

## THE TATAR CHARITIES DURING THE FIRST WORLD WAR

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The relevance of the investigated problem is caused by the need of examination and usage the experience of pre-revolutionary activities of various social organizations, including charities. The purpose of the article is to review the formation and activities of the Tatar charities during the First World War. The main methods of the study were source analysis of sources, systematization and generalization of factual material, a contrastive-comparative method. The study of archival materials not only expanded the understanding of the relation of the Tatar society in the war but also allowed to show the activities of the Interim Committee of the Muslim, revealing the contradictory nature of the interactions between the government and the Tatar charitable organizations during the First World War. Article Submissions may be useful in the study of the course "History", "History of Charity in Russia", the history of the Tatar people.

**Keywords:** charity, Tatar charities, Muslim Interim Committee, the First World War.

### INTRODUCTION

In the modern period, the charity continues to be a significant factor in public life and the element of working models of social policy in different countries. Thus, the world historiography considers charity in the context of the formation and development of social policy.

In the Soviet literature the problem has practically not been studied, therefore, a significant contribution to the study of Russian charity was made by American scientists (Lindenmeyr, 1996). The situation has changed in the post-Soviet period, as reflected in the works of G.N. Ulyanov (2005), A.S. Tumanova (2002), Y.N. Shchapov (1994).

The charity experience of Tatar bourgeoisie, which has created its own system of activities during the First World War, is presented in publications of Salikhov (2004), Tairov (2011).

### METHODOLOGICAL FRAMEWORK

The methodological base of research is based on the principles of historicism and objectivity. The main methods of the study were source analysis of sources, systematization and generalization of factual material, a contrastive-comparative method.

### RESULTS

The First World War changed the situation in the society. The authorities attempted to find out the mood of the population of the empire, including the Tatar Muslims.

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During September and November 1914 the Department of Religious Affairs of Foreign Confessions (central government body controlling the life of the Russian Islam) of the Ministry of Internal Affairs (MIA) received reports from governors of the regions inhabited by Muslim people.

In some reports of the governors were noted patriotic sentiments, for example, Kasimov Muslims “have participated in demonstrations around the city with a portrait of the Emperor” - wrote the governor of Ryazan on 16 September, 1914 (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 27). In the village of Carino (old Tatar village) “made to collect donations for the Red Cross needs”, - reported the Vyatka governor (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 37 turnover).

In the Ural region “The Muslim population as the Kyrgyz (Kazakh), and Tatar, willingly donate money to the needs of the Red Cross, to help families of reserves” (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 56 turnover).

In Samara province Muslim population took part “... in donating money and other things to the needs of war. In Samara only Muslims opened an orphanage nursery for 50 children “(Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 80 turnover). A similar character of the information came from the Astrakhan, Penza, Ufa, Tambov, Perm, Nizhny Novgorod, Simbirsk and other provinces.

In the province of Tobolsk “... there have been cases of Muslims volunteers” (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 53 turnover).

Against this backdrop stand reports of governors of the Saratov and Kazan provinces. Thus, according to the governor of Saratov “the news about the declaration of war was received in the province by Mohammedan population ... calmly and indifferently. “There have been cases of mutilation, it was noted that Muslims “went to army extremely reluctantly” (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 81).

Kazan governor, speaking about the great rise of the patriotic sentiment in the province, at the same time stressed that “a large number of Russian Tatars among the demonstrators were not noticed.” Further, in fairness, the governor noted that “the mood of the Muslim masses in the province is not the same.” Referring to the establishment of the Muslim hospital the governor wrote: “The motive of creating the infirmary ... served as a desire not only to fulfill the duty to the Fatherland, how to win the government’s trust and compatriots” (Russian State Historical Archive, fund 821, inventory 133, case 604, sheet 85 turnover). Thus, the governor of the Kazan tried to accuse Tatars in insincerity that contradicted to the facts presented earlier.

As the deployment of military operations on fronts all the more urgent was becoming the problem of providing care to the wounded and sick soldiers and

their families. Initially, the War Department was planning to organize the service of wounded and sick soldiers on their own. But “the number of wounded soldiers on a monthly basis is not counted several dozen were supposed to, and the hundreds of thousands. As a result, the majority of hospitals, supposed to the treatment of the wounded in the front zone, turned into staging posts for the wounded who were evacuated into the depths of Russia” (Astashov, 1992). And as the Provisional Regulations on the evacuation of sick and wounded, was approved in August 5, 1914, in the rear area the evacuation hospitals were not prepared to receive the wounded, it was evidenced by the chief of evacuation management in the report: “... the distribution and district items are not arranged; personnel are not sent to their places. “ The rate began to receive panic reports about trains with thousands of hungry and not bandaged wounded people following to an unknown direction (Sanitary Service of the Russian army in the war of 1914-1917, 1942).

