

THE ROLE AND ACTIVITIES OF RUSSIAN CHARITABLE SOCIETIES IN THE TURKESTAN REGION

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Abstract:

This article examines the charitable and sponsorship activities of the Russian Empire in the Turkistan region at the beginning of the second half of the 19th century and their connection with Turkistan. The history of the wound and the activities of these societies in Turkestan were analyzed theoretically. For example, the activities of the Turkic Charitable Society, the Turkic agricultural colonies and the Society of handicraft shelters for minors, The Tashkent agricultural colony, the Turkish religious and moral enlightenment society and other societies are explained on the basis of primary sources.

Key words:

Turkistan country, K.P.Kaufman, Tashkent agricultural colony, religious-moral, membership fees, bureaucratic administration, Nikolai II.

Introduction

The charitable foundation has restored its socio-historical significance today, becoming an important part of the social relations of modern society. In the modern world, the social sphere is closely connected with charity and we will not be mistaken if we say that it needs it. The study of the emergence and features of the charitable system in Uzbekistan and foreign countries, the analysis of the legislation of charity and the history of injury are becoming one of the topical studies. Most of the scientific work in this area is limited to chronological and thematic boundaries, so the question of studying this area remains relevant.

The development of charity on the territory of the Russian Empire in the XIX century began with the formation of the "Charitable Society of Imperial humanity" (Императорское человеколюбивое общество) in 1802 year. For a hundred years, the society has established 225 institutions, spending 2,5 million rubles. By the end of the XIX century, charitable work in the Russian Empire turned into a large-scale social phenomenon, which, of course, also covered the territory of Turkistan. In 1892, special commissions on legislative, financial and even charitable work were established¹. It is worth noting that 83 charitable organizations, opened by the Russians in the Turkistan region during 1872-1901 years, were functioning².

Before analyzing the charitable system of Muslims at the end of the XIX century, it is necessary to familiarize yourself with charity and law in the Russian Empire. It is known to all that the Russian Empire after the conquest of the territory of Central Asia began to conduct charitable and sponsored activities in the best interests of society and institutions, in addition to carrying out its customs and holidays, until the conquest of the Russian Empire, the peoples of Central Asia strictly adhered to the rules written in the religion³. In Russia, by 1902, 11040 charitable organizations, including 4762

¹ Bykov, A. A. The origin of Christian charity / A. A. Bykov // Vestn. Tom. State University. - 2014. - No. 381. [Electronic resource]. Electron. Dan. - Access mode: <https://cyberleninka.ru/article/n/zarozhdenie-hristianskoy-blagotvoritelnosti>

² Abdurashidov Z. Ismail Gasprinsky and Turkestan at the beginning of the XX century: connections-relations-influence. - T.: Akadernashr, 2011. - p. 248.

³ Abdullaev D.N. The history of the development of charity and patronage in Uzbekistan (the second-beginning of the XIX –early XX centuries). Tashkent: "innovation-Ziya", 2019. - p. 67

charitable societies and 6278 charitable institutions were operating⁴. Some of them also continued their activities in Turkistan. The charitable system of the Russian Empire developed in 4 Stages: 1) the accumulation of legal and practical experience in the field of charity until the reform of 1861 Year; 2) The Post-reform period, the activity of the charitable sphere through single, private documents; 3) the activity of the Grot Haya in 1890-ies; 4) the period of the reign of Nicholas II⁵. One of the important laws regulating the activities of charitable organizations was the Act, approved on June 10, 1897, "Standard Charter of societies for assistance to the poor"⁶. After the adoption of this charter, a number of charitable societies were opened, but before that, societies were functioning. For example, the idea of opening a charitable society in Turkistan appeared in 1871 year. The founders of the company for the first time gathered 13 February 1872-th year to consider the project of the Charter of the company, headed by Konstantin Petrovich fon-Kaufman. The charter was approved by the minister of internal affairs Timashev on 31 October 1873. The first chairman of the society was Julia Mavrikievna fon Kaufman. The Charitable Society of Turkistan had set the task of allocating money to improve the moral and material situation of the poor strata of the Turkestan country. Therefore, according to the Charter of the management of public affairs: 1) General Assembly of the general committee and members of the Charitable Society of Turkistan and 2) sections of the society and are entrusted to their general meetings⁷. Each society has developed ways of collecting its own funds, the incomes of society are concentrated from the following: 1) from the money received from the foundation of Nazareth; 2) Collection instead of visits to the birth of Christ and the holy Easter holidays; 3) payments from amateur performances, concertes and others; 4) membership fees 5) private donations and incomes.

