

## An Introductory Note to Gaziz Gubajdullin's *History of Tatars* and His Age

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和文要旨：1994年にガジズ・グバイドリンの『タタール史』がモスクワで出版された。これは最初の本格的なタタール史であったタタール語で書かれたものの、ロシア語による抄訳であるが、驚かされるのはこれがわずか500部しか印刷されなかったことである。しかも著者その人はカザン大学を首席で卒業し、タタール人で最初のカザン大学の教授になり、学者としての令名も高かった人である。なぜそのようなことが起こり得たのかを知ろうとしたが、その過程で彼が1937年ソ連秘密警察によって拷問の上、銃殺されたことが分かった。汎トルコ主義者だというのがその罪名であった。それ以前にも名著として高く評価されていたフジャコフの『カザン汗国史要説』も1923年カザンでわずか1000部出版されただけで絶版になり目にするのができなかった。しかもフジャコフも秘密警察の手で、「人民の敵」として銃殺されていたのである。なぜこのようなことが起こったのかについて調べようとしたのがこれである。したがってこれは学術論文としての質を持つものでなく、単なる解説と推測に過ぎない。断っておきたい。

【キーワード】 ガジズ・グバイドリン、フジャコフ、タタール史学者、銃殺

**Abstract** : In 1994 *History of Tatars* was published in Moscow. This is the abridged Russian translation of the main work of Gaziz Gubajdullin, who graduated Kazan University *summa cum laude* and for the first time among Tatars became professor of his *Alma Mater*. Moreover, it is astonishing that only 500 copies of this book were printed. Everyone would like to know why such an unbelievable phenomenon could occur. Searching for the reason it has come out, that he was brutally tortured and shot to death on charges of Pan-Turkism. Coincidentally, only 1000 copies were printed of the famed *Outline of the History of Kazan Khanate* published in 1923 in Kazan by Khudjakov, who, like Gaziz, was arrested by the hand of secret police, tortured cruelly, and shot to death as "an enemy of people". The aim of this paper is only to know the background of the age through which they had to live.

【Keywords】 Gaziz Gubajdullin, Khudjakov, Tatar historian, being shot to death.

### 1. Introduction

In 1994 an abridged Russian translation of Gaziz Gubajdullin's *Tatar Tarihy* (Татар Тарихы, History of Tatars) was published by an anonymous publisher 'Moscow lycée (Московский лицей). It may seem incredible that only 500 copies of this work were printed on bad quality paper like pulp. It is no wonder to see, therefore, that its front page has a tiny label which reads as follows: *This book is the first translation of the tribal history of Tatars, unique up to this day. Its number of copies is 500, thus making it almost unavailable even at the point of its appearance.*

In this connection, on the back cover of the book we read, perhaps it may be the publishers' comment, that *G. Gaziz*

*(Gaziz Gubajdullin) was born into family of a rich Kazan merchant and a famous patron of enlightenment and sciences. He graduated Kazan University summa cum laude, a writer and historian, the first professor among Tatars. In 1937 he was shot to death in jail as an ideologue of Pan-Turkism.*

We are very anxious to know what circumstances have influenced the destiny of the author, as well as the age in which he had to live. This is the aim and the main motive of this introductory note.



## 2. Personal background

Materials telling about his personal background are rather scarce, among which we have an article titled *Gaziz Gubajdullin, our fellow countryman --- Gaziz Gubajdullin's two kinds of life* written by "Moscow Council of Tatar Students" ( --- ).

### 2-1 Family of Gaziz Gubajdullin and his childhood

According to this document Gaziz Salikhovich Gubajdullin was born in 1887, as mentioned above, into family of a rich Kazan merchant. His mother was one of the daughters of Aituganov, also a famous millionaire of Kazan. Gaziz started his school life according to the will of his father in a school attached to the Muslim Mosque, *madrasa*, named "Khalidiya". In this period, which began in 1895 and continued up to 1904, there came to penetrate even into the wall of this strict and conservative religious school many kinds of secular topics: on the development of industries, on the construction of trunk lines of railway, on the rushing Europeanization of the country, etc. In the beginning of the twentieth century the whole of Russia was surprised at the newly invented technologies: telephone, cinematograph and photograph.