In the first months of the war Russian Muslims launched the work to help wounded soldiers and their families. So, already in August 27, 1914 Kazan governor gave permission to collect donations for sick and wounded soldiers, initiated by the Mullah of the 9th mosque in Kazan S. Imankulov and editor of “Yoldyz” (“Star”) A. Maksudi (In ancient roots charity, 2003). September 14, 1914 Kazan Tatars under the chairmanship of the G. Apanaev held the meeting in a building of the New clubhouse, they decided to organize a hospital for 50 beds for the wounded and formed a committee consisting of 16 people to raise funds (Muslims Meeting on Education of Muslim infirmary for the wounded, 1914). September 25 Kazan Tatar women also held a meeting to discuss the aid to the wounded and collected funds.

Similar societies, committees arose in all parts of the empire, where lived the Turkic-Muslim population. Where were raised funds for the wounded among the Moslems of Central Asia and Kazakhstan, among the people of the Caucasus, Turkmen, Nogai.

Active participation in the charitable activities of Russian Moslems took the women, who not only organized special assistance committees to treat wounded and sick soldiers, clubs for sewing underwear and etc., but also served as nurses in hospitals and infirmaries, and some of them went to the front.

At the same time it should be noted that in the first year of the war the vast majority of charitable actions among the population, especially the charges among the population of Central Asia, Kazakhstan, the North Caucasus, were one-time campaign. Therefore, the question of creating a special organization on a national scale arose.

6-14 December 1914 at the initiative of three Petrograd organizations - St. Petersburg Muslim Charitable Society, the Society of literacy among Muslims and the Committee on the construction of a mosque in St. Petersburg - was convened the Congress of Muslim non-governmental organizations. Of the 87 invited

organizations the Congress was attended by 32 representatives from 20 organizations. At the Congress it was decided to create a sanitary unit on behalf of the Moslems; to organize the aid to the wounded soldiers, the families of called to war Moslems, as well as war-affected Moslems; for the organization of systematic work to establish local committees, uniting them in the face of being in Petrograd, "the Central Committee of Russian non-governmental organizations" (Central State Historical Archive of St. Petersburg, the fund 569, inventory 13, case 1182 b, page 1-31).

But the authorities did not take a decision to create a Muslim organization with such broad powers. As a result, it was produced the project "The Regulation on the Interim Muslim Committee in delivering assistance to soldiers and their families." December 21, 1914 the member of the State Duma I.A. Akhtyamov appealed to the Minister of Internal Affairs with a request to approve this project (the Russian State Historical Archive, the Foundation in 1288, an inventory of 15 (internal inventory 18), the case 115, page 2).

On the 22 of December it was transmitted the resolution to the Ministry of Internal Affairs that "from the fundamental point of view, the Department of Religious Affairs does not have any objection against the permission of opening" the Committee (the Russian State Historical Archive, the Foundation in 1288, an inventory of 15 (internal opis18, case 115, sheet 1-1 turnover).

Petrograd mayor said that on his part "there are no obstacles to the satisfaction", but stressed, "that departments of Committee have been formed and functioned independently of the existing organizations, as otherwise the activities established by the Committee will have a character of the Russian Union of diverse Muslim organizations united on the basis of charity problems "(Russian State historical archive, the Foundation in 1288, an inventory of 15 (internal opis18), the case 115, sheet 8). Comments, as they say, are unnecessary.

After lengthy approvals on the 5th of February 1915 in the Ministry of the Interior Affairs was approved the "The Regulation on the Interim Muslim Committee in delivering assistance to soldiers and their families" consisting of 12 people (The Regulation on the Interim Muslim Committee in delivering assistance to soldiers and their families, 1915). The Committee was headed by Major-General G. Davletshin. Since the powers of the Committee were different than they previously thought, the Caucasus Moslems refused to participate in the work of this organization.

Activities of the Committee met with obstacles from the "local" administration. So of the 63 local departments, opened in different parts of the empire, by September 1915 only 40 were allowed and the rest were "queuing". For example, the governor of Tashkent does not allow local department of the Committee for collecting donations in favor of the department, reasoning the refusal that "in Tashkent, there are many organizations to collect donations for the war; the society can join them."

Soon the department was closed. Syrdarya governor just selected the receipt books sent collectors to collect donations, demanding special applications and compliance with other formalities (Caspian, 1915. 19 September).

In Sviyazhsky County of Kazan guberniya the county policeman forbade imams to collect donations for the benefit of the Committee in mosques. All this happened when the Committee acted on the basis of an approved charter, according to which its activities were spread over the entire territory of the empire.

