

J. AL-AFGHANI'S "RUSSIAN ROUTE" IN THE PERIODICAL PRESS (LATE 80-IES OF THE XIX CENTURY)

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ABSTRACT

The relevance of the investigated problem is caused by the revival processes seized the modern Muslim world, active politicization of Islam and the wide spread of radical movements. The article is aimed at studying the activities of a prominent religious reformer and public figure Jamal Ad-Dina Al-Afghani in Russia. The leading approach to the study of this problem is the civilization approach, which enabled us to consider contemporary changes in the life of Russian Muslims in the context of the global Islamic community general trends. On the basis of the periodical press materials, the authors came to the conclusion about the activity of Al-Afghani in Russia, associated with the spread of ideas of religious reformation, Muslims unity and anti-British negotiations. Materials of this article may be useful for the further development of scientific problems in the history of Islam and Muslim peoples, as well as the history of culture and social thought of Russian peoples.

Keywords: *J. Al-Afghani; Russian Empire; the end of the XIX century; Pan-Islamism; anti-colonial movement, Central Asia.*

1. INTRODUCTION

Originally the consolidation of Muslims on religious grounds was the result of anti-colonial struggle against the Islamic world. «Originally being a pure theory, after publishing in the press this idea gradually found the supporters of its practical application» [1]. J. Al-Afghani's passionate call to unite all Muslims under the caliph (against the domination of European countries) found a wide response in the Muslim intelligentsia. Correspondence from Istanbul to the newspaper "New Era" (1881) drew attention to the anti-colonial character of the emerging pan-Islamic movement: unfolded "preaching" the unity of Islam, "is presented as" the last resort rescue from the wiles of the Europeans". It is "almost in extenso» (completely) the publication of the Turkish newspaper "Terdzhumani Hakykat». It starts with the slogan "Unity of Islam is our indisputable confession!" and expresses confidence that "this saving call meet an echo in all the followers of Islam inhabited the globe". Urging all "Muslims to a unanimous rebuff the Europeans", the author Calls upon to overcome the enmity between Sunnis and Shiites. "Persian newspaper" Shakhter "gladly welcomed this view of the unity of Islam and reprinted in their columns in the translation of an article in which the idea of Muslim unity was interpreted and thus brought to the notice the views expressed by even the Muslims of Central Asia". Educational and reform tasks in this case is an important condition for the realization of political goals of liberation: "If only, being aware of duty and responsibility to serve as a civilization, to show befitting jealousy to the progress of Muslim science, we will form a huge force that can oppose their enemies" [2].

The administration of the Turkish Sultan Abdul Hamid II had high hopes for the success of pan-Islamism. "The current governor - said Yu Akchura - instead of the title" Sultan", "Padishah" wanted to adopt a religious san of "caliph", "in his general policy the religion begins to take more place. He "sent propagandists throughout the Muslim world: they can be found in India, and in the south of Russia, and Central Asia, and in China and in Java, in Africa" [3]. Abdul Hamid II believed not without reason: "The eyes of all Muslims converted to Istanbul. And we need to consolidate from year to year religious ties that unite the faithful" [4]. In a letter to Turkestan coreligionists Colonel J. Khaki, the secretary of Sultan, calling to continue the "relations with Muslim countries," expressed confidence that "in the Indian subcontinent, Africa, Afghanistan, the Caucasus and in the whole world the true pan-Islamism awake and ready to rise up against their gaur government". Similar appeals from Persia spread along with Turkish ones to the Muslims of Tatarstan, the Volga region, the Caucasus [5].

According to the Afghan emir Abdar-Rahman Khan, representing himself as one "of Islam leaders", the enmity between Muslims only gives "wrong triumph over the faithful," because until now, "we are full of mistakes." Taking into account that the "fall ... of Mohammedan states in the East was due to the lack of consensus", the "unity in Islam should be the main slogan and the first condition of its strength. "Abdar-Rahman expressed his willingness even to enter into the "triple alliance" between Afghanistan and Turkey and Persia because "the interests of Turkey and Persia to Afghanistan as close as their own." He has also expressed hope for support of Russian Muslims "If Russia starts a war against a Muslim country, I can perturb all Mohammedan chiefs, mullahs and other leaders of different tribes across Russian Turkestan." [6].

