



From the History of "Tatar Society" and "Tatar Club" Activity (Based on Archival Source)

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Abstract: In this article, through archival sources, comments are made about the history of public associations such as "Tatar Society" and "Tatar Club", which operated in the city of Tashkent, the center of the Turkestan General-Governorship, and in the Emirate of Bukhara at the beginning of the 20th century.

Keywords: "Tatar society", "Tatar club", association, student, education, police control, Muslim, teacher, benevolence, charity, military, secretary, treasurer, fund, sponsor, charity. Key words: "Tatar society", "Tatar club", union, student, education, police control, Muslim, uchitel, welfare, sacrifice, military, secretary, treasurer, fund, sponsor, welfare.

Many works have been written by Uzbek historians about the socio-political cultural life of Tatars in Turkestan, serious scientific researches have been created, and researches in this regard are still ongoing. It can be said that it is known to almost all historians that the famous historian and scientist, professor A. N. Rasulov founded the school of "Tatar studies in Turkestan" and followed a number of promising young scientists and scientific researchers.

However, based on the documents of the National Archives of Uzbekistan, we decided to express some thoughts on one aspect of this wide-ranging, inexhaustible topic, that is, the history of "Tatar associations". It is known that the activity of the Tatars in all aspects of the life of Turkestan was lively. Primary sources confirm that this condition was also reflected in the societies and associations established in the region.

In particular, in 1900-1901, Russian citizens living in the Turkestan region founded the "Tatar Society" in Tashkent, the center of the Turkestan General Governorship of the Tatars. Engaged in the task of literacy of boys and girls in the society.

In 1905, "Tatar Society" appealed to the Bukhara Emirate through the Pedagogical Council of the Tashkent University of Real Knowledge and asked for permission to open Tatar schools in the old cities of Bukhara and Chorjuil.

In 1905, such schools were opened, and they were located in the free thought of the society. In 1905, 12-15 children of both sexes studied in the Chorjuil Tatar school. The number of students in the school in the old city of Bukhara did not exceed 15².

In one of the archival sources, there is information that "Tatar-Muslim schools operated under the auspices and initiative of Tatar society" in Bukhara Emirate in 1905-1910, in fact, the history of these schools goes back to the period before 1905. Amir Abdulahad Khan (reigned 1885-1910)

¹ ЎМА И-3-фонд, 1-рўйхат, 807 йиғма жилд, 1,2,3-варақлар

² ЎМА И-3-фонд, 1-рўйхат, 807 йиғма жилд, 10-варақ.

closed these schools. "The movement to restore these schools has started,³" it was mentioned. During the long discussions, the administration of the emirate was informed that when the "Tatar society" was opened, the schools would teach Tatar children as well as the children of the local population, and the expenses for their education would be covered by the society. So, in 1914, this society received a special permission from the emir to open an educational center for Tatar children who are Russian citizens in Old Bukhara. In 1914, 49 students studied at the male educational institution, 40 students studied at the female educational institution⁴.

The composition of the "Tatar Society" expanded in 1910-1914, and the number of its members exceeded 300 people. In addition to the membership fees, the sources of material support of this society were covered by charity events and the funds of Tatar investors (merchants and entrepreneurs), and a lot of money was collected in the treasury of the society. For this reason, the society has taken over the cost of education for the children of the indigenous population.

However, the administrative circles of the Empire pursued a policy of banning Bukhara children (children of the indigenous population) from attending Tatar-Muslim schools, establishing strict police control in this regard, and preventing them from being influenced by the Volgabuyi Tatars⁵.

It is worth noting that the teachers chosen to teach in Tatar schools were allowed to open schools under the conditions that they should be of the Muslim faith and not promote among the local population. On August 27, 1915, 17 Tatars from the members of the "Tatar Society" who were Russian citizens in the old city of Bukhara appealed to Amir Said Olimkhan. .