During this period Gaziz learned Koran, Islamic legal regulations by heart; studied Arabic, Turkish and Persian languages, read works of mediaeval authors and those of mediaeval Muslim philosophers in Arabic, in Turkish and in Persian. He is said to have come into contact with European culture through Turkish translations.

### 2-2 Classical gymnasium and Kazan University

In 1905, just when the Russo-Japanese War ended in defeat for the Russian side, Gaziz told his father that he would not succeed to his profession and that he would like to go another way to acquire Western culture. Without his father's financial aid, earning money by the job of private teacher, he began to prepare for the entrance examination of classical gymnasium.

In 1906 Gaziz passed the entrance examination and became a gymnasiast, *i.e.* pupil of gymnasium. However, as at that time apart from the Russian language the knowledge of other foreign languages was also required, Gaziz is said to have studied in

this period Russian, German, French, Greek and Latin.

At last, in 1909 Gaziz successfully passed the entrance examination and entered into the Faculty of Jurisdiction of Kazan University (at that time, only ten State Universities had been founded all over the Russian Empire.)

Since the defeat of the revolution of 1905-1907 the voice of the reactionary Russian chauvinism was growing stronger under the slogan of "Russia for Russians!" stirring thus the awe and anxiety on the part of non-Russian inhabitants throughout the Empire including, of course, Tatars.

Amidst these disquiet situations Gaziz changed his course and entered into the Faculty of Philology, "being finally determined to devote his efforts not for making Russia a civilized constitutional state, but for searching for the answer to the question, sacramental for Tatars, and for all of the non-Russian inhabitants as well within the territory of Russian Empire: Who are we? Where we have come from? Where we are going to?", as the author of the above cited article put it.

### 2-3 Ideological development of Gaziz Gubajdullin

According to this document, about the ideological development of Gaziz in this period wrote A. S. Alishev, a Soviet historian, as follows. "His ideological development until the October Revolution was made under the influence of the social circumstances of the time, in which Tatar national intellectuals played certain roles. On the other hand, he underwent the ever-increasing influence of progressive and democratic movement especially among younger generations. He himself writes, that in the year 1905 the ideologies of Leo Tolstoy, of *narodniki*, that is, Russian populists, and of social democrats began to penetrate into these generations. He was a friend of Gafuri Kulakhmetov<sup>1)</sup>, was acquainted with Kh. Yamashev<sup>2)</sup> (one of the most famous Tatar bolshevist).

However, as for his own view, he had not attained the level of social democracy. His beloved teacher in the University, professor N. N. Firsov firmly stood on the position of *narodniki*. Outside of the University, G. Gubajdullin took part in many circles of progressive Tatar youngsters. His standpoint was near to that of F. Amirkhan and of revolutionary democrats. G. Gubajdullin never was a revolutionist."

### 2-4 Scientific career

In the year 1911 Gaziz published his first treatise under the title of *Essay on Marco Polo* in a magazine *Shura*, and then wrote his *de facto* graduation thesis *Marco Polo As Historical*

*Sources of Mongols.*

From 1914 to 1915 Gaziz put a great effort in research, in compilation of a collection of articles, which was the first fundamental historical work of Tatars, dedicated to the centenary of the birth of Tatar illuminator Sh. Mardzhani<sup>3)</sup> and which, again, is said to be of special value mainly for Tatar history before the October revolution.

In the year 1914 Gaziz married and began to teach history *incognito* in one of *madrassas* " Mukhamadiya " which introduced newly reformed method of education.

