
**THE ROLE OF WORLD RELIGIONS IN MATTERS OF CHARITY AND
PATRONAGE IN THE XIX-XX CENTURIES (ON THE EXAMPLE OF THE
TERRITORY OF TURKESTAN).**

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Annotation

This article analyzes the phenomenon of charity and sponsorship using the example of world religions. The role and importance of world religions in the territory of Turkestan in the XIX-XX centuries is reflected. It was also investigated how they organized charitable societies and carried out sponsorship.

Key words

sponsorship, charity, Turkestan, charitable societies, Koran, Talmud, Jewish, Protestants, Christianity, Abdulla Avloni.

All the sacred books of the world have separate chapters dedicated to charity and mercy. All these scriptures have made a great contribution to the development of charity, charity, and sponsorship. The concepts of "poverty-loving" and "mercy" at various stages of society's development were interpreted and used in different ways, either as an example of social stability and social equality, or as an instrument and mechanism for strengthening power. The primary sources of the origin of these concepts are the commandments, surahs set forth on the pages of the Bible and the Koran and other sacred books. To the religious traditions of mercy and assistance to neighbors who inhabited Central Asia and Turkestan, which influenced the growth of charitable societies, include the performance of Sharia rituals by Muslims and biblical commandments by Christians, set out on the pages of the Koran and the Bible; the participation of believers in the construction of mosques, churches, spiritual educational institutions and the reflection of religious traditions of mercy on the pages of historical literature. The opening of local religious charitable societies on the territory of Turkestan gave the local population the opportunity to grow famous educators. The independence of our Republic made it possible to study our rich history, in particular the history of charity and

sponsorship, various charitable societies that existed on the territory of Turkestan in the XIX-XX centuries.

The history of charity and sponsorship of certain societies in Uzbekistan, Issues of its development were discussed both in Soviet times and in the historiography of the period of independence. The literature studying the development of charity sponsorship in Uzbekistan can be divided by periods into colonial, Soviet, independence period and foreign studies. During the colonial period, the works of Jadid enlighteners and Russian Orientalists such as A.Dobrosmislov and V.Nalivkin are known. In Soviet times, the works of O.Chekhov, A.Shaikhova, T.Odilov, R.Mukminova were devoted to this. In their research, the issue of charity and sponsorship is considered mainly from a socio-economic point of view, in particular, in the structure of the social protection system of the population of this region. During the years of independence, this topic was studied by I.Alimov, S.Boltaboev, X.Alikulov, B.Kasimov, K.Nomozova, Z.Abdurashidov, J.Ismailova, D.Ziyaeyeva, A.Rasulov, S.Shodmonova, Sh.Turdiev, B.Irzaev, I.Volkov, R.Salikhov, N.Gafforov¹¹⁵, as well as D.Abdullaev. They consider the role and importance of charitable societies in the territory of Uzbekistan, the activities of charitable foundations, issues of charity and sponsorship in the second half of the XIX century and at the beginning of the XXI century.

The majority of the population of Central Asia were Muslims, according to the census from 1897 from 6,996,654 people by 1911 their number had increased to 8,223,982 people¹¹⁶. In Islam, there was a so-called "zakat" - a kind of system of taxation of capital (not income), which is paid by wealthy people. This tax not only provides for the needs of the state, but also the needs of the poor. What follows the poor according to zakat, from the point of view of Islam, is not charity, but belongs to them by right. Islam, like other world religions, pays great attention to the formation of a highly moral personality. The Qur'an and the Sunnah define a wide variety of moral norms that cover a person's life from birth to death. Permanent moral improvement is the responsibility of every believer. According to the creed, Allah, being himself Merciful and Merciful, requires Muslims to show the same qualities. At the same time, the Qur'an is not only about empathy, empathy for someone in a difficult situation, but also about providing him with real selfless help and support. In the sayings of the prophet, we are talking about the duty of a

¹¹⁵ Абдуллаев Д. Н. История развития благотворительности и меценатства в Узбекистане (второй половине XIX-начало XX вв.). Ташкент: издательство "Инновация-Зия", 2019. – Р.5.

¹¹⁶ Любимов П.П. Религии и вероисповедный состав Азиатской России. Петроград, 1914 г. Р. 236.

Muslim to show a humane attitude towards the defeated, to a slave, to forgive offenses, to refuse to receive a debt if a person is in a difficult situation, as well as to show willingness to help not only those who have suffered misfortune, but also those who have noble aspirations. In general, voluntary donations are given great importance in Islam. There are a number of surahs in the Quran that directly appeal to the rich with a request to remember the hardships of the poor, the weak, orphans and the crippled¹¹⁷.

