

# opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, diciembre 2019 N°

90-2

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNc: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia  
Facultad Experimental de Ciencias  
Departamento de Ciencias Humanas  
Maracaibo - Venezuela



## **Censorship persecution of the kazakh book of the spiritual content**

**Zh Shalgynbai<sup>1</sup>**

<sup>1</sup>Auezov Institute of Literature and Art, Almaty, Kazakhstan

[stkok-su@mail.ru](mailto:stkok-su@mail.ru)

**T Albekov<sup>2</sup>**

<sup>2</sup>Al-Farabi Kazakh National University, Almaty, Kazakhstan

[tokhtar58@mail.ru](mailto:tokhtar58@mail.ru)

**Zh Saltakova<sup>3</sup>**

<sup>3</sup>Abai Kazakh National Pedagogical University, Almaty, Kazakhstan

[aibolanel\\_27@mail.ru](mailto:aibolanel_27@mail.ru)

**N Yelesbai<sup>4</sup>**

<sup>4</sup>Auezov Institute of Literature and Art, Al-Farabi Kazakh National University, Almaty, Kazakhstan

[n.a.sh\\_januya@mail.ru](mailto:n.a.sh_januya@mail.ru)

**A Oralbek<sup>5</sup>**

<sup>5</sup>Auezov Institute of Literature and Art, Al-Farabi Kazakh National University, Almaty, Kazakhstan

[Ora-10@mail.ru](mailto:Ora-10@mail.ru)

### **Abstract**

The article deals with the issues of censorship of the Kazakh printed book of Muslim spiritual content of the XIX - early XX centuries. As a comparative qualitative research method, the activity of the main censorship department of Tsarist Russia on the restriction of the national book publishing of Turkic peoples of the empire is shown. As a result, the total number of works in the Kazakh language, which were banned for publication and republishing, is more than ten titles. In conclusion, the national book publishing resulted in logical consequences in the form of attempts to organize illegal publishing.

**Keywords:** Publishing, Islam, Tsarist, Censorship, Literature.

## Persecución de censura del libro kazajo del contenido espiritual

### Resumen

El artículo aborda las cuestiones de censura del libro impreso kazajo de contenido espiritual musulmán de los siglos XIX y XX. Como método comparativo de investigación cualitativa, se muestra la actividad del principal departamento de censura de la Rusia zarista en la restricción de la publicación nacional de libros de los pueblos turcos del imperio. Como resultado, el número total de obras en idioma kazajo, que fueron prohibidas para publicación y republicación, es más de diez títulos. En conclusión, la publicación nacional de libros tuvo consecuencias lógicas en forma de intentos de organizar publicaciones ilegales.

**Palabras clave:** Editorial, Islam, Zarista, Censura, Literatura.

### 1. INTRODUCTION

The General Department of Press Affairs (GDPA) was established in April 1865 based on the censorship charter. Being the central censorship body, during the entire period of its activity GDPA firmly protected interests of the Russian autocracy, and was a tool in the fight against dissent and all progressive social and political ideas in general. GDPA was in charge of internal censorship (editions that were published inside the country), foreign (foreign editions) and drama (theaters, etc.). It was involved in the supervision of printing houses, lithographs, as well as public libraries and book trade (GERACI, 2018).

Since establishment, GDPA, above all, took full control of the editions in Eastern Turkic languages. For proper control over publications in oriental languages, from March 1, 1863, the St. Petersburg Censorship Committee introduced a mandatory rule to publish information about the censorship permission in these books indicating the date and place of issue of the censorship permission in Russian. St. Petersburg Censorship Committee (SPCC) notified all local branches of censorship about this rule, in particular, a separate censor in Kazan To Mr. Separate censor in Kazan. On March 1 of this year, The Emperor ordered to indicate henceforth censorship approval by the expression» Permitted by censorship, date, month, year and place (KUDAIBERGENOVA, 2019).

In the last quarter of the XIX century, the Kazakh book publishing has also been subjected to censorship pressure. Among the first books withdrawn from circulation, by the decision of the Tsarist censorship, was a book of poems by the famous Kazakh Akyn Dulat Babatayev. In his book» *Osietname*», published in Kazan by Shamsuddin Hussainov, the authorities did not like the protest against the oppression of the Kazakh people. Folklore works of religious subjects and content also draw the attention of the Tsarist censorship. The texts of the works were carefully translated and, when» seditious» content was found, they were subjected to various cleansing and prohibition. The Tsarist government was afraid that the ideas of Pan-Turkism and Pan-Islamism which were undesirable for the interests of

the autocracy would penetrate the Kazakh society through spiritual Muslim literature, including works of religious and moral content.

