [7, pp. 63–77].

6 | For further information see: [7, pp. 23, 40, 150].
7 | For a detailed account on this person: [7, pp. 21–39 (plus facsimile of his work in the appendix)].
It seems that in the 1890s ‘Abd al-Rashīd Ibrāhīm still had a quite romantic understanding of how the real Islamic scholar should comport himself and hence his long anecdotes about scholars and merchants sometimes helps us understand the spirit of that time better. When describing the fate of each scholar, Ibrāhīm offers information on the individual’s lifespan, places of birth, education, travel, and death. ‘Abd al-Rashīd Ibrāhīm also mentions the qualities of scholar’s heirs, often complaining that they were “insignificant” or rather “unfortunate”.

These characteristics mean that as a source on individual biographies Ibrāhīm’s dictionary is not comprehensive. In fact it constitutes a rather sketchy description of Islam in Siberia, though valuable and unique in its own right. *Siberian Scholars in Past and Present* is an introduction to the Islamic history of Western Siberia, which maps the geography of Siberian Muslim identity, provides a list of main personalities and illustrates the networks of scholars and their debates on religious issues.

In February 2008 and March-April 2009 I had the auspicious opportunity to have a close look at Riḍā al-Dīn’s archive in St. Petersburg and to refine my observations during a joint trip with Igor’ V. Belich to Ufa in November 2008. It is my pleasure to thank our colleagues at the Section of Manuscripts and Documents of the Institute of Oriental Manuscripts (St. Petersburg) as well as Dr. Marsil’ Farkhshatov (Ufa) for providing me with the high resolution copies that are published here.
Научный архив Уфимского Научного Центра, Ф. 7. Личный фонд ученого востоковеда Ризаэтина Факрулдина. Опис' 1. Ед. хр. 10 старики акт. Риза Фихретдинов. Кулумбамалар маъмухага. 10-сий том (1885–1894), ф. 8–17.

Факсимиле
آلفريد ک. بستانوف | 'عبد الرشید ابراهیم's Biographical Dictionary on Siberian Islamic...
محتویات باید این صفحه بر اساس مباحث مختلفی باشد که از آنها بهره‌مند هستند. هدف اصلی از این مطلب نگارش کردن آنها را به کمک انسانی و نه از طریق اتوماتیسم بزرگداشت. البته، برای اینکه مطالعه بهتری بر این مطالب انجام شود، دقیقاً نحوه نوشتن و ترتیب نگارش حائز اهمیت است. در حال حاضر، نگارش مطالب حساس به زبان فارسی می‌باشد و بهتر است که به این موضوع توجه کنید. البته، برای کسانی که به زبان فارسی نگارش می‌کنند، این موضوع به طور طبیعی به توجه می‌رسد.
طبیعتاً، خیلی از این آثار مطابق امام خمینی (ره) و نظرات و اظهارات او می‌باشد. بنابراین، این آثار بسیار قابل فهم و مفید برای همه هستند. این موضوع باعث می‌گردد که این آثار به عنوان یکی از بزرگترین آثار مذهبی در زمینه علوم دینی در بین مردم قرار گیرد.

در اینجا، می‌توانم به برخی از این آثار مراجعه نمایم. اول‌اً، آثاری که درباره اینکه چگونه بهره‌مندی از موارد طبیعی و محیط زیستی گردد. به طور کلی، این آثار به تغییراتی که در محیط زیستی و طبیعت به دلیل فعالیت‌های انسانی می‌باشد، توجه نشان می‌دهند. به طور خاص، به برخی از این آثار مراجعه نمایم که درباره اینکه چگونه بهره‌مندی از موارد طبیعی و محیط زیستی گردد.

در اینجا، می‌توانم به برخی از این آثار مراجعه نمایم. اول‌اً، آثاری که درباره اینکه چگونه بهره‌مندی از موارد طبیعی و محیط زیستی گردد. به طور کلی، این آثار به تغییراتی که در محیط زیستی و طبیعت به دلیل فعالیت‌های انسانی می‌باشد، توجه نشان می‌دهند. به طور خاص، به برخی از این آثار مراجعه نمایم که درباره اینکه چگونه بهره‌مندی از موارد طبیعی و محیط زیستی گردد.
23

Алфрид К. Бустанов | ‘Аbd аI-РашIд ИbrIhим’Iв Biographical Dictionary on Siberian Islamic...
در اینجا به دانشمندان جانبی و محترم که در مرحله نهایی بحث و اخذ رأی در این مورد به درستی فعالیت کرده‌اند، با عزیمت صادقانه و مسئولیت‌پذیری، تشکر می‌کنیم.

البته، این بحث به نظر می‌رسد که باید بر اساس دیدگاه‌های مختلف مطرح شده در این مقاله، به صورت یکپارچه و عمومی بررسی و در نظر گرفته شود. این موضوع باعث می‌شود که مقاله خود را به صورت جامع و کامل بپنجامان و به اRD

دستورالعمل‌های بعدی و مطالعات ادامه دهند. به این ترتیب، نتایج و نظرات این مقاله به عنوان مرجعی در بحث‌های آینده و دستیابی به بهترین راهکارها و پیشنهادات پذیرش می‌شود.
Translation

/8/ ‘Abd al-Aḥad b. ‘Abd al-Naṣr b. Ābid al-Ālmanī al-Ājkanī.8

This person was famous for his brightness. After performing pilgrimage to Mecca the Honorable in 1866, he met Raḥmat Allāh efendi, one of the famous Indian scholars, and in front of him he carefully read [Raḥmat Allāh’s] treatise entitled Azhār al-Ḥaq. [‘Abd al-Aḥad’s] efforts in dissemination [of this work] were not successful until he met students suitable for this job. He had put much effort in everyday lessons, guiding students, and hence [‘Abd al-Aḥad] produced good followers. Many of these students came from Cheliabinsk, Shadrinsk and Ekaterinburg provinces, one of them also from Siberia. [Among his students] we know by names and places of origin more than two hundred Imams and up to twenty five teachers. But they did not live long and therefore could not bring [their learning] to public.

[‘Abd al-Aḥad] taught the following subjects: morphology, syntax, Talkhīṣ, Isāqūjī in addition to Nu’mān Shamsiyya and the text of ‘Aqāid ma’a Khayālī; Mukhtaṣar Hidāyā, Taqddīh ma’a Taqddīh from the juridical sciences, Qādī Bayḍāwwī from commentaries [on the Qur’an]. There were no other subjects [taught]. All of these books were copied by [‘Abd al-Aḥad’s] father ḥaḍrat ‘Abd al-Naṣr, who continued writing until the end of his days. His copy of Ināyā was made when ‘Abd al-Naṣr was 93 years old. He used to write in the moon light. In dark nights he wrote with a lamp (chirāgh). Since there were no candles, he used put a bowl with water under the lamp and shook off the top of the wick by his pen to water. I know about this from [a note at] the end of his book. /9/ His handwriting was extremely beautiful. It was similar to the thulth style. ‘Abd an-Naṣr ḥaḍrat studied with Daghestani scholars. His son ‘Abd al-Aḥad obtained his education in Machkara, but did not finish his studies and returned to his father. He reported that he learned most of the [Islamic] sciences from his father. At that time [‘Abd al-Aḥad] was widely known. In the last years of his life he travelled several times to Siberia, where he left a good impression of himself. In 1866 he was fired [from his post of Imam] because he officially registered a marriage of his brother Ḥamīd with an underage girl. When in 1867–68 he was suggested for a position of a licensed (ukaznyi) Imam, he rejected it and continued to give lessons and perform duties of Imam without any license. Even though a parallel Mulla (iptāsh mullasī) Tuḥfat Allāh Anwārūf was jealous, he did not pretend to take ‘Abd al-Aḥad’s position or claim against him, but tried to imitate him. The deceased ‘Abd al-Aḥad ḥaḍrat gave his perfect lessons until the last years and he passed away to the mercy of Allah in 1879, when he was sixty five. He was buried in the village of Alman.

‘Abd al-Aḥad did not have sons. Even though there were many daughters, when ‘Abd al-Aḥad was alive he did not give them his books, because they still were kids. The majority of these books moved to Shihāb al-Dīn b. Ḥusām al-Dīn, the son of his brother and an assistant Imam. Even though the deceased Shihāb al-Dīn was well-educated, he did not use them, and the books remained untouched up to now. There

8 | This section was fully included in Athar. Cf.: [11, pp. 176–177, 349–350; 12, pp. 112, 549].
were very precious books among them. Most of them were manuscripts9. May God’s mercy be upon him!

/10/ Among the students of deceased [‘Abd al-Aḥad] we know the following residents of the Tumān district: Jalāl al-Dīn b. Zayn Allāh from village Muḥammadāyr, ‘Īzz al-Dīn b. Mullaš from Yānbāy village, Fatḥ Allāh Mulla from the same village, ‘Alī Mulla ‘Usmānūf from Yangī village, his predecessor Sayf Allāh Mulla; in Yaluṭor district: ‘Awwas Bāqī Mulla from Tārkhan village, ‘Abd al-Bāqī Mulla in Iskī village; in Kāinskī district: ‘Alī Akbar akhūnd ‘Abd al-Rashīḍūf. In Tara region there were very good students, but all of them did not live long. None of them gave lessons.

/11/
Some of the Famous Siberian Scholars

Dawlat Bāqī b. ‘Alī Aṣğar10 lived in the village of Ubā known as Bīrnāsh. For several years he performed the duties of Imam in the city of Tara. In the early 1800 he started his education in Bukhara the Noble. The reason of his return from Bukhara was that once he saw in his dream a girl named Zulfiya, a daughter of someone from the mentioned village, and fell in love with her. He confessed in his love, saying that he had seen her in a dream. After he spent two or three years working as an Imam, Dawlat Bāqī participated in some debates about a crescent moon (hilāl). He was defeated by his opponents because of his lack of knowledge in astronomy (‘ilm nuğūm) and astrolabe. In order to learn these sciences he went to Bukhara again. He obtained very good knowledge during these studies, but on the way back he died.