The Koran also speaks about the need to take care of slaves. "The worst the prophet declared a man "who beats his slave." And "Whoever freed a slave has redeemed himself before Allah," he proclaimed. It should be added that it is also noted that in the future life a person should do good deeds, and give alms to others, help those in need, be kind and merciful, while being pious and faithful if he wants to be saved from the torments of hell¹¹⁸.

An analysis of the Koran shows that in Islam, empathy for the poor and fallen, concern for their lives occupy one of the central places, and participation in raising their well-being is one of the highest virtues. Islam demands that the rich pay attention to the desperate poor and try in various ways to alleviate their situation, but after the resettlement of representatives of other religions from the European part of the Russian Empire, the authorities demanded to open charitable societies, since there were no charitable societies in Central Asia until the 19th century.

At the beginning of the XX century, the "society of Orthodoxy" was opened. The charter of this society was approved on May 12, 1909. On August 10, 1909, the society began its activities. The task of the society was to promote the improvement of the spiritual and material situation of needy persons of the Muslim faith within the Syrdarya region. To achieve this goal, the society opened special hospitals, outpatient clinics, canteens and tea rooms, night shelters for orphans, the elderly, and the disabled, which, as a rule, were aimed at helping those in need, including students of all types¹¹⁹. As of July 1, 1910, there were about 300 members of the society. The company's capital at one time exceeded 4,000 rubles (With initial expenses up to 500 rubles and benefits for the poor up to 200 rubles. The allowance ranged from 2 to 5 rubles, and students were given 50 kopecks per place of study¹²⁰.

¹¹⁷ II Международное книжное издание стран СНГ «Лучший молодой ученый-2020». II том. Нур-Султан. 2020. –Р. 34.

¹¹⁸ Аликулов Х. и др. Спонсорство и дружеское общение - это высшая ценность. Институт философии и права им. Муминова. Ташкент, 2006. - Р 12.

¹¹⁹ Добросмыслов А.И. Ташкент в прошлом и настоящем. Исторический очерк. Т.: Эл.- паров. типолит. О.А. Порцева, 1912. – Р.432.

¹²⁰ Добросмыслов А.И. Ташкент в прошлом и настоящем. Исторический очерк. Т.: Эл.- паров. типолит. О.А. Порцева, 1912. – Р.412-413.

The first chairman of the society's council for 4 months was Abdulla Avloni, and then the famous Saidkarim Saidazimboev, one of the most influential Tashkent rich men, became chairman¹²¹. The number of Jews in Central Asia and Siberia was 48,493 in 1897. By the beginning of 1911, their number had reached 84,444 people. In relation to the entire population, their percentage rose from 0.36 to 0.4%¹²².

Mercy, humanity and the practice of charity were also known to the ancient Jews, which was reflected in the Old Testament, a religious and cultural historical monument recognized by Christianity. The ancient Jews had moral norms about the need to sympathize with one's neighbor, to provide him with moral and material support. According to the authors of the concise Jewish encyclopedia, charity is one of the main precepts of Judaism. The Old Testament contains several laws providing for a kind of taxation in favor of the poor. In them the need is emphasized not to forget about those in need on holidays, not to forget about the poor and newcomers, since the Jews themselves, coming from Egypt, Need help. Nehemiah, who held a position at the palace of the Persian king Artaxerxes I (465424 BC), carried out a number of broad social reforms aimed at protecting the common people and the poor, in particular abolished debt slavery and usury¹²³.

In the Talmud, charity is designated by the words tzedakah (charity, alms for the benefit of the poor). It is believed that a certain part of the personal budget should be allocated for these needs. The Torah prescribes giving a tenth of their income for these purposes every three years¹²⁴. The poor have the right to receive, and the wealthy must give. No one is exempt from the obligation to show mercy: neither the powerful of this world, nor the last poor man.

Also, one of the forms of charity among the ancient Jews was the practice of debt forgiveness, debt cancellation. This was repeated in every Great Jubilee Year (once every 50 years). The Jewish authorities took special measures to collect and distribute alms among the people, and collecting donations for the poor was an important part of synagogue worship. For example, according to the Book of Kings (3 Kings), the prophet Elisha became the successor of Elijah. It is reported that he filled a vessel with oil in the house of a poor widow, thereby saving her from long slavery, fed 100 people with a small amount of food¹²⁵.

¹²¹ Абдуллаев Д. Н. История развития благотворительности и меценатства в Узбекистане (второй половине XIX-начало XX вв.). Ташкент: издательство "Инновация-Зия", 2019. – P.57.

¹²² Любимов П.П. Религии и вероисповедный состав Азиатской России. Петроград, 1914 г. P.238.

¹²³ Вихнович В. В. Иудаизм. Санкт-Петербург. 2006. –P. 49.

¹²⁴ Вихнович В. В. Иудаизм. Санкт-Петербург. 2006. –P. 203.

