



## FIGHTING AGAINST POVERTY: HISTORY AND FATE

**Kholmurodov Nozimjon Kosimovich**

*Independent Researcher, the Department of Social Sciences, Bukhara State Medical Institute*

---

### ANNOTATION

*The article reveals the essence of the concepts of poverty and deprivation, analyzes the functioning of the social protection system in the countries of the world during the period of historical development. Examples are given from Islamic sources and the views of Eastern thinkers on mercy and social assistance. The content of reforms aimed at reducing poverty in the Republic of Uzbekistan is revealed.*

**KEYWORDS.** *poverty, social protection, assistance, program, social insurance, social system.*

---

It is known that the level of development of a society is usually determined by the state's attitude to the elderly, children, the disabled in society, their standard of living, simply put, all categories of people in need of social protection.

Helping the socially vulnerable, i.e. the elderly, the disabled, the lonely, the helpless, and other categories of the population, is a testament to the high spirituality and culture of society. It is known from historical development that helping, sympathizing and donating to relatives has long been a characteristic of the peoples of different countries.

It should be noted that the holy book "Avesto" is the first written source of information about the system of social events. It contains information about the structure and social policy of the states that adopted Zoroastrianism. As a method of targeted assistance, charity is a traditional rule of conduct for ordinary citizens, while priests and religious organizations are responsible for social services - support, assistance, charitable activities. Rulers, wealthy citizens, and churches organized charity lunches and distributed charity to the poor and needy. In communities, families in need were financially supported at the expense of the general collective fund [8, 9].

The Muslim period in the history of the peoples of Central Asia continued and enriched the participation of the clergy in social life. Mosques and socio-religious communities are tasked with providing social support and assistance. Types of social assistance took individual and collective forms. The most common form of individual assistance is the fulfillment of the basic duties of Islam by everyone, including the distribution of

donations and financial assistance to the needy. Hashar is the most common type of community assistance, including the distribution of donations, medical assistance, and the establishment of special free hospitals.

Supporting and helping the poor is described in detail in Islamic philosophy, the Qur'an, and the hadiths. Mercy is to sponsor the weak, to raise the fallen, to share in the misery of others, to give alms, even if it is a sweet word, to give one's favorite thing when one is helpless, hanging a piece of food on a neighbor, even catching a hungry thief who has stolen from his garden, and giving him a head of grapes without beating him –these are innumerable beautiful feelings, such as exhortation are the most important qualities that hold a person as a human being.

Whatever is in the world, they are all created for man, for his prosperity, for his happiness. Man should be thankful for this and live in this world. This is stated in Surat al-Baqara: Allah has made the earth a base for you, and the sky a building, and sent down water from the sky, and has produced for you fruits as sustenance. So do not set up rivals to Allah while you know. [10]. Therefore, one should be engaged in pious deeds, do good deeds in this world, do good works, help others, especially the needy and the poor, give them charity, and be merciful. In general, the Qur'an and the hadiths talk a lot about a person's deeds in this world, his humanity, his observance of the rules of conduct, and his good deeds. This can be seen from the fact that the Qur'an mentions good deeds and righteous deeds 31 times, good deeds 12 times, charity, almsgiving,



compassion 40 times, and the path of guidance 5 times [11].

Alisher Navoi, the sultan of the realm of words, begins his work "Mahbub ul-qulub" by describing the righteous kings. In his view, the benefits of a just king for the country and the people are limitless. Such a king, first of all, will be equally gentle and kind to the poor and needy, to different categories of the population. A righteous king possesses high qualities and is a blessing to his subjects. Due to the efforts of the king, peace and tranquility reign in the country, and the people live happily and prosperously because of his kindness and generosity. "The food of the hungry is from the table of mercy and forgiveness, and the clothes of the naked are from the treasury of blessings and charity. The landscaping of the country garden is as abundant as a rain cloud and the sun is as bright as the eyes of the people of the country... A just king is a blessing to the people, a cause of peace and prosperity for the country. Like the sun and the spring rain, flowers bloom from the black soil, and the heads of the people of the country are strewn with gold" [5]. Alisher Navoi says that a person's dignity is determined not by his property, ornaments, position, or social background, but by his spiritual image, moral qualities, and how much he benefits from it. In this regard, his words are commendable: "If people are not able to benefit by words, at least their thoughts should be good. The heart should rejoice in the joy of the people. If you are not a real person, do not call him a man."