In 1916 Gaziz graduated University, as mentioned above, *summa cum laude*. Nevertheless, he could neither enter graduate school nor work as a member of the University, perhaps because of his ' problematic ' political tendencies during his student life and, as he himself conjectured, because of his Tatar origin. Moreover, he was obliged to quit Kazan on the ' advice ' of the governor, that is, he was expelled from the city. He became a teacher of history of a private Tatar seminary in a small city of Troitsk.

The February revolution enabled him to come back to Kazan and enter the graduate school of Kazan University. In one of his autobiographies he is said to have confessed, that " The February revolution gave me possibility to recover my former enthusiasm for research in the field of science and literature. But this revolution has not given me the possibility to fill the chair of assistant at this University in order to prepare for professorship because until the October Revolution nothing had changed in the Kazan University. Only the October Revolution and liquidation of *belochekhs* from the Tatar country opened before me the way for the chair of assistant ".

It may be necessary to explain a little about *belochekhs*. The last Russian Czar Nikolaj II Aleksandrovich (1868-1918) attempted to make use of the hostility of Slavic people against the Austro-Hungarian Empire of the House of Habsburg and intended to throw the Czech legionary within Russian Empire under the command of Radola Gejda (1892-1948)<sup>4)</sup> into the imperialistic war he waged then. After the Soviet Revolution, Soviet Russia at first allowed Czech legions to pass through Siberia to Vladivostok according to the Treaty of Brest Litovsk. However, on their way to the East at Chelyabinsk<sup>5)</sup> a collision took place between Czechs and Austro-German POWs in May, 1918. On the pretext of this incident US President Thomas Woodrow Wilson (1856-1924) proposed to jointly dispatch troops with Japan to rescue Czech legions asserting as thought they were on the brink of ruin. Japan dispatched troops to

Siberia, to Vladivostok. Meanwhile in relation with this incident Gejda took part in the anti-Soviet White Army because the Soviet Government intended to drive them out to the Far East. To evade Red Army pursuing after them the legions moved eastwards along the Trans-Siberian Railway laying siege to the cities and occupying them. Because of the brutal behaviors of the members of these legions they were called *belochekhs*, that is, " white Czechs ", with hate and, with contempt perhaps.

On the 7<sup>th</sup> August 1918, on their way toward the East *belochekhs* occupied Kazan and stayed there until the 10<sup>th</sup> September. During their stay they massacred hundreds of inhabitants by means of hanging or shooting. It is said, that all of the poles and pillars in the Petrova Park were hung with corpses of citizens or with their *quartered*<sup>6)</sup> members. They also plundered almost all treasures - gold, silver, platinum, jewellery - throughout the city. Anyway, Czech legions finally arrived at Vladivostok and negotiated with the Japanese Army to be repatriated by sea. On their way home one of the ships was wrecked near Shimonoseki (Japan) while avoiding the attack of the typhoon. The ship was brought to Kobe to be repaired and the rescued passengers were brought to Kobe by train, and they are said to have been warmly accepted by the citizens.

Now, in the period between 1918 and 1925, there appeared fruits of the intellectual activities of Gaziz: complete works of his short stories (he is said to be called then " a Tatar Chekhov "), texts books, monographs, pamphlets etc. such as *History of Ancient World*, *History of Religion*, *History of Russia*, *History of Tatars*, *History of Classes in Tatar*, *Periods of Social Development of Volga Tatar*, and books such as *History of Tatars*, *From the Past of Tatars*, etc. The author described in these books the past of Tatars from the antiquity up to the 19th century.

Perhaps because of his point of view that in the 18th century, after the end of feudalism it is not capitalist but a commercial-capitalistic regime that was first brought into birth, which did not match with Soviet official view of historical development of the society, he was arrested in 1925 on charges of a criminal case. He was suspected of larceny! He was saved from his charge only by virtue of professors of the University who took pains to intercede with authorities.

