The Role of Kazakh Books on the Development of Turkic Ideas in Kazakhstan of the Beginning of the XX Century

Svetlana Duysembiyevna Sarkulova, Estay Kagazovich Kuldibayev, Zaure Nurtaevna Botbaeva and Anuar Kalbekovich Kadirov

Kazakh National Pedagogical University of a Name of Abay, Almaty, Kazakhstan
Kazakh National Academy of Arts Named after T. Zhurgenov, Almaty, Kazakhstan

Submitted: Sep 25, 2013; Accepted: Oct 26, 2013; Published: Oct 30, 2013

Abstract: At the beginning of the XX century the Turkic and Muslim movements developed rapidly. The educated Kazakhs and the representatives of intellectuals collaborating with renowned leaders entered into active combat on the way to the Turkic unity, Turkic community. They showed through their articles published in the press their deep opposition to the colonial policy of Russia, populating new citizens to their territory, Russianized policy. However these books considered as a great threat to Russian Empire. Significant publications of that time were prohibited and the authors were persecuted.

Key words: History • Turkic • Muslim • Kazakh books • National liberation movement • Turkic unity • Religion • Idea • Kazakh intellectuals • Press

INTRODUCTION

The history of Kazakh nation distinguished with the difficult social and political contradictions at the beginning of the XX century. Because the territory of Kazakhstan fully colonized by Tsarist Russia and Russianizing ideology worked very hard.

Books and periodicals began to appear in Kazakh, Turkmen and Uzbek, which were all in varying stages of becoming literary languages. It was also at this time that the twin doctrines of pan-Islamism (which envisioned a rebirth of the great Muslim Empire of the past) and pan-Turkism (which sought to unite politically all peoples of Turkic origin) became popular [1].

The Influence of the Turkic Idea in Kazakh’s Books:
The Turkic and Islamic movements became one of the most frightening political labels at the period of a Tsarist Russia and Soviet Union, also leaders and top supporters were persecuted. The articles published on the “TürkYurdu” (“The Turkish Homeland”) magazine by the supporters of the Turkic ideas such as Ziya Gökalp, Mehmet Emin Yurdakil, Yusuf Aktshura [2] did not leave the Kazakh nation’s intelligentsia and literate readers without any attention.

The Turkic and Muslim idea did not only influence the top intelligentsia, the modest population’s mind was also attracted deeply by it in Kazakhstan. To support the Turkic idea it brought the publishing houses to publish valuable articles and books. The articles published on many newspapers and magazines like the “Tasrzhiman”, “Kazakh”, “Aikhap”, “Ulfat”, “Vact” etc. [3] in XX century did not only touch the problems of Turkic-moslem people, those newspapers and magazines also wrote about empirical government’s actions, the establishment of national- liberation awareness of Turkic people, reorganizing the education system against the empirical government and need for education and cultural reform and modernization of the Turkic and Islamic communities.

In general these publications were aimed to come to a freedom of Turkic countries, to destroy belittling between nations, fight against imperialistic pressure.

Development of general Turkish idea of freedom was not avoided by Russian government. In addition at the end of XIX century in Middle Asia and Kazakhstan...
regions religion was spreading widely, Tatar and Osman religion representatives started to work more active. They went to Bukhara Emirate and Khiva khanata, Turkistan and central regions and made speeches on the religious themes; they distributed religious literatures published in Kazan and Turkey.

Some of liberated Kazakh people, there we are talking about Akmola, Abibakir, Nurzhan, Makish, Mashhur and other poets who were on the enlightenment frontline against obscurity and ignorance of study, they were for the jaded(from Arabic “jaded”, which means new) study and preached it and fought for knowledge through their compositions. Their new way wasn’t avoided by government. There were opportunities to spread widely the Turkish idea among Turkish people, it was the reason for government to start putting boundaries to an activity of religious and scientific organizations. Nevertheless new aimed schools opened at Kazakh regions their activity was in afoot not only cultural, but also it was active in politics. Most of kazakh youth started studying at madrasahs "Muhammedia" that were opened in Kazan, "Galia" in Ufa, "Husainia " in Orenburg and started participating in national fight on the way of its goals.

