

Copyright © 2024 by Cherkas Global University



Published in the USA
 Bylye Gody
 Has been issued since 2006.
 E-ISSN: 2310-0028
 2024. 19(4): 1967-1974
 DOI: 10.13187/bg.2024.4.1967

Journal homepage:
<https://bg.cherkasgu.press>



Charity Activities of the Kazakh Population during the First World War

Makhabbat M. Kozybayeva ^{a,*}, Sulushash R. Sarmanova ^b, Khalil B. Maslov ^a, Aidyn S. Zhuniskhanov ^c

^a LN. Gumilyov Eurasian National University, Astana, Republic of Kazakhstan

^b Siberian branch of D.S. Likhachev Russian Research Institute of Cultural and Natural Heritage, Omsk, Russian Federation

^c Astana International University, Astana, Republic of Kazakhstan

Abstract

In the article, the authors study the features of the charitable activities of the Kazakh population during the First World War. The assistance of the Kazakh population was diverse and was expressed both in monetary donations to military hospitals and infirmaries, and in spiritual support for soldiers and their families, in caring for wounded soldiers. Fundraising was mainly carried out during fairs, as well as during a number of cultural events. At the same time, assistance was provided both through government agencies and through various committees and public organizations. In general, the Kazakhs actively collected funds to help the front, while the bulk of cash receipts were voluntary donations. The authors note that the Kazakh periodical press often published information about the assistance provided by the population of Kazakhstan to war participants and war victims. The authors conclude that the intensification of charitable activities of the population of Kazakhstan and the Kazakh intelligentsia in mid-1916 is associated with the processes of mobilizing Kazakhs for rear work in the First World War. Here, the population's assistance was provided through the Foreign Department of Zengor, which managed to organize the uninterrupted delivery of food, clothing, letters and other correspondence to the front. To send large and heavy loads to the front line, it was only necessary to notify the head of the Foreign Department by telegram in advance. In general, charity played an important role in maintaining the physical and moral strength of the people, and contributed to the strengthening of patriotism and creative upsurge.

Keywords: charitable activities, World War I, assistance to the front, Islam, Kazakh population, public organizations, charity evenings, voluntary donations, mobilization, rear work.

1. Introduction

In recent years, the study of charitable activities during World War I has gained increasing relevance and importance. Charitable societies are voluntary associations created to provide selfless assistance to those in need. In the Russian Empire, such societies began to emerge most actively in the late 19th century. One of the reasons for the rise of the charitable movement in the early 20th century was World War I, one of the largest military conflicts in human history. World War I left an indelible mark on the fates of many countries and peoples, and the Russian Empire and its inhabitants were no exception. In various regions of the country, the onset of the war was accompanied by a surge of patriotism and loyalty towards the emperor from the population, as well as an increase in military charity.

The phenomenon of charity during World War I played a crucial role in providing aid to soldiers on the front lines, their families, and the wounded. Its significance in societal life is difficult to overestimate. Charitable

* Corresponding author

E-mail addresses: koz.mahabbat_85@mail.ru (M.M. Kozybayeva),
kurmanova-slu@mail.ru (S.R. Sarmanova), khalil.maslov@mail.ru (Kh.B. Maslov),
aidun1985@gmail.com (A.S. Zhuniskhanov)

societies, from their inception, primarily focused on collecting voluntary donations for the front. This activity had its own distinctive features. Two trends were observed in the charity of this period. On one hand, there was a search for more effective forms of assistance for those affected by the war through interactions among government representatives, public organizations, and private individuals. On the other hand, the charitable process became politicized due to growing distrust in the authorities during the war, exacerbated by numerous difficulties and contradictions inherent in any such endeavor (Gritsaeva, 2008: 118).

At the end of the 19th and the beginning of the 20th century, charity also emerged as a significant public phenomenon in Kazakhstan. It is important to note that with the onset of World War I, Muslims were among the first in the country to organize charitable movements in support of wounded soldiers and their families. The Kazakhs of the steppe region of the Russian Empire were notably active in this regard, where the establishment of charitable organizations had unique features influenced by the traditional practice of mutual aid. Therefore, studying the charitable practices of the Kazakh population during World War I and analyzing their contributions to maintaining the physical and spiritual strength of soldiers holds significant scientific and civic value.

2. Materials and methods

The issues of charitable activities of the population of Kazakhstan are disclosed in the source base. In particular, during the preparation of the article, a large layer of sources identified in foreign and domestic archives was involved. In particular, documents from the collections of the State Archive of the Russian Federation, the State Archive of the Orenburg Region (Orenburg, Russian Federation), the State Archive of the Tomsk Region (Tomsk, Russian Federation), and the Central State Archive of the Republic of Kazakhstan (Almata, Kazakhstan) are of great value on the topic of research. Archival documents made it possible to reveal the features of the charitable activities of the population of Kazakhstan during the First World War.

