



ISSUES AND HISTORICAL ROOTS OF SOCIAL ASSISTANCE IN THE HISTORY OF UZBEKISTAN (FROM ANCIENT TIMES TO THE BEGINNING OF THE 20TH CENTURY)

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ABSTRACT

This article highlights the historical development of the Uzbek people including information on the issues and historical roots of the social security system and supply situation, the embodiment of the traditions and values of our people, and together with the social system during the colonial period of the Russian Empire.

KEYWORDS. *social welfare, state land, private land, property, endowment, endowment charity, endowment of generation, charity, hospitals, customs.*

INTRODUCTION

A novel method in scrutinizing Uzbekistan's history entails examining social life and security matters alongside economic, political, and cultural aspects. This holistic approach is pivotal in uncovering authentic historical narratives and truths.

Now, the inquiry emerges: What were the challenges concerning social security, encompassing the safeguarding of the populace, throughout Uzbekistan's history? Specifically, delving into the complexities of examining social support and protection issues spanning from ancient times to the early 20th century presents a conundrum.

Indeed, the lifestyle, religious values, customs, and time-honored traditions of the Uzbek people serve as a testament to the enduring social protection of the populace. Throughout the history of Uzbekistan, social security has been recognized as a significant factor, exerting a profound influence on the region's life for centuries. It embodies the essence of generosity and philanthropy, reflecting the core virtues and characteristics of our nation.

LITERATURE REVIEW

In the history of Uzbekistan, the exploration of social security issues and their historical origins is often regarded as a relatively underexplored subject. However, various works and research projects conducted during the years of independence have aimed to shed light on this topic as a distinct area of study. For instance, in publications like "History of Social Work" by F.D. Muzaffarov and Kh.R. Nafiddinova, "History of Foundation Properties in Turkestan" by S. Boltaboyev, and "From the History of Foundation Ownership of the Bukhara Emirate" by N. Ismatova, as well as in the book and research "75 Years of Kindness" authored by A. Mannopov and S. Mirzaahmedova, thorough examinations are undertaken to explore the content and essence of social security issues and their historical roots within the context of Uzbekistan's history, particularly spanning from the second half of the 19th century to the beginning of the 20th century.

METHODOLOGY

In delving into the history of Uzbekistan, various methodologies have been employed to examine extant sources concerning social security issues and their historical underpinnings. This endeavor has encompassed the utilization of methodologies such as the synchronic method, comparative historical method, and structural analysis methods. These approaches have been instrumental in substantiating the findings and arguments articulated within the framework of this article[1].



RESULTS

From a historical perspective, the concepts of social protection and security have been profoundly shaped by the prevailing religious doctrines within human societies. For instance, before the advent of Islam, the region of Uzbekistan and Central Asia witnessed the prominence of Zoroastrianism. This faith emphasized values such as diligence in work, disdain for ill-gotten gains, and the importance of supporting those in need. According to Zoroastrian beliefs, Ahura Mazda, the supreme deity, pledged to protect the household of Serfarzand, underscoring the community's responsibility toward safeguarding wealthy families and expectant mothers. Historical records indicate that families with numerous children received allowances from the state treasury, while women giving birth to twins or triplets were rewarded with benefits and prized possessions like cows or yellow camels. These practices exemplify the intertwining of religious principles with social welfare systems in ancient Uzbekistan[2].

During the early Middle Ages, following the introduction of Islam to the Central Asian regions, particularly Uzbekistan, social security measures began to be implemented based on Islamic law. Islamic teachings prioritize the welfare of orphans and widows, with funds from zakat (mandatory charity or tax for the benefit of needy Muslims) being allocated to support them, and the property of orphans being safeguarded. Beyond obligatory charity (zakat), Islam advocates for voluntary acts of generosity, including forgiving debts, freeing slaves, visiting the sick and deceased, assisting with funeral arrangements, providing hospitality, and ensuring the protection of guests. These acts stem from spiritual imperatives and are considered selfless acts of charity. Alms are distributed by those who can afford it and are categorized into three types:

- a) a one-time charitable act;
- b) donation for washing away one's sins, i.e. penalty (kaffarah) - violation of any Islamic instruction (for example, the rules of fasting). This donation will be used for charitable purposes;
- c) the owners allocate part of the profit to the needy. Charity can be received only by a person who is unable to do so[3].