But, despite all the difficulties, during 1915 around 100 local offices of the Committee were formed. On the call of the Committee there were organized a raise of funds for the formation of good health unit, which is on the 21st of June 1916 was sent from Moscow to the front (Sus, 1916, June 23). In some cities of the empire, Muslim community organizations had equipped hospitals for wounded soldiers.

The Committee had undertaken the publication in Tatar of various handbooks on pensions, benefits and reduction of payment for the families of called to the war soldiers. There were also given a detailed information on the various state and public organizations, which were engaged in similar issues, about days of disabled people, organizing concerts and performances for the wounded soldiers, free meal for religious holidays Eid al-Adha, and Maulid carried out on the initiative and with the active participation of civil society organizations. There were also organized the Days of a Muslim soldier.

An important activity of Tatar public organizations was providing assistance to refugees. Since August 1915 in the western guberniyas the war "... drew in its sphere the most of the settlements with high concentration of Tatars. Particularly heavy fighting took place in Grodno guberniya "(Grishin, 1995).

The first Tatar refugees appeared in the end of 1915 in Moscow, Kazan and other cities. Tatar public figures created special community in Moscow, Kazan, Orenburg, Ufa to assist them.

At first, the organization of assistance to refugees suffered from a lack of relevant articles in the Committee's charter. In September 1915 the Committee appealed to the leadership of the Ministry of Internal Affairs with a request for some extension of its powers. At the suggestion of the Committee of the Petrograd mayor on the 28th of November 1915 it was made §1 and 3 of the Charter, in the result the Committee had received the right to solve the war refugee issues (Vakyt, 1915. December 24).

Thus, the Committee in delivering assistance to soldiers and their families, being the largest officially allowed organization of Russian Moslems, conducted a great job on the organization of social security in the period of war.

The situation has changed after October 1917. November 19, 1917 the new government adopted the Decree on the abolition of charities and societies for the disabled and the delivery of their cases and the sums of money to the Executive

Committee maimed soldiers (Anthology of Social Work, 1994). This marked the beginning of a breakdown of the previous system of social welfare and meant the elimination of the largest Muslim social organization in delivering assistance to soldiers and their families.

## DISCUSSION

As in the Soviet period historians did not study the question of charity from the historical viewpoint, the beginning of the problem study have put the United States scientists. The papers of Madison (1968), and D. Rensel (1988) dealt with socio-psychological, medical, demographic aspects of charity until 1917.

The most valuable for the development of the theme was the monograph by A. Lindenmayer (1996), because it dealt with charitable associations of national minorities via examples of Jewish, Polish and Armenian communities.

In domestic historiography they began to examine the charity in the post-Soviet period in the framework of researches on the social history. The problem of relations between the authorities and civil society organizations at the beginning of the XX century was reflected in the monograph of A.S. Tumanova (2002). The author stated that social organizations “challenged the state’s role as the sole spokesman of interests of the population historically belonging to it. “The contradictory nature of the relationship of social organizations and the state considered A.E. Ivanov (Smith, 2004), who believed that the activities of non-governmental organizations prepared the constitutional evolution of the autocracy on the one hand, on the other - renewed his life.

Another view held I.I. Milyukov (2006), confirming that “autocracy ... contributed to the opening and operation of social, private and religious charities, committed the solution of many social problems.”

Among researchers of domestic charity we distinguish G.N. Ulyanov (2005) and A.R. Sokolov (2006). The research of Ulyanova (2005) is comprehensive and covers almost all aspects of Russian charity. Sokolov (2006) examines the causes, the dynamics of development, the scale of private charity, charities typology.

Since the mid-1990s it is developing a regional study of the charity history, including the Volga region (Miliukov, 2006). There were also studied selected areas of the national charity, in particular the Tatar bourgeoisie (Azamatov 2000; Tairov, 2011). The study of R.R. Salikhov (2004) shows the social work of the bourgeoisie in the local Muslim communities. Activities of Tatar entrepreneurs of Volga and Ural regions during the First World War were studied in the work of N.I. Tairov and I.N. Tairov (2014).

Despite the presence of a significant amount of researches the problem of Tatar charitable organizations activity during the First World War were not covered in them.

## CONCLUSION

With the beginning of World War II the public charity in Russia extended due to the national organizations. War united the nations that did not exclude the ambiguous attitude of the society, including the Tatar people to the war.

The contradictory nature had the government's attitude to the Tatar charities during the war that we have seen in the activities of the Interim Muslim Committee. Despite all the obstacles, Tatar charitable organizations actively participated in the all-Russian charity movement, making a significant contribution to the history of Russian charity.

## RECOMMENDATIONS

Article Submissions may be useful during the study of the course "History", "History of Charity in Russia", the history of the Tatar people.

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