In addition, archival materials published in collections of documents are of great value on the topic of the study. In particular, the collection of documents "Alash-Orda" (Alash-Orda, 1992) presents documents on the history of the "Alash" movement and the government of Alash-Orda, including on the charitable activities of the population during the First World War. The collection of documents "Vosstanie 1916 goda v Srednei Azii i Kazakhstane" (Vosstanie..., 1960) contains information about the popular uprising of 1916 in certain regions of Central Asia and Kazakhstan, including punitive actions of the tsarist government against the rebels and assistance of the population to mobilized workers for rear work. Valuable sources on the charitable activities of the population during the war are contained in personal sources and memoirs presented in the collected works of the leader of the national intelligentsia A. Bukeikhan (Bokeikhan, 2018) and others. In addition, an important source on the topic of the study was the periodical press of that time, including the magazine "Aiqap" (Troitsk, 1915), the newspapers "Qazaq" (Orenburg, 1916–1918), "Semipalatinsk telegraph" (Semipalatinsk, 1914–1915) and others. They contained articles and summaries with reports on assistance to soldiers and their dependents and other significant information on the provision of charitable assistance to the front. However, it should be noted that the materials of the periodical press are disjointed and require further research in the context of studying the issue of mobilization and participation of Kazakhs in the First World War.

Charitable activities are the focus of various disciplines and have an interdisciplinary nature. To methodologically understand and describe the phenomenon of charity during World War I, research from historical, sociological, anthropological, psychological, political, and pedagogical perspectives is necessary. All these areas are integrated into a unified research program.

The methodological basis of this study is the systemic approach, which allows for presenting the charitable activities of the Kazakh population during World War I as a cohesive object with its own internal connections and processes.

Contemporary historical science offers new approaches to studying the charitable practices of the Kazakh population during World War I, incorporating interdisciplinary and systemic perspectives. Our chosen approach will not only supplement national history but also reveal processes occurring in the Russian Empire on a micro level and their impact on everyday life. The study of the phenomenon of charity, in our opinion, will address several pressing and debated issues, such as the motives of participants in charitable movements, the subjects and objects of charitable activities, and so on. Introducing new materials on regional charitable practices into scientific discourse will facilitate comparative-historical research.

An important aspect of scientific knowledge is the principles of historicism and objectivity. The principle of historicism allows for the study of Kazakh charitable activities during World War I in the historical context of the period under investigation. Based on the principle of objectivity, an attempt was made to conduct an objective and reliable scientific analysis of various aspects of charitable activities in Kazakhstan during wartime. The materials from periodical press, which form the core of the research, also include diverse genres and sources, requiring an objective and differentiated approach to their study.

3. Discussion

The experience of charitable activities among the Kazakh population of the Russian Empire during World War I has been studied in a rather fragmented manner in the scientific literature. Specifically, Russian

historians have explored various aspects of this issue in the context of charitable activities of the Muslim population during World War I. For instance, S.M. Iskhakov's works illustrate the evolution of Russian Islam's attitudes towards World War I, focusing on soldiers, intellectuals, clergy, public, and political figures (Iskhakov, 2004; Iskhakov, 2018). L.R. Gataullina investigates the attitudes of Russian Muslims towards World War I based on the analysis of Tatar press materials from 1914–1915 (Gataullina, 2008). D. Aropov's research examines aspects of the political and cultural life of Muslims in Russia and their participation in military actions during World War I (Arapov, 2014). V.G. Sobolev's article addresses the "Muslim question" in the Russian Empire during World War I, including charitable practices among Muslims, based on materials from the Russian State Historical Archive (Sobolev, 2015). R.A. Tsiunchuk's works explore the activities of the Muslim faction of the Fourth State Duma on the eve of and during World War I (Tsiunchuk, 2015). M.V. Shilovskii's studies cover various aspects of life in certain regions of Russia during World War I, including participation in charitable activities, with a focus on Siberia (Shilovskii, 2015). T.E. Pokotilova's research broadly addresses the characteristics of charitable assistance to those affected by World War I, examining public and state cooperation (Pokotilova, 2023).

In contrast, the participation of Kazakhs in the 1916 uprising as an initial stage of the national liberation movement in Central Asia against the Russian Empire during the mobilization for rear-line work in World War I has been more extensively studied. The specifics of the political and socio-economic situation in Kazakhstan during the 1916 uprising are detailed in the works of Kazakh researchers such as S.D. Asfendiyarov (Asfendiyarov, 1936), K.T. Tursunov (Tursunov, 1962), B.S. Suleimenov and V.Y. Basin (Suleimenov, Basin, 1977), among others. T.V. Kotyukova's works, which study the "Muslim question" in Turkestan in the early 20th century, are of particular interest (Kotyukova, 2010). The characteristics of addressing the national question through the creation of ethnic military formations in the Russian army during World War I are explored by the authors of a collective monograph edited by N.V. Podpryatov (Natsionalnyi vopros..., 2017). Researchers S. Zhusip and Kh. Maslov have studied the historical aspects of Kazakh participation in World War I after mobilization for rear-line work (Zhusip, Maslov, 2021).