After his death astronomical instruments and related to these sciences books were sent back to his family by inhabitants of the village where he was buried. After all, since there were no [direct] heirs in his family, the books went to the hands of Niyyāz Aytikīn. One of the Niyyāz Ḥājjī’s children, Naṣr ad-Dīn b. Niyyāz transferred a portative astrolabe of the aforesaid Mulla to a museum in Tobol’sk. In size this instrument was like a bottom of a round cup. On the surface of this and some other instruments a blessed verse was placed: “His Thrown comprises the Heavens and Earth”11. It was impossible to read and understand his books, because they were composed of different sorts of tables, numbers, and inscriptions. Nowadays one of his books is in hands of Naṣr ad-Dīn b. Niyyāz.

/12/ Fayḍ Allāh b. ‘Alī Aṣğar12. This person taught in the Tara madrasa. He was a wise and distinguished person. One of his students, Mahdī Seydūkūf, became his successor (khalīfa). Even though Fayḍ Allāh Mulla was prominent [as a scholar], he was not perfect in teaching due to physical weakness. His elderly son, who is still alive has in his possession wonderful books. His name is ‘Abd Allāh b. Fayḍ Allāh, he destroyed the majority of ‘useless books’ and did not keep them.

9 | A 16th century copy of the Qur’an from ‘Abd al-Aḥad’s library found its way to the collection of the Kazan’ Federal University. See: [13].
10 | Cf.: [11, p.176].
11 | Qur’an, 2: 255.
12 | Cf.: [14, pp. 53–54].
In accordance with his intention, the deceased [Fayd Allāh] went to Ḥājji. On the way there he [died and] was buried in Odessa. Some of his books were sent back to home. [The copy of] Ḥiyā‘ ‘ulām al-dīn is now in the library of Ni‘mat Allāh b. Qārimshāq Seydūkof’s brothers in the village Yānbāy called otherwise Māncihil in the Tumān region. The Bukharan manuscript [of Ḥiyā‘] had absolutely no diacritics. The deceased [Fayd Allāh] was very much attached to this book. Besides of this copy, the [Seydūkof] library has two or three other books [from Fayd Allāh’s collection] which I placed there after I bought them from the heirs of Mahdī Seydīkūf. ‘Abd al-Rashīd b. ‘Umar.

Ibrāhīm b. ‘Abd al-Rashīd b. Ibrāhīm b. ‘Abd al-Raḥīm. This person was the father of our father and he gave a name to our family. He was famous both for being an Imam in Tara and for his wealth. Ibrāhīm was also known for his modesty and piety (ittiqa‘) and even excelled his own father in piety. His son-in-law told me that once, after he organized Muslims to cover the roof of a stone mosque with iron, he painted it himself in green. /13/ In 1829 at the end of his life [Ibrāhīm] left twelve thousand Rubles in cash for boys and six thousand for girls and went to Ḥājji. In [18]31 on the way back from Ḥājji together with his friends Ibrāhīm and his son Muḥammadī died in Beirut. I have [an exemplar] of Jāmi‘ al-Rumūz copied by him. May God bless them!

In 1794 Ibrāhīm’s father ‘Abd al-Rashīd b. Ibrāhīm b. ‘Abd al-Raḥīm together with rich merchants of that time built a stone mosque in Tara. That mosque is still there. I did not find somebody who knows his biography. Though he is known under the title of akhund, I did not find any official written evidences. I have heard only stories about his generosity and wealth. This person died in the early 1800 and was buried in the village of Sayid located in fifteen verst from Tara.

/14/ A person famous as Būṭik Ishan lived in the region of Tobol’sk. I do not know the name of his father. He was a wise and distinguished person. During the short nights he did not perform the fifth prayer (‘ishā‘ namazī). Damullā Sabanchī b. [Yār Muḥammad] did his best to make him perform the prayer of ‘ishā‘ during the short nights. [Sabanchī] brought him treatises of all the famous scholars of that time, and even when he went to Mecca the Honorable, he obtained there a treatise by ‘Abd al-Raḥman Sirāj. However, when Būṭik Ishan read all of these treatises, he refused them. Eventually Sabanchī b. [Yār Muḥammad] brought a treatise by ‘Abd al-Naṣr

13 | This biographical entry was used by Murād al-Ramzi in his Talfiq al-akhbār wa talqīḥ al-āthār fi waqā‘ī Qazān wa Būlgār wa mulāk al-Ṭāṭār [15].
14 | In his other work ‘Abd al-Rashīd Ibrāhīm wrote the following about the building of the Tara mosque: “In 1790 ‘Abd al-Rashīd akhun went to the Iribit market, [where he] collected money for building a mosque in Tara. (...) In 1793 (sic!) Sayyid Baba from the Ayali [tribe] and ‘Abd ar-Rashīd akhun from the Bukharians built the present day stone mosque. After the death of ‘Abd al-Rashīd akhun his son Ibrāhīm Bay became an administrator (mutavelli) of the mosque. This person was my grandfather; our current last name was first given to him. Ibrāhīm Bay was a famous merchant and took the mosque and madrasa affairs on his own. Even though he was busy with trade, he taught the Mathnawī to the madrasa students. Ibrāhīm, Mulla of the Uba village, told me that he studied the verses of the Mathnawī with Ibrāhīm Bay at the Tara mosque in 1823.” [16, p. 11]. Cf. information provided in Ibrāhīm’s diary: [28, pp. 72–74, 171–172].
15 | “Khwajam Wirdī b. Suyūnch Bāqī was a Sufi master (murshid) in the village Sawusqān close to the Siberian city of Tobol’sk and died in 1273 (=1856/57). His teacher Abu ‘Abd Allah ‘Abd al-Qādir b. Niyyāz Aḥmad al-Fārūqī died in 1271 (=1854/55)” [29, p. 25].
al-Qūṣāwī. After reading this treatise, Būtīk Ishan accepted it with great respect and honor, and [henceforth] made the performance of the ‘ishā’ prayer a rule for himself. When he progressed with reading ‘Abd al-Nasr Qūṣāwī’s treatise, he was impressed by [the author’s] skills in Islamic law (usūl-i fiqh). Būtīk died around 1833.

/15/

The Famous Merchants of Siberia

In the early 1800s there was a very famous adherent to the Sunna, a pious friend of scholarship Ḥājī Niyyāz b. Ḥaydar16. Among his contemporaries this person stood out for his courage. Being involved in the leather production, he became an owner of a big factory. He paid great attention to the improvement of a mosque and a madrasa [in Tara]. Ḥājī Niyyāz mastered Qur’anic sciences (‘ilm Qur‘ān). Between prayers of ‘asr and maghrib and between maghrib and ‘ishā’ Ḥājī Niyyāz studied the recitation of Qur’an (qirā’a). This person learned the science of recitation with Egyptian scholars in Cairo as well as at home with local scholars. He used to spend a lot of money to support intellectuals. Because of his great love of scholars, he made a donation (waqf) of 30 thousand Rubles in cash for sustenance of local scholars. In the document (waqf-nāma) he said that even if his children would like to have money back, it was impossible. Besides his generosity Ḥājī Niyyāz was known for bravery. In the city of Tara all Russian merchants and authorities were under his feet. He even dared to send off the head of the city. They put pressure on one of his Russian servants (prikashchik), Loskutov, in his own home. The latter died there and they called his son, gave him 5 thousand rubles in cash so that he could take his father’s corpse and bury it. They also fired another officer (ispravnik), [because he] announced that the Aitikin family does not possess rights on their lands17. [Niyyāz’s] lastname was Aitikin, [because] his father was nicknamed ‘Aituka’.

/16/ [Ḥājī Niyyāz] left four sons and five daughters. All of his daughters inherited 70 thousand Rubles in cash (baqī’ hisabta) each. In 185218 he was buried in a village Sabalak which is in 20 km from Tara, may God’s mercy be upon him. His children at that time were regarded among the richest people, because of their rank19.

Muḥammad Shikhūf was one of the Siberian merchants. Perhaps, this person was even richer than the deceased Ḥājī Niyyāz. Their houses stood in front of each other. Whatever Ḥājī Niyyāz did, this person tried to imitate. He was very arrogant. Following Ḥājī Niyyāz, he donated ten thousand Rubles to the mosques’ benefit. However, in the documents (waqf-nāma) he wrote that “in case my descendants will be need, they are free to get money back”. After his death and big troubles, his heirs returned that money and spent them. The majority of his descendants and

16 | Cf.: [14, pp. 33–35].
17 | About the Aitikins’ huge landownership see: [17].
18 | Here addition in the margins by Riḍā al-Dīn b. Fakhr al-Dīn: “In the later works [he wrote that it happened] later.”
19 | On sources of their legitimacy see: [18]. A photographic portrait of the family see in figure 2 attached to this article.
descendants of their descendants became stained and miserable and died in great need. Nowadays one of his daughters Laṭīfa is working as a lawyer. Another daughter Marthiya nicely lives with her only son in a village of Birnash. This son became a good man: Ṭāšbūlāt b. ʿAbd an-Nasr Kniazev serves in big committees (komissiia). The deceased Muḥammadi Ḥājjī died when he was fifty years old. He was buried in a village of Sabālak. A stone construction on his grave was sold by his son ʿAbd al-Ḥay to Rogachev, a Russian.

Genealogy which goes back to the descendants of hazrat ‘Ali, be God’s mercy upon him, was in the hands of Muḥammadi Ḥājjī20/17/ Abd al-Jabār b. Muḥammadī wanted to approve its authenticity in St. Petersburg, but he did not succeed in obtaining the duke status and soon died. This ʿAbd al-Jabbar Ḥājjī was a wonderful person, but he died too early in his thirty three. Much of his work remained unfinished, may God bless him21.

---

20 | The genealogy of the Shikhovs family is known in several variants; my article on their historical significance is forthcoming.
21 | A comment by Rūḍā ad-Dīn b. Fakhr ad-Dīn: “These ten pages belong to the pen of ʿAbd al-Rashīd qādī”.


Facsimile
اراده مطمن نمودار مسجد شما با سهیله رخصت بیا راک می‌باشد.

