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Social Protection is the Essence and Genesis of the Phenomenon

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Abstract: this article analyzes issues of anti-poverty and social protection from historical, religious and philosophical perspectives. It is also shown how other religious teachings and philosophical views also played a role in shaping attitudes towards social protection. The article also talks about how social protection systems have perfected with the development of states and the revival and development of these systems in the current period. The article, going deep into the historical and spiritual foundations of social protection issues, confirms its relevance today.

Keywords: Family, Social Protection, Social Policy, Zoroastrianism, Avesto, Islam.

Introduction

As a social being, a person cannot live without being able to enjoy social relationships with other people, individuals. The essence of a person is formed by humanistic features such as cooperation with others, reaching out to help, caring for loved ones. Such cases can sometimes also be observed among animals. To provide support to those who are in a disadvantaged state may have been done by nature of man. Different relationships between people are called social relationships. In the process of functioning of social relations, historical forms of organization of people – family, community (village, city), state arose. "All such relations as moral, religious, scientific, philosophical, legal, economic, ideological, valid among people, in a word, are called social relations" (Nazarov, 2012). These relationships are different relationships between people, which are decided as a result of their joint material and spiritual activities. So, no matter how diverse this relationship is, it is divided into spiritual and material types. The most important of social relations are economic (productive) relations, which determine the charter of other moral, religious, political legal, political relations. Society was formed as a result of the fact that

people historically were a community, cooperated and lived in an organized way. "Society is the social environment of people consisting of a family of people with common goals, aspirations, ways of living" (Karimov, 2008).

Methodology

The first visions of the state and society, social relations began to emerge in ancient Babylon, Egypt, India, Central Asia. The "Avesto" of sacred a Zoroastrian religion, also features society, man, social problems. In the book "Avesto", the ideas that call for genius honesty, justice, humanity, patriotism, purity to all aspects of spirituality come to their vivid expression. The book also attaches great importance to the issues of building a strong family, raising offspring healthy, raising children as perfect people, family and family upbringing, and social protection of the family. After all, in this regard, the study of the historical experiences of our past ancestors, the comprehensive social protection of all citizens in society is still an urgent issue today (Lubysheva, 2023). "The issue of social protection is one of the important tasks of our country today, which is building a fair civil society. Alternatively, in the life of our society, this phenomenon is not new. In our earliest written sources, the "Avesto", the invocation of human beings to work, activity, mutual harmony had become, on the basis of its three golden rules, a secret of important rules in the life of the ancestors, that he urged people to do only good deeds, to return them from evil, from non-union." (Ahmedov, 2014). Zoroastrian asked Ahura Mazda "What do you give to the a lot of child household? "To which he replies," I will take such men under my protection". That is why famous families and pregnant women are socially protected by the community. Families with many children were assigned benefits from the state treasury, and women who gave birth to 2-3 children were rewarded with cows or yellow camels (Bobobev, 2004).

In Confucianism, too, the family formed the basis of society, and the interests of the individual were surpassed by the interests of the family. Emotions, feelings do not matter when organizing family relationships. Love is fleeting. His absence should not interfere with the fulfillment of the task of having many children and raising them, which is considered the main duty of the couple (Narbekov, 2008). Confucius evaluates the role of the family in society, arguing that emotions play little role in strengthening the family. In this context, Confucius points out the main duty of the parents to have many children and to say that their education is important. Confucius also developed the idea of the perfect man (Szyun-Szi) (Islomov, 2016), arguing that a person with high spirituality should have two main characteristics – humanity and responsibility (the sense of debt in front of ancestors). We can see that these problems also occupy a central place in the work of ancient Western philosophers. In particular, Plato in his "state" wrote that "everyone attracts one thing or another to satisfy this or that need. Feeling that they need a lot, many people gather to live together and help each other: we call such a joint residence a state, right? So they give something to each other, and they get something, and everyone thinks that it will be better for him. Let's start building a state from the very beginning. As you can see, it is created with our needs. The first and greatest need is food for existence and life. The second need is

housing, the third is clothing, etc.” (Платон, 2016). It can be seen from this that the philosopher attributes the origin of the state to the need of humans for each other.