However, dedicated scientific works on the charitable activities of the Kazakh population during World War I are virtually absent. There are only a few works by V. Kashlyak (Kashlyak, 2002; Kashlyak, 2004), P. Shabley (Shabley, 2013; Shabley, 2020), and others researchers, focusing on charitable activities in Semipalatinsk during World War I. These authors analyze archival materials to highlight the main directions of charitable activities in Semipalatinsk, including fundraising for wounded soldiers and prisoners of war during World War I.

Thus, a significant amount of material has been accumulated that reflects various aspects of the life of the Kazakhs in the steppe region of the Russian Empire. However, the charitable activities of the Kazakh population in aiding those affected by World War I have not yet been the subject of dedicated research. Therefore, this article represents one of the first attempts at a scientific analysis of this issue as a distinct scholarly problem, based on a comprehensive examination of existing sources.

4. Results

The period from the late 19th to the early 20th century is marked by a rise in the number of charitable societies and organizations, driven by the events of World War I. World War I, which took place from 1914 to 1918, involved numerous countries across all continents. Major empires such as the British Empire, France, Germany, the Russian Empire, Austria-Hungary, the Ottoman Empire, and others were engaged in the conflict. The war's onset in Russia sparked a wave of patriotic fervor and support for the authorities, what was accompanied by mass demonstrations of support and a readiness among the people to serve their country. During the war, a unique experience in providing charitable aid to the army was accumulated through the efforts of public organizations and private individuals. From their inception, charitable societies focused on collecting voluntary donations for the front.

A manifestation of patriotic sentiment was the charitable support for the army from numerous public organizations and private individuals. Muslims were actively involved in collecting aid for soldiers, their families, refugees, and the wounded. With the war's onset, Muslim clergy and society began to reconsider their isolationist policies, which had been influenced by the colonial policies of the Tsarist administration, in favor of supporting the Russian Empire (Shilovskii, 2015: 269). The leadership of the Muslim faction in the State Duma declared that "Muslims are ready for any sacrifice and, in full unity with all Russian citizens, will fight to the end and defend the honor and integrity of Russia" (Kotyukova, 2010: 102). Early in the war, Muslim committees and charitable societies began to form in various corners of the Russian Empire to raise funds for medical supplies for the wounded and to organize Muslim hospitals. Petrograd became the center for charitable assistance, where in September 1914, the "Society for the Assistance of Wounded Soldiers and Their Families" was established (Petrograd musulman komitetinen, 1915: 2).

From the beginning of World War I, Kazakhs, like representatives of other peoples of the Russian Empire, joined in supporting the government. Analysis of materials shows that the Kazakh population of Kazakhstan actively engaged in collecting aid for soldiers and the families of those conscripted for the war from the very start of the conflict. For instance, a note from September 15, 1914, in the magazine "Aiqap" reported on the charitable activities of Kazakhs from the Turgay and Ural regions and the Bukey Orda.

For example, Kazakhs in the Turgay region collected money from every household to send a sanitary unit of 50 beds to the front and planned to gather 500 horses from the region. Kazakhs from the Bukey Orda, gathered in a mosque on the occasion of Imam Abdigappar's pilgrimage, collected 116 rubles for the war. According to the information from Mullah Dossan Amanshin, beys, elders, and intellectuals from the Kazakh community in the Ural region met on September 5, 1914, to pray for the health of the Tsar and a successful outcome of the war, and proposed collecting one ruble from each family to assist the children of deceased soldiers and wounded soldiers. Thus, during the war, Kazakhs, acting as a unified entity, provided diverse forms of aid to the front. Kazakhs operated under the principle that while others were dying in the war, it was the duty of the people to care for the remaining children (*Sogys ham qazaq, 1914: 2*).

Frequently, donations were collected during cultural and mass events. Residents of Semipalatinsk and Zaisan, for instance, initiated charitable literary evenings, concerts, and theatrical performances. The funds raised were sent to support the Muslim hospital in Petrograd. On February 2, 1915, local Muslims in Zaisan, following a call from Semipalatinsk residents, gathered at a madrasa to discuss ways to raise funds for the organization of the Petrograd Muslim hospital. The meeting was attended by 113 people who decided to elect a committee from among themselves, granting it the authority to seek funds as it saw fit. As a result of the meeting, Ahmed-Zaki Akhtyamov, the imam of the Tatar mosque, was elected chairman of the committee (*Korrespondentsiya, 1915: 4*). Following the meeting, Muslims in Zaisan began actively working to raise funds to aid wounded soldiers. Concerts, plays, and other events were organized. A separate concert and play were held for Muslim women, resulting in the collection of 330 rubles (*Korrespondentsiya, 1915a: 4*).