مجدداً ۱۹۸۹

بپذیریم بابت بابتی. بپذیریم اما در هر سال، در هر روز، در هر ساعت، در هر دقیقه، در هر لحظه، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زمان، در هر زم
۲

این ترجمه بر اساس اسناد اول نوشته شده است و حاوی اطلاعاتی است که درباره مسیح ولد مهدی، سیاستمدار و شاعر ساسانی است.

محلی که ساکن می‌باشد، دوره‌های مختلفی از تاریخی در مورد مسیح ولد مهدی وجود دارد. مسیح ولد مهدی، سرانجام به رهبری وادار به صلح و نهادی می‌شود.

وی در زمانی بود که سخنرانی‌هایی در مورد افکار و نیز مقاومت نسبت به ازدواج و نیز مقاومت در برابر جنگ و جنگل‌ها انجام می‌دهد.

masumlu i. a. arjand
نجمت علي بن جعفر كنعان، ثم سهر له فحبها، فتغلب على قلبه.

فكان له فضل فيها، فتغلى في قلبه، فتوفي.

فإنما بن جعفر كنعان، هو الشهيد.

كانت له فضائل، فتغلى في قلبه.

فإنما بن جعفر كنعان، هو الشهيد.

فإنما بن جعفر كنعان، هو الشهيد.
Alfrid K. Bustanov | 'Abd al-Rasid Ibrāhīm's Biographical Dictionary on Siberian Islamic...
١٨ مهر ١٣٥٣

میادینی، صدارت امور مالی خانگی مسئول معلم در سال ١٣٥٣

اشتراک در مسیحیت و راهی برای رسیدن به دنیای دیگر

این تجربه‌ها از حیث تاریخ، انتخاب و تلاش‌های ایده‌آل تنها در کارهای

مخصوص مسیحیان است. به جز در این کتاب، از آنها به عنوان نمونه‌ای از

ایده‌های ایده‌آل در سال‌های ١٣٥٣ میلادی، به خصوص در منطقه پاک‌الصدای

بعضی از پرستش‌های مسیحیان را می‌توان به عنوان نمونه‌ای از خیال ایده‌آل

در مورد مسیحیت در این کتاب انتخاب کرد. این نمونه‌ها به ما امکان می‌دهد

بپردازیم که آیا این ایده‌آل می‌تواند به عنوان یک سهولت در دسترس

آوردن این ایده‌آل، یک جزء مهم از این کتاب باشد. اما این کتاب نمی‌تواند

الیکه در مورد این ایده‌آل در سال‌های ١٣٥٣ میلادی، به عنوان نمونه‌ای از

بخش ایرانی یکی داشته باشد. اما از آنجا که این کتاب به عنوان یک سهولت

در دسترس آوردن این ایده‌آل، یک جزء مهم از این کتاب باشد.
لا يمكنني قراءة النص العربي من الصورة.
Alfrid K. Bustanov  |  ‘Abd al-Rasḥīd Ibrāhīm’s Biographical Dictionary on Siberian Islamic...
نیا رجیم علی بن مالک یار در ۶۹ هجری قمری قرن سوم هجری خورشیدی در ولی معروف به خواجه ناهید تربیت یافت و به ویژه در حوزه علوم راکشن و علوم امام می‌درست. خواجه ناهید از اولین محققان و دانشمندان بزرگ عصر عباسی بود که به خاطر مطالعه و تألیف کتب علمی در علوم مختلف شناخته می‌شود.

عیسی بن مالک یار نیا رجیم یکی از محققان مشهور عصر الاحزاب بود که در زمینه حوزه علوم و علوم راکشن به فعالیت بزرگی پرداخت. او به عنوان یکی از میانجینان برجسته در قرن سوم هجری خورشیدی شناخته می‌شود.

کتابی به نام "الزمام" تألیف او به فارسی نوشته شده است که در زمینه حوزه علوم و علوم راکشن نوشته شده است. این کتاب به عنوان یکی از کتب مهم در عصر الاحزاب شناخته می‌شود.

بنا به نوشته‌های تاریخی، عیسی بن مالک یار نیا رجیم به علت فعالیت‌های علمی خود در زمینه حوزه علوم و علوم راکشن به عنوان یکی از محققان مشهور قرن سوم هجری خورشیدی شناخته می‌شود.
لا يمكنني قراءة النص العربي من الصورة المقدمة.
Alfrid K. Bustanov | 'Abd al-Rashīd Ibrāhīm's Biographical Dictionary on Siberian Islamic...
لا يمكنني قراءة النص العربي من الصورة.
Абдусабур Матрашев, видный деятель татарского борьбы о национальное обновление, один из наиболее активных деятелей движения.

Абдусабур Матрашев родился в 1840 году в селе Матрашево Чисто-Красноярского уезда.

В 1862 году он участвовал в восстании татар против царской власти.

В 1867 году Абдусабур Матрашев был арестован и увезен в Сибирь.

Он провел в заключении 15 лет, но не сдался врагу. В 1882 году был освобожден и вернулся на родину.

Абдусабур Матрашев активно участвовал в борьбе за национальное обновление татар и был одним из лидеров этого движения.

В 1890 году он основал в Чисто-Красноярском уезде первое татарское училище.

Абдусабур Матрашев умер в 1910 году в селе Матрашево.

В 1920 году в Чисто-Красноярском уезде был открыт сквер, названный в его честь.
Alfrid K. Bustanov | ‘Abd al-Rashīd Ibrāhīm’s Biographical Dictionary on Siberian Islamic...
المصادر العربية:

1. عبد الرحمن بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
2. عبد القادر بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
3. عبد الرحمن بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
4. عبد القادر بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
5. عبد الرحمن بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
6. عبد القادر بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
7. عبد الرحمن بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
8. عبد القادر بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
9. عبد الرحمن بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.
10. عبد القادر بن عبد الله بن عبد الحليم بن عبد الله بن عبد رؤف.

المصادر الإنجليزية:

1. Alfrid K. Bustanov. 'Abd al-Rashīd Ibrāhīm’s Biographical Dictionary on Siberian Islamic...
فيها ما!!! يا سيد مهيدلا! يا دينار جاه! يا قلبي، يا مهيدلا!

 submar تصدق ابي؟ دير كاف؟ [نادر] [نيما] [نادر] بيفرف
 كلا تنسين يا بادي! أريد أحد امكاة عطاءكة استحتال
 في شأ زعيمتي! ميكي بيد تبره! اهديت عملا صمودك! برمك
 رزانات أولى ينها تفصيل أو صب وهمية لا تدريه! أو روأه! أو ينهاه

 هل يا اجل! هيا يا حسره! يا دينار جاه! يا قلبي
 ينها صلدائه بس ينها! يا مهيدلا!

 كن فرسين في خدودك! قلبك! قلبك!

 إنك كن商贸 اهدي يا دينار جاه! يا قلبي
 في زعيمتي! ميكي بيد تبره! اهديت عملا صمودك! برمك

 رزانات أولى ينها تفصيل أو صب وهمية لا تدريه! أو روأه! أو ينهاه

 هل يا اجل! هيا يا حسره! يا دينار جاه! يا قلبي
 ينها صلدائه بس ينها! يا مهيدلا!

 كن فرسين في خدودك! قلبك! قلبك!

 إنك كن商贸 اهدي يا دينار جاه! يا قلبي
 في زعيمتي! ميكي بيد تبره! اهديت عملا صمودك! برمك

 رزانات أولى ينها تفصيل أو صب وهمية لا تدريه! أو روأه! أو ينهاه

 هل يا اجل! هيا يا حسره! يا دينار جاه! يا قلبي
 ينها صلدائه بس ينها! يا مهيدلا!

 كن فرسين في خدودك! قلبك! قلبك!

 إنك كن商贸 اهدي يا دينار جاه! يا قلبي
 في زعيمتي! ميكي بيد تبره! اهديت عملا صمودك! برمك

 رزانات أولى ينها تفصيل أو صب وهمية لا تدريه! أو روأه! أو ينهاه

 هل يا اجل! هيا يا حسره! يا دينار جاه! يا قلبي
 ينها صلدائه بس ينها! يا مهيدلا!

 كن فرسين في خدودك! قلبك! قلبك!

 إنك كن商贸 اهدي يا دينار جاه! يا قلبي
 في زعيمتي! ميكي بيد تبره! اهديت عملا صمودك! برمك

 رزانات أولى ينها تفصيل أو صب وهمية لا تدريه! أو روأه! أو ينهاه

 هل يا اجل! هيا يا حسره! يا دينار جاه! يا قلبي
 ينها صلدائه بس ينها! يا مهيدلا!

 كن فرسين في خدودك! قلبك! قلبك!
طهران 1413 هـ

مساءلة

مبلغ

بيته عام قسمها

ببيت

عصر

عصر

بعناء

بعناء

بعناء
۱۲

روژای ایشان بن عطر

لا یاد کنیم مسالمه داشته که معمولاً پرمرد نستا به‌طور خاص،۱۸۴۷ میلادی واقع

بود که تغییرات ناشی از مدیر نبودهان و باید مورد دقت قرار گیرد. به‌طور کلی

علماً و علمای عالی‌تر به‌معنای کلمه مشورت یا نظرات اکثر به‌معنای الإیشان

و احترام نداده‌اند. همین‌طور اینها در این‌جا

سهمیه‌هاکه در نیایه‌های دیده‌اند، ۲۶۵ خاکیر نما و هم‌ویژه سه

۸۶۱۸۰۶

علی‌اولیا
طرح‌ی اولیه من به پژوهش‌های تاریخی و درمان‌های مذهبی پرداخته و پژوهش‌های اخیر در ایران نیز به‌طور معمول بررسی نمی‌شود. بنابراین، در اینجا می‌توان به بررسی تاریخ‌نگاری و درمان‌های مذهبی پرداخت. 