According to Abdurahman Jami, in order to make a good name, it is necessary to always do good to the people, to be engaged in good deeds.

Throughout his life, Hoja Ahror thought of the interests of the people and the development of the country. During the years of drought, he paid the rent of some provinces and distributed bread and wheat to the poor. For example, according to the authority of Khoja Ubaydullah Ahror, Hazrat Eshan, that is, Khoja Ahror, came to Tashkent in one year and gave 250,000 dinars to Sultan Umarshaikh to exempt Muslims from taxes. At another time, he allocated 70,000 dinars to exempt Muslims from taxes. Maqomat gives many examples of such donations of Hoja Ahror, his help to strangers. At the same time, according to the Sufi, a person should not consider himself the owner of wealth, should not boast of his wealth, should not look down on the poor, be humble, help the people, and give alms to the widows and the needy. Man must spend the world of wealth for himself, and then distribute the surplus to his relatives and the needy. Otherwise, the accumulated wealth will be left to others. "It's a strange thing," says Hoja Ahror, "that they build mansions and palaces, and that they live together, and that they leave their lands and sorrows." And the stranger is

astonished, and sits in his place, and is unaware. And he will not learn from the sorrow of his owner, as he saw with his own eyes" [9, 238].

In the works of our great thinkers, the issue of helping the poor is always in the center of attention.

If we look at the history of the peoples of the world, the establishment of the state system of social protection in Russia began in 1701 with the adoption by Emperor Peter I of the Decree "On the identification of strangers, sick and elderly in the homes of St. Patriarch." The first orphanages appeared during the reign of Emperor Peter I, and the society was tasked by the state to take measures to separate the poor and provide care for each individual category.

The formalization of the state system of social assistance in the countries of Western Europe in the XVI-XVII centuries is explained by the growing role of the state and at the same time the decline of the activity of the Christian Church. In particular, in 1529 in Germany the Hamburg charter on assistance to the needy, and in 1682 the decree on measures of the state security are accepted. In England, in 1531, the Law on Assistance to the Poor was passed, and in 1572, a national tax was introduced to help the poor. The Poverty Act of 1601 in England emphasized financial assistance to the needy. This law served as a basis for the development of legislation in this area and marked a turning point in the formation of the government's responsibility for human needs.

The American social protection system has two clearly defined directions, the social insurance system and the social assistance system. Social insurance programs have a high social status because all people who live on a salary regularly pay taxes to the appropriate funds. This system protects the economically active population from major social risks, old age, loss of a breadwinner, disability, disease, occupational injuries, unemployment. Social assistance is the second aspect of the social protection system in the United States. The U.S. assistance system includes many large and many small programs. Under these programs, people living in poverty receive cash, food, housing on credit, assistance in education, and vocational training. People living below the officially defined poverty level are eligible for social assistance. Approximately 12–15% of the U.S. population is a recipient of social assistance [8].

Article 1 of the UN Universal Declaration of Human Rights, adopted by the United Nations on December 10, 1948, states that "All people are born free, equal and equal in rights." [1] As stated in Article 13 of the Constitution of the Republic of Uzbekistan, "Democracy is based on universal principles, according to which man, his life, liberty,



honor, dignity and other inalienable rights are the highest value. Democratic rights and freedoms are protected by the Constitution and laws"[2].

It should be noted that for the first time in the history of Uzbekistan, the issue of poverty was raised in the January 24, 2020 address of the President of the Republic of Uzbekistan to the Oliy Majlis [3], which became the main agenda of socio-economic policy. Poverty reduction should be aimed at awakening the entrepreneurial spirit in the population, the full realization of the inner strength and potential of man, the implementation of a comprehensive economic and social policy to create new jobs. Moreover, the most important factor for getting out of poverty is that a person's aspiration, relying on his own strength, should be a movement towards a clear goal.