On February 13, 1915, in Semipalatinsk, a literary charity evening was organized by the local Kazakh intelligentsia at the club of clerks. The event was organized by the first Kazakh journalist, Nazipa Kulzhanova. The evening was mentioned in the magazine "Aiqap" and in the newspapers "Qazaq", "Semipalatinsk Telegraph" and other periodicals. The event featured a presentation on Kazakh literature by the renowned Kazakh lawyer, barrister, and board member of the Muslim Charitable Society of Semipalatinsk, Raiymzhan Marsekov (*Gabdulzhaparov, 1914: 4*). The evening also included an «aitys» (a poetic oral competition) between the popular singer from the steppes, Sary, and the famous Kazakh singer, Birjan Salo. In the second part of the evening, Nazipa Kulzhanova, Tair Zhomartbaev, Mustakym Maldybaev, and Kanysh Satpayev recited poems by well-known Kazakh poets. The evening concluded with songs and a display of illustrations depicting Kazakh heroes in armor and Kazakh women in traditional costumes. The total amount raised from the event was 917 rubles and 69 kopecks. Of this, 277 rubles and 69 kopecks went to organizational expenses, while the remaining 640 rubles were divided equally. One half was sent to the Muslim hospital in Petrograd, and the other half was distributed to needy Kazakh students (*M.M., 1915: 77-79*).

Another form of charity involved theatrical performances organized by Kazakh youth. On January 6, 1916, with permission from the city authorities, Kazakh youth performed with a Kazakh theater at a public gathering in the city of Atbasar. The performance was directed by Sadyk Meshembaev. Since there was no suitable theatrical script in Kazakh, the youth read "Baqytsyz Jamal" by Myrzhakyp Dulatov, although it was not originally written for theater. The performance involved 25 actors, including 17 young men and 8 young women. During the performance, tea and «kumys» (fermented mare's milk) were served to the audience. The performance was very successful and attracted a large number of satisfied viewers. The total income was 513 rubles and 83 kopecks. Half of the proceeds from the performance were donated for war relief, while the other half went to support needy students (*Shopanov, 1916: 2*).

The organization of such cultural and mass events as part of charitable actions also contributed to changing the status of Kazakh women. This was because women were particularly active in organizing charity events. In Semipalatinsk, Zaisan, and other cities, women participated in performances despite prohibitions from Muslim clergy. In Semipalatinsk, charitable evenings for returning soldiers, the sick, and those unable to work were also organized by students of the girls' gymnasium (*TsGA. F. 15. Op. 2. D. 52. L. 15*).

Kazakh periodicals frequently reported on the aid provided by the population of Kazakhstan to war participants and those affected by the war. Significant information is found in reports from high-ranking officials. For example, according to a report on aid collected among Kazakhs in the Ural region for war participants and those affected by the war, from May 9 to July 23, 1915, the region's population provided aid totaling 18,874 rubles and 98 kopecks. Among other sources, funds collected by activists at the Ural and Temir fairs were noted (*Sogysqa qazaq komegi, 1915: 2*). Activists often included intellectuals: educated, respected, and authoritative figures in the region, as well as aksakals (elders). The military governor of the Ural region, Lieutenant General S.S. Khabalov, in decree No.28 dated August 12, 1915, stated that during the summer fair, Kazakh natives of the region, such as Khalel Dosmukhamedov, Zhakysgali Myrzagaliev, Dauletyar Mendybaev, Orynbasar Zholdasbaev, Zhalgozha Mergenov, and Zhanabas Asenov, distinguished themselves in collecting aid for military needs. He expressed his sincere gratitude and recognition for their achievements in charity. According to the report of the governor of Semipalatinsk province, by July 19, 1915, Kazakhs from the province had provided aid totaling 22,615 rubles and 37 kopecks for military needs. This amount included funds collected from Kazakhs across 33 districts, at the Alekseev Fair, and individual donations from private individuals—1,548 rubles and 60 kopecks (*Sogysqa qazaq komegi, 1915a: 2*).

Overall, Kazakhs actively organized collections to support the front from the start of World War I. As reports from governors show, the majority of monetary contributions came from voluntary donations.

For instance, the report from the governor of the Turgay region, published in the newspaper "Qazaq" on February 9, 1916, reflected the amount of aid provided by Kazakhs in the region through the governor from the beginning of the war until February 1, 1916 (Table 1).

Table 1. Donations from the Kazakh Population of the Turgay Region During World War I (Torgai oblysy, 1916: 2)

District	Number of Houses	From November 1, 1914 to January 1, 1916		From January 1 to February 1, 1916		Total Collected by November 1, 1914	
		Rubles	Kopecks	Rubles	Kopecks	Rubles	Kopecks
Kustanai	25865	38011	44	4000		57670	79
Aktobe	28824	17938	71	4000		48248	61
Turgay	17545	31080		4000		41857	80
Irgiz	20912	9623	89	4000		34515	44
From Private Individuals		7737	94			9048	94
						191341	58

This table summarizes the donations made by the Kazakh population of the Turgay region during World War I. The data includes contributions collected from various districts and private individuals over different periods.

From the data in the table, it is evident that, for example, residents of the Kustanai district collected significant sums for the front: from November 1, 1914, to January 1, 1916, 38,011 rubles and 44 kopecks were collected, and from January 1 to February 1, 1916, 4,000 rubles. The total amount collected, including what was gathered before November 1, 1914, was 57,670 rubles and 79 kopecks. In total, the population of the Turgay region donated 191,941 rubles and 58 kopecks for the needs of the front during World War I. In addition to monetary donations, the Kazakhs of Turgay region also sent 500 horses, 12 yurts, and 30,000 hides to assist the front. If these contributions are added to the main monetary donations, it is estimated that around 300,000 units of clothing were provided. Thus, approximately 300,000 Kazakhs from the Turgay region contributed through the governor, not counting the help provided through various committees. Based on the data about the assistance from the Turgay region, one can estimate the scale of support provided by other regions of Kazakhstan (Torgai oblysy..., 1916: 2).