By the Middle Ages, together with Zakat, a type of land ownership related to social security was formed. These are:

- State Lands (Property);
- Private Lands (Property);
- Waqf, I.E. Lands of religious and charity institutions[4].

According to the Encyclopedia of Islam, the concept of waqf is defined as follows: Waqf, in Arabic, refers to property allocated by the state or specific individuals for religious purposes or charitable endeavors in Muslim countries[5].

During the time of Amir Timur and the Timurids, lands belonging to mosques, madrasas, houses, mausoleums and graves were considered "waqf property". This property gained a lot of prestige and development during the period of Timur and Timurids. Waqf properties usually include many shops, enterprises, mills, objuvoz, bazaar, and caravanserais were included as waqfs. The incomes received from them were mainly used for charitable works, i.e. for the maintenance and equipment of mosques, madrasahs, hospitals and houses, allowances for mutawallis, mudarris, doctors and students, as well as for the daily expenses of langarkhana, (guest house) and hospitals[6].

Alisher Navoi, a mature scientist who made a great contribution to the development of social welfare and social protection during the Timurid era. He is recognized as a person who is philanthropic, puts people's interests above their own interests, and made a great contribution to improving the social life of the country's population. Under the initiative and personal leadership of Alisher Navoi, the "Ikhlosiya" madrasa was built in Herat, and the leading teachers of his time were attracted to it. On the south side of the madrasa, a large "Khalosiya" house was built for widows, dervishes, and Sufis, and on the west side of the madrasa, a medical center called "Shifoilya" was built. Many famous doctors of his time were involved in the work of this hospital[7].

By the time of Shaybani, after strengthening his state during the period of Muhammad Shaybani Khan, he carried out a number of reforms aimed at improving the economic life of the country and strengthening it from within.

He implemented a number of measures on land and endowment issues that help the development of agriculture.



As a result of mutual throne disputes, he gave the abandoned lands of people who left their lands in search of peaceful places to mosques and madrasas as waqf property[8].

According to the Waqf document during the Shaibani era, the income should be spent primarily on the repair of the Madrasah and its dormitory, and the provision of allowances and service fees to students and pupils[9].

During the reign of Ashtarkhani rulers Subhonqulikhan, special attention was paid to social welfare issues, for example, Subhonqulikhan built an 18-room madrasa-hospital named "Dorush-shifa" in Bukhara in 1697. There was a clinic, a pharmacy, a library and other auxiliary buildings near this place. 40,000 coins from the foundation's assets were allocated for the expenses of "Dorush-shifo"[10].

In the sources related to the history of Khiva Khanate, Waqf land ownership is mainly divided into 2 types. First, lands belonging to mosques, madrassas, cemeteries (saints), and others were called "general endowment lands" or "waqf charity" lands. At the beginning of the 20th century, Khiva Khanate had 120 madrasahs, 73 cemeteries, 71 holy places, and waqf lands for dozens of other religious institutions.

Secondly, the lands belonging to religious families such as Sayyids, Khojas, Alams, Eshans, Pirs, Mutavallis, and Sufis and their managers are treated as "Waqfi Avlod" lands[11].

Before the conquest of Central Asia by Tsarist Russia, waqf properties were widespread during the Khanate period. Such works were encouraged by the ruling emirs and khans. This tradition was continued during the reign of Khan Umar Khan. He will endow property for the blind in the city of Kokan. This property consists of two caravansaries, the first of which has a profit of 3000 sums per year, and the second waqf property has a profit of 2000 sums. 80 blind people lived in this foundation court. In turn, they are divided into three categories based on the knowledge they have received.

200 sums for each of the 40 blind people who entered the first category, considered "high", 100 sums for each of 25 people, the second category, considered "medium", and finally, the remaining 15 belonged to the "low" category. In the fall, 50 sums were allocated from the income of the foundation. Of course, the donation of the local people was not included in this calculation[12].