¹²⁵ Вихнович В. В. Иудаизм. Санкт-Петербург. 2006. –P. 41.

The Jewish Charitable Society was also active in Turkestan. For example, the "Spiritual Board of the Tashkent Russian Jewish Society", it approved in 1898. Of the ten thousandth annual income, the board provided benefits to the poor in the form of one-time payments of 5-10-15 rubles, sometimes these payments were of a long nature, but most of all benefits were given for leaving Tashkent. The board spent up to 3,000–3,500 rubles a year on this subject. Before the opening of the spiritual board, since the early seventies, when a small Jewish society appeared in Tashkent, the Jewish society also provided benefits to poor co-religionists, but at that time it was carried out without the control of government authorities¹²⁶.

In Central Asia, where Orthodoxy ranks second in its spread after Islam, the number of Orthodox Christians in total has almost tripled in 14 years, rising from 641,632 people in 1897 to 1,865,968 people by 1911. In relation to the entire population, the number of Orthodox Christians has risen from 8.3% to 18.7% over the same time. The reason for such a significant increase in the Orthodox here lies almost entirely in their resettlement from the European part of the Russian Empire¹²⁷.

The knowledge of God in Orthodox theology is possible, in particular, through human feelings not only "physical" (vision, etc.), but also "spiritual" - love, sorrow, compassion. Compassion for a person, alms has a "saving" power, the same as in the sacraments, if not greater. In Byzantium, mercy was considered a special virtue. It was understood as a willingness to give alms to the poor who fell into misfortune, and as compassion for the crippled. The Russian tradition of charity, according to the prominent Russian historian V.O. Klyuchevsky, in its external manifestation, in charitable activities, was directed mainly in one direction: "philanthropy in fact meant poverty." Personal alms prevailed, thanks to which the ancient Russian benefactor, a "Lover of Christ", thought to increase the level of his own spiritual perfection¹²⁸.

The Spiritual Foundations of Charity as an everyday form of expression Orthodox piety was formed in the ancient Russian period. Only at the turn of Modern times, at the end of the XVI–XVII centuries. They were "codified" in the form of a rather cumbersome list of "righteous deeds" with references to "ancient traditions" and the writings of Byzantine theologians. This was influenced by the

¹²⁶ Общество туземных евреев хотя духовного правления не имеет, но производить сборы для оказания помощи бедным. Таких сумм поступает и расходуется в год до 1500 руб. Правительственному контролю эти операции пока не подвергаются; Добросмыслов А.И. Ташкент в прошлом и настоящем. Исторический очерк. Т.: Эл.-паров. типолит. О.А. Порцева, 1912. – Р.433-434.

¹²⁷ Любимов.П.П. Религии и вероисповедный состав Азиатской России. Петроград, 1914 г. Р. 234.

¹²⁸ Ключевский В.О. Добрые люди древней Руси. Сергиев Посад. 1892.- Р.3.

desire of the culture of the late middle Ages for universality and encyclopedic knowledge about a particular subject and quantitative indicators as an expression of the quality of judgments. The Bible notes that charity, one step into paradise, "... show mercy and compassion to each of your brothers; do not oppress widows and orphans, the stranger and the poor, and do not think evil against each other in your heart"¹²⁹.

The creation of the first Russian charitable societies in the Turkestan region dates back to the 70s of the XIX century. The first charitable organization in the Turkestan General Government was established in 1872 by the administration of the Syrdarya region, which included several societies. The first of them was the von Kaufmann Orphanage (1872) for 70 people for those in need in difficult conditions, and the second was the Alexandrovsky Orphanage (1882)¹³⁰. The main purpose of these societies was to accept Russian children living in Turkestan and teach them to read and write. The locals were an exception. Catholics-the number of Roman Catholics in the 1897 census was 13,585 in Central Asia. Then, after the resettlement of a fairly significant number of Catholic Belarusians, Lithuanians and partly Poles from European Russia, the number of Catholics in Central Asia reached 29,817 by 1911¹³¹. To no lesser extent, the religious experience of the Catholic community has had and is having an impact on motivation for social service. Parishes, monasteries, monastic orders, charitable centers, and an extensive network of various lay organizations have been engaged in the affairs of charity and charity in Catholicism. Catholic charitable practice is based on an appropriate theological justification, which includes both general Christian principles and Catholic postulates proper. In Catholic, literature usually divides acts of mercy into two directions of a material and spiritual nature. The traditional list of so-called "acts of mercy for the body" includes the following acts: to feed the hungry, to give the thirsty a drink, to clothe the naked, to take the wanderer into his house, to visit the sick, to bury the prisoner. Therefore, it is organically connected with the concept of salvation – by performing various kinds of good deeds for the benefit of the poor, the poor, and the suffering. "The universality and integrity of salvation granted to us in Jesus Christ make an indissoluble connection between the relationship that a person is called to enter into with God and responsibility to one's neighbor in specific historical situations"¹³². Charity in Catholicism directly follows from the

¹²⁹ Библия, Книги Священного Писания Ветхого и Нового заветов. – М., 1988. – Р. 89.