Undoubtedly, the mobilization of Kazakhs for rear work during World War I significantly influenced the intensification of charitable activities among the population of Kazakhstan and the Kazakh intelligentsia by mid-1916. In Kazakhstan, a complex situation arose due to the decree issued by Emperor Nicholas II on June 25, 1916, regarding the mobilization of male "alien" populations aged 19 to 43 for labor in constructing defensive structures near the front lines during World War I (Sobranie zakoneni..., 1916: 1747). According to some sources, more than 500,000 people were to be requisitioned from Turkestan and the Steppe region. Under this decree, Kazakhs, like other "aliens," were required to perform rear duties throughout the Russo-German War along the Western, Northwestern, and Northern fronts from Minsk and Kiev to Riga (Sarmanova et al., 2023). This decree also led to a widespread uprising among the indigenous population in most territories of Central Asia and Kazakhstan, highlighting the crisis of the entire Russian colonial policy (OGA00. F. 10. Op. 2. D. 242. L. 2-5). Kazakh leader Ali Khan Bukeykhan wrote in October 1917 that in this European war, they "fight for the freedom of small nations, so small nations should demand that they fulfill their promises" (GATO. F. P-552. Op. 1. D. 774. L. 73-74).

Despite the tense situation, fundraising for the front continued. An issue of the newspaper "Qazaq" on July 15, 1916, provides detailed information on the funds raised by Kazakhs from the Zaysan district of the Semipalatinsk region for the World War I front. Kazakhs from the Kenderlyk volost collected 4,000 rubles, from the Kabarasuk volost – 2,720 rubles, from the Chilik volost – 8,000 rubles, from the Terisaryk volost – 1,900 rubles, and from the Kalzhyr volost – 3,195 rubles. In total, according to the newspaper, residents of the Zaysan district collected 19,815 rubles (Sogysqa qazaq komegi, 1916: 2).

On August 7, 1916, a private meeting of representatives from the Turgay, Ural, Akmolinsk, Semipalatinsk, and Semirechensk regions was held in Orenburg to discuss the damage caused to agriculture due to the mobilization of men for rear work. The meeting was attended by leaders of the Alash movement, A. Bukeykhan and M. Dulatov. After discussing the causes of the spontaneous uprising, the participants concluded that the people had risen not so much against the decree itself but against the abuses of the colonial administration that had overstepped in implementing the "highest decree." As a result of the meeting, a petition was submitted to the government suggesting postponing the call-up of workers based on regional economic conditions, primarily recruiting non-family men, and establishing a committee to review the mobilization lists (Alash-Orda, 1992: 5-10).

According to the petition, mobilized Kazakh workers should have the right to form labor groups, access medical care, and be under the management of urban and local union institutions – Zemgor (the All-Russian

Zemstvo Union for the aid to sick and wounded soldiers and the All-Russian Union of Cities, created in 1914 to support the Tsarist regime in organizing rear services for the war). Free wagons for transporting clothing and provisions should be provided, and two representatives from each volost should be given passes ([Alash-Orda, 1992: 9-10](#)).

As a result of the meeting, an appeal by Ali Khan Bukeykhan, Akhmet Baytursynuly, and Mirzhakyp Dulatuly to the Kazakh people was published in the August 11, 1916 issue of the newspaper "Qazaq" under the heading "To the Citizens of Alash!" It contained a call to comply with the decree to avoid severe punishment from the government. Thus, the leaders of the Alash movement, warning of the dangers and possible losses from further resistance to mobilization, showed sincere concern for the interests of the Kazakh people in a difficult situation ([Galikhan, Mirjakyp, Akhmet, 1916: 1](#)).

By late September 1916, in compliance with the imperial decree, the first trains with Kazakhs and other "aliens" – Sart, Buryats, Kyrgyz, and others – departed for the Western Front through Petrograd. They were met at the station by Ali Khan Bukeykhan, Mustafa Shokay, Salimgerei Zhanturin, and Kazakh students studying in universities in Petrograd, Moscow, Kiev, and elsewhere. They compiled lists of mobilized individuals with addresses for dispatching rear duty on the three fronts to inform their families. The trains with "aliens" were then accompanied by translators, instructors, and mullahs. The last freight cars contained the horses of the mobilized Kazakhs ([Zhusip, Maslov, 2021: 107](#)).