بدرتیه شرح‌ی اولیه و پیشرفت‌های مذهبی در ایران، درمان‌های مذهبی از ابتدای زمان حکومت شاهنشاهی تا اکنون در ایران به‌طور معمول انجام می‌شود. بنابراین، در اینجا می‌توان به بررسی تاریخ‌نگاری و درمان‌های مذهبی پرداخت.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Alfrid K. Bustanov | ‘Abd al-Rashīd Ibrāhīm’s Biographical Dictionary on Siberian Islamic...
لا يمكنني قراءة النص العربي من الصورة.
**Translation**

/1a/

[The Imams of Tara]

Ibrāhīm b. ‘Abd al-Raḥīm. This person is well known as an akhūnd of Tara. Nobody knows about his deeds, but I know four of his sons. One of them also became an akhūnd, namely ‘Abd al-Rashīd akhūnd b. Ibrāhīm b. ‘Abd al-Raḥīm. This ‘Abd al-Rashīd akhūnd was the first [among the Siberian scholars] who received his appointment at the Spiritual Board in the times of Muftī Muḥammadjan. He became an akhūnd in 1790. Together with a rich man named Sayyīd [‘Abd al-Rashīd akhūnd] built a stone mosque in the city of Tara. To put the first stone into the mosque’s fundament, they gathered scholars from [various] places. Then scholars considered that person (i.e. Sayyīd Bāy) and found him appropriate [for this mission]. Sayyīd Bāy said: “I did not leave prayer to be paid back (qaḍā), please give me permission to place [the first stone]. The scholars jointly praised him and allowed Sayyīd Bāy this job. This event took place in 1794. /1b/ Permission of the building of a stone mosque from the 19th August 1794 was registered under the number 20898 after decision of a court of Tobol’sk governorate. Expenses of the mosque construction fell on akhūnd ‘Abd al-Rashīd, but others also helped. Sayyīd Bāy solved issues with the Russians.

Ibrāhīm b. ‘Abd al-Raḥīd b. Ibrāhīm b. ‘Abd al-Raḥīm was the son of akhūnd ‘Abd al-Raḥīd. Ibrāhīm devoted himself to the eternal world and became a disposer (mutaveli) of a stone mosque built by his father. He covered the roof of the stone mosque by metal and colored it in green. He studied along with trade; twice per week he took lessons on Mathnawī-yi Ṣharīf. He had three sons: the younger ‘Umar, the middle Bāyazīd, and the elder Muḥammadī. Together with his son Muḥammadī he went on the Hajj in 1834. During the trip the son of Ḥājjī died in Baghdad in his seventeen years old, while [Ibrāhīm b. ‘Abd al-Raḥīd] died in Beyrut, /2a/ when he was forty. They are buried there, may God’s mercy be upon them. The existing

---

22 | Muḥammadjan b. al-Ḥusayn b. ‘Abd al-Raḥmān al-Burindiqī (ca. 1758–1824) served as the first Muftī in the history of the Russian Empire (in office between 1789 and 1824) [3, pp. 50–66].

23 | According to archeologist Sergei F. Tataurov (Omsk, Russia), an old wooden mosque in Tara was burned in 1755/56. Since that time Muslims started to send petitions to Russian administration asking to rebuild the mosque. On the city map from 1775 a mosque-in-progress is mentioned, but only the 1802 map indicates a functioning mosque, therefore, in Tataurov’s mind, the building process was finished only around 1801. Thus, due to bureaucratic circumlocution the permission to re-build the mosque was given only after twenty years of the first request. I duplicate here information generously provided by Dr. Tataurov in his private letter to me (10.11.2011).

24 | The Persian text of Mathnawī was used along with its translations and commentaries. However, the Tatar manuscripts of this book are not numerous: there are only three copies at Kazan’ Federal University (F–402, F–505, F–528) and one copy at the National Museum of the Republic of Tatarstan (No. 18363–67, copied by ‘Abd al-Raḥīm al-Uṭīz-Imiani). So far no copies of Mathnawī have been discovered in Western Siberia.

25 | In other work ‘Abd al-Raḥīd Ibrāhīm added: “A bequest, written by our grandfather from the mother’s side Ibrāhīm Bay when he turned his view towards Hijaz, is preserved today at the home of my brother. He died in Beyrut after he visited Damascus on the way back.” [16, p. 12].
mosques in the villages Sayyīd and Uush were built by Ibrāhīm Ḥaǧī. Naṣīr b. Murād Baqī helped in erecting the mosque in a village of Sayyīd, therefore he became known as Naṣīr the beneficent.

Faḍīl Ḥaǧī from the village of Alman of Chilābī district of Orenburg governorate started to teach in Tara in 1815. When Faḍīl Ḥaǧī arrived, he was accompanied by two students: Subḥānqūl and Ibrāhīm. [The latter] Ibrāhīm b. Jaʿfar received from Faḍīl Ḥaǧī and the Tara scholars a consentient appointment [as an Imam]. After that Faḍīl Ḥaǧī decided to go back home, and people asked him: “Leave us one of your best students for teaching and explaining [religion]”. They left my grandfather [from mother side] Ibrāhīm b. Jaʿfar, who was from a respected family. When Faḍīl Ḥaǧī returned to Alman, he sent the women of Ibrāhīm together with [his father] Jaʿfar Bābā to Tara. Since that time Ibrāhīm b. Jaʿfar /2b/ taught in Tara for a couple of years. Then, in 1821, after being called for the Cossack service, he escaped from the Russian government to Tashkent. There he lived for several years in the Shūkūr Khān madrasa, conducted trade and studied. My grandmother stayed in Tara with three daughters: Fāṭima,ʿAfīfa, and Ḍaʿīfa. Fāṭima gave birth to ‘Abd Allāh b. Naṣīr Allāh, ʿAfīfa — to us, ‘Ābd al-Rashīd, and Ismaʿīl. Ḍaʿīfa [gave birth to] Ayyūb b. Khalīfī. The rest [of his kids] died. In 1832 [Ibrāhīm] again visited Tara, after that he went to Tashkent and there he went to the Mercy of God. He was supposedly buried in the Shūkūr Khān quarter. After that ‘Arīf Khān b. Yaṛīm, a relative of Dīn ‘Alī Sayyīd, was appointed a new Imam. He did not stay for a long time, because he was fired after ‘Ābd al-Jalīl b. Khilvetī’s examination in 1825. We will go back to this later.

/3a/ During the year 1839 Muḥammadāḡānakhūnd b. *** taugh[t in Tara. Biography of this Bashkir is unknown.

In 1831 Dawlat Bāqī b. ʿAlī Aṣḡar became an Imam [in Tara]. He obtained his education in Bukhara. After four years of performing the duties of Imam he occasionally came across a question of new moon [in the context of Islamic fast]. Because of his weakness in front of the arguments of the opponent, [Dawlat Bāqī] understood the importance of astronomy. In order to study the subject, he went to Bukhara. He studied eagerly, obtained some [astronomical] instruments there and went back to Tara, but on the way stopped in Aqmullā, where was killed. His books and instruments were transferred to the heirs. In particular, one of the instruments had on its surface a noble verse “The Skies and Land are embraced by His Throne”

---

26 | A Tatar village Sayyyīd awīlī or Khwāja awīl (Rus. Seitovo) is still located in Tara region of Omsk oblast.
27 | Before the Revolution in Tashkent there were two madrasas with the same name of Shūkūr Khān. One of them, located in the quarter of Kukcha, was open in the early 19th century. Most probably, this is the madrasa mentioned here. More details on the Shūkūr Khān madrasa: [19, pp. 153–154].
28 | ‘Ābd al-Rashīd Ibrāhīm summarized this information in his later work: “The father of my mother Ibrāhīm Mulla originated from the village of Alman. After performing the duties of a teacher in Tara, he went to Tashkent, where he passed away after a plenty of time teaching. He was buried near the Shūkūr Khān madrasa.” [16, p. 18, footnote 1].
30 | The name of his father is not mentioned.
31 | Aqmullā was the former name of Astana, the capital of Republic of Kazakhstan.
32 | Qur’an, 2:255.
was written. [This instrument] fell into the hands of Naṣr al-Dīn b. Niyāz in Tara[^33],
who placed it in the Tobol’sk museum. Since that time it is preserved there.

In 1841 Fayḍ Allāh b. ‘Alī Aṣğar after studying in Bukhara taught in Tara. He
lived 61 year, studied a lot and became a martyr while performing the pilgrimage
in 1852. He was a well-educated, dignified and pious person. Many of his books,
unfortunately, did not return [from his last trip], with an exception of a copy of Ḥiyā’
‘ulīm [ad-dīn]. This is an excellent, exceptionally old copy. In the end the manuscript
moved to the hands of Mahdī b. Saydek, who exchanged it with Ni’mat Allāh Ḥājjī
to a modern printed book. Nowadays [this manuscript] is kept at the library of Ni’mat
Allāh Ḥājjī in Tiumen’. /3b/ Descendants [of Fayḍ Allāh] lacked God’s blessing and
lost all books. Now one of his sons is living in the village of Bīrnāsh[^34].