People constantly live in need of something, and these needs are met by others, and such a joint settlement is called by the name of the state. Plato's "laws", on the other hand, argued that newlyweds should consider giving the state as much beautiful and the best children as possible. Let the young husband pay attention to the birth of his wife and child. Let the young wife do the same, especially in periods when the child has not yet been born. In this, the women we choose will be the Guardians. Their amount is determined by the governors. When the course of childbearing is going well, the duration of childbearing and childbearing individuals is no more than ten years. There was also the need to appoint guardians for autonomous orphans, and to feed and educate them, and these glances were required to take care of orphans as if they were members of their own family. The procedure for imposing a double fine was given to the court of justice for the injustice done to orphans. In addition, the need to allocate accommodation, food to citizens was mentioned. "This person is worthy of sympathy if not a person who is hungry for snow or feels another need like that, but a person who is thoughtful, has some kind of good, noble work, or has a part of this good, nevertheless suffers a scourge, is in a bad situation. If a person with such a trait is forgotten from all sides and is very poor, in a poor state (this, regardless of whether a slave or a free man was born), this would be surprising in a country with a good state system. The owner of the law it is necessary to establish a solid law approximately as follows: in our state there will be no gadgets; if someone seeks to be a godfather to feed himself with inexhaustible requests, then agronomists will expel him out of the state, so that the country is completely cleansed of such people. Women were required to participate in social life on an equal footing with men" (Aflotun, 2002).

Aristotle, in his work "Politics", talking about the state system itself, analyzes what qualities a state that wants to be a happy state and have a perfect structure should consist of, arguing that the state was created not only for living, but mainly for living happily. It is recognized that the system in which the best state system allows everyone to live well-being and a happy life should be recognized as the best state system. As it is also necessary to take care of the health of the population and this is due to the appropriate location of the city, the second plan will have the task of organizing a healthy water supply in the city; this task deserves serious attention. After all, we use in large quantities for our physical needs and often have a huge impact on our health, and the state of water and air depends on this.

Therefore, if in cities it is found that not all the flowing water in them is of the same quality for health, or there are few sources in them, drinking water will have to be isolated from water that serves other needs. It should also be considered that after the birth of children, in order to strengthen their body strength, there should be a large selection of food in terms of its quality. Observations of other living beings, as well as tribes whose main concern is the development of combat tendencies, show that milk-rich food is most favorable for such development, and the exclusion of wine prevents the appearance of diseases. It is emphasized that the issues of raising newborns should be decided by the law, not a single disabled person should be raised in the state. In the interests of the state, it was

desirable to produce offspring. No one doubts that the legislature should pay special attention to the education of young people, because in states that do not, the most state system will suffer (Аристотель, 2016).

Farabi also divides the states into a state that leads its population to happiness, or an ideal (fozil), and an ignorant state, and states that there are several types of such states. This ideal state is governed by the most just, highly moral, enlightened, wise leader, which states that it is based on the mutual support of the population of the state, helping each other. The natural need between humans leads to their unification, association with the community, mutual assistance. It is thanks to this mutual assistance that the needs between them are met and emphasize the fact that they cause a community of people. Genesis, which holds people together, is humanity. Because of this, people should live in mutual peace because they belong to the human race. "Every human being is structured by nature in such a way that he needs a lot to live and reach a high level of maturity, he alone cannot capture such things, he needs a human community to have them...the activities of such community members in one whole case deliver to each of them what is necessary for living and reaching maturity. Therefore, human personalities increased and settled in the inhabited part of the Earth, resulting in the creation of the human community" (Farobiy, 2004). Farabi: "the ideal (fozil) makes the state look like a healthy organism of a person. In order to maintain the health of the human body, to maintain its normal functioning, its members are constantly mutually helping, dependent on each other" (O'zbekistonda, 1995). In the city of fozil, a lot of attention is paid to the profession.

Among other things, agriculture, livestock, fishing, weaving will be important. One of the great services of the great personality, shoulder landless colonel, the great statesman Amir Temur, ended the feudal fragmentation that had intensified in the country, uniting country under his own tug and laying the foundation for a centralized large centralized state. "I opened the door to justice in every country, oppression-it blocked the way" (Temur, 1992) - says Amir Temur.