This incident made Gaziz determine to leave Kazan and to move to Azerbaijan, to Baku, and thence he went to Moscow and Uzbekistan to teach history. In this period his interest became much wider to cover histories of all of the Turkish tribes.

In 1927 his doctoral dissertation was received under the title *Question about the Origin of Uzbek People*, and then he became a professor and dean of the Faculty of Oriental Studies of Azerbaijan State University and at the same time became a member of State Council of Scholars of Azerbaijan, Chair- man of Central Bureau of Enlightenment of Academy Center of Uzbekistan, professor of the Muslim East Studies of Tashkent and Samarkand Universities, thus founding a school of orientalists.

In 1929 he was elected the regular member of the Scientific Research Institute of Ethnic and National Cultures of the Oriental Nations in Moscow.

## 2-5 Catastrophe

When Gaziz returned to Baku, on the 17<sup>th</sup> March 1937, he was arrested and all of the manuscripts of the works made in his latest years were confiscated, and lost once and forever. After many months of torture, he was shot to death in the jail by NKVD (Bureau of secret agents, notorious successor of former GPU) of Baku.

According to the protocol of his being grilled, it is reported that usually he underwent examination several times a month. Three times in the course of the whole period of his arrest the examination was continued for 10 days and nights without interruption, during which he was not permitted to sit down, whereas inquirers, sitting down on chairs, often changed to rest. The examination covered every kind of " crime "inquirers could contrive, no matter how they may seem probable or not, only to make him guilty: whether he was not the agent of Turkey?, Germany?, Japan?, or whether he did not act to restore a constitutional regime of Russia?, regime of mediaeval caliphate?, or to found unified Turkish-Tatar state? or to found bourgeois-democratic state of Azerbaijan? etc.etc.

This is the outline of the case of Gaziz Gubajdullin according to the document made by Moscow Council of Tatar Students.

## 3. Case of Mikhail Georgievich Khudjakov

### 3-1 His life and destiny

Another cruel destiny very alike to that of Gaziz Gubajdullin awaited Mikhail Khudjakov (1894-1936), a Russian historian born in Malmyzh<sup>7)</sup> on the river Vjatka, a tributary of the river Oka. He is famous for his *An Introduction to the History of Kazan Khanate* of which, just as the case of Gubajdullin, only 1000 copies were published. According to

internet materials written by Professor M. A. Usmanov in August 1990, Khudjakov was born in a family of Russian merchants. After he ended the first Kazan gymnasium he studied at the Historico-Philological Faculty of Kazan University (1913-1918). Then, he began to work at the Eastern Pedagogical Institute. Here he published a series of ethnographic and archaeological works concerning history of the nations of the region either of the Turkish or of the Fino-Ugrian origin. The abovementioned work concerning history of Kazan Khanate belongs also to this period, having been published in 1923.



In the period from 1926 up to 1929 he studied in Leningrad in the graduate school and after the end of the course he was to devote himself to the further study of problems concerning the history of the nations settled in the middle reaches of the river Volga. In the year 1936 he was granted a degree of Doctor of History. However, his seemingly brilliant future was destined to take the worst turn: in the same year on September the 9th he was unexpectedly arrested as an " enemy of the people " and prosecuted as a " Trotskyist ", and on 19 December, on the same day when he was pronounced guilty, he was shot to death just as Gaziz Gubajdullin was and all of the works were confiscated and destroyed just as at the time of the notorious Shi Huan Di (始皇帝).