Since 1853 Mahdī b. Saydek was a teacher in the Tara madrasa[^35]. This person
originated from the village of Ishīn Tamāq[^36] in Tara district of Sārgḥāch volost’. He
was from the Qurtāq tribe. He obtained his education from the Tara madrasa at the
time of damulla Fayḍ Allāh, reached a stage of excellency [in sciences] and became
accustomed to studying all the time. He was an extremely learned person and also
acquainted with the Russian system. Being familiar with each local community
(maḥalla) in the Tara district, he served as muḥtasib in the times of mufti ‘Abd al-
Wāḥid[^37]. Therefore, [every time] when an Imam of a certain village passed away,
he used to take register books (mītrīkā dāftāre) of this village and did not give a
permission to elect a new Imam. This way at the end of his life he appeared to be an
Imam of fourteen villages. /4a/ These villages were dispersed on three hundred
versts: on the one side there were [the villages] Ollī Qūl[^38] and Tārlar-Tāzlars; on the
other side there were Aymī and Ishīn Tamaq. Once, when his children studied in
Uush, in a village Soldatovo[^39], which is located in a half a verst, in a house of infidels
(i.e. Russians) several people were killed. When the majority of stolen from that
house things were discovered in the living house of Mahdī b. Saydek, he was blamed
in robbery and murder. For further investigation they chained his arms and legs and
sent him to the fortress in the Kolosov province. After that they transferred him to
Tara for inquiry. Because the famous and rich men of Tara respected scholarship and
because [Mahdī’s] wife was a relative to the Aytikins’ mother, [the Aytikins] collected
a lot of money to release [him from prison]. After [his jail release, Mahdī b. Saydek]
settled in Tara and occupied position of Imam for a while. He had a quarrel with ‘Abd
al-Fattāh b. Niyāz [Aytikin][^40] because of money [donated by Niyāz Aytikin to the

[^33]: Naṣr al-Dīn b. Niyāz (d. 1894) belonged to the Aytikins family and was the son of Niyāz b. Ḥaydar
(1777–1847).
[^34]: Present-day village of Bernagul’ (Rus. Berniazhka) in Tara region of Omsk oblast.
[^35]: Cf.: [12, pp. 206–207].
[^36]: Present-day village Ust’-Ishim in Omsk region.
[^37]: ‘Abd al-Wāḥid (1786–1862) occupied the post of Mufti in 1840–1862.
[^38]: Present-day village Ollu Qul (Rus. Bol’shie Murly) in Bol’sherech’e region of Omsk oblast.
[^39]: Today the village Zur Uush (Rus. Bol’shie Turaly) in Tara region of Omsk oblast incorporates the
Russian village Soldatovo.
[^40]: ‘Abd al-Fattāh b. Niyāz (d. 1883), nicknamed as ‘Patta’, was the oldest son of Niyāz Aytikin and a
successful merchant with trading centres in Pavlodar, Semipalatinsk, Vernyi (Almaty), and Tara [20, p.
123].
mosque]. In 1866 [Mahdī] took the money in his hands. /4b/ After being involved in a great trouble he resigned from his post of muḥtasib in 1868. When time passed, after reconciling with a merchant ʿAbd al-Fattāh and others, he slaughtered a sheep, feed people and claimed: “I took the post again and became a muḥtasib.” At that time, when the trouble was settled, they agreed [to recognize Mahdī’s claim] without demanding a proof. [therefore] it is unclear whether he [really] had a permission (ukaz) or any other document, but he became a muḥtasib again and carried out his duty until the end of his days.

During his life time [Saydek] married sixteen women. This was of some profit: when a rich man died, the muḥtasib used to marry his widow, take the property, and then to divorce. If there was a beautiful women, he could blame a husband in infidelity (takfīr), deliver a judgment to deprive the wife, and then marry her himself. [This way] he married many widows and virgins. Even at the end of his life in his seventy five /5а/ he married a sixteen-years-old girl from a village Olli Qūl; this was in 1890. At the end of his life he became known for beautiful Qur’an recitation (tīlāwat) and apologized to everybody. In January 1891 he suddenly passed away in a settlement (zaimka) Būksim in three verstas from Tara. Some people say that he was poisoned, but there is no proof. His grave is there, may God’s mercy be upon him.

ʿAshūr Bāqī b. Rajab Bāqī was an Imam [in Tara] between 1837 and 188741. The start of his life was marked by prosperity, but he ended up in poverty. His descendants were rather unfortunate. Before his appointment Imamat in the city of Tara functioned without any conflicts for a century. This person was the only one who did not accept property [well-being of religious authorities who did not work], and caused a trouble. Some Mullas left their positions by their own will; others were fired by the government.

Raḥmat Allāh b. Yūsuf from a village Ianġūrāz in Temnikovsky district of Tambov governorate was a teacher at the Tara madrasa since 185642. During his teaching at the Tara madrasa this person enjoyed a wide fame; his students were numerous and gathered from many places. Raḥmat Allāh taught there for more than twenty years, married the daughter of a rich man Mīr Şāliḥ, and was so pious that he did not possess any windows [at home] on the street side and those windows that were close to the street were locked. From two to five of his students were strong. /5b/ One of them, Hamza b. Muḥammad Amīn was an Imam in the city of Tūm (Tomsk). Another, Muʿtasim b. Bilāl was an Imam in a village of Qomārāw in the Tobol’sk governorate. Raḥmat Allāh b. Yūsuf lived in Tara very well and gained much prosperity: more than ten thousand Rubles. As a result of a conflict with merchants, in 1876 he decisively

41 | “ʿAshūr Bāqī b. Rajab Bāqī was an Imam in Ṭāra together with damullāḥ Raḥmatullāḥ ḥaḍrat. He was buried in the city of Ṭāra” [8, f. 1a].
42 | ‘Abd al-Rashīd Ibrāhīm remembers that he had a possibility to study with Raḥmat Allāh in Tara, but by unclear reasons his father preferred to send him to Alman in the Orenburg governorate. [16, p. 17]. Cf. his biography: [12, pp. 139–143]. “Raḥmat Allāh b. Yūsuf was born in the village Yāṅgūrāz of the Tmnikīf district in the Tānbāv governorate. He studied for fifteen years at a school of damullāḥ Ismāʿīl b. Mūsā in Qīšqār. In 1856 he arrived to the city of Ṭārā, where he started to teach at the age of thirty five. He spent twenty years in Ṭārā and moved to the city of Qızīl Yār, where he taught for five years and was buried there. Khamza Ḥamīdūf and Muʿτasīm Bilālūf are his students” [8, f. 1a].
moved from Tara to Petropavlovsk. Before becoming an Imam there Rahmat Allah remained unemployed for nine years, because of some trouble. Only in 1884 he was appointed and started to teach, but already in 1887 he passed away there. May God’s mercy be upon him.

In 1885, after my return from Medina the Radiant to Tara, I, a weak 'Abd al-Rashid b. 'Umar b. Ibrahim b. 'Abd al-Rashid b. Ibrahim b. 'Abd al-Rahim, became an Imam-khatib and teacher [at the Tara madrasa]. On 7th January 1891 I was appointed as an akhund according to the decision number thirty four of the provincial government. On 22nd April 1892 the Ministry of Interior Affairs granted me an appointment as a judge (qāḍī) under the number 1837. Details of my biography are treated in my work Zevâl ba’dinda newâl yaki Zillet ba’dinda 'izzet. Those who are interested can consult that book.

Rural Mulas of the Tara district

Niyâz Muhammad akhund b. Murâd lived in Tûzqazan, which is located in sixty versts away from Tara. In 1790 he became an akhund and died in 1838. He was the leader of those who were dismissed after Mulla 'Abd al-Jalîl’s examination. Though originating from Bukharans, [his father] Murâd registered himself as a native (inorodets), therefore his descendants today are regarded as such.

'Abd al-Malik b. Niyâz Muhammad was an akhund of the same village and accepted this post from his father. He was very simple and a great joker. When he has already become an akhund, small children used to /6a/ call him Mulla 'Abd. He argued much with the local population.

'Abd al-'Alîm b. 'Abd al-Malîk was an Imam of the abovementioned village since 1863. He studied with damullah Nûr Allâh b. 'Abd Allâh in a village Sâtîl Khân of Tobolsk district. He served as Imam for twenty six years and continued improving his knowledge. Only at the end of his life 'Abd al-'Alîm changed his attitude towards studies. His physical power and impressive body guaranteed that population and elite (al-'awwam wa-l-khawwas) were careful to his words. He did not reach his goals and died when he was around 73 years old in 1889. 'Abd al-'Alîm was buried in Tûzqazan. Two of his sons are living there.

43 | ‘Abd al-Rashid b. Ibrahim’s work under this title is not familiar to me and is not mentioned in the list of his writings [21, pp. 102–130; 22, pp. 416–418]. It might be that he had in mind his biographical book that was published under the title Tercüme-i Halim in St. Petersburg in 1912.
44 | Tuzqazan is located in the Bol’sherech’e region of Omsk oblast’.
45 | Most probably Murâd moved to the isasachnye category. According to the Russian legislation those who immigrated to Siberia as a state farmer (gosudarstvennyi krest’ianin) were obliged to fulfil the military service and pay additional taxes. See other examples of similar shift in status: [23, p. 53].
46 | The following sentence was crossed out: “After examination of mulla 'Abd al-Jalîl he (Abd al-Malîk) was fired.”
47 | “Nûr Allâh b. 'Abd Allâh Bâytîrkeyûf, whom you have mentioned, was born in the village Irî of the Qurđî volost in the Tûrâ district, but the date is unknown. For five years he studied with Bây Murâd haḍrat in Qâzân and then for a couple of years he taught in the village of Dâtî Khân which is located in three verst from Tobol’sk [city]. He became very old and died of asthma in his seventy. He was buried in the village Dâtî Khân in 1861” [8, f. 1a].
48 | This village in the Tobol’sk region does not exist anymore.
In 1891 'Abd al-Salām b. 'Abd al-Karīm b. 'Abd al-Salām Ishān Saydāshev aṭ-Tabūlī became an Imam in Tūzqazan. He was so greedy for worldly goods that when collecting a tenth ('ushr) from the village inhabitants, he took it from infidels [i.e. Russians] too. /7a/ Therefore he was in a great quarrel with locals. In a short period of time he managed to collect much wealth. In 1893 'Abd al-Salām went to Hajj together with 'Abd al-Raqīb b. 'Abd al-Wāḥid. There, in Mecca the Honoured, he passed away. He obtained his education in Bukhara.

In the same year 'Abd al-Ḥakīm b. Khayr Allāh b. Ārif Khān b. Yārīm was elected [as an Imam] in Tūzqazan. He is not yet officially approved, may God help him. In 1894 he was finally employed as an Imam. Though he does not teach, he has a good reputation as an educated person. Fortunately, he returned from his trip to the provinces of Egypt and Hijaz.

/7b/ 'Ubayd Allāh b. Niyyāz Muḥammad b. Murād served as an Imam in Shikhlér or Rājb which is located fifteen versts away from Tara. At that time he was a famous scholar, a master of word, a possessor of high morals, and a modest person. After arrival from that village to the city (i.e. Tara), he visited lessons every day. 'Ubayd Allāh was totally indifferent to fame. In 1874 he went to the Hajj, but did not receive a pass and returned from Odessa. The duty of Hajj he fulfilled later in 1875. After a safe return, he established many pious endowments: in the village of Tūskazan he built a madrasa and set up a lecturing room. They have books there. His children and grandchildren were insignificant. 'Ubayd Allāh died in his seventy five years in 1882 and was buried in Shikhlér.