The slogan of Amir Temur "In power - Justice" indicates that the development of the present day should also serve as an important factor in the development of national statehood today. Abdurauf Fitrat's work "family or family management procedures", a well-known representative of Central Asian jadidism, in the Chapter "orphans' rights": "it is known that it is a condition for everyone in terms of humanity to take care of an orphan's upbringing, to act on his physical and mental maturation, to accept an orphan as one of his children without harming, Man must be compassionate and compassionate. But hiding the truth is not out of the honor of humanity, so I say out loud that the rights of orphans in our country are not fulfilled. When many of us raise an orphan, we spend his money violently on some of our needs. It is with this intention that the taking of the orphan's money is not at all pleasing to God" (Fitrat, 2013), and we can know that there were also instances of Orphan remuneration in that period. Their rights are not protected by the state. Fitrat encourages everyone to take on the protection and upbringing of orphans' goods.

"It is known that people are a cultural category, that is, by the judgment of nature, a tribe or people live by helping each other in the water. Whoever falls out of the framework

of this law of nature, that is, is excluded from society, will surely perish and die. According to historical scholars, people did not know that it was necessary to live before they became a people. Consequently, they lived alone, singly, like wild animals. Therefore, they suffered under natural successions and perished from animal attacks. Over time, people realized that it was necessary to live as a community. Their first communities were the “family”, i.e. the “family byte”. Ahli bayt communities gradually developed into a community of people and tribes” (Fitrat, 2013).

Result and Discussion

All this is evidenced by the timely understanding of how important it is to provide support for poor disadvantaged people is the main criterion for ensuring the well-being of society. And it is admirable that these issues were raised to the level of public policy in time. Although previously implemented social protection issues were not comprehensively implemented due to the economic level of the time, nevertheless, a lot of experience was generated in this area. As a result of the progress of society, social relations also become more perfect. Including forms of support for disadvantaged people are developing.

Historically, from the middle of the XIX century, the states of Central Asia were invaded by the Russian Empire. The occupation of our country also led to some changes in the social protection system. There was a blow to the zakat system, which entered with Islam. Although the issuance of zakat was based on discretion, their collection, distribution and other activities were carried out by the state. Tsarist Russia did not receive any responsibility in this matter. Their imperfect social protection system was also practically not valid in our country. Because the local population tried to carry out work within the influence of Islam.

The former communist ideology did not count with human talent, it strictly prohibited the accumulation of property as an entrepreneur. Laws were not for man, but man was a servant in the way of laws. Under the former union, social protection was understood in a very narrow sense to pay pensions and benefits to certain parts of the population or to provide certain types of natural assistance. Social Security is provided through the centralized social security systems of the state. A comprehensive system of social assistance was also not yet formed. During the salt lake era, our country was transformed into the main supplier of raw materials, and families were impoverished from year to year. The social policy of the Muslim regime, its practice and its shortcomings in solving the tasks of improving the well-being of the people were especially manifested in the organization of social security of the population.

In particular, the Soviet state had excluded the Uzbek peasants, a major part of the local population of the country, from the framework of social security. Only the townspeople, mostly workers (Red Warriors) and their family members, were covered by the social security system, a policy that remained in place for the following decades. The population of the village is not at all socially protected by the state. They ate their own grief.

One of the main types of social security is the allocation of a certain amount of benefits for the unworkable layer, which is absolutely not enough to meet the needs of these

people. On top of this, some sections of society were deprived of the right to pensions and benefits. In the late 20s, in the context of improving the economy, positive shifts in the field of population health protection were visible. Several hospitals, outpatient clinics, and first aid stations operated. The increase in large enterprises, the involvement of women in production and public life necessitated the establishment and increase of a network of maternity and childhood protection institutions. "Since the mid-20s, mother child homes, counseling rooms for children have been opened.

In 1927, the Research Institute for the protection of motherhood and childhood was established" (Qambarov, 2012).

Conclusion

Issues of anti-poverty and social protection are important aspects of human history. These issues have a special place in ancient religions, philosophical currents and state systems. In Islam, support for the poor through mechanisms such as zakat is defined as one of the main tasks. Other religions and philosophical teachings also placed great emphasis on the issue, calling for the support of humanity's pursuit of goodness and Justice. Historically, with the development of states, social protection systems have also become more perfect. Relying on experiences from the past and Islamic values, social protection issues are relevant today and are becoming important for the development of society. During the period of Independence, these values were restored and significant progress was made in the field of social protection.

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