2.METHODOLOGICAL FRAMEWORK

The methodological basis of this article is a civilization approach, which enables us to consider the social and political processes of Russian Muslims life in the context of the global Islamic community overall trends. "The variety of individual national culture based on Islam, does not prevent us to speak about the presence of a single Muslim civilization foundation, which implies domination of habitual behavior, stable moral value system formed for centuries and common to all living Muslims" [7]. A self-contained Islamic civilization "retains its vital sources" up to the present time [8], as well as the entire Muslim world, including numerous Diasporas and enclaves, and still has a cultural community. Russian Muslims being in contact with the "Muslim continent" on the outskirts of the empire, and found in another confessional environment, are considered by the authors as an integral part of the Islamic civilization, with its archetypical characteristics and development trends. According to the fare statement of A. Bennigsen, "the Muslim countries of the Caucasus, the Volga region and Central Asia are not distant and detached provinces of the Islamic world, but, rather, on the contrary, his heart, and for centuries are the most prominent of the Turkey-Persian Islamic cultural centers" [9]. Accordingly, the positive changes in their way of life are considered in line with the general Islamic modernization, in the dynamics of interaction and mutual influence.

The level of the given problem research, the semi-official character of the arrival of the Muslim leader predetermined the address to newspaper sources, which could be preserved as "traces" of J. Al-Afgani's Russian journey. In the course of this work (in order to find the necessary materials) the method of continuous viewing of a number of 1887-1888 years periodicals was used ("Moscovskie vedomosti", "New time", "A native newspaper Turkestan" and others). As a result, we succeeded in isolating a set of newspaper articles concerning the residence of al-Afgani in Russia, which allowed us partly to highlight the little-studied issue .

3 .RESULTS

In the Russian Empire the problem of Muslim unity was perceived less acute. Azerbaijani educator and playwright M.F. Akhundov wrote in a letter to G. Zardabi (1877) with a pain in his heart: «We are not united. Muslims inhabiting the Caucasus, subdivided into two sects: half of them - the Shiites; the other - the Sunnis. Shiites hate Sunnis; they can't tolerate the Shiites, the antagonism between the two reigns. None of them each does not want to listen to each other, how to be a union? [10]. However, Al-Afghani slogans about the unity of the Muslims have been widely reflected in the pages of "Tardzheman" (Bakhchisarai), which actively promoted the consolidation of the Islamic movement in Russia [11]. The authorities, in turn, gradually approve the opinion that the "pan-Islamic movement among Muslims certainly exists" (State Archives of the Orenburg region).

J. Al-Afghani in Moscow:

Many students of al-Afghani, Abduh, who studied at Al-Azghar University (Cairo) contributed gratefully to the spread of the ideas of pan-Islamism in Russia. In 1887 Jamaledin Al-Afghani himself arrived in Moscow, and it gave an additional push to the popularization of his ideas among the Russian Muslims. Before that he had only visited the Russian Caucasus way from Persia to France. In any case, "Moscovskie vedomosti", "find" his residence in the ancient capital from the beginning of July. He led a very active lifestyle, met with scientists, spoke about the situation of Muslims in Russia, which, as it appeared in the light of anti-British sentiment, is better than that of their co-religionists in India, etc. [12]. Al-Afghani was also seen at the funeral of "Moscovskie vedomosti" editor M.N. Katkov, that in general it would not be so surprising if he had not visited the grave three days later (July 26), for the second time [13]. Perhaps it is connected with Katkov's anti-Western political views.