In accordance with the instructions of the President of the Republic, the World Bank, UNDP, Asian Development Bank in a short period of time to develop specific programs and mechanisms for poverty reduction, criteria and assessment methods for poverty reduction, minimum standards and regulations of social security, taking into account foreign experience 14 experts from international organizations such as the Bank were involved. Together with these experts, the "Concept of Poverty Reduction in the Republic of Uzbekistan in 2021-2023" was developed, which includes the above tasks.

The question naturally arises as to whether there is a clear definition of the concepts of poverty and destitution. At present, there is no universally accepted and agreed upon definition of poverty around the world. Each country describes it based on the poverty criteria set for it.

As defined at the UN World Summit on Social Protection, poverty is the lack of income and resources necessary for human life, as well as hunger and malnutrition, restrictions on access to health, education or other basic services, lack of housing, living in a dangerous natural and man-made environment and in conditions of social inequality.

In 2017, the UN Economic Commission for Europe's Poverty Measurement Guide defined poverty as follows: "Poverty is the lack of choices and opportunities throughout a person's life, the existence of barriers to full participation in society, as well as feeding and dressing, educating or hospitalizing, treatment, lack of employment opportunities to operate in a field or earn income, and limited access to credit. Poverty is also the social stigma and helplessness of individuals, households and communities."

As noted in the Address of the President of the Republic of Uzbekistan to the Oliy Majlis on December 29, 2020 [4], the ultimate goal of economic reforms in 2021 is to reduce poverty and

increase the welfare of the population. A number of tasks have been set to achieve this goal, including:

First, the development of the draft "Strategy for Poverty Reduction in the Republic of Uzbekistan until 2030" in cooperation with a number of international organizations, such as the United Nations Development Program, the World Bank;

Second, the introduction of a comprehensive approach and non-standard methods of poverty reduction, ie the completion of calculations based on an in-depth analysis with international experts on ensuring the basic needs of the poor, and the introduction of "Minimum Consumption Costs" from March 1 this year. This will address complex issues related to education, health, vocational training, drinking water, energy and road infrastructure, along with the provision of credit, social benefits or housing to the poor;

Third, to correctly identify the needy population and, on this basis, to create a system of targeted work with them;

Fourth, the "Social Register", which will be fully operational next year, will cover all the information in the "Iron Book" and provide more than 30 social services to needy families in electronic form;

Fifth, to develop a program to bring social guarantees into one system and gradually provide them at the level of minimum norms;

Sixth, develop ways to mobilize the existing capacity of the regions to reduce poverty;

Seventh, the development of a draft resolution on the vocational training of young people and women, their employment through the support of entrepreneurial initiatives and the introduction of a new mechanism for creating a sustainable source of income;

Eighth, to further develop cooperation with foreign institutions involved in and responsible for poverty reduction.

In short, the glorification, protection and all-round development of man has become the main idea of the new Uzbekistan. It vividly embodies that the greatest of all worldly blessings is "man."

## REFERENCES

1. *Comments on the Universal Declaration of Human Rights. T. : 1999*
2. *The Constitution of the Republic of Uzbekistan. T.: 2018*
3. *Address of the President of the Republic of Uzbekistan to the Oliy Majlis (January 24, 2020).*
4. *Address of the President of the Republic of Uzbekistan to the Oliy Majlis (December 29, 2020).*
5. *Alisher Navoi. Mahbub ul-qulub. MAT. T.14. – Tashkent: Fan, 1998. –p. 12.*



6. *Alisher Navoi. Hayratul-abror - T .: Ghafur Ghulam Publishing House of Literature and Art, 1989.*
7. *Kuzmin K.V., Sutyryn B.A. History of social work for the ruble and in Russia (from antiquity to the beginning of the XX century). - M .: Academical project; Ekaterinburg: Work book, 2002. - p. 11.*
8. *M.H.Ganieva "Fundamentals of social work" (methodical manual). T.: 2010, p.9*
9. *Hoja Ubaydullah Ahror. Sacred brochures. – Tashkent: Adolat, 2007.–p. 109.*
10. *Translation of the meanings of the Holy Quran. Surah Al-Isra - T .: TIU. 2001. - 288 p.*
11. *On the path of goodness. - T .: Cholpon, 2006. - 70 p.*