Supporters of Pan-Turkism took part in the First All-Russian Congress of Muslims on May 15, 1905 in Nizhny Novgorod and in the Second All-Russian Congress of Muslims in 1906 during January 28 and February 5, held in St. Petersburg. There had been criticized policy of the Russian Empire and was taken a number of decisions regarding the protection of the national being (national cultures and languages) and unity of Turkic-speaking people.

In the process these thinkers, Yusuf Akshora, Sadri Maksudi, Hadi Maksudi, Ismail Gaspirali, Ali Mardan Topchubashev, Abdul Rashid Ibrahim, Musa Yarulla, Abdullah Bubi, Gayaz Iskhaki, Fuat Toktar and many others became well recognizable among the Kazakh people. Some of them raised the main issues in the State Duma of the Russian Empire and demanded to adopt brave decisions in this matter.

In the beginning of XX century in the way of the national liberation a new stage of action Pan-Turkism of Turkic-Muslim people, the concept of "unity of Turks", "consent of Turks" were deeply absorbed into the consciousness of the people and became a whole powerful activity. Turkic-Muslims opposed against to colonial policy of the imperialist states and tried to unite the Turkic-Muslim people to Islam. After the moment when people gradually began to realize the national characteristics they began to band together. The materials of pan-Islamic periodic press published in Turkestan and abroad have also started to spread widely among the people. For example, branches of the organization which formed in Turkestan, in Kabul "Siraj-al-Akhbar," in Istanbul "Sirat-al-Mustakim", in Cairo "Al-Alam-al-Islam" was secretly spread the pan-Islamic ideas to the Muslim people and called them to fight for freedom[4]. But the heads of the Russian Empires and representatives of the colonial administration as they could started to search the ways of a separation of the Turkic-Muslim people from each other.

The people who wanted to develop a national literacy, the desire for culture, the development of literature and art, pedagogical thinking, they had strengthened their ties with the Orenburg and Kazan which is the center of political culture. During political changes different literary works appeared among Kazakh people which explained the social and sociological changes. The books with the contents of enlightening, religion, history were published in Kazakh language in Kazan, Orenburg, Trotsky, Ufa, Semipalatinsk and in other areas.

The reasons for the increase spiritual enlightenment are firstly preservation of spirituality and the preservation of spiritual purity. The second reason was the infringement of national interests which aimed to the colonial pressure. However, the Tsarist Empire looked at these books with great hesitation and to anticipate misunderstandings Tsarist Empire received all the information from the Turkish publishers. All books which were published in lithographic printing houses, publishing houses and libraries were carefully checked and were tightly controlled. Even people who wanted to open bookstores, their requests had considered long and unsatisfying [5].

Widespread of religious books in the Kazakh steppes increased surveillance. Despite pressure from the authorities, the national-religious movement gained strength and books, newspapers and magazines which a propagated the ideas of Pan-Turkism spread in different ways in the Kazakh steppes. Therefore all the governors of regions strictly instructed to monitor all local literature in oriental languages and stop selling books containing ideas of Pan-Turkism in bookstores. Due to the fact that most of the Kazakh books were published in Kazan, by the orders of the governor of Kazan, N.I Ashmarin [6], was assigned for supervision over the content of all the books, in Eastern languages and books announced to the
publication started to go through special surveillance. As a result, decision of the St. Petersburg Censorship Committee on April 1902 these books in the Kazakh and Turkish languages as "Tuhfetu-ul-tarjimasi," "Kissa Sal-Sal" and "Shezhirme manzuma," "Shezhresi Anas ibn Malik" "Ki- taboo-l- kabayru-s-sygayyr" were banned which planned to go out of print [7].

Book trade at fairs also came under surveillance by the authorities and books with questionable content confiscated. Also, teaching materials of schools and madrasahs were carefully checked. For example, the inspector Zlobin of public schools in Semipalatinsk region in the report to the military governor notified that banned books which were withdrawn in Semipalatinsk's madrasah were sent to the Department of Home Affairs [8].