The country from which these very dangerous for Tsarism ideas penetrated was another empire - Ottoman Turkey. From Turkey, the Tatar clergy, merchants and intellectuals, as well as numerous Muslim pilgrims of Russia, among whom there were also many representatives of the Kazakh clergy, wealthy people, brought a lot of literature: spiritual, secular, scientific, fiction, ethical-edifying, educational and of other content. The import of literature from abroad was under the strict control of the SPCC and the Spiritual Censorship of the Department of Spiritual Affairs of Foreign Confessions. These departments could not ban completely the import of literature but took all possible measures to stop this phenomenon. The import of books across the western borders of the empire, in particular through the Odessa customs, which was connected by sea with Turkey, Egypt and other countries of the Arabic East, was especially carefully controlled.

At the same time, across the Central Asian borders of the empire, where Russian customs could not yet establish full control, Muslim literature penetrated in huge numbers. Books from the Chinese Kashgar, India, Iran, Iraq and other countries were imported into Central Asia and Kazakhstan. These were Arabic handwritten, Indian lithographed, Turkish typesetting books. They were brought by Muslim pilgrims and merchants, clergy, students of higher religious educational institutions, who studied abroad. As a rule, all these people

immediately were included in the lists of unreliable persons and, respectively, were under the observation of supervising bodies (ALBEKOV, ALPYSBAYEVA & TENIZBAYEVNA 2017).

The secret police were engaged in supervision and surveillance of the «unreliable» persons. At the end of the 19th century, the role and place of the Tsarist secret police in the political system of Russia was very accurately described by the American journalist George Kennan, who studied the life of political exiles in Western Siberia: There is no State in the world, where the police would have such unlimited power, where they would play such an important role, where they would allow themselves to treat the citizens so unceremoniously as in Russia. In Russia, one can neither live nor move from one place to another without having permission.

This was especially true regarding the aliens, to whom the gendarmerie was extremely suspicious. Clergy as well as numerous pilgrims who visited the Muslim holy places Mecca and Medina were under the special observation. Upon return to their homeland, they were subjected to a thorough search; the available literature was withdrawn and sent to the St. Petersburg Censorship Committee for verification. The story of Abdul-Bari Yaushev, the Akhun of the Petropavlovsk Mosque, is remarkable in this respect. In June 1875, the manager of the Department of Spiritual Affairs of Foreign Confessions sent the letter to GDPA, in which it was reported:

The Ministry of Foreign Affairs reports that Abdul-Bari Yaushev, the senior Akhun of Petropavlovsk of the Akmola region, who is returning from Mecca to Russia through Constantinople, some Turkish ministers offered to take spiritual Muslim books to the homeland. In view of the fact that in Constantinople there is a political party of the followers of the theory of Pan-Islamism, which pursue political goals under the pretense of religion, the Department of Spiritual Affairs of Foreign Confessions believes that these books, prior to their publication, should be carefully examined, and therefore I am honored to inform on the above mentioned the General Directorate of Press Affairs for the orders from its part (EICKELMAN, 2017).

At that time, any literature brought from abroad from the East, or published within Russia, was subjected to a censorship check of the censor of the SPCC, Smirnov (Smirnov). The history of the national book publishing of the last quarter of the nineteenth century is closely interconnected with the name of this person. Smirnov was distinguished by exceptional official ardor in checking books published in the Turkic languages such as the Kazakh and Tatar languages. Distrust was expressed not only about books but also about censors of non-Russian origin, who worked in the GDPA. As it is known in the system of the Muslim private book publishing, numerous national personnel worked - the Tatar typesetters, editors, heads of printing houses, etc., the Tatar censors who were tested for trustworthiness were initially involved in the work of censorship agencies.

Smirnov was prejudiced against the Tatar censors who worked in the office of the Kazan Interim Committee for Press and supervised the Tatar-Kazakh book publishing and printing. Already in 1879, V.D. Smirnov made an unsuccessful attempt to transfer the functions of preliminary censorship from Kazan to St. Petersburg to SPCC. As a result of numerous correspondence on this issue, a special case. On the destruction of the position of a separate sensor in Kazan and transfer of censorship of print works to the Kazan Governor» was filed. The next stage of his struggle against the Tatar presence in the structures of the GDPA was the dismissal of F. Sarruf from the position of the censor of the Foreign Censorship Committee in 1880. As a result, Smirnov has achieved his appointment to this position.

## **2. METHODOLOGY**

In the course of the study, various methods set in the system of philological sciences were applied: echographic, bibliographic, typological, analytical-thematic, structural-typological, topographical, comparative historical, source study, paleographic (reading cursive), bibliographic, documentary, etc (FERRIS-ROTMAN, 2017).