In this archived appeal: "In Old Bukhara, Tatars who were Russian citizens had 1 Tatar primary school in Khalid Burnashev's house, after Khalid Burnashev's death (1914) his descendants asked to vacate the building, the school was in a state of closure, and to maintain the school, he was asked to vacate it. Kamolliddin Gabdullaevich Nagaev (Muslim), a farmer from Penza governorate, was invited as a teacher⁶.

It was attached to the application that Nagaev has a certificate from the Orenburg Muslim religious department, that he has special education. On September 15, 1915, the emir gave permission to the school with the condition that the children of the citizens of the Bukhara Emirate would not be admitted. Amir's permit is stored in the archival source⁷ .

Thus, the "Tatar Society" aimed at the goal of spiritual enlightenment and good works in Turkestan and Bukhara. It performed a number of practical works in these directions. However, the administration of the empire and the bigoted forces in the emirate have always prevented such a good and rewarding work.

The "Tatar club" was founded in the year of the beginning of the First World War. Shortly after the start of the First World War in September 1914, on December 10 of the same year, Tatars of Muslim and Christian faith who were Russian citizens of the Bukhara Emirate founded the "Assistance Circle for the Army in Action" ("Tatar Club" in the sources).

The Charter of this club was drawn up and implemented on December 19, 1914. According to the adopted Charter, the management bureau of the club, consisting of 5 people, as well as the positions of treasurer and secretary were introduced⁸.

In some sources, this voluntary association, called "Volunteer Club for Helping the Russian Army in Action" (in short, "Tatar Club" will be written this way from now on), is the chairman of the club M. K. Korniyukov, the treasurer M. Akhmentishinov, the members of the bureau: Abduvoshin, Zimanov, Mansurov. , Kuraslonov, A. Dezhkiyev. "Tatar club" sewed head, foot and outerwear for active army

³ Ўша архив.10,11-варақлар

⁴ Ўша архив.12,13-варақлар

⁵ ЎМА.И-3-фонд,1-руйхат,80 йиғма жилд,14-варақ

⁶ Ўша архив 15- варақ

⁷ Ўша архив 16- варақ

⁸ ЎМА.И -3-фонд,1-руйхат, 719 йиғма жилд, 7,8-варақлар

soldiers and sent them to the front. At first 24 people joined this association, 22 of them were Tatars, 2 were indigenous people⁹.

The headquarters of the club was in Khalid Burnashev's house, 4-5 days after the formation of the association, on December 23, 1914, this person died, and the issue of shelter became an important problem for the club members. The list of members of the "Tatar club" is given in full in the archive source, and the amount of contributions they paid to the club was 3 rubles, 4.5 rubles, 10 rubles, 15 rubles, 25 rubles, even up to 50 rubles, a total of 4000 rubles 45 992 rubles 25 of the collected money¹⁰. It is shown that 8 rubles 20 copies have been spent¹¹. At the end of 1914 and at the beginning of 1915, 564 shirts, 564 pants, 377 pairs of socks, and 160 bags were sent to various fronts¹².

"Tatar club" has given orders to various enterprises, shops and stores to sew clothes for the soldiers at the front. Expenses incurred in this regard were calculated and received down to the last penny, and checks (receipts) were attached to the reports.

In particular, "4 checks to the Savva Morozov brotherhood association: 350 rubles 60 copies; 141 rubles 38 kopecks; 169 rubles 215 rubles 69 kop. 3 checks for buttons and thread to Baki Sabitov workshop: 17 rubles 56 kopecks; 3 rubles 40 kopecks; 2 rubles 82 kopecks; 1 check to Yusuf Aliboev sewing shop: 120 rubles, 1 check to Zarif Ibragimov tape shop: 4 rubles 65 copies; 2 checks to the enterprise of Zaytun Karimov (for sewing waistcoats); 37 rubles, 50 copies; 1 ruble, 60 copies, for yarn to Rakhim Mamedov workshop, 1 check: 2 rubles, 55 copies. 2 checks to Saydiev store (for bagging clothes): 5 rubles, 4 rubles. In addition, a button was purchased from the Aspirkhanov store for 2 rubles 88 copies. Total: 992 roubles, 25 kopecks of funds have been registered¹³.