¹³⁰ Абдуллаев Д. Н. История развития благотворительности и меценатства в Узбекистане (второй половине XIX-начало XX вв.). Ташкент: издательство "Инновация-Зия", 2019. – Р. 70.

¹³¹ Любимов.П.П. Религии и вероисповедный состав Азиатской России. Петроград, 1914 г. - Р. 236.

¹³² Компендиум социального учения Церкви. Москва., 2006. – Р.41.

doctrine of salvation by "good deeds" related to the manifestation of mercy and compassion for the poor, the disadvantaged, those in need of material and spiritual support.

In Turkestan, there was also a Roman Catholic charitable society of the Christian faith - the Evangelical one. The company's charter was approved on January 20, 1907. The number of participants reached 80. The company's activities were expressed in providing benefits to the poor and providing shelters for children of both sexes. The number of children in the shelter ranged from 10 to 18. The charity spent up to 3,000 rubles a year. This amount consisted of donations, membership fees and concerts, points and more. The shelter was located next to the house of the Polish society. The orphanage also had its own school for teaching the Polish language. The teacher received remuneration in the amount of 240 rubles per year¹³³.

The number of Lutherans in Central Asia in the 1911 census was 49,905. Among them were Estonians, as well as Finns. Only in the Syrdarya region their number reached up to 1,490 people¹³⁴. With the emergence of Protestantism (XVI century), the content of the concepts of charity and charitable activity was transformed to a certain extent. Protestantism's approach to the problem of charity and charity differs from the Catholic one. The reformers rejected the Catholic doctrine of salvation: a person is saved, first of all, by faith in God. Protestantism sharply opposed the Catholic idealization of beggary as an object of "good deeds", against monks and monasteries who took care of beggars. For example, Mark Weber Quotes the statement of Duke Christoph Wurteleberg (Lutheran) on the issue of the vow of poverty: "whoever is in poverty by his very position, let him not grumble. However if he makes a vow to remain poor forever, then this is equivalent to a vow to become eternally ill or constantly enjoy a bad reputation."¹³⁵.

In general, according to Franklin, "an overabundance of virtue is only unnecessary extravagance and as such is reprehensible"¹³⁶. All this does not mean that a believer should not do "good deeds". However, good deeds performed not for the glory of God, but for some other purpose, are sinful. Love for one's neighbor is thus embodied in the fulfillment of God's commandments. The main thing is not that, to give alms to a person in need, and "save his soul", morally renew him, and

¹³³ Добросмыслов А.И. Ташкент в прошлом и настоящем. Исторический очерк. Т.: Эл. - паров. типолит. О.А. Порцева, 1912. – Р. 431-432.

¹³⁴ Любимов П.П. Религии и вероисповедный состав Азиатской России. Петроград, 1914 г. - Р. 236.

¹³⁵ Вебер М. Протестантская этика и дух капитализма. //Избранные произведения. М., 1990, Р.257.

¹³⁶ Вебер М. Избранные произведения. М., 1990, - С. 74. 23. Добросмыслов А.И. Ташкент в прошлом и настоящем. Исторический очерк. Т.: Эл.- паров. типолит. О.А. Порцева, 1912. – Р.433

mobilize his inner strength to overcome adverse circumstances. Protestantism in a religious form for the first time posed the problem of the social rehabilitation and psychotherapeutic function of charity and social service. Protestantism marked the beginning of the institutionalization of charitable activities, which dramatically changes its orientation towards new value-normative structures and becomes a form of social work.

Due to the growing number of Protestants in Turkestan, the Tashkent Evangelical Lutheran Women's Charity Society. The charter of the company was approved on June 9, 1907. The society aimed to preach the Evangelical Lutheran faith to those in need and take care of all the institutions of the church parish. The society earned money in the same way as other societies. Annual income-up to 2000-3000 rubles. The annual cost of benefits for the poor did not exceed 400 rubles. The community paid special attention to the construction of a school building at the Evangelical Lutheran Church, for which it allocated funds equivalent to 4,000 rubles.

The works we have studied allow us to speak about the formation of a broad research interest in religious charitable societies (XIX-XX centuries) in the scientific community of our Republic. The peoples of Central Asia have been helping their neighbors since ancient times, it is inherent in the very The religion is Islam. However, it is special charitable societies that appear after the resettlement policy of the Russian Empire, when the number of representatives of other religions and nations increased. Various charitable societies were opened, which carried out extensive public work, and provided an opportunity for wider interaction between different segments of the population.

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