However, according to Fauzia Bajramova, in the eighties of the 20th century an existing copy happened to be discovered in the hands of a man, Bashikirov by name, who also has experienced both the national resurrection in the years after the fall of Tzarism and the days of following oppression. On the front page of this unique copy was written the autograph by the author which reads: " To deeply estimated Alexis Stepanovich Bashikirov, from the author, L(eningrad), 26, 1926. " It is thanks to this unique copy that his capital work was saved from eternal oblivion. Perhaps it may be that Aleksej Stepanovich Bashikirov (1885-1963) who worked during the period 1919-1943 in the Academy of History of Material Culture, and who was engaged in the study of architecture of ancient cities along the Black Sea coast, as well as the study of Muslim architecture of the Crimean Peninsula. Since then, this work has been reproduced several times, at least four times as far as the author knows, in 1982 in Ufa, in 1990 in Kazan and in 1991 in Moscow, and the whole text was included in the anthology

*On the Contact of Continents and Civilizations, from the Experience of Formation and Fall of Empires in X-XVI Centuries*, edited by I. B. Muslimanov and published in 1996, in Moscow.



### 3-2 What is his main work about Kazan Khanate?

This work is about the history of Tatars from the formation of Kazan Khanate in 1438 until its fall by the cruel attack of Moscow headed by Ivan the Terrible in 1556.

Concerning his work historian of the Republic of Tatarstan Sh. F. Mukhamedjarov<sup>9)</sup> wrote in his introductory note in the above- mentioned anthology as follows: *As it is well known, even the history of tribes along the river Volga, having so intimate relation with Russia (Tatars, Bashkirs, Chuvashes, Maris, Mordvins) has been only feeble reflection in the Russian historiography such as works of N. M. Karamzin<sup>9)</sup>, S. M. Solovijov<sup>10)</sup>, V. O. Kljuchevskij<sup>11)</sup> and others. It owes partly to their poor knowledge of their own past. However, the main reason of defect in their knowledge consists, as it seems, in their attitude to study history from the exclusively imperialistic point of view of Russo-centrism. This sort of themes always receded into the background and the fate of non-Russian people came into consciousness only when Russians waged war against them. The standpoint of the book written by M. Khudjakov is different from the official historiography and therefore it provoked great interest of the public of the time.*



F. Bajramova<sup>12)</sup> commented about the work of Khudjakov as follows: *This book is the most honest and the most complete study of the history of Tatars, written in Russian by a Russian author. Neither before, nor after the appearance of the book still no work has been published comparable in its objectivity with this book. Perhaps, no such book will come out hereafter.*

Mikhail Khudjakov first in Russian history accused Russian State of destructing Kazan Khanate, calling its act as an outrage of invasion. He called first in Russian history Tatars as a highly civilized nation having had their own state and

*described Tatars as desperate warriors, and pointed out that the fall and decay of Kazan Khanate was for Tatars such a tragedy, as is nothing comparable in the entire course of the history of the nation. M. G. Khudjakov consistently describes life of Kazan Khanate from the moment of its formation, its development up to its annihilation. He describes how long the Tatar State had been obliged to endure bloodthirsty attacks and the sieges of Russians<sup>13)</sup>.*

This rather sentimental narration suffices for us to understand the pride and national pathos Tatars foster against Russians. Perhaps, as it seems, the fear of Russians for this pathos might be the true reason responsible for the death of this talented historian.

It may serve a testimony of such a view a passage written by M. Z. Zakiev in his *History of research for the origin of Tatars<sup>14)</sup>*. Here it is:

*In the thirties communist party began to spread propaganda to fabricate the consciousness of unified Soviet Nation. Everyone, who intends to recover, to keep or develop his own national identity, was declared as an enemy to constructing communism, that is, as an enemy to Soviet people, and was alienated from the work, or got rid of physically.*

*Nevertheless, as the creation of the ethnic history of minor nations is in relation with the policy of resurrection and succeeding development of each nation, study of the ethnic origin of Tatars will not stop. However, active research in this field had to wait until the end of (so called) Great Patriotic War (i.e. Russo-German War of 1941-1945 - I.Y.).*