Until the occupation of Tsarist Russia, according to Sharia rules, the waqf institution had direct ownership of the property it owned, regardless of the distance. But centuries after the treaty with the Russian Empire the concept of "sacred and inviolable property" has changed. That is, several mosques, madrassas, and houses of Bukhara were deprived of the right to own their properties, and on the contrary, the private properties of many waqf institutions in Bukhara, which were transferred to the account of the governor, were turned into the property of the state (emirate) since they were left without management. On the other hand, the transfer of large areas such as Samarkand, Jizzakh, Khojand, and Oratepa from the jurisdiction of the emirate to the Turkestan General-governorate caused serious problems regarding the property belonging to the foundation institutions and their income and expenses. Of course, such situations caused many disagreements and protests between the two sides[13].

According to the certificate issued on March 28, 1869, the properties of the Nazarboy Foundation in Tashkent were transferred to the Tashkent Department of Economic Affairs by the order of the mayor of that time. Nazarboy foundations were introduced for the poor, widows, orphans, and the Lashkarboshi madrasa and students studying in it. As a result, more than 100 widows and students of the madrasa, who live on the income of the foundation, were deprived of their last source of livelihood[14].

In 1877, the only Tashkent City Duma was established in Turkestan. Interestingly, despite the existence of the Tashkent City Duma from 1877 to 1917, the issue of pensions, which is considered one of the main forms of social security for Turkestan workers, was never discussed in the Duma.

According to the decree of the Emperor of Tsarist Russia dated August 9, 1882, pensions were granted to some members of the Khan family.

In the period from 1882 to 1909, only two people were given pensions in the Samarkand region. The above-mentioned pension was provided in return for taxes collected from the local population. For the years 1910-1912, funds in the amount of 33,366 sums were allocated for pensions to certain high-class people in the regions of



Syrdarya, Samarkand, and Fergana. In 1908, the tsar's government collected 652,781 sums of 39 penny from the state and endowment taxes of the Syrdarya region and planned a national tax of 648,132 sums for 1910-1912.

The tsar's government gave only 0.8 percent of the total amount of taxes collected from the country as a pension. It was also taken by the families of Khans and officials. These valid arguments fully prove that the workers of Turkestan were brutally oppressed by the tsarist government[15].

DISCUSSION

In discussing the studied problem within the context of Uzbekistan's history, social security issues, historical roots, and the formation of the social security system can be delineated based on available sources, including F.D. Muzaffarov and Kh.R. Nafiddinova's "History of Social Work." The periodization of the history of social work in Uzbekistan is outlined as follows, considering its distinct features:

Pre-Islamic period to VIII century:

Characterized by the emergence of general charity, both communal and religious, dating back to the Zoroastrian era.

Tribal and collective forms of mutual aid and assistance prevailed in Central Asia during this time.

Social support structures existed in ancient Muvorounnahr.

The period of religious-state charity (XIV-XX centuries):

Marked by the integration of religious and state systems in providing social assistance to the population.

Religious charity was intertwined with the state apparatus, facilitating social welfare measures.

The era of social planning (1917-1991):

Witnessed the reformulation of the social security system, characterized by deliberate social planning efforts.

This period encompassed significant reforms aimed at restructuring and improving social welfare provisions.

By analyzing these historical periods, it becomes evident how social security measures evolved over time in Uzbekistan, shaped by cultural, religious, and political dynamics [16].

Based on the above sources, we suggested implementing social security issues in the history of Uzbekistan, their historical roots, and the problem of formation of the social security system in the following direction:

1. The formation of the social welfare system in the pre-Islamic period until the 8th century
2. Islamic teaching - formation of social security system
3. The era of the Khans - the formation of the social security system
4. Formation of the social security system of Tsarist Russia and the Soviet era

CONCLUSIONS

In summary, the history of Uzbekistan reveals a long-standing trajectory concerning social security, from its historical origins to the establishment of formal social security frameworks. However, insufficient emphasis has been placed on delving into these social security issues within Uzbekistan's historical narrative.

In modern times, the provision of social security for vulnerable groups such as the disabled, impoverished widows, and elderly individuals without family support is chiefly facilitated by state funds derived from taxes and endowed lands.

Additionally, individuals contribute a portion of their income as alms to assist the needy, with such acts prominently observed during significant Islamic occasions like the end of Ramadan, Eid al-Adha, and Nowruz. These practices hold historical significance among Uzbek people, reflecting longstanding traditions of community care and support. Gestures like checking on elderly neighbors, showing respect, and sharing food exemplify the enduring commitment to social protection ingrained in Uzbek culture since ancient times.

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