Urāz Muḥammad b. 'Awwas b. Mādī, a native of this village of Rājb, known by his nickname (lagāb) as Tutāy, became an Imam in Qızıl Qāsh in 1822. He was a great master of the spoken word and a joker. His courtesy was very pleasant. In 1828 twelve Mulas of the Tara district jointly examined Mulla 'Abd al-Jālīl b. Khilwetī. They found him suitable to be an Imam, and wrote a letter to [the Orenburg Muslim Spiritual] Assembly: “We accepted the exam, but there is an obstacle for going to Assembly and holding an exam there — he is lacking health. Therefore please give him a permission to be an Imam without an official exam.” Then /8a/ all those who signed the letter were fired. Their leader Niyyāz Muhammad akhūnd [from Tūzqazan] was fired too. On this occasion Tutāy Mulla made a joke: every year crop fields are getting frozen, this year Mullas and akhūnds were frozen too.

When my father-in-law Ḥurrem Shāh b. Ḥaydar returned from the Hājj, Tutāy Mulla accompanied by two other Mullas came to visit him. Thereby Ḥājī giftwed each

--

49 | “Abd al-Salām Ishān lived in the Tobol’sk region. You say that you have no information about him. He received a license (markhas) in Bukhara the Noble in the khānaqa of khalīfa Niyyāz Qūl Ishān Turkmānī ḥaḍrat. 'Abd al-Salām Ishān was a teacher and died of bavma decease in the village Bāyān Yūrshāq of the Tobol’sk district of Tobol’sk governorate on 29 March 1844, when he was 68 years old. It appeared that aristocrats (mtrzā) were buried in the village of Yūrshāq, but no registers exist. That year no register out of fifty five was found. We know that he was born in 1776, but the exact date is unknown” [8, f. 1a].

50 | The last three sentences were added later.

51 | Present day village Rechapovo is a part of settlement Mezhduerech’e in Tara region of Omsk oblast’.

52 | Ḥurrem Shāh b. Ḥaydar b. Yārīm b. Ḥaydar b. Mīr ‘Alī b. Sayyīd Muḥammad b. Dīm ‘Alī died in 1877. He was an elderly brother of famous Siberian merchant Niyyāz Aytikin, lived in Tara. A comprehensive genealogy of Ḥurrem Shāh and all of his close relatives between the 16th and early 20th centuries survived as a manuscript entitled Kitāb shaqarat al-nasab khwājagān [24, f. 45].
Mulla with a rosary with thirty three granules. A certain rich man named Kūchī was also at that meeting. He was praised with a rosary of ninety nine granules. In response Tutāy Mulla said that he understood superiority of ninety nine granules over thirty three: one rich man appeared to be equal to three Mulas.

On the way back from examination he stayed for two years in the outskirts of Tobol’sk, studying with ʿAbd al-Salām Ishān. After that, when he returned to Tara, one of his fellows asked him, whether he studied properly. The answer was “I studied very well and for a long time.”

His descendants were rather fruitless. He died in 1848 and was buried in the village Qızıl Qaš. In our times one of his sayings turned to be the opposite. It was always like this: a birth of Mulla from Mulla is a custom; a birth of an ignorant from Mulla is unbelievable. Nowadays indeed Mulla gives birth to an ignoramus.

/8b/ In 1842 Nur Allāh b. ʿAbd Allāh Bāṭkāev became an Imam in the village of Yīrdī53 of the Utūz volost of the Tara district. He was a very smart person. His father, ʿAbd Allāh akhūnd, came from Russia and in order to save children from military service registered himself as a native (inorodets). In 1815 he studied Tawḍīḥ with Ṣa‘īd Ḥājjī, when the latter was an akhūnd. Nur Allāh is originally from a village of Kāyna in Perm governorate. He is a Bahkīr. I have seen a letter to Nur Allāh from Mulla Nu’mān b. Sa‘īd from the village of Qāmaqa in Cheremshan volost of the Spassk district. From the letter it has become clear that [Nur Allāh] was a student of the writer (i.e. Mulla Nu’mān). The year is unknown, only fifth January is mentioned. This person [Nur Allāh] is bound with a Mulla Jalālī akhūnd Yūsufī. At the end of his life Nur Allāh taught in Sāṭlī Khān near Tobol’sk. In 1861 he died there. His descendants were unfortunate. One of his sons is a very bad Imam in the village Yīrī.

Huṣām ad-Dīn b. ʿAlī b. ʿAbd Allāh b. Ṣāḥib. ʿAbd Allāh b. Ṣāḥib was an Imam in a village of Qızıl Qaš or ‘Aydqul55 which is located twenty five versts away from Tara. He studied in Bukhara and was a simple, eloquent, and forthright person. In 1860 he became an Imam and died in 1865. He did not have children.

/9a/ ʿUmar b. Muḥammadī b. ʿAbd Allāh b. ʿAbd Allāh b. ʿAbd Allāh b. Ṣāḥib. ʿUmar b. Muḥammadī was an Imam and teacher in the village of Aubāṭqān57, which is located 120 versts away from Tara. He studied for twenty years in Bukhara. ʿUmar] was an easily irritable person. He died in 1877 and was buried in the village of Aubāṭqān. He did not have children.

53 | Most probably ‘Yīrdī’ refers to the village Ia-Irtyshskaiia in Omsk region. See: [25, pp. 113–134].
54 | “Huṣām ad-Dīn b. ʿAlī, whom you have mentioned, was born in the village Qızıl Qaš, which is located in twenty five versts from Tārā. He studied in Bukhara the Noble in the khanqa of khalīfa Huṣayn and received a license (markhas). When he returned back, he taught at that village and was buried there. It is known from the register [compiled by] Ḥalīdīf that Huṣām al-Dīn was an Imam and Mulla” [8, f. 1a].
55 | This village in the Tara region of Omsk oblast’ disappeared in the late 2000s.
56 | “ʿUmar b. Muḥammadī, whom you have mentioned, was born in Yağā awil, which is located in hundred versts from the aforementioned Tārā. Several years he studied in the village of Şawīsqān of Tobol’sk governorate with Ishān Ḥūjam Wīrdī and afterwards he went to Bukhara the Noble. There he studied for thirty years together with Huṣām al-Dīn b. ʿAlī, received upbringing and knowledge in the aforementioned khanqa of khalīfa Ḥusayn. After return he taught for a couple of years in Yağā awil, where he was then buried” [8, f. 1a].
57 | This village was located in Bol’sherech’e region of Omsk oblast’ and mainly inhabited by the Siberian Bukharans.
Hašib Allāh b. Nad Bāqī was an Imam in Tār Tāmāq. He was among ‘the frozen Mallas’ in the Mulla ‘Abd al-Jalīl’s affair of 1825. He died in 1841.

Dost Muḥammad b. Muḥammad Bāqī from the village Uush was also among the ‘frozen’. He was a temporary Imam in Qızıl Qāsh.

‘Abd al-Jalīl b. Khilvetī b. Raḥīm Bāqī b. ‘Ashūr Bāqī b. Nadir Bāqī b. al-Muḥammad at-Turkistānī b. ‘Abd al-Razaq. He was an unregistered young teacher in the village Qızıl Qāsh, which is located twenty five versts away from Tara. His health was not perfect; therefore Imams of the Tara district freed him from the exam [in Ufa], which he was not able to attend, but they found him suitable for the position /9b/ and collectively sent a report to [the Muslim Spiritual] Assembly. Afterwards those Mallas who signed that report were fired. ‘Abd al-Jalīl served an Imam and teacher without a license.


Huṣayn b. Urāz Muḥammad belonged to the Ayāli tribe (tā’īfa). He studied with Mulla Ibrāhīm in Tara and then went to Tashkent to study with another Ibrāhīm. In 1838 he got sick and returned with a caravan to Tara. Here he recovered and became an Imam in the village of Tārlar-Tāzlars in 1845. In 1851 [Huṣayn] used his Imam license (ukaz) as a guarantee to a Russian merchant from a village Jawār and took from him twenty five Rubles as an interest-free loan (qard hasan). The same year that Russian died. He did not have money to give back for five month, but after that he [brought money] and asked the Russian heirs about the document. The answer was: “We do not know about any license. Our father was not an appointed Imam.” In 1858 during an inventory in the village of Birnash or Ubā they did not find the date and number of his license, and [Huṣayn] lost his post. /10a/ He got sick for several years. Though he explained the situation many times, [Huṣayn] failed to return his position. It is now possible to do without the explanation of another story of that man’s biography, still I found it is appropriate to give one more account. And this is an extraordinary story that is unlike everything else.

Mulla Huṣayn b. Uraz Muḥammad hated one person in the village so that he wanted to beat him, but did not want to be shamed by the settlers and took a bit of time to take rest. He took one day to recur to his mind and decided to drink some alcohol not to feel shame. Late at night he went to the Russian village nearby, got drunk there and asked an alcohol seller: “Do I look drunk?” The seller answered: “No.” He did not know the drinker, but he was aware of the signs of drunkenness. Then [Huṣayn] said that he wants to fight that person [whom he hated] and that

58 | Present-day village Ust’ Tara in Tara region of Omsk oblast’.
59 | ‘Turkistan’ here means not the region, but rather the city of Turkistan known in the middle ages as Yasī and located in the Chimkent region of Republic of Kazakhstan.
60 | The Ayāli tribe was located around the city of Tara. Ethnographer N.A. Tomilov included it into the group of the Tara Tatars [26, p. 45].
61 | In the text mistakenly: Arzū Muḥammad.
he is not afraid of him. It was already very dark, when he went back to his village. Almost as a warrior (they call him Ḥusayn the Hero) he got ready for a battle and went directly to the enemy’s house. /10b/ Such a camel!!! /11a/ There were so many stories with Ḥusayn the Hero like this that one could compile a book. Now he is seventy five years old, but does not have white hairs on his head and beard. He is absolutely black so that he looks like forty five years old. He died in 1894 and was buried in the village of Birnash.