Worried about the tendencies among minor nations within Soviet Union to pay attention to their own history, Moscow adopted a resolution to hinder non-Russian nations from the study of the history of their past. Such is the decree issued by Central Committee of Inter-Union Communist Party (Bolshevist) as of the 9th August 1944. "About the present state of affairs and resolutions to improve mass-political and ideological work in the Tatar Party Organization", the seventh point of which was "To offer Tatar District Committee of Inter-Union Communist Party to organize scientific research of history of the country of Tatars, to eliminate serious defects and errors concerning questions of nationality in elucidating history of Tatars which have been made by some individual historians and literary persons (beautification of Golden Horde<sup>15)</sup>, popularization of feudal epos of Idegee<sup>16)</sup> in the period of khan's reign). To pay special attention to the study and elucidation of the history about the joint strife of Russians, Tatars and the

other nations within Soviet Union against foreign occupants, against czarism and against the oppression of landowners and capitalists. ”

#### 4. Historical background

##### 4-1 Origin of Tatars

Though the origin of Tatars has not yet been quite clear, views of historians seem to be not so different in that they are people of the Turkish origin and originally lived somewhere not so far from China. Because it is beyond question, that when Genghis Khan began to wage war against neighboring tribes, the number of Mongols under his banner could not be so great as to conquer whole of the two Continents. Therefore, it may be quite natural to think that he added elsewhere the conquered people to his army marching to the West. M. Z. Zakiev (*op. cit.*) wrote, referring to the Chronicle of Rashid ad-din: *In this passage of the Chronicle of Rashid ad-din<sup>17)</sup>, the author insists, describing about Turks, that in the above mentioned countries Turks are called Tatars. From the other sources we know, that it is not only Turks, but also all of the inhabitants of the Mongol Empire were called Tatars.*

However, according to Tatar Encyclopedia<sup>18)</sup>, from about 9th to the 10th centuries here came and built a state Volga Bulgars, which was conquered by the army led by Batu khan in 1236-1237 and then this district became a part of the Golden Horde (Kipchak Khanate) until in this territory was formed the Kazan Khanate in the 15th century. During the reign of the Golden Horde began to be formed the process of ethno-cultural consolidation of the Turkish people, finally resulting in the formation of Tatars as an independent nation.

##### 4-2 Other theories concerning the origin of Tatars

The above-mentioned theory stated in *Tatar Encyclopedia* seems to assert that Tatars are descendants of people who formed at least the basic layer of the Golden Horde. This view seems to implicitly presuppose that, apart from the question of their racial origin, they are descendants of “ Tatars ” of the Golden Horde. This view may be called a Tatar-Tatar theory as M. Z. Zakiev put it (*op. cit.*).

Zakiev criticizes this theory as dilettante view. He supports the Bulgar-Tatar conception, which insists that fundamental element of Tatar was Bulgars inhabited on the river Volga. According to him, the first study on the ethnogenesis of Tatars is made by Makhmud Kashgar in his *Divanu lugat it-tjurk* (Collection of Turkish Dialects) written in Arabic, in which the

author describes, that of the Turkish tribes Pechenegs live in the nearest region to Byzantine Empire, then toward the East tribes of Kyfchak/Kipchak, Oguz, Jemek, Bashkirn, Basmyl, Kaj, Jabaku, Tatar, Kyrgyz. *Kyrgyz is nearest to China (Kashgarly Ml, 1992, vol.1, 28)<sup>19)</sup>*. Again according to Zakiev, M. Kashgar also refers to the dialects of Kajs, Jabakus, Tatars, Basmyls describing that they have their own languages though they speak Turkish well. Kyrgyz’ Kyfchakis, Oguzyys have different Turkish languages to which languages of Jemeiks and Bashkirts are similar.

From this description Zakiev concludes that *Tatars in antiquity lived somewhere side by side with Kyrgyz’, perhaps in Central Asia, in Mongolia maybe, but their languages were different from those of Bashkirs and Jemeiks.* Zakiev perhaps seems to want to say by this analysis that the Tatars living in Tatarstan and “ Tatars ” described by Zakiev are not the same, because “ the Tatars ” referred to by Kashgar used the language different from the language of Bashkirs nor from that of Jemeiks which belong to the Turkish language family together with the language of the “ modern ” Tatars.