It is likely that Al-Afghani's arrival in Moscow and his participation in the funeral of Katkov is explained by the publication on August 10 in "Moscovskie vedomosti" as the positive reviews on the book of the Muslim modernist A. Bayazitova "The attitude of Islam to science and to the Gentiles" (1887), which angered conservative Russian public so much [14]. In this respect, the new editor's refusal to publish the refutation is quite understandable. After Al-Afghani, his colleague, who lives in Paris, Sheikh Abu Naddara [15], learning about Katkov's death sent a telegram, in which he expressed "his regret and consolation to his widow". Abu Nadir, the editor political-satirical newspaper "The man with glasses", issued on behalf of the Egyptian National Party and the Indian Muslims, stressed in his message that "Russia as well as France rejected the convention to give Egypt to their England" [16].

J. Al-Afghani in S. Petersburg:

Later Al-Afghani moved to St. Petersburg, where he directly got acquainted with Ahoon A. Bayazitov [17-19]. It was Bayazitov who became the main intermediary in contacts with al-Afghani, scientific, social and political circles, the aristocracy and the Muslim Russian beau monde. According to R. Fakhretdin, "his meeting with the renowned Muslim thinker and politician Sheikh" al-Afghani awakened his mind. In the "important events" part of his autobiography, he wrote: "during this trip (in the summer of 1888) in St. Petersburg I visited the Muslim philosopher Jamaletdin al-Afghani, where I was given a great honor ..." [20]. At this meeting he was invited by Bayazitov whose views were also in tune with the ideas of the leader of the Islamic reform movement. In 1917, during the heated debate about self-determination of Muslim peoples Fahretdin dedicated to Al-Afghani the most extensive essay category "Famous people and great events" of the magazine "Shura" [21]. He considered both Al-Afghani and Sh. Mardjani his ideological teachers. In his travel notes about the trip to Kharkov and St. Petersburg prominent merchant Mirza Bukharin, Mirza Abdullin from Samarkand describes a visit to the meeting of the Eastern branch of the Archaeological Society and acquaintance with professor N.I. Veselovsky, Ahoon Bayazitov and Dzhamaletdin Sheikh, as well as their subsequent joint dinner [22]. The rhetoric of al-Afghani on Russia's eastern policy is probably associated not only with courtesy and care of foreign guests, but with the possibility of negotiations on the basis of anti-British. The occupation of Egypt and

forced flight completely alienated him from England. Hence, perhaps, are the sources of the future, "Russian-eastern agreements", put forward by I. Gasprinskiy (1896) [23]. It is obvious that, having stayed in Russia until 1889, Sheikh Jamaletdin actively spread the idea of uniting the Muslims among its supporters.

4 .DISCUSSIONS

J. Al-Afghani's residence in Russia belongs to the little known problems of history. Numerous publications on the life and work of al-Afghani, in the best case, limited to a common reference about this period in the late 80-ies of the XIX century [24]. Accordingly, a number of questions on this topic are debated. Sources used in this article differ from conventional ideas regarding the Al-Afghani's trip to Russia. The author, hiding under the pseudonym S.S ... writes that for the first time his hero was in the Russian Caucasus way from Persia to France [25]. His arrival in 1887 was probably the second visit of the Russian Muslim leader. Some newspaper articles also indicates that al-Afghani came to Russia from France [26], although in the majority of scientific publications it is stated that in the years 1886-1887 he lived in Iran, from which arrived in Russia. Obviously, some subjects affected by given problems require further study.

5 .CONCLUSION

Al-Afghani's arrival in Russia had a significant impact on the mentality of Russian Muslims, especially in the world of leaders of Muslim movements: A. Bayazitov, R. Fakhretdin, G. Baroudi, R. Ibragimov, etc. Since the beginning of 1890-ies the slogans of religious reform and unity of Muslims from different countries and areas are beginning to be widely disseminated among the Russian Muslim intellectuals. According to the police, "Astrakhan muallim" G. Gumari told his students that exactly from this period he was "waiting for unification of all of Islam." Subsequently, he "as much as possible by himself, and through his former students" contribute much to it, calling the Tatars to get closer to the Muslims of the Caucasus, the Crimea, Persia and Turkey [27]. Calls for the modernization of the vital pillars of the Muslims and overcome their disunity will be the main religious-political slogans of the Muslim movement in the early twentieth century.

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