On 29 May 1906, in Kazan administration of publishing received a letter from inspector for publishers in Kazan to offer the necessity to establish a special temporary censorial organization for controlling publishing, the reason of it is explained that there is the wide-spreading of books with doubtful titles in the country. On June this proposal was investigated again in the main office of the administration of publishing. Temporary committee established by signing of secretary of the Interior P.Stolypin on 3 November, supernumerary counselor Pinegin became its chairman and A.N.Antonov became its secretary, who was the secretary in the department of inspector of publishing and censorship, collegiate counselor Florov, instructor of Kazan teacher's seminary N.I.Ashmarin, chairman of Mongol language in the university of imperator in Kazan, supernumerary counselor N.Katanov also became the members of the committee [9].

As soon as committee has been established all books were divided into two parts, first are books stating the printing houses in Kazan started to obligatorily send 10 copies of each printed publication and the content of each publication, total copies were started being checked vigilantly [9]. So the religious, educational and historical books, which published in Kazakh language, have been checked out by committee. Some Turkic books, which have been taken as suspicious, were checked by the request of Kazan provincial gendarmerie administration. In some cases during the inspection of bookshops, the books, which were forbidden by censorship and banned by court of Justice, were being found. For instance, during the inspection of Kosarev's shop in Semey senior official Zapalovskiy, who was carrying out a special task, confiscated 90 kinds of revolutionary publications, books and booklets [10].

Committee members were given special attention to each book's inner content. N. Katanov was not allowed to print Sharaf's book “Nasyhat Kazakhiyasi” which is considered hopeless. The cause of the flock N.Katanov showed in a letter was sent in 1908 February 8 to Temporary Committee Chairman M.N. Pinegin. He stated the presence of the texts, which were against the Russians in that book [11].

And the books which were printed without permission in Kazan, took away and confiscated by Provisional Committee. For example, in 1908, June 24 the Provisional Committee stated that the book titled “Firyadlar” published in the printing house “Sharaf” which is equal to 54 numbers of pages has dangerous direction. There are in 8-10 pages were conscience revolutionary intent and the Russians bereave of their land then flock this constraint withstand and need to raise the output [12]. Then about 1500 books were confiscated from the publishing house “Sharaf” and who distributed these books were sued by Criminal Court according to the Article 129, part 6, Article 103, the author extended the responsibility of the court [13]. 2250 books which were in Kazakh and Tatar languages were confiscated by the Kazan police [13]. In 1908 June 25 Kazan governor ordered to close Sharaf typography [14].

Contents of all books published in edition “Sharaf” were thoroughly verified, books in a “political content”, in a private use and in a stocks of the library began to confiscate. However the members of the provisional committee failed to check contents of the books published from different editions [15]. In 1909 Kazan Publishing provisional committee verified 3 115871 units of 449 books published in different period of time. By the content these books were divided into two parts, first are books stating religious-instructive and religious books assigned for Muslim schools. These books were published in Arabic or Arabic-tatar language and even in mix of Persian language.

Religious books were existed in old (kadymsha)* and new (zhadidshe)* style. For example, if old style books teach to maintain only religious educating system and the new style campaign by their books to build education system with reference of modern life, study in newly ways.

**Pressures of Russian State upon Publications of the Kazakh Books about Colonial Pressure:** Books accurately began to be checked as though was felt religiousness. In 1910 The book “The message to Kazakh...
Among kazakh books the book “Oyan! Qazaq!” by M. Dulatov, published in publishing house “Vakt” in Orenburg, was criticized as against the policy of the Tsarist Russia and in 1991 on 15 June, lines on pages from 6 to 64 of the book written in verse were considered as against the Russians. According to N.F. Katanov, M. Dulatov at his foreword at 3-4 pages said that from period of Russian partiality, Kazakhs lost their land, mother tongue and had pressured their religion and he urged people not to lie and revive. Also he inferred that there are some pages against Russian government. He made the expertise of the book [18] “Oyan! Qazaq!” and deduced that the content is dangerous. The book was immediately confiscated. His publication puts him under Russian surveillance, investigations and intimidations. Under Tsarist Russian surveillance.

Mirjakip Dulatov was sent into prison for his book “Oyan! Qazaq!” on June 6 in 1911 in Semey. According to criminal case 129 on 23 December Local Court of Semey had a decision to arrest him according to the Criminal case 120 and served one and half years prison term [19].

