



FORMATION OF SOCIAL RELATIONS IN ANCIENT SOCIETIES

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Abstract

This article analyzes the historical forms of social assistance in ancient societies, its religious, cultural and social foundations. The principles of humanism in ancient civilizations are revealed on the example of support within the tribe and family, support based on religious beliefs, social services provided by the state and charitable activities. Also, social assistance mechanisms such as zakat, sadaqakh, vaqf within the framework of Islam are widely covered. The article also deals with the social reforms being carried out in Uzbekistan today, the development of the social assistance system, issues of tolerance and tolerance. The relevance of forming the qualities of tolerance, tolerance and humanity in social work specialists is emphasized.

Keywords: Social assistance, tolerance, ancient society, Islam, zakat, charity, endowment, humanitarianism, social work, tolerance, historical experience, religious beliefs, family and tribal system

Introduction

A number of reforms are being implemented in Uzbekistan in the field of social work at the national level. Providing social assistance to low-income families in the country, providing services to those in need of social assistance in all areas, including education, economy, production, healthcare, social sectors.

In ancient times, one of the forms of assistance and support to members of society was hashar - selfless and voluntary assistance, which included participation in the construction of houses, bridges, dams, canals. Such voluntary assistance strengthened social stability between people and was carried out in cases where additional labor was required to perform large-scale work. It should be noted that this ancient custom has been preserved to this day.



Since ancient times, social assistance has been an important part of society. The forms of this assistance depended on the social structure, religious beliefs, and cultural traditions of the society.

1. Family and tribal-based assistance. In ancient societies, people helped each other within the family and tribe. Family members supported each other in difficult situations. In tribes, the vulnerable - the elderly, orphans and disabled - were supported by the common resources of the community.

2. Hospitality and assistance to strangers. Hospitality has long been considered a form of social assistance. It was often associated with religious beliefs, and it was customary to provide shelter and food to strangers and travelers.

3. Religious-based assistance. Religious beliefs played a large role in shaping social assistance. Many ancient religions promoted assistance to the poor, orphans and those in need. For example:

Mesopotamia: Law codes, such as the Code of Hammurabi, provided for the protection of the needy.[1]

Egypt: Pharaohs and nobles organized food and shelter to support the poor and vulnerable.[2]

India: Charity and relief are mentioned as virtues in the Vedic scriptures and Buddhism.

4. Social assistance. Some ancient countries had systems of state assistance to the needy. For example:

Roman Empire: Free grain was distributed to the poor through the "Annona" system.

China: Confucian teachings and state-controlled assistance policies developed. [3]

5. Charity and charity. In many ancient societies, giving charity became a tradition. It was especially common in religious societies. Charity was one of the main means of helping the needy.

In ancient times, the main purpose of social assistance was to ensure the stability of society, meet the basic needs of people, and support the vulnerable. While these forms of aid were largely motivated by humanitarianism and religious beliefs, they sometimes also included political goals.

Social assistance has always been an important means of maintaining stability in society. The main directions of this assistance were the family, tribe, religion and



the state. Today's developed social assistance systems are a continuation of these ancient experiences.

The issues of providing social assistance, social support, and helping the needy are considered separately in Islam, and this issue is discussed in detail in the holy book of Islam, the Holy Quran, the Hadith, and other sources.[4]

In particular, the special recognition of social assistance, assistance, and protection in Islam requires consideration of a number of actions in this regard.

Zakat. Zakat is one of the main obligations of Muslims, requiring the giving of a certain part of one's property to the poor, needy, and other needy. This system aims to achieve social equality and redistribution of wealth. The Quran states: "Take from their wealth alms, that you may purify them and purify them..." (Surah At-Tawbah, verse 103).[5]

Charity. Charity is a form of voluntary help. It includes not only financial assistance, but also any positive action, such as kind words and helping others. The Prophet Muhammad (peace be upon him) said: "Every good deed is alms." [6]

Endowment. The endowment system has developed as an important institution of social work in Islamic history. It is essentially the dedication of property for the benefit of the community. For example, endowments established for schools, hospitals, drinking water wells, and other social services are widespread in the Muslim world.[7]

Ihsan (doing good). In Islam, the concept of ihsan promotes the best possible performance of every task and the doing of good to others. The Quran states: "Indeed, Allah loves the doers of good" (Surah Al-Baqarah, verse 195).

Muslims' responsibility to each other. The Prophet Muhammad (peace be upon him) called on Muslims to help each other, saying: "A Muslim is a brother to a Muslim. He does not wrong his brother nor deprives him of help..."

The main areas of social assistance in Islam:

Helping the poor and needy. In Islam, supporting the vulnerable is a primary duty. Zakat and sadaqah are directed to these groups.

Supporting orphans and widows. The Quran places special emphasis on educating orphans and treating them with justice: "Those who devour the property of the orphan unjustly, they have only filled their bellies with fire..." (Surah An-Nisa, verse 10).



Helping the sick and disabled. In Islam, helping the sick and disabled is considered a virtue. Visiting and encouraging the sick is associated with the Sunnah of the Prophet.

Helping travelers and travelers. The Quran and Hadith mention the need to help travelers and travelers many times: “Zakat... is prescribed for the traveler and for spending in the way of Allah” (Surah At-Tawbah, verse 60).

Based on the above-mentioned considerations on social work, it was concluded that social assistance, social support should be carried out regardless of a person’s religion, race, social status, lineage, nationality. This means that it is important to develop the qualities of tolerance in future social workers. Today, the idea of tolerance between peoples and religions is one of the most pressing issues in the world.

Conclusion

The article shows that social assistance has been an integral part of human life since ancient times. In different eras and religions, assistance to the vulnerable has been based on the principles of humanity and kindness. Islam has proposed clear and systematic directions in this regard - mechanisms such as zakat, sadaqa, vaqf. The reforms being implemented in the field of social assistance in today’s Uzbekistan are inextricably linked with historical experience and religious values. At the same time, human qualities such as tolerance, patience, and forbearance are of great importance for modern social work specialists. Social assistance is an expression of not only material, but also spiritual support, and serves to form a stable and healthy society.

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EduVision: Journal of Innovations in Pedagogy and Educational Advancements

Volume 01, Issue 07, July, 2025

brightmindpublishing.com

ISSN (E): 3061-6972

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