The Archie graphic method is used for publishing written sources (organizing work on publishing sources, identifying and collecting historical monuments, developing methods and methods of publishing, developing rules for the scientific and critical publication

of sources, etc.). Using the scientific bibliographic method of cognition, i.e. bibliographic method of multi-stage analysis, is based on the systemic-typological concept, i.e. on a systematic approach and typological method. The typological method is a multi-stage method of scientific thinking, which uses basic procedures (abstraction, mediation, synthesis) of thinking to adequately reflect the phenomenon being studied. The typological method allows us to learn the specifics of developing systems and is focused on identifying the internal relationship of the objects under study in their dynamics, in development.

The close connection of documentation with a wide variety of theoretical and applied scientific disciplines in many ways served as a basis for the methods of documentary research, that is, methods and techniques for solving specific scientific problems (BROOKS, 2019). The choice of research methods is primarily associated with the phenomenon of the document itself, which has many aspects, facets, and interrelations. The content and structure of the document, the sign form, the way of recording, the target, the amount of information contained in the document, the nature of the material carrier, etc. are examined. Documents can be studied in statics and dynamics, separately and as part of primary and complex sets of documents, etc.

### **3. RESULTS**

The trend towards the increase in the number of publications in Muslim languages by the end of the nineteenth century has significantly increased (LAUREANO, FERNANDES, HASSAMO & ALTURAS, 2018). So, for example, over the decade - 1890-1900, the number of Kazakh editions almost doubled. During this period, 162 titles were published, whereas, for the entire previous period, only 94 titles were published. This fact was noticed by the royal censorship. So, in the report of the Kazan censor dated January 8, 1899, submitted to the GDPA it is noted that» The number of censorship work in Kazan continues to increase. Thus, in the reporting year, the number of manuscripts increased, which amounted to a much larger number of printed sheets than in previous years. During the year, 26 literary and journalistic works were prohibited from the publication».

The censors SPCC also noted the situation in the Muslim book publishing in their regular reports. All this happens under the most severe censorship when the SPCC annually prohibits the publication of hundreds of books of various contents, including Kazakh works of religious and spiritual and moral content. The cases were kept in the RGIA in which all manuscripts submitted to the SPCC for obtaining censorship permission were registered and which have not received permission for publication. The same archive contains manuscripts of the works sent from Kazan and other cities for obtaining censorship permission, and, even though they did not receive permits, they were not returned to either the printing houses, or the compilers of books, or their authors. The number of Kazakh manuscripts which were kept in

this fund has not yet been established, but analysis of the SPCC reports suggests that their total number reaches several hundred. For example, in 1881, 2239 manuscripts and brochures sent by printers from all over Russia were submitted for preliminary censorship of the SPCC. Also, at the request of publishers and printers, the Censorship Committee issued 652 tickets for the right to submit the works to the view of the censors in correction sheets, so that a total of 2,891 titles were reviewed by the censor for a year. In total, according to the data of the same committee, 2508 publications were published with the permission of SPCC during 1881.

This means that the rest of the 383 works were prohibited. In 1882, 2,943 manuscripts and brochures were under consideration in the SPCC, of which only 2,450 titles were allowed for publication, i.e. 543 manuscripts were banned. In 1883, 3043 works were submitted for consideration; 2344 titles were allowed for publication. 699 items were banned. In 1891, the number of manuscripts increased significantly - 4618 works were submitted for consideration by the committee, including 32 in Turkic languages and 1 in Sarti. In total, 3919 publications, were published after a preliminary review, including 28 in Turkic. Four works in Turkic language were prohibited. In general, 689 works were banned. In 1892, out of 5016 works and 359 drawings submitted for preliminary censorship, 23 were presented in Turkic, and 27 in Arabic-Turkic. Permission was granted to 21 in the Turkic language, in Arabic-Turkic - 8 titles. Thus, out of 50 censored works, only 29 were allowed for publication, and 21 were banned.

In 1895, the number of works prohibited for publication reached one and a half thousand titles, respectively, the number of works prohibited for publication in oriental languages has increased. This situation existed until the first Russian revolution of 1905-1907, when, as a result of the first revolutionary speeches, the royal Manifesto, well-known in history, was proclaimed, in which certain censorship indulgences in the press law were adopted. During the revolution, for some time, the so-called censorship-free period began, during which the General Department for Press Affairs and SPCC could not control the whole process of book publishing, especially in the provinces. Since many of the works intended for publication were not submitted for censorship to the GDP, the reporting data does not contain information on the circulation of publications, which were also determined by the SPCC or the Kazan Interim Committee for Press Affairs (KALOGEROPOULOS, RUSSO, SULLIVAN, KLOOGER & GUNNINGHAM, 2020).

Kazakh folklore specialists mention on this topic: Note that the values of Kazakh people such as consciousness, language, traditions, religion, stories, ethnographies, literature and culture in whole survived through the folklore heritage.