Sabānchī b. Yār Muḥammad was a famous scholar of the Tobol’sk district. He was a very pious and dignified person. He brought up many students. In the 1221 year of Hijra [1806–07] Sabānchī went to Ḥājj. It was the starting Ḥajj of Siberian scholars. This person died around 1832 r. From ‘Abd al- Raḥman Sirāġ, a scholar from Hijaz and Medina the Rediant, he received a special decision (ṭaḥfā) concerning the necessity of the night prayer (iṣḥā) during short nights in Siberia.

/11b/ A great scholar Khwājam Bīrdī b. *** known as Būṭīk lived in a village Sāwusqān which is located fifteen versts away from Tobol’sk. He thought that the night prayer during the short nights is not obligatory. Sabānchī Mulla discovered for him very good treatises on the topic of night prayer. [Khwājam Bīrdī] did not accept any of them, even the treatise of ‘Abd al- Raḥman Sirāġ from Mecca the Honourable. After that he turned to a treatise by a famous scholar ‘Abd al- Nāṣr Qūrsāwī. He read it, accepted [the arguments], and smoothly conducted the night prayer. [Khwājam Bīrdī] died around 1855.

/12a/ Well-informed Sabānchī b. Yār Muḥammad was an Imam in the village of Nūr Bāqi Qurrārī which is located twenty versts from Tobol’sk. Rūzī Ishān b. ‘Umar was a very famous person. He died in a village of Shūlgūn around 1857. This village is located fifteen versts from Tobol’sk. In Tobol’sk he

---

62 | This anecdote goes on until the middle of f. 11a. For details see the facsimile.
63 | The last sentence was added later.
64 | Cf.: [14, p. 61]. “Sabānchī b. Yār Muḥammad was born in the village Mīryām Qullār which is located in thirty five versts from Tobol’sk in 1759. After studying in Bukhara the Noble he returned to Mīryām Qullār, where he taught until his eighty four years old. He died in 1853 and was buried in the same village. Many of his students are Imams, [for example] Mulla Fakhr al-Dīn b. Yārīqāsh in the village of Wāghāy in Tobol’sk governorate who is ninety years old now. Akhūn Ṭāsh timer is living in the Yālūtor district of Tumān region. Many others were also his students, I do not remember all of them” [8, f. 1a].
65 | This means that before 1806–07 Siberian Muslims were not allowed to go to Mecca.
66 | Cf.: [14, p. 73]. “Khwājam Wīrdī Ishān, whom you have mentioned, originated from the descendants of Hūjām Wīrdī b. Suyūnch Bāqi from among the military group (yā mushli ḥā’ifā) in the village of Sāwīṣqān which is located in twelve versts from Tobol’sk. He went to Bukhara the Noble and received there a license of a Sufi vicar (markhas-i khalifā) in the khānāqa Mirāth of ḥaḍrat Kulān Ishān Ṣāḥib zāde, who was a great scholar. Khwājam Wīrdī Ishān taught a number of years in that village of Sāwīṣqān. He had many students. Mulla Bāshīr, an Imam and teacher in the village Qarāghāy of the Qarāghāy volost of the Tobol’sk governorate, was among them. The aforementioned Khwājam Wīrdī Ishān was buried in this Sāwīṣqān” [8, f. 2b].
67 | Cf.: [14, p. 138]. “Rūzī Ishān, whom you have mentioned, originated from the group of Sārts (sārtīyya jamā’tī) in the village of Shūlḵūn in the Tobol’sk governorate, which is located in twelve versts from Tobol’sk. He studied in Bukhara the Noble together with the aforementioned Khwājam Wīrdī Ishān and received a license from one teacher (ustāḏ). There is no birth register. It is known that he died of yātil in his seventy seven years in the village of Shūlḵūn which is in two versts from Sāwīṣqān of the same district on 26 September 1872. He was buried there” [8, f. 2b].
converted to Islam one of the big Russian merchants, who himself invited Ishan for declaration of the [faith] testimony. His children did not understand him.

Suyūḫ Bāqī b. ‘Abd al-‘Azīz was an Imam in the village of Qumārāw, which is located in twenty five versts from Tobol’sk. He died in 1875.

/Qurbān ‘Alī b. Abū Shiḥma was an Imam in Kazanlī village of the Tobol’sk district. He brought up many students and died around 1870. Three of his sons serve now as Imams in the Tobol’sk district. Two of them are not significant, whereas the third, named Abū Shiḥma, is rather strong in scholarship. He also produced some students.

So far we have mentioned only those Imams, may God’s Mercy be upon them, who have already passed away. Let me shortly mention the contemporary Imams. Today twenty five Imams are serving in thirty five mosques of the Tara district. If five of them are worthy, the rest cannot distinguish north (shimāl) and right (yamīn), leaness (hizāl) and fatness (samīn), Khitay and Khotan, the right direction (karte) and the opposite (chiten), dumbness (bakam) and “how much” (bi-kam), stomach (shikem) and having sex (segam). Decrease of brains, disease of understandings, emptiness of results, doubled stupidity, latent madness, difficulty of concentration, trust in slandering are the results of it. There are Imams even of such level that they do not know how to perform funerals. I was amazed when I heard from a trusted person how an Imam performed funerals. May God correct this situation!

/Ismat Allāh Būrūndūkov is among Siberian scholars that should be mentioned. He was a teacher and Mulla in the village of Mānchil or Yānbāy of the Tiumen’ district, where he arrived due to invitation of Qārīmshaq Saydūkov in 1856 and therefore established teaching there. He originated from a village in the Ḥwālīn district of the Saratov governorate. He studied in Machqara as well as in Bukhara, but lived there only for a short time. I do not know his scientific level, but between 1856 and 1893 he had always been busy with teaching 200–300 seekers of knowledge. One of his students became a teacher and now he is an Imam in our Tara district. He is among the aforementioned twenty five Imams, but this student stayed at the madrasa only fifteen years. If he would stay ten years longer, he could have joined those five distinguished scholars mentioned above.

68 | This is one of the rare examples of a Russian Muslim of the 19th centuries. For more information about the history of Islam among the Russians see: [27].
69 | “Imam of the Muslims Ḥājjī Suyūḫ Bāqī. ‘Abd al-‘Azīz was born in the village Qomārāv of the Tobol’sk governorate in 1802. He studied with ‘Abd al-Nāṣir haṭrat in Almān. He served as an Imam and teacher of this village Qomārāv and died in 1877. He was buried on the local cemetery” [8, f. 2b].
70 | Cf.: [14, p. 135]. “Qurbān ‘Alī b. Abū Shiḥma, whom you have mentioned, was born in the village Qāzānlī of the Uvād volost in the Tobol’sk governorate. The concrete date is unknown. In Machkara he studied with damulla ‘Abd Allāh b. Yaḥyā al-Chartūshī haṭrat. He taught in the village of Qāzānlī for a couple of years. He died in his sixty seven in circa 1872 and was buried in the aforementioned village Qāzānlī” [8, f. 2b].
Mu’taṣīm b. Bilāl is an Imam in Qomārāw village of the Tobol’sk region. He studied in Tara with Raḥmat Allāh b. Yūsuf. This person, though he was first subject to different calls from abroad and was also imprisoned by the state, since his release from prison he is busy with teaching the students at madrasa. In 1893 he also became an akhūnd. Today in Tobol’sk /13b/ region he is the best among scholars.

‘Abd al-Khālīq b. *** is an Imam-khaṭīb and muḥtasib of Bīk village in the Tobol’sk region. This person is living with four wives. Today he has forty six children, but I do not know from how many mothers. He is still alive.

72 | “Imam and akhūnd Mu’taṣīm b. Bilāl was born in the village Qomārāw of the Tobol’sk governorate on 6 January 1838. I went to the city of Ṭārā in the year [18]56 and studied with damulla Raḥmatullāh b. Mulla Yūsuf during fifteen years. In 1871 I came back to the village Qomārāw, opened a school Khalīṣāliya, [where] I taught children for five years without an appointment (ukaz). In [18]81 I passed an exam at the Spiritual Assemblies, on 3 August [18]82 I received a license (ukaz). Now I carry out Imamat and teaching, I am fifty eight years old” [8, f. 2a].

73 | A manuscript with his autographs is preserved at the National Library of the Republic of Tatarstan, manuscript no. 1062T. See their photographic reproduction in [7, p. 35].

74 | Mu’taṣīm b. Bilāl provides us with some more biographies of Siberian Islamic scholars:

“Ḥadrāt ‘Āyūd Muhammad akhūnd Chanāyūf was born in the village Aghīd Bāsh of Uvād volost in the Tobol’sk governorate in 1805. He studied in Qazan with damulla Ishāq ḥadrāt. In 1835 he went home, became an akhūnd and muḥtasib. He died in his seventy years old in 1877 and was buried in the aforementioned village Aghīd Bāsh.

Sabānchā b. Bāghāy was born in the village Ṭūḡiz of Uvād volost in the Tobol’sk governorate in 1710. He studied in Almān with a certain ‘Abd al-Karīm qaḍī and died in his ninety years in 1800.

Navrūz. Sabānchā was born in the village of Ṭūḡiz of Uvād volost in the Tobol’sk governorate in 1800. He studied at the school of famous Sabānchā b. Yār Muhammad, who studied in Bukhara the Noble, in the village Qu’llār of the Tobol’sk governorate. In 1812 he received a position (ukaz) [of an Imam]. He died in his sixty seven years old in 1867, on the fifty fifth year of his Imamat, and was buried in the aforementioned village Ṭūḡiz.

Mulla Muḥammad Raḥīm b. Navrūz was born in the village of Ṭūḡiz of Uvād volost in the Tobol’sk governorate in 1811. He studied in Qazan [region] in the school of Machqara with damulla ḥadrāt ‘Abd Allāh b. Ṭāḥīya al-Chartūshī. He received an appointment (ukaz) in 1844 and for several years he was an Imam and teacher. On the thirty third year of being an Imam and teacher he died in the aforementioned village Ṭūḡiz in 1874 r.