##### 4-3 Fall of Kazan Khanate

According to Khudjakov, until the end of 1540s Moscow had not the political ambition to conquer Kazan. But in the end of this period its policy toward Kazan was essentially changed. It was caused mainly by the religious fanaticism and racial hatred of the Christian priests who experienced the oppression of so-called “ Tatar’s yoke ”, hatred toward Tatars, toward this “ godless and pagan ” people --- Tatars adopted Islamism in 922 as the state religion.

In December 1546, Ivan Vasiljevich IV(1530-1584), later called Ivan the Terrible, who first took the title of Czar, following the advice of *mitropolit*, a metropolitan bishop of the Russian Orthodox Church, named Makarij (1482-1563, *mitropolit* since 1542), declared that he had attained to his adult age and began to rule as a Czar. At the same time the clergy had begun to spread propaganda to put into this young man an idea, as if it depended on his conscience to go or not on a Crusade against heathens. Thus, since 1549 a series of repeated sieges of, and attacks on Kazan, the capital of Kazan Khanate, had begun. On the second October 1556, Russians finally broke the wall of Kazan, entered into the city, and began elsewherehand-to-hand fights, which ended with the slaughter of almost all men not excepting many children. As for women, some were slain, others were caught and raped, their treasures were

plundered and brought away, and the city was set on fire. In short, this prosperous rich capital was in the name of Christ reduced to nothing, together with its highly developed cultural heritage.

## 5. Conclusion

What we can conclude from this brief introductory note may be perhaps too little to understand the true reason for mutual distrust among Russians and other nations within the territory of the former Russian Empire. However, it seems to come up with an outline of the matter, though yet too subtle and delicate, like a shadow, to discern what it may be. It may be a kind of fear coming out of the vague memory of their history, the memory of the past rule of the Kipchak Khanate and of succeeding it, the Kazan Khanate on the part of Russians. It may be a kind of a physical antipathy caused by the memory of the tragic catastrophe suffered by Kazan or of the oppressive policies during the rule of the Communist system on the part of Tatars.

Anyway, in the materials collected by the author, we can find the sincere and scientific attitude of study of these authors facing up to the past of the country. We can expect good results from such research in the future.

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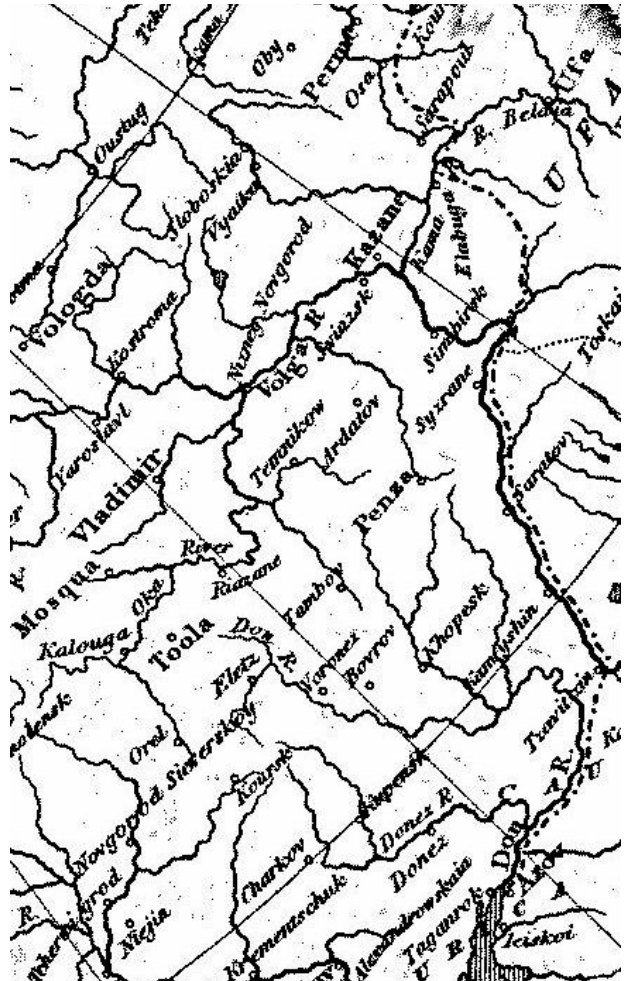
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## Notes