From September to December 1916, A. Bukeykhan met several times in Moscow with the head of the Zemgor united committee, Prince G.E. Lvov, regarding the transfer of Kazakh cavalymen to the organization's jurisdiction ([Galikhan, 1916: 2](#)). Bukeykhan and his group freely visited their compatriots at their places of service in the front zone. In early 1917, they visited Kazakh cavalymen "requisitioned" from the Turgay, Ural, Semipalatinsk regions, and Astrakhan province. Reports about the service of Kazakh laborers at the front included their addresses ([Galikhan et al., 1917: 3](#)). The Department of Aliens managed to organize uninterrupted delivery to the front of products totaling up to 800-1000 poods, including live stock, clothing, letters, and fresh issues of the newspaper "Qazaq." To send large and heavy cargoes to the front line, it was only necessary to notify the head of the Department of Aliens by telegram ([Bokeikhan, 1917: 2](#)).

Tamimdar Safiev, serving as a representative of the Western Front Committee of Zemgor in the 7th Company, testified to the organization of people's aid for sending food to the front. He wrote: "The people did not forget their cavalymen mobilized to the front. Food intended for Kazakh cavalymen of the 7th Company arrived wagon by wagon. Smoked horse meat – kazy, kart, bags of butter, and much more. After going to Minsk a couple of times, I brought food that had arrived from the steppes. The cavalymen divided it among themselves" ([Safiev, 2015: 3](#)).

While in the front zone with young compatriots, the leaders of Alash, as representatives of the Kazakh people, closely monitored the development of the internal political situation in Russia. The February Revolution found tens of thousands of mobilized workers en route to the front. One of the witnesses of this scene was M. Shokay, who encountered the stranded workers in Penza, Syzran, and Samara. Despite the difficult situation in 1917, one of the frequently raised issues by Kazakh intelligentsia representatives on high political platforms was the demand for the immediate return of mobilized Kazakh workers to rear duties and the cessation of further mobilization. For example, this demand was adopted as a resolution by the All-Kazakh Congress, which took place from April 2 to 8, 1917, in Orenburg, with delegates from six Kazakh regions of the Steppe and Turkestan regions, as well as Tatar, Bashkir, Cossack, and Uzbek delegates ([GARF. F. P667. Op. 1. D. 23. L. 16](#)).

5. Conclusion

Thus, the population of Kazakhstan actively participated in charitable activities during World War I. The assistance provided by the Kazakh people was diverse and included both monetary donations to military hospitals and field units, and spiritual support for soldiers and their families, care for wounded soldiers, and the organization of various cultural and public events. By mid-1916, the mobilization of Kazakhs for rear work during World War I significantly influenced the intensification of charitable activities among the population and the Kazakh intelligentsia. Overall, charity played a crucial role in maintaining the physical and moral strength of the people, contributing to their creative upliftment.

6. Acknowledgements

This work was carried out as part of the grant-funded project by the Ministry of Science and Higher Education of the Republic of Kazakhstan AP13067722 "Mobilization of Kazakhs for Rear Work during World War I: New Facts and Materials".

References

- [Alash-Orda, 1992](#) – Alash-Orda: Sbornik dokumentov [Alash-Orda: Collection of documents]. Sostavitel N. Martynenko. Almaty, 1992. 192 p. [in Russian]
[Arapov, 2014](#) – *Arapov, D.Yu.* (2014). Musul'mane Rossii v gody Pervoi mirovoi voiny [Muslims of Russia during the First World War]. Islam v mul'ti-kul'turnom mire: Musul'manskie dvizheniya i

