

ISSUES OF PHILANTHROPY IN THE TURKESTAN REGION IN THE SECOND HALF OF THE XIX AND EARLY XX CENTURIES

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Annotation: *This article highlights the issues of philanthropy in the Turkestan region on the example of the intelligentsia. Also, the origin and factors that led to the emergence of charitable and patronage societies in the region have been studied. It also consists in studying the development of charitable organizations under the influence of socio-economic and cultural-historical factors.*

Key words: *patronage, charity, philanthropy, Turkestan, Hamzahuja Sarimsok Kozhinov, Maktabi Iskhokia, Orifhaja Eshon, Ismail Gasprinsky, Beshagach.*

In the public life of the Turkestan region in the second half of the XIX century, all kinds of charitable manifestations took place. It is worth noting that for many centuries in the Muslim world, zakat did not have the appropriate sources of funds for public charity in the form of charitable societies¹³. To draw attention to another aspect, unlike the Muslim territories conquered by the Russian Empire, selfless assistance in the Turkestan region, charitable activities are carried out not in a monetary way, but mainly with bread, food, cereals, clothes and shoes, that is, in the form of subsistence farming, a rich layer of the local population conducted charitable and sponsorship events. In Turkestan, individual volunteers from among the local population spent their funds on the construction of mosques, schools, bridges, and roads. For example, Mirazam Mirokhunov, who is considered one of the respected rich people of Tashkent, distributed 2,500 silkworm seeds to the population as charity, another merchant of the city, Iskhakhonboy, spent 1,000 rubles on the construction of the Muslim part of Tashkent, Mirkomilboy Muminboev from Andijan spent 500,000 rubles on the construction of a madrasah for 100 students, Russian-a native school for 100 students, a hospital and 2 donated bathrooms¹⁴. In 1881-1887, merchant Hassan Pozdnyakov donated 11,000 rubles per year for the construction of a bridge along the route from Syr Darya to Chinaz. As a sponsor, Hamzahuja Sarimsok Kozhinov

¹³ Наливкин В.П. Очерк благотворительности у оседлых туземцев Туркестанского края / Сборник материалов по мусульманству. – Т., 1900. Т.2. – р. 140

¹⁴ Абдирашидов З. Аннотированная библиография Туркестанских материалов в газете “Таржуман” (1883-1917). Я.: Department of Islamic Area Studies, 2011. – р. 215.

donated 8 gold coins for the construction of three bridges in Kokand¹⁵. On January 11, 1884, in one of the appeals received by the Committee for construction works of the Turkestan Governor-General, the Prince of the Bukhara Emirate sponsored the Abdulkosim Eshon madrasah in Tashkent, Barokkhan, Kokaldash and the reconstruction of the Khoja Ahror mosque and 12,000 rubles¹⁶. It is reported that in 1884, the Emir of Bukhara Muzaffar allocated 1,000 coins for one of the madrasahs¹⁷. Local patrons such as Myrnosirboy, Orifjonboy, Ahadhonboy have provided funding to some schools for 25 years¹⁸. In 1895, Arif Khoja Aziz Hajinov donated 550 New Year's gifts to elementary school students and an orphanage in Tashkent as a charitable aid¹⁹. In 1892, Abdulgani Huseynov took under his care the poor, numbering 300 Muslims, and founded a charitable foundation in Orenburg²⁰. Before his death in 1892, the Tashkent rich man Abdul Hamid Haji donated 1,000 rubles for the opening of a cemetery in the city, two more rich citizens donated 600 rubles each²¹. In Namangan, ustoz Ibrat, in order to improve the health and hygiene of the population in Turakurgan, where he lives, was the first to build a bathhouse at his own expense. The bathhouse he created was built in the European style, so some people did not like it, who reacted negatively to such a novelty. As a result of the fact that people did not go to the bathhouse, teacher Ibrat later founded the first printing house in its place²². Isaakhan Ibrat visited Ufa and Orenburg and bought a lithographic machine, which was released in 1901, on the condition that he would pay his money for ten years from the printer Gaufman from Orenburg, and with great difficulty they were brought by train from Orenburg to Kokand, on camels from Kokand to Turakurgan. The villagers helped him a lot in this. To carve the letter, Mirzaboy Gyesov carved a large walnut and worked in this printing house himself. Knowing about the printing works, Huseyin Akayev worked side by side with Ibrat²³. The appearance of a printing house in a remote village of Turkestan was a great achievement of the Uzbek people in the field of science and culture. During the period when Ibrat worked as a judge of the Turakurgan district of Namangan

¹⁵ Абдуллаев Д. Ўзбекистонда хайрия ва ҳомийликнинг ривожланиш тарихи. Тошкент: "Innovatsiya-Ziyo" 2019. –р.47.