Muḥammad Sharīf b. Muḥammad Raḥīm was born in the village of Ṭūḡiz of Uvād volost in the Tobol’sk governorate in 1838. He studied at the Machqara school with damulla ḥadrāt ‘Abd Allāh b. Ṭāḥīya al-Chartūshī and after his death at the school of damulla Muḥīṣ Allāh b. Maqṣūd. With time he became one of the famous khalīfā. He died in his twenty six years in 1864, directly in the class-room of damulla Muḥīṣ Allāh.

Mulla Ya‘qūb b. Mulla Muḥammad Raḥīm in the same village of Ṭūḡiz. He studied in Machqara with damulla Muḥīṣ Allāh Maqṣūd. In 1871 he received an appointment (ukaz). He is still alive and is an Imam of the village Ṭūḡiz.

Mulla Muḥammad Ḥafīz b. Muḥammad Raḥīm was born in the village of Ṭūḡiz of Uvād volost in the Tobol’sk governorate. First he studied for twelve years in the village of Mālchiin of Tiumen’ district with damulla ‘Ismat Allāh b. Sayf al-Dīn ḥadrāt from the village Yirliği (?) of the Ḥwālīn district of the Şarajāw governorate and then he moved to Ṭaribistān. He lived there several years and then became an Imam and teacher in the village of Qızıl Bāy of Tobol’sk governorate and is still working there.

Mulla Bahā’ al-Dīn b. Mulla Muḥammad Raḥīm was born in the village of Ṭūḡiz of Uvād volost in the Tobol’sk governorate. He studied with the same damulla ‘Ismat Allāh b. Sayf al-Dīn ḥadrāt. He was eleven years with him and then spent three years with Ishān ‘Abd al-Raḥman b. ‘Atā’ Allāh ḥadrāt al-Qursāwī in Yārqand. He came back to Ṭūḡiz and presently does not have any appointment. This person is the youngest son of damulla Muḥammad Raḥīm. He is approximately twenty five years now.

Ishan ‘Āyūd Muḥammad b. Niyūyāz was born in the village Qomārāw of the Tobol’sk governorate in 1786 r. He studied in Bukhara the Noble, where he entered jartīqat. After return back he taught for several years. He died in 1844.
/14a/ Muḥammad Shākir b. Muḥammad Bāqī became an Imam in the city of Tobol’šk in 1873. He studied with Mulla ‘Imad-dīn in the village of Mānchīl near Tiumen’ and also half a year in the village of Alman in Cheliabinsk district. He was satisfied with this [education]. On the Holy Ramaḍān of 1890, at night, when a quarter guard Ṭāsh Muḥammad Qul-Muḥammadadūf entered an ordinary house performing his police duty, Mulla Muḥammad Shākir was drinking wine there. He rose to his feet and threatened Qul-Muḥammadadūf: “Why did not you go to the ṭarawīḥ prayer, why are you hiding here?” His opponent got struck, though he has a right to quarrel with the Imam!!!

/14b/ Among the Tara merchants in the Tobolsk region a Bukharan Niyyāz b. ‘Ayтука was a honourable person, worthy of gratitude. This person was very influential and he loved scholars. In 1820 he decided to perform the duty of pilgrimage and went to Hijaz. His two-year passport is still preserved in a frame on the wall of his heirs’ house. He studied the recitation of Qur’an (qira’at) for six month in Cairo. After his return he used to spend time studying the science of recitation between [the prayers] al-‘aṣr and al-maghrib. He was so influential in the local government that once he even fired a mayor of Tara, after inviting him to the court. Everybody from the lower part of the city of Tara, be it Russian or Muslim, was permitted to ride on his cab. He donated

---

Mulla Sa’d al-Dīn b. Bayān Khwāja was born in village Qomārav of the Tobol’šk governorate on 13 January 1844. He studied in Tārā with the same damullā Rahmat Allāh b. Mulla Yūsuf Ṭanbāwī. He received a license (ukaz) in [18]71 and is currently teaching and carrying out Imamat in the village of Qullār of the Kūrālskī volost of the Tobol’šk governorate. He is alive.

‘Abd al-Khāliq b. Sharāf is in the village of Bīk in the Wāghāy volost of the Tobol’šk governorate.

‘Abd Allāh b. Rahīm Qūl b. Avnāk is in village Qomārav of the Tobol’šk district of Tobol’šk governorate. There is no register with his birth data. He studied in the school Mīr ‘Arab with Ishan Niyyāz Qūl Turkmānī ḥadrat. He accepted ṭariqā from the hands of great masters. After his return to Qomārav he was busy with teaching. He went to visit (ziyārat) the sacred tombs in China and saw either in a dream or during muraqaba Khwāja-yī Bahā’ al-Dīn ḥadrat, who hold his right hand and said: “You do not have a permission to go back.” I have heard this from his companions and much later I have also seen his letters. I do not know who possesses them now.

Mulla Fakhr al-Dīn b. Yārliqiḥā was in the village Wāghāy of the Tobol’šk district of Tobol’šk governorate. There is no register with his date of birth, but he studied for several years in the village Mīr ‘Arab of Tobol’šk district of Tobol’šk governorate at the school of Mulla Sābānchī b. Yār Muḥammad. Later, in the times of Mufti ‘Abd al-Wāḥid he received a license (ukaz). During fifty years he was an Imam in the village Wāghāy. He died on 25 May 1895, when he was 88 years old and was buried in the Wāghāy village. Mulla Nu’man b. Tulū Muḥammad was in the village of Qızıl Bāy of the Tobol’šk district of Tobol’šk governorate. There is no register with his birth date, but he went to Qāzān and studied in Qishqar with damullā Ismā’īl b. Mūsā. Then he served as a teacher, Imam and akhūn for several years. He died on 20 December 1892 and was buried on the cemetery of the village Qızıl Bāy.

Muḥammadī b. Qāsim was in the village Yüršāq the Tobol’šk district of Tobol’šk governorate. His date of birth is also unknown, but he went to Qāzān and studied in Machqara with ‘Abd Allāh b. Yāḥyā al-Charṣūshī ḥadrat. He was among five oldest students. After that he carried out and taught for several years in the village of Yüršāq. He died on 10 November 1869, when he was 58 years old and was buried in the village of Yüršāq.

Mulla Abū Sa’id b. ‘Awwas Bāqī was born in the village Ishāq of the Tobol’šk district of Tobol’šk governorate on 2 February 1866. He went to Qāzān and studied for eight years in the Qashqar school with damullā Ismā’īl b. Mūsā ḥadrat. Then he returned back to the Tobol’šk governorate and now he is an Imam and teacher in this city [Tobol’šk].

This was written on the basis of research and analysis by Mu’taṣīm b. Bīlāl b. Niyyāz b. Rahīm Qūl b. Avnāk, an Imam and akhūn of Qomārav. On 1 September [18]95 I have finished my research” [8, ff. 2ab].
to Imams and teachers thirty thousand Rubles in cash and placed it as a charitable endowment. Now scholars are still living on this money. He left four sons and three daughters. His elderly son ‘Abd al-Fattāḥ b. Niyūz Ayūkīn was a well-educated man. He possessed a state suit (mundir) and a medal (orden). The second son, Rahmat Allah b. Niyūz Ayūkīn75, has recently opened an Uspenskii paper fabric. The third son Nasir al-Dīn b. Niyūz Ayūkīn for a while used to have shipping industry on the Irtysh River. Later he visited famous European cities in France and Switzerland. In 1880 he went to hajj and then died in Tara, when he was fifty three years old, in June 1894. He left two sons.

75 | See his photographic portrait in figure 1 attached to this article.
Figure 1. A photographic portrait of Raḥmat Allāh b. Niyyāz Aytıkīn taken in 1905. From the private archive of F.T-A. Valeev (Kazan’).
Figure 2. A collective portrait of the Aitikin family taken in the early 20th century. From the private archive of F.T.-A. Valeev (Kazan’).
Figure 3. An astrolabe of Dawlat Bāqī b. ‘Alī Aṣḥār, Isfahan, 17th century. Now preserved at the Tobol’sk State Historical and Architectural Museum, no. 16501. The photo is taken by Sergei Zhdanovskii.
Literature:

11. Fäkhreddin Rizaeddin, Asar, 1 tom (Kazan: Rukhiiaṭ, 2006).
12. Fäkhreddin Rizaeddin, Asar. 3 hüm 4 tomnar (Kazan: Rukhaniiaṭ, 2010).
16. G. Ibrahimov, Tärjemāṭ hälem iaki Bashyma kilgänňär (Kazan: Iman, 2001)
Словарь биографий мусульманских ученых Сибири, составленный ‘Абд ар-Рашидом Ибрахимом

Аннотация: В статье представлены факсимиле и комментированные английские переводы двух версий сборника биографий мусульманских ученых Сибири. Этот труд был написан ‘Абд ар-Рашидом Ибрахимом (Ибрагимовым), и заслуживает серьезного внимания ученых, поскольку открывает для нас мир интеллектуальной жизни мусульман Западной Сибири, практически неизвестный до сих пор. Источники предоставляют нам информацию о местных богословах, работавших в XVIII–XIX вв., об их интересах, образовании, социальных связях и спорах на религиозные темы. Все это позволяет говорить о довольно развитом исламском дискурсе в Западной Сибири того времени.

Ключевые слова: ‘Абд ар-Рашид Ибрахим, биографии исламских ученых, исламский дискурс, ислам в Сибири, ислам в России, сибирские татары, татарская рукописная традиция, Риза ад-Дин б. Фахр ад-Дин.

Литература:

12. Fâkhreddin Rizaeddin, Asar. 3 hâm 4 tommar (Kazan: Rukhianiyat, 2010).

14. Fakhirreddin Rizaeddin, Asar, 2 tom (Kazan: Rukhiiat, 2009)


16. G. Ibrahimov, Târjэмâ hüleמ iaki Bashyma kilgânnâr (Kazan: Iman, 2001)


Бустанов Альфрид Кашшафович, Ph.D., профессор ТАИФ по истории исламских народов России в Европейском университете (г. Санкт-Петербург), библиотекарь Восточного сектора Отдела рукописей и редких книг Научной библиотеки Казанского федерального университета (г. Казань, Россия)
E-mail: alf_b@list.ru