In addition, in the country" Turkistan agricultural colonies and the Society of handicraft shelters for minors " was opened, the Charter of this society was approved by the minister of Justice on June 20, 1902, and on June 26, that Minister approved the Charter of the Tashkent agricultural colony. One of the primary goals of the society is this: 1) to properly guide the minors of both sexes, those who are subjected to evils and crimes; 2) support the psyche of juvenile antisocial children and beggars, prisoners and exiled children and children in general on the street and 3) support from community institutions and juveniles released from prison⁸. That is why the society at its own expense organizes educational institutions — agricultural colonies and handicraft shelters. And this was the opportunity on the floor for the children in the colonies not to sit idle. And the boy, who came out there as a craftsman, could create his own future. The city of Tashkent annually gives the society a pension of 500 rubles, starting from 1902 year, in favor of the society will be 2000 rubles per year, the income of the colony up to 1000 rubles and various receipts up to 500 rubles, and the whole society will have up to 4000 rubles per year⁹. Another community Tashkent agricultural colony was immediately approved by the regulations and opened in 1904. It is located in 13 verst from Tashkent and 1.5 Verst from Kelesya. The colony is designed for 25 people, but in fact it is from 10 to 20 people.

The activities of the Turkestan religious and moral enlightenment society are of great interest in various directions, in particular, the organization of public readings on "the danger of drunkenness", "the attitude of Christianity to nature" and in other directions¹⁰.

The shelter for the disabled was built on the basis of the funds of Nikolai Konstantinovich during the imperial period. The ceremony of cleaning and opening of the shelter took place 15 June 1910 year. The shelter was designed for 15 families with disabilities, it was families who took part in the conquest of the region in due time. Here is the room, and the kitchen for each

⁴ General overview of the state of public charity and charity in Russia. Charity in Russia... - p. 27.

⁵ Abdullaev D.N. The history of the development of charity and patronage in Uzbekistan (the second-beginning of the XIX –early XX centuries). Tashkent: "innovation-Ziya", 2019. - p. 69.

⁶ Bulletin of charity. 1897. №9.

⁷ Dobrosmyslov A. I. Tashkent past and present. Historical essay. O. A. Pertseva, 1912. – B. 428-429

⁸ In the same place.

⁹ Dobrosmyslov A. I. Tashkent past and present. Historical essay. O. A. Pertseva, 1912. – B.429-430.

¹⁰ Nebolsin D. V. Russian Samarkand. - Odessa, 1912. p. 9

disabled¹¹. Unfortunately, the issue of food for disabled people remained open. It was still open to them where they found food or by whom they were provided. According to Diyorjon Abdullayev, Russian charitable societies were opened in the Turkic countries, mainly in cities. They were, in principle, for the Russian people of the Turkistan region, rarely helped the local population. To help the local population, small medical departments were established, which were opened in areas far from the center of the country, so that the local population could not take advantage of the opportunities that they have¹².

Under the patronage of "high persons", these charitable societies had the status of "semi-state". A large management structure, obtaining financial subsidies from the state treasury, fixed functional obligations taqsimlash-these characteristics were inherent in every state governing body of that period. All this, on the one hand, allowed to collect a large amount of private donations, to accurately control charitable activities, on the other- "the bureaucratic management procedure had a negative impact on the conduct of work"¹³.

Conclusion.

"Societies operated on special grounds" are devoted to the branches of such large charitable societies as the Turkestan branches and the Imperial humanity Charitable Society ((Императорское человеколюбивое общество)), the Office of the institutions of the emperor Maria, the Red Cross Society. Despite the emergence of new charitable organizations, consisting of these companies and their on-site branches with a large capital, as well as wealthy and prestigious institutions, until 1917, he played a leading role in the field of charity. It should also be noted that these charitable societies are not limited to social support of a certain category of those in need, the objects of their activities were disabled children, children, the elderly, criminals, etc. But it is also worth noting that Russian charitable societies served only for residents of a new city, that is, for the Russian people. And the local population could not make full use of such opportunities. This was the impetus for the opening of several charitable societies by the nation's sacrifices.

¹¹ Dobrosmyslov A. I. Tashkent past and present. Historical essay. O. A. Pertseva, 1912. – B.429-430.

¹² Abdullaev D.N. The history of the development of charity and patronage in Uzbekistan (the second-beginning of the XIX – early XX centuries). Tashkent: "innovation-Ziya", 2019. - p.77.

¹³ Bulgakova L. A. Problems of integration in the sphere of social assistance in pre-revolutionary Russia // Charity in Russia: social and historical research. - Russia, 2001. - p. 314.