As can be seen from the above list, in the years of the First World War, there were dozens of trades, small enterprises, shops and stores owned by Tatars in the cities of Old Bukhara and New Bukhara (Kogon). "Tatar Club" has completed its orders through the owners of these enterprises and stores at favorable prices.

From the fact that "Tatar Club" was named "Muslim Tatar Club of Old Bukhara" at the end of 1915, it is clear that the number of Muslim Tatars who are Russian citizens in this association is large and their position has increased. The archival source also records the costs associated with preparing the clothing before sending it to the front. Sewing 1 shirt-10 copies. ten pairs of jeans cost 1 ruble, while 1 pair of underpants cost 6 kopecks and 10 pieces cost 60 kopecks. Sewing 3 inches of thread on a machine - 85 kopecks, 1 ruble 25 kopecks for simple sewing of 10 arshins of a waist, 1 ruble 25 kopecks for simple sewing of a shirt from head to toe; -2 rubles 55 kop. was¹⁴.

Members of the "Tatar Club" also participated in the process of collecting food for the soldiers of the active army. Each club member had to collect 5 pounds of wheat. For this purpose, four "grain collection" actions were organized, in which 160 pounds, 150 pounds, 65 pounds, 165 pounds of grain were collected, i.e., a total of 1071 pounds of grain was collected. delivered to military units at the front¹⁵.

"Tatar Club" continued its activities in 1916-1917. Other associations aimed at helping the wounded of the First World War were active in Chorjui and new Bukhara cities. For example, A.S. Belyaeva, a member of Anna Savinina's "Women's Donation Committee" from New Bukhara, donated 2000 rubles from her personal fund for 4 cots (beds) to treat the wounded from Turkestan¹⁶.

⁹ ЎМА.И -3-фонд,1-рўйхат, 719 йиғма жилд, 10,11,12-варақлар

¹⁰ ЎМА.И-3-фонд,1-рўйхат, 719 йиғма жилд, 23- варақ, 23-варақнинг орқаси.

¹¹ Ўша жойда, 12-варақ, 12-варақнинг орқаси, 13-варақ, 13-варақнинг орқаси

¹² Ўша жойда, 29-варақ, 29-варақнинг орқаси

¹³ Ўша жойда, 20-варақ, 20-варақнинг орқаси, 21-варақ.

¹⁴ ЎМА, И-3 фонд, 1-рўйхат, 719 йиғма жилд, 23-варақнинг 23-варақнинг орқаси., 24-варақ.

¹⁵ Ўша жойда, 34-варақ, 34-варақнинг орқаси, 35-варақ, 35-варақнинг орқаси, 36-варақ, 36-варақнинг орқаси, 37-варақ, 37-варақнинг орқаси

¹⁶ ЎМА,И.3-фонд, 1 рўйхат, 719 йиғма жилд,1-варақ.

Also, on February 6, 1915, the charity department of the "New Bukhara Society of Orientalists" donated 19 rubles 80 kopecks for the treatment of war wounded. gave alms¹⁷.

Although we did not find any information about whether all the donations intended for the front reached the fighters, the organizations in this direction sent the collected money to the appropriate address until the last penny. For example, the "Tatar club" in its statement on April 2, 1915: "Requested to transfer 8 rubles 20 kopecks of money, which was not sent from the account of January-March 1915, to the fund of the wounded"¹⁸.

Thus, "Tatar Society" and "Tatar Club" worked for different purposes at the beginning of the 20th century, but they left their mark in the history of Turkestan.

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¹⁷ Ўша жойда , 2- варак

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