¹⁶ ЎЗР МДА, И – 1 фонд, 24 - рўйхат, 177 – йиғма жилд, 1 – варақ.

¹⁷ Абдирашидов З. Аннотированная библиография Туркестанских материалов в газете "Таржуман" (1883-1917). Я.: Department of Islamic Area Studies, 2011. – р. 47.

¹⁸ Аъзам Қ. ва бошқ. Ҳомийлик ва шифокорлар йили: мазмун моҳияти. – Т., 2006. – р. 23.

¹⁹ "Туркестанские ведомости". № 1425, 21 декабрь (2 янв.), 1895.

²⁰ Абдирашидов З. Аннотированная библиография Туркестанских материалов в газете "Таржуман" (1883-1917). Я.: Department of Islamic Area Studies, 2011. – р. 74.

²¹ Абдирашидов З. Аннотированная библиография Туркестанских материалов в газете "Таржуман" (1883-1917). Я.: Department of Islamic Area Studies, 2011. – р. 77.

²² Номозова К. Жадидчилик: муаммолар, ислоҳот ва қарашлар. – Т.: "Турон-икбол", 2010. – р. 31

²³ Исҳоқхон Тўра Ибрat. Танланган асарлар. – Т.: "Маънавият", 2005. – р. 24.

county, in June 1907, he donated at his own expense, that is, 1000 rubles., for the opening of a school of 50 students called "Maktabi Iskhokiya"²⁴. In Turkestan, as in all spheres, charitable and sponsorship activities were carried out in the field of medicine and healthcare. For example, in the Turkestan region in the Old City of Tashkent in 1883, the first outpatient clinic began its work: All medical care (medicines, light surgery and additional first aid) in this outpatient clinic was free for women and children²⁵.

The issue of establishing a Muslim charitable society in the Turkestan region was first raised in the newspaper "Translator" in 1884. At that time, Ismail Gasprinsky urged his readers to create orphanages funded through charities specially created for this purpose²⁶. Gasprinsky argued that the activities of such societies should consist in providing material assistance to low-income Muslims, providing interest-free funds, opening a craft educational institution, helping gardeners and farmers, raising orphans and the disabled in specially created shelters²⁷. And the issue of the establishment of charitable societies among representatives of the local intellectual class in 1906 was discussed in the newspaper "Tarakkiy". In one of the issues of the newspaper "Time" for 1908, which was active at that time, it was printed and published that the author noted with regret that there was no charitable society in the Turkestan region. This article tells about the organization of socio-economic societies, the opening of schools, that instead of helping the poor, young people do not stop drinking alcohol, and how the rich waste money at weddings.

The famous educator Laziz Azizzoda (1895-1987) also noted that the formation and development of the Renaissance in the Turkestan region is directly related to the societies of education, press and charity, the role of the Muslim press "Tarjimon" in covering the activities of these areas and the role. The history of the opening of the first Muslim charitable societies in Turkestan dates back to the end of the XIX century. In the first quarter of the 20th century, the Jadids opened about 30 free schools at their own expense. In 1894, at the initiative of the city judge Nizamiddin Khoja, a sum of 1,500 rubles was collected, and Dorul Ozhizin (House of the Helpless) was founded for local residents. Two years later, in 1896, the residents of Osh founded the first Muslim "House of Mercy" in Turkestan, that is, in the Ferghana region. In 1899, two "Houses of Mercy" were established in Tashkent, and then in Old Margilan for the local Muslim population. In Margilan, merchant Yusuf Ali

²⁴ Номозова К. Жадидчилик: муаммолар, ислохот ва қарашлар. – Т.: "Турон-икбол", 2010. – р. 168

²⁵ Абдуллаев Д. Ўзбекистонда хайрия ва ҳомийликнинг ривожланиш тарихи. Тошкент: "Innovatsiya-Ziyo". 2019. –р.49.

