

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2018 Issue: 04 Volume: 60

Published: 16.04.2018 <http://T-Science.org>

Diyorjon Nodir ugli Abdullayev
basic doctoral student of
Tashkent State Pedagogical University
named after Nizami, Tashkent, Uzbekistan

SECTION 17. World history. History of science
and technology.

CHARITY IN UZBEKISTAN: CONCEPT, STATUS AND PROSPECTS

Abstract: This article analyzes the historical meaning of charity and charity, as a social phenomenon. Important historical moments of the activities of charitable organizations and individuals in the history of Uzbekistan are covered, perspectives of charitable activities in modern Uzbekistan are interpreted.

Key words: charity, charity, social factor, jadidism, needy, charitable foundation, incentives, charitable subjects.

Language: English

Citation: Abdullayev DN (2018) CHARITY IN UZBEKISTAN: CONCEPT, STATUS AND PROSPECTS. ISJ Theoretical & Applied Science, 04 (60): 16-18.

Soi: <http://s-o-i.org/1.1/TAS-04-60-4> **Doi:**  <https://dx.doi.org/10.15863/TAS.2018.04.60.4>

Introduction

The Republic of Uzbekistan pays much attention to the social protection of its citizens, especially charity and charity. Raising this principle to the state policy became the basis for material and spiritual support of citizens, where democratic principles of social relations are formed. The importance of analyzing the motives of charity as leaving this socio-cultural phenomenon will allow us to understand the basis of the spiritual and moral revival of our state.

Materials and Methods

Charity (charitable activity) - voluntary, selfless assistance (activity) of legal entities and individuals, expressed in free or concessional terms, to transfer to other legal and physical persons of property, including money, in performing work for them, providing services and providing other support for charitable purposes. Charity is carried out for the purpose of social support and protection of citizens, including the improvement of the material situation of socially unprotected and low-income categories of the population, the social rehabilitation of the unemployed, disabled and other persons who, due to their physical or intellectual characteristics or other circumstances, are not able to independently exercise their rights and protect the lawful interests, the promotion of peace, friendship and harmony among peoples, the promotion of prestige and the role of the family in society, actions to protect motherhood, childhood and paternity, promote activities in the

field of education, science, culture, art, education, as well as spiritual development of the individual, promote activities in the field of disease prevention and health protection, as well as promote healthy lifestyles, assistance to citizens, assistance in activities in the field of physical culture and mass sports, preparing the population for overcoming the consequences of natural disasters, ecological, industrial or other kata stanzas, to prevent accidents, to provide assistance to victims of terrorist acts, natural disasters, environmental, industrial or other disasters, the protection of the natural environment, and protection of cultural heritage sites [4].

The phenomenon of charity and mercy is undoubtedly a cultural universal that has been accompanying humanity for a long historical time. Charity, as a rule, is called a compassionate attitude towards the suffering, which implies a disinterested willingness to come to their aid. In other words, it can serve as a basis for helping the needy, which is helping people solve the problems they face in their daily lives. Does this mean that charity, like assistance to those in need, arose in a primitive society? We believe that no. Assistance to the needy has arisen in connection with the needs of the development of the community, which has been compelled to take care of the weakest and most defenseless. Its objects were, first of all, children and the elderly: the former were considered as future earners of livelihoods or producers of offspring, and the latter - as custodians of accumulated experience. One could argue that virtually all peoples have gone



Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

through their development through the killing of children (boys or girls) and the elderly.

One of the results of the ongoing reforms and democratic reforms in Uzbekistan was the strengthening and encouragement of the ancient traditions of mutual assistance and charity that are inherent in our people. A clear result of the effective use of this mechanism was the high appreciation of international rating organizations for the development of charitable activities in Uzbekistan. According to the World Index compiled by the American Charity Fund (CAF) in 2015, Uzbekistan ranks 27th out of 135 countries.

In 2016, according to the results of the ranking, the most generous country in the world is Myanmar, according to the data published by Charities Aid Foundation. In second place, the USA, Australia takes the third place, and New Zealand and Sri Lanka, respectively, the fourth and fifth. The next five places in the ranking are occupied by Canada, Indonesia, Great Britain, Ireland and the United Arab Emirates. The 11th place went to Uzbekistan, which was the only CIS country with such high rates. Along with Uzbekistan, Turkmenistan ranked among the twenty most generous countries, taking the 15th place. The other neighbors were far beyond the top-20. For example, Belarus located at the 34th place, Kazakhstan - 96-m, Tajikistan - 87 m, Afghanistan - 78 m, Armenia and Azerbaijan - 130-m and 131-m respectively. Russia took only 126th line of the rating, Belarus - 100th and Ukraine - 106th.

At the last, 140th place in the ranking, is China, and only a little better with private charities in Palestine, Yemen and Greece. Recall that the study CAF conducts on the basis of data from a worldwide survey of the Gallup company (Gallup's WorldView poll). In the rating of 2016, 148 thousand people from 140 countries took part. The country's position in the rating depends on the average for three indicators: monetary donations to charitable organizations, participation of citizens in charity as volunteers and rendering assistance to strangers in need. According to the rating, the largest number of Uzbek citizens - 67% of the polled population - are ready to provide free assistance to a stranger in need. 62 percent admitted that they regularly make donations to charitable organizations. 27 percent of the population surveyed are engaged in volunteerism. It should also be noted that, according to the results of the study, some countries in which there is a high level of development of private charity are in a difficult economic situation. Only five countries from the top twenty ranking are members of the G-20, which includes the most economically developed countries in the world.