- 1) Gafur Junusovich Kulakhmetov (1881-1918), writer, participated in the revolutionary movement at the beginning of 20 century as a propagandist of socialistic thoughts.
- 2) Khusani Mingazetdinovich Jamashev (1882-1912), He took part in the revolution of 1905-1907. In January 1907 he founded the first legal social-democratic newspaper Ural supported by Ural and Ufa committees of the Russian Social-Democratic Workers' Party.
- 3) Shibabuddin (Shikhab ad-din) Mardzhani (1818-1889). Theologian, philosopher, historian and illuminator. He was one of the first Muslim scholars, member of the Society of archeology, history and ethnography at Kazan University.
- 4) Pseudonym of Rudolf Geidl. With the consent of Czech Government he worked in the Siberian Army under the command of Aleksandr Vasiljevich Kolchak (1873-1920).
- 5) A city along Trans-Siberian Railway, situated on the Eastern slope of the Southern part of the Ural mountains.
- 6) *Chetvertiti*, a kind of capital punishment in Mediaeval Russia (up to the end of the 18th century) and in Europe,

- according which four members of the convicts were, dead or alive, cut off and then their head too.
- 7) Now in Kirov prefecture, a plateau country West of the Ural Mountains.
  - 8) Shamil' Fatykhovich Mukhamed'jarov (923- ), historian working mainly with the history of Kazan Khanate, ethnogenesis of Tatars etc.
  - 9) Nikolaj Mikhailovich Karamzin (1755-1826). One of the most famous historians in Imperial Russia. The author of *History of the Russian State* in 12 volumes (1816-1829).
  - 10) Sergej Mikhailovich Solov'jov (1820-1879). Historian, member of Academy of Sciences of St. Petersburg, President of Moscow University (1871-1877). The author of *History of Russia from the Antiquity* in 29 volumes (1851-1879).
  - 11) Vasilij Osipovich Ključevskij (1841-1911). Historian, Academician and honorable member of Academy of Sciences of St.Petersburg.
  - 12) Fauzija Aukhadievna Bajramova (1935- ), writer, one of the organizer and chairperson of the party " Ittifak (Unity) ".
  - 13) *A book about the life of Mikhail Khudjakov*, " Azatlyk(Freedom), Social and political newspaper ", [http://www.azatlyk.com/other/01\\_02r.html](http://www.azatlyk.com/other/01_02r.html)
  - 14) Mirfatykh Zakievich Zakiev (1928- ), linguist, specialist of history and language of Tatars. <http://bolgar.by.ru/ct/nesost.htm>
  - 15) Kipchak Khanate.
  - 16) Idegee or idegej, Tatar historical epos. Idegee narrates about the complicated period, full of contradictions, of Golden Horde from the end of 14th century up to the beginning of 15th. Idegee is the hero of this epos, carried a terrible fight with khan Toktamys and expelled him from the country.
  - 17) Fazlallakh ibn abu-l-Khajl Khamadani Rashil ad-din (1247-1318). A Persian Scholar, the author of *Collected Chronicles*.
  - 18) *Татарский энциклопедический словарь*, ред. М. Х.Хасанов, Казань, 1999 (cf. Bibliography).
  - 19) Makhmud Kashgari (Makhmud ibn al Khusejn ibn Mukhammed) (11c.). *Divanu (dictionary)* was written in 1072-1074.

Moscow and Kazan  
in the year 1820



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