The book was widely spread among Kazakh people. This information was sent from a helper of the gendarme of Omsk city Levanskii to Semey governor in the letter form. That letter reported that Mukan Bekmetov and his helper Mukash Atalzhanov were selling the book of M. Dulatov “Oyan! Qazaq!” among Kazakh people for 20-25 tyin amount of 50 books. On June 7 the searches were in Petropavlsk, because books of M. Dulatov were brought secretly to Petropavlsk on 5 June. Only 9 books were taken in that searches and M. Dulatov himself was taken into prison. It was found that the book “Oyan! Qazaq!” was secretly sold in big amounts during the short period of time. The book was written in understandable way, therefore it had great impression for readers. A. Troiniskii the army governer of Semey district wrote secret letter to Steppe general-governer where was said about bad influence of Dulatov's book to Russian policy, that the book was against to Russian Tsar and he advised to read the translation of that book. It was also written in the letter that M. Dulatov was fired from the work [20].

In 1911 the short message about the arrest of M. Dulatov was published in 6th edition of “Ayqap” journal and 802 edition of “Uakyt” newspaper. This message was published by the name Azamat Korsykov.

On 10th September of 1991 in the written order from head management of Printing House to the Interim Committee of Printing House in Kazan, in typography of the “Uakyt” newspaper and in the resolution of governor...
of Orenburg on the 3rd September was written about the book “Oyan! Qazaq!” of M. Dulatov, who preached the pan-Islamic ideas in Kazakh language. In the article named “Zhumbak” from this book was given an example about the stretching the Great King for the court [21].

Sheglov the chief command of gendarmerie in Omsk sent a letter to the Police Department at March 29, 1911. In was written that in on 26th of March in Petropavl city a secret agent of pan Islamic party gave books like ‘Alash’, ‘Muhammad Hanafi’, ‘Kissa Zarkum’ to Sheglov and that the book named ‘Alash’ is widespread among Kazakhs. It was said in this letter that the author of the book of 41 pages is the Kazakh from Arakaragay parish, which is relating to the Kostanay county of Torgai region and that this book was published in ‘Karimov brothers’ printing house in Kazan city in 1910. The author of this book encourages Kazakh people to wake up and try to return lost lands [22].

Book by Mashkhur Yusuf Kopeev “Who owns Saryarka” and “Covenant for Kazakh students” got to the censor. Professor Katanov making dubious expertise translated doubtful pages of the books. In his conclusion to the book have been noted that Russian-speaking people feel themselves powerful and showed no respect for the Sharia, in addition, they were opposed to the opening of new mosques as they closed mosques finding some reasons and without any excuses the books were picked up [23].

At the beginning of 1912 in Kazan Publishing House Temporary Committee took 28 lists of Kazakh books by B. Dombrowski, brothers Karimov “Karimov Husainov and K”. Ranked Among them were shown to emphasize the content of books such as M.Kaltaev “Regulation of the Kazakh people” “Golden fish” B. Erzhanov “Stand Kazakh” M.S. Tarabay “Hiss and forty viziers Khan”, “Hiss Shortanbaya” A. Mashkataev “Swallow” S. Kobeev with his translations of Krylov's Fables and A. Sabalova “prayer five times” and required to publish a book with permission [24].

CONCLUSION

As we see notwithstanding the Russian intervention dozens of books published in Kazakh language at the beginning of the XX century which supported the national ideas of Kazakh people. The main ideology of these books was to organize fight programmas in order to keep the lands of the motherland, to give opportunities to the youth to get knowledge in their mother tongue, the religious and press freedom. The Kazakh intellectuals were aware that in order to get independence it was important to develop Kazakh’s national qualities. It can be considered that these citizens with their works in the field of enlightenment made great contributions in cultural and spiritual world of Kazakh nation.

The books written supporting religious ideas is of great value. The moral principles, upbringing, honesty are the main things in the books based on Sharia. Majority of these religious books were taught at madrasah and schools as the basic text books until occurrence of the Soviet Union and advocated the Turkic idea.

The books containing cultural and spiritual viewpoints appeared before the revolution in 1917 developed further during the Soviet Union and became the source of national ideas. These historical ideas under Russian control coincided with the other independence ideas.

REFERENCES

12. The State Archive of the Tatar Republic. 1-fund. 4- inventory. 3764-case., pp: 4-5.
14. The State Archive of the Tatar Republic. 1-fund. 4-inventory. 1688-case., pp: 35.