- mekhanizmy vosproizvodstva ideologii islama v sovremennom informatsionnom prostranstve: sb. st. Kazan: Izd-vo KFU. Pp. 418-425. [in Russian]
- Asfendiyarov, 1936** – *Asfendiyarov, S.D.* (1936). Natsional'no-osvoboditel'noe vosstanie 1916 goda v Kazakhstane [The National Liberation Uprising of 1916 in Kazakhstan]. Alma-Ata. [in Russian]
- Bokeikhan, 1917** – *Bokeikhan, A.* (1917). Eskererlik is [Registered case]. *Qazaq*. № 218. 16 fevralya. P. 2. [in Kazakh]
- Bokeikhan, 2018** – *Bokeikhan, A.* (2018). Shygarmalary – Sochineniya [Writings]. Astana: «Alashorda» Kogamdyk kory. T. 8. 340 p. [in Kazakh, in Russian]
- Gabdulzhaparov, 1914** – *Gabdulzhaparov* (1914). Pismo v redaktsiyu [Letter to the editor]. *Semipalatinskii krai*. № 30. 6 fevralya. P. 4. [in Russian]
- Galikhan i dr., 1917** – *Galikhan, Myrzagazy, Tel, Musa, Khasen* (1917). Kunbatys maidannan. Zhumysshylar zhaiynan. [Sun from the Western Front. About workers]. *Qazaq*. № 212. P. 3. [in Kazakh]
- Galikhan, 1916** – *Galikhan* (1916). Maskeu (zhumysshylar khakynda) [Moscow (in the case of workers)]. *Qazaq*. № 211, 31 dekabrya. P. 2. [in Kazakh]
- Galikhan, Mirjakyp, Akhmet, 1916** – *Galikhan, Mirjakyp, Akhmet* (1916). Alashtyn azamatyna! [To the citizen of Alash!]. *Qazaq*. № 192, 11 avgusta. P. 1. [in Kazakh]
- GATO** – Gosudarstvennyi arkhiv Tomskoi oblasti [The State Archive of the Tomsk region].
- Gritsaeva, 2008** – *Gritsaeva, A.N.* (2008). Ispytaniya otechestvennoi blagotvoritelnosti v gody Pervoi mirovoi voyny (1914-1917) [The trials of domestic charity during the First World War (1914-1917)]. *Prepodavatel XXI vek*. 2: 118-122. [in Russian]
- Iskhakov, 2004** – *Iskhakov, S.M.* (2004). Rossiiskie musul'mane i revolyutsiya (vesna 1917 g. – leto 1918 g.). [Russian Muslims and the Revolution (spring 1917 – summer 1918)]. Moskva, 598 p. [in Russian]
- Iskhakov, 2014** – *Iskhakov, S.M.* (2014). Mirovaya voyna i musul'manskaya obshchestvennost v Rossii [The World War and the Muslim community in Russia]. *Vestnik TvGU. Ser.: Istoriya*. 4: 23-37. [in Russian]
- Kashlyak, 2002** – *Kashlyak, V.N.* (2002). Semipalatinsk. Tri veka istorii [Semipalatinsk. Three centuries of history]. Novosibirsk. 368 p. [in Russian]
- Kashlyak, 2004** – *Kashlyak, V.N.* (2004). Khramy Semipalatinska: proshloe i nastoyashchee: (khronologiya sobytii) [Temples of Semipalatinsk: past and present: (chronology of events)]. Semipalatinsk, 610 p. [in Russian]
- Korrespondentsiya, 1915** – Korrespondentsiya. g. Zaisan [Correspondence. Zaisan cities]. *Semipalatinskii telegraf*. 1915. № 42. 24 fevralya. P. 4. [in Russian]
- Korrespondentsiya, 1915a** – Korrespondentsiya. g. Zaisan [Correspondence. Zaisan cities]. *Semipalatinskii telegraf*. 1915. № 64. 21 marta. P. 4. [in Russian]
- Kotyukova, 2010** – *Kotyukova, T.V.* (2010). «Musul'manskii vopros» v Turkestane v nachale XX veka [The “Muslim question” in Turkestan at the beginning of the XX century]. *Voprosy istorii*. 9: 97-112. [in Russian]
- M.M., 1915** – *M.M.* (1915). Qazaqsha bastapky oiyn [The first game in Kazakh]. *Aiqap*. № 5. 15 marta. Pp. 77-79. [in Kazakh]
- Natsionalnyi vopros..., 2017** – Natsionalnyi vopros i etnicheskie voinskie formirovaniya russkoi armii v gody pervoi mirovoi voyny: monografiya [The national question and ethnic military formations of the Russian army during the First World War: monograph]. N.V. Podpryatov, M.G. Suslov, M.V. Shilovskii, R.O. Saakyan, N.P. Kartseva, N.A. Kopylov, D.M. Sof'in, A.D. Poperechnaya. Perm, 2017. 374 p. [in Russian]
- OGA00** – Obedinennyi gosudarstvennyi arkhiv Orenburgskoi oblasti [United State Archive of the Orenburg Region].
- Pervaya mirovaya voyna, 2014** – Pervaya mirovaya voyna i natsionalnyi vopros [The First World War and the national question]: sb. statei po materialam mezhdunarodnoi nauchnoi konferentsii (g. Perm, Perm. gos. nats. issl. un-t, 22-23 maya 2014 g.). Perm, 2014. 193 p. [in Russian]
- Petrograd musul'man komitetinen, 1915** – Petrograd musul'man komitetinen [Petrograd Muslim Committee]. *Qazaq*. 1915. № 140. 8 iyulya. P. 2. [in Kazakh]
- Pokotilova, 2023** – *Pokotilova, T.E.* (2023). Blagotvoritelnaya pomoshch postradavshim v khode Pervoi mirovoi voyny: primery obshchestvenno-gosudarstvennogo sotrudnichestva [Charitable assistance to victims of the First World War: examples of public-state cooperation]. *Gumanitarnye i yuridicheskie issledovaniya*. 10(4): 614-620. DOI: <https://doi.org/10.37493/2409-1030.2023.4.8> [in Russian]
- Rossiya nachala XX veka..., 2021** – Rossiya nachala XX veka v preddverii i v khode Pervoi mirovoi voyny (1913-1917) [Russia at the beginning of the 20th century on the eve and during the First World War (1913-1917)]. M., 2021. 126 p. [in Russian]
- Safiev, 2015** – *Safiev, T.* (2015). 1916 zhyl okigasy [The story of 1916]. *DANakaz*. №5 (19). P. 2. [in Kazakh]
- Sarmanova et al., 2023** – *Sarmanova, S.R., Kozybayeva, M.M., Maslov, K.B.* (2023) Activities of the national intelligentsia to organize assistance to the Kazakhs mobilized for rear work during the First World War. *Bulletin of L.N. Gumilyov Eurasian National University. Historical Sciences. Philosophy. Religious Studies*. 144(3): 39-50. DOI: <https://doi.org/10.32523/2616-7255-2023-144-3-39-50>