²⁶ Шафқатхона // Таржимон. 1884. № 24.

²⁷ Бойлар дағилми? // Таржимон. 1888. № 33.

Saidkhodjaev helped these organizations and collected money²⁸. Later, this institution received the support of the local branch of the Turkestan Charitable Society.²⁹ Large sums of money were donated to these shelters by Muslim patrons. It was from this time that a new era began in the system of assistance to the needy Turkestan peoples, Z. Abdirashidov notes in his book.³⁰

It should also be noted that in the Turkestan region, a number of merchants and entrepreneurs actively participated in social processes, creating national societies in order to provide material assistance and political self-defense to the low-income, needy part of the population. The agreement was reached on September 17, 1906 at a meeting in the Kukaldash madrasah with the participation of scientists, intellectuals, respected investors and educators of the city of Tashkent³¹. The son of a major investor, Saidkarim Saidazimboy, spoke at the meeting, emphasizing the need for a unified legitimate society for Muslims as well. The Mejlis participants elected five people responsible for these cases: Arif Khoja Azizkhoja ugdi, Maksudkhoja Otakhoja ugli, Abduvali Abdukomilboy ugli, Mirza Abdullah Haji Muhammedboy ugli and Saidkarim Saidazimbaya from among people with a high position among the people and sufficient political consciousness. However, when, after two or three years of activity, the organization was on the verge of closure, young thinking enlightened entrepreneurs revived it. On their initiative, 7,000 soums were accumulated, and additional money was raised in a short time. Mahmudjana Shokirkhoji ugli, who lives in the Kokcha mahalle Uzgan area, also became a member of the organization thanks to the financial assistance he provided to the society³². Local investors from Tashkent also provided comprehensive support for the benefit of the community at their own expense. For example, Orifhaja Eshon, one of the major merchants, donated his courtyard located in the center of the city to the society. At the next meeting of this society on April 6, 1914, in accordance with the request of the Mutavalli Kukeldash Madrasah in the Beshagach district, it was announced that they had agreed to allocate sufficient funds to re-repair the damaged part of the building³³. In addition, some merchants who work extensively in Tashkent have been brought to the attention of the Government because of their love of widows and parenting, giving gifts to bereaved children and lightening their weight, and have been

²⁸ 1 Ташканд // Таржуман. 1899. №38; [Эски Маргиланда...] // Таржуман. 1899. №47.

²⁹ Средняя Азия. Благотворительность в России... – р.24.

³⁰ Абдирашидов З. Исмаил Гаспиринский и Туркестан в начале XX века: связи-отношения-влияние. – Т.: Академнашр, 2011. – р. 261.

³¹ Хар хил хабарлар // Ўрта Осиёнинг умр гузаронлиги газетаси “Тараққий”, 1906, № 11, 28 феврал.

³² Тайронов Ё. XX аср бошларида Тошкент шаҳридаги маҳаллий тадбиркорларнинг ижтимоий-сиёсий

фаолияти. // “Ўзбекистон тарихининг долзарб масалалари: асосий йўналишлари ва ёндашувлар” Республика ёш олимларининг биринчи илмий конференцияси материаллар тўплами. Т., 2009. – р. 69.

³³ Тошкент хабарлари // Садои Туркистон, 1914, № 3,17 апрел.

rewarded for these services with special badges in the State administration. For such services, Amhokboy Abdullayev was awarded a silver badge, which he wears on his chest with the inscription "For good services"³⁴.

In conclusion, it should be noted that the issues of philanthropy have always been of interest to the local intelligentsia. Generosity and patronage manifested themselves as human qualities not only of statesmen, owners and wealthy people, but also of any person. Consequently, generosity and patronage were widely used by our ancestors, who from time immemorial to the present day were considered a high manifestation of humanism and humanity, became a national value and developed over time.

³⁴ Тайронов Ё. XX аср бошларида Тошкент шаҳридаги маҳаллий тadbиркорларнинг ижтимоий-сиёсий фаолияти. // “Ўзбекистон тарихининг долзарб масалалари: асосий йўналишлари ва ёндашувлар” Республика ёш олимларининг биринчи илмий конференцияси материаллар тўплами. Т., 2009. – р. 70