It should be noted that a century later, during the period of State independence of Kazakhstan, Kazakh folklore scholars got the opportunity to publish many previously forbidden by censorship folklore works in the 100-volume series» The Word of the Ancestors,

published under the program Cultural Heritage. Kazakh folklore specialists mention the following on this topic: Note that the values of Kazakh people as consciousness, language, traditions, religion, stories, ethnographies, literature and culture in whole survived through the folklore heritage.

Thus, the total number of works in the Kazakh language, which were banned for publication and republishing, is more than ten titles. Among the folklore publications, mainly religious and religious-moral works were banned (BOBROVNIKOV, 2017; MOHAMMADI & YEKTA, 2018).

Censorship of religious and religious-moral literature was not limited only to the prohibition of the publication of works - at the same time, the Tsarist government took a number of measures designed to limit the access of Muslim spiritual literature from abroad, as well as the sale and distribution of Turkic-language publications in the strictly limited within the empire. Strict censorship of the Muslim book trade was also introduced (DWAIRY, 2006).

#### **4. CONCLUSION**

The second half of the nineteenth century was marked for the Kazakh book publishing, especially religious Muslim works, with several historically significant moments that had their continuation in

subsequent years and received a new impetus at the beginning of the XX century. First, Kazakh literature and folklore found not only their written embodiment but also have materialized in print form, a fact that became a turning point in the history of Kazakh culture and the spiritual life of the people, in the history of literature and folklore in particular. On the other hand, the national book publishing, which was formed under the conditions of national, social and economic oppression by Russian autocracy, resulted in logical consequences in the form of attempts to organize illegal publishing. Thirdly, despite all the measures of the Tsarist government to suspend and even ban Kazakh book publishing, they were not successful. On the contrary, not only the number of titles of published literature increased each passing year, but its subject matter and content have significantly expanded.

## REFERENCES

- ALBEKOV, T., ALPYSBAYEVA, K., & TENIZBAYEVNA, P. 2017. "Distinctive and educational features of Kazakh folklore by the example of Words of Ancestors". **Espacios**. Vol. 38, N<sup>o</sup> 45: 33-33. Venezuela.
- BOBROVNIKOV, V. 2017. "Islamic discourse of visual propaganda in the interwar Soviet Orient (1918–1940)". **Islamology**. Vol. 7, N<sup>o</sup> 2. USA.
- BROOKS, J 2019. **The Firebird and the Fox: Russian Culture under Tsars and Bolsheviks**. Cambridge University Press. UK.
- DWAIRY, M. 2006. **Counseling and psychotherapy with Arabs and Muslims: A culturally sensitive approach**. Teachers College Press. UK.

- EICKELMAN, D. 2017. **Islam and the Languages of Modernity.** In *Multiple modernities*. Routledge. pp. 119-136. UK.
- FERRIS-ROTMAN, A 2017. "Costume drama: Russia's religious right claim God is annoyed about a film on the last tsar, just part of a new censorship culture". **Index on Censorship**. Vol. 46, N° 3: 72-74. UK.
- GERACI, R. 2018. "Window on the East: national and imperial identities in late tsarist Russia". **Cornell University Press**. USA.
- KALOGEROPOULOS, P., RUSSO, J., SULLIVAN, P., KLOOGER, M., & GUNNINGHAM, S. 2020. "Re-enfranchising Mathematically-alienated Students: Teacher and Tutor Perceptions of the Getting Ready in Numeracy (G.R.I.N.) Program". **International Electronic Journal of Mathematics Education**. Vol. 15, N° 1. UK.
- KUDAIBERGENOVA, D. 2019. "Religion, Power, and Contemporary Art in Central Asia: Visualizing and Performing Islam". **Central Asian Affairs**. Vol. 6, N° 2-3: 224-252. USA.
- LAUREANO, R., FERNANDES, A., HASSAMO, S., & ALTURAS, B. 2018. "Facebook Satisfaction and Its Impacts on Fundraising: A Case Study at a Portuguese Non-Profit Organization". **Journal of Information Systems Engineering & Management**. Vol. 3, N° 1: 4-7. Netherlands.
- MOHAMMADI, S., & YEKTA, P. 2018. "The Effect of Emotional Intelligence on Job Satisfaction among Staff Nurses in Intensive Care Units". **UCT Journal of Social Sciences and Humanities Research**. Vol. 6, N° 2: 1-7. USA.



**UNIVERSIDAD  
DEL ZULIA**

---

**opción**

Revista de Ciencias Humanas y Sociales

Año 35, N° 90-2 (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

[www.luz.edu.ve](http://www.luz.edu.ve)

[www.serbi.luz.edu.ve](http://www.serbi.luz.edu.ve)

[produccioncientifica.luz.edu.ve](http://produccioncientifica.luz.edu.ve)