- Shabley, 2013** – *Shabley, P.S.* (2013). Ocherk po istorii musulmanskikh obshchin Semipalatinska (konets XVIII-XIX vv.). [An essay on the history of the Muslim communities of Semipalatinsk (late XVIII-XIX centuries)]. Kostanai, 76 p. [in Russian]
- Shabley, 2020** – *Shabley, P.S.* (2020). Istoriya tatarskoi obshchiny Semipalatinska [The history of the Tatar community of Semipalatinsk]. *Istoricheskaya etnologiya*. T.5. 1: 75-94. DOI: 10.22378/he.2020-5-1.75-94 [in Russian]
- Shilovskii, 2015** – *Shilovskii, M.V.* (2015). Pervaya mirovaya voina 1914–1918 godov i Sibir [The First World War of 1914-1918 and Siberia]. Otv. red. V.P. Zinovev; Ros. Akad. Nauk, Sib. otd-nie, Institut istorii. Novosibirsk, 330 p. [in Russian]
- Shopanov, 1916** – *Shopanov, D.* (1916). Atbasarda teatr [Atbasar Theatre]. *Qazaq*. № 166, 24 yanvarya. P. 2. [in Kazakh]
- Sobranie uzakonenii..., 1916** – Sobranie uzakonenii i rasporyazhenii pravitelstva [Collection of laws and orders of the Government]. Otdel 1. № 182, 6 iyulya 1916 g., P. 1747. [in Russian]
- Sogys ham qazaq, 1914** – Sogys ham qazaq [The war and the Kazakhs]. *Aiqap*. 1914. № 17. 15 sentyabrya. P. 2. [in Kazakh]
- Sogys ham qazaq, 1915** – Sogys ham qazaq [The war and the Kazakhs]. *Qazaq*. 1915, № 147. 29 avgusta. P. 2. [in Kazakh]
- Sogyska qazaq komegi, 1915** – Sogysqa qazaq komegi [Kazakh assistance to the war]. *Qazaq*. 1915. № 144. 8 avgusta. P. 2. [in Kazakh]
- Sogyska qazaq komegi, 1915a** – Sogysqa qazaq komegi [Kazakh assistance to the war]. *Qazaq*. 1915. № 147. 29 avgusta. P. 2. [in Kazakh]
- Sogyska qazaq komegi, 1916** – Sogysqa qazaq komegi [Kazakh assistance to the war]. *Qazaq*. 1916. № 189. 15 iyulya. P. 2. [in Kazakh]
- Suleimenov, Basin, 1977** – *Suleimenov, B.S., Basin, V.Ya.* (1977). Vosstanie 1916 goda v Kazakhstane (prichiny, kharakter, dvizhushchie sily) [The uprising of 1916 in Kazakhstan (causes, character, driving forces)]. Alma-Ata, 164 p. [in Russian]
- Torgai oblysy..., 1916** – Torgai oblysy qazaqtarynyn sogys bastalgannan beri gubernator arqyly memleketimizge bergen komekterinin esep-kisaby [Calculation of the assistance provided by the Kazakhs of the turgai region to the state through the governor since the beginning of the war]. *Qazaq*. 1916. № 168. 9 fevralya. P. 2. [in Kazakh]
- TsGA** – Tsentralnyi gosudarstvennyi arkhiv Respubliki Kazakhstan [Central State Archive of the Republic of Kazakhstan].
- Tsiunchuk, 2015** – *Tsiunchuk, R.A.* (2015). Musulmanskaya fraktsiya IV Gosudarstvennoi Dumy nakanune i v gody Pervoi mirovoi voiny [The Muslim faction of the IV State Duma on the eve and during the First World War]. Pervaya mirovaya voina i Gosudarstvennaya Duma: materialy mezhd. nauch. konf. (g. Kazan, 17–18 okt. 2014 g.). M. Pp. 211-220. [in Russian]
- Tursunov, 1962** – *Tursunov, Kh.T.* (1962). Vosstanie 1916 goda v Srednei Azii i Kazakhstane [The 1916 Uprising in Central Asia and Kazakhstan]. Tashkent, 426 p. [in Russian]
- Vosstanie..., 1960** – Vosstanie 1916 goda v Srednei Azii i Kazakhstane: Sb. Dokumentov [The Uprising of 1916 in Central Asia and Kazakhstan: Collection of documents]. Otv. red. A.V. Pyaskovskii. M., 1960. 794 p. [in Russian]
- Zhusip, Maslov, 2021** – *Zhusip, S., Maslov, Kh.* (2021). Istoricheskie aspekty uchastiya kazakhov v Pervoi mirovoi voine [Historical aspects of the Kazakhs' participation in the First World War]. *Elektronnyi nauchnyi zhurnal «edu.e-history.kz»*. №3 (27). [Electronic resource]. URL: <https://edu.ehistory.kz/ru/publications/view/1666> [in Russian]