Charity and charity were very popular among the Zhadids in the early 20th century in the Turkestan region. Prominent educator Laziz Azizzada (1895 - 1987) points out that the formation and development

of the period of revival in Turkestan is directly connected with education, the press and charitable societies [5]. Then the Muslim charitable society ensured the development of the above two active forces and brought the Jadid movement to the political stage of the struggle for independence. The first broad-profile Muslim charitable society of Turkestan was founded on July 15, 1909, according to some reports on August 10, in Tashkent "Zhamiati Imdadiya" ("Help" Society). Its founders, according to M. Mukhammadjanov, were Munavvarkary Abdurashidkhan oglu, Bashirullah Asadullahodja oglu, Abdulla Avlani, Nizamkary Mullahusayn oglu, Tashkhodja Tuyakbai oglu. The main tasks of the "Help" Society, as well as other similar organizations, were the organization of schools for the training of all sections of the population, patronage over poor children and orphans, the organization of various shelters, and student support. The first head of the society was elected Avlani, who held this post for 4 months, and after - the influential Tashkent merchant Saidkarimbai Saidazimbayev [6].

In modern Uzbekistan, charitable activities are widely carried out by various funds, banks, legal entities and individuals. For example, Asaka Bank constantly carries out charitable activities aimed at social support and protection of citizens, including improving the material situation of socially vulnerable and low-income groups of the population, assisting individuals and legal entities in their activities in education, science, culture, art, education, as well as the spiritual development of the individual, for activities in the field of physical culture and mass sports, rendering assistance to individuals in purchasing medicines on 1 treatment, payment of their costs associated with the operation and postoperative period, as well as the disabled.

In 2016, Uzbekistan established the charity public foundation named after Islam Karimov (the first president of Uzbekistan). The main objectives of the Foundation are to popularize the historical, cultural and literary heritage of Uzbekistan within and outside the country. The I.Karimov Foundation will pay special attention to the development of the Uzbek language. The plans include granting grants for translating and publishing works of Uzbek classics and works by contemporary authors in foreign languages.

Conclusion

Today in Uzbekistan they intend to stimulate the participation of citizens in attracting additional financial resources for the activities of cultural institutions. At present, Uzbekistan is developing a mechanism for applying tax incentives to patrons of art. For this purpose, the Foundation for the Development of Culture and Arts under the Ministry of Culture of Uzbekistan is preparing a number of proposals for amending the current legislation. This

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

program is aimed at wider development of the sphere of charity in Uzbekistan. She studies the state of global philanthropy, fixes the main trends and identifies the existing key problems of philanthropy. Under patrons of art we do not mean people with high incomes or big business. It can be either an average or small business, and just people who work in different spheres. The main objective of the Program for the Development of Cultural Patronage is to stimulate the participation of citizens in attracting additional financial resources for the activities of cultural institutions. In order to apply positive international experience, the Fund has established a partnership with Worldwide Initiatives for Grantmaker Support (WINGS). It unites more than one hundred philanthropic associations and infrastructure organizations in the field of charity in 40 countries.

Under the conditions of innovative development in modern Uzbekistan, charitable activities are of particular importance. Thanks to this activity, millions of children, old people, homeless people and others in need, as well as institutions of science, culture, education, social protection receive the necessary help and support. However, the need for charitable assistance is growing at a higher rate than the ability to satisfy it. This is due, above all, the emergence of new and deepening existing in the state of problems related to the political and socio-

economic situation in the country as a whole. As a result of fighting, flows of refugees and internally displaced persons are increasing, the material and technical base of health is deteriorating, the number of unemployed, street children, drug addicts, homeless people, etc. is growing.

Various non-economic methods are used to stimulate charitable activities on the part of the state. The purpose of such actions is moral encouragement of all participants of charity, strengthening of motivation of the public and potential donors, stimulation of their involvement in charity. Recognition of the merits of domestic philanthropists and the activity of the charitable movement on the part of official structures is a very significant factor in shaping public opinion and activating charity. Here, dealing directly with the solution of many social problems, coming closer to concrete results of charitable activity, the authorities highly appreciate its significance and possibilities. Bringing the resources of the charitable sector to solve a wide range of tasks, including additional financing of budgetary institutions, becomes an essential and integral part of regional policy in the social sphere. This, in turn, leads to the need to independently use the various mechanisms associated with its stimulation and, accordingly, the incentives of charitable actors.

References:

1. (2007) The Law of the Republic of Uzbekistan "On Charity". The popular word. No. 86 (4209), 3 May 2007.
2. Voronova E.A. (2007) Charity in social policy // Charity as a moral resource of civil society in Russia. St. Petersburg: Petersburg. state. University, 2007.- 280 p.
3. Titova KN (2005) Prospects for the development of charity in modern society; 2005.-159-p.
4. (2007) Collection of Legislation of the Republic of Uzbekistan ", 2007, No. 17-18, p. 174.
5. Azizada Laziz (1926) Bexábudiy // Teacher and lecturer. 1926. №2.
6. (1911) Report of the Muslim Society "Help" in Tashkent // TVG. 1911. № 9.
7. Yarskaya V.N. (1995) "Charity and Charity as Socio-Cultural Values" // Russian Journal of Social Work, 1995, No. 2, -p. 27-32.
8. Abrosimova B.A. (1992) "On charitable organizations in Russia" // Soviet state and law. 1992. № 1.
9. Vlasov P.V. (2001) "Charity and Charity in Russia", Moscow.
10. Neshteretny P.I. (1993) "Historical roots and traditions of charity development in Russia", Moscow.

