



Corruption Is the Main Barrier to Social Development

Najmiddin Ibroimovich Jumakulov

Bukhara State Pedagogical Institute, Teacher of the Department of Social Sciences, Uzbekistan

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Abstract: The building of New Uzbekistan is founded on lofty ideals such as elevating human dignity to the highest level and unequivocally ensuring justice and the rule of law in society. However, in state governance, several factors and flaws that negatively impact the effectiveness of reforms in this direction and impede progress still persist. One of these, and the most dangerous, is the scourge of corruption. This article discusses the historical origins of corruption and the mechanisms for combating it.

Keywords: Corruption, Sumerian kingdom, United Nations Convention against Corruption, Transparency International, Ottoman Caliphate, Caliph Muqtadir.

Introduction: It would not be an exaggeration to include corruption as one of the vices hindering the development of New Uzbekistan and achieving new heights of development.

The word "corruption" comes from the Latin word "corruptio," which means "destruction," "destruction."

Corruption has a history spanning several millennia. Written sources mention corruption in the era of the Sumerian kingdom before the Common Era. The fact that corruption has survived to this day indicates that, like other vices, it cannot be completely eradicated. Even developed Western countries have not been able to completely rid themselves of corruption. However, the prevention and fight against corruption, which threatens the development of society, has always and at all times continued in all countries of the world.

The Holy Quran directly prohibits bribery: "Do not consume one another's wealth unjustly. Do not throw it to rulers sinfully so that you may knowingly consume part of people's wealth" (Surah Al-Baqarah, 188).

The UN Convention against Corruption defines "corruption as the use of state power for personal benefit."

The social manifestation of corruption means "buying power through corruption and decay."

Transparency International, the international non-governmental organization for combating corruption, defines corruption as "the abuse of entrusted power for private gain."

The term corruption is often characterized by the unlawful use of authority by officials or employees working in government agencies in their personal interests. Therefore, the following definition of corruption is given:

—Corruption is the illegal use by a person of their official or service position for the purpose of obtaining material or intangible benefits in personal interests or the interests of other persons, as well as the illegal provision of such benefits.

History shows that corruption existed even in the world's most powerful states, for example, corruption existed in the Ottoman Caliphate. Initially, the caliph personally oversaw the activities of various departments, but over time, he entrusted this task to a close person - a vizier who was the caliph's personal assistant in various matters. Over time, ministers formed a comprehensive state apparatus. By the middle of the 10th century, the practice of bribing ministers by officials for appointments to various positions had already formed. This, for example, was actively used by Ubaydullah Khaqani (died 926), who was the vizier of Caliph Muqtadir, in appointing and removing officials to various positions. Because the state, in dire need of money, entrusted the collection of taxes to private individuals, this led to various abuses. Thus, bribery became one of the reasons for the decline of the Caliphate. This situation was no exception in the Ottoman Empire. In particular, military personnel engaged in fraud when collecting various taxes from peasants. Even the special fatwas issued by the sheikh-ul-islams of the Ottoman Empire could not eliminate these abuses. The sepoys gradually ceased to go on military campaigns in exchange for "giving" something, settled permanently on the lands granted to them, and effectively acquired state property as private property. The state, in turn, was wary of clashes with the military, fearing an unfavorable reaction in the person of ministers.

The consequence of bribery in the Ottoman Empire was that the troops lost their military training, resulting in a series of defeats in the late 18th and early 19th centuries, undermining the state's power. In short, although severe punishments were established against

this vice in ancient times, this did not always yield the desired results.

Corruption, firstly, leads to injustice, inequality, and public discontent in society, which cannot but negatively affect the results of reforms in all spheres; secondly, the insufficient level of legal awareness and legal culture among our citizens, the inability to protect their rights, increases the violation of the criterion of justice in society; thirdly, political institutions and public organizations, although similar in form to democratic criteria and Western models, lag behind the requirements of the times in terms of content and essence, and this shortcoming hinders our progress.

In the fight against corruption, the moral values formed in the consciousness of individuals are of great importance. That is, such principles as honesty and righteousness, justice and equality protect individuals from various injustices in their relationships. After all, a developed society without corruption can be built only with the help of morally mature citizens who have an anti-corruption perspective. Also, the fight against corruption should be considered not only a legal obligation, but also a moral duty. In this sense, the anti-corruption consciousness of citizens is also an integral part of their active civic position.

The experience of foreign countries shows that assigning the task of combating corruption exclusively to government bodies, including law enforcement agencies, led not to a reduction in the scale of corruption, but, on the contrary, to its expansion. Because the lack of positive results in the activities of these agencies related to the elimination of corruption within a certain period of time is likely to cause legal nihilism among the population. Because such a situation leads the public to the conclusion that if state bodies are fighting corruption and cannot overcome it, then it cannot be eliminated. The prevailing mindset that fighting corruption is futile may lead a certain segment of the population to conclude that it is necessary to adapt to corruption, not fight it.

In our country, special attention is paid to the need to rely on public control in solving problems in society. Indeed, public oversight entities also play a crucial role in the system of entities combating corruption. This institution has great potential for identifying corruption occurring in society. This is connected, on the one hand, with the participation of the general public in the process of public control, and on the other hand, with the possibility of limiting such a negative phenomenon by reporting the identified cases of corruption to higher government bodies.

According to the experience of a number of countries, the development of high-quality legal norms in the fight

against corruption does not contribute to the elimination of such a negative phenomenon. To limit and minimize corruption, on the one hand, political will is required, and on the other hand, it is necessary to involve the public in this struggle, that is, to strengthen public control. This, in turn, requires the formation of an active atmosphere of intolerance towards corruption among members of society.

After all, truthfulness, correctness - the ability to approach every task logically, to consider truth as the main indicator and criterion of one's activity, expresses the mechanism of transition to calling everything by its proper name. Our Prophet Muhammad (peace be upon him) spoke about honesty and righteousness in his virtues, saying: "I love the truth.

In his Address to the Oliy Majlis on January 24, 2020, the President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasized that in the spirituality of the new Uzbekistan, the principle of honesty and righteousness will become the main value of our lives, increasing the role of the public in the fight against existing social ills in our country, in particular, corruption, and, if necessary, teaching honesty and righteousness by all means. It is a social necessity that the desire to acquire the qualities of honesty, truthfulness, and righteousness in society should become a mass social movement. "In the fight against corruption," Shavkat Mirziyoyev noted, "unless all segments of the population, the best specialists, are involved, unless all members of our society, so to speak, are vaccinated with the vaccine of honesty, we will not be able to achieve the high goals we have set for ourselves." We must move from the fight against the consequences of corruption to its early prevention.

The culture of intolerance to corruption in society is the uncompromising conscious attitude of people towards corruption, their level of knowledge, experience, and active anti-corruption actions.

Honesty manifests itself in every sphere in two directions in the judicial and legal system: firstly, in adhering to the law and making decisions regarding human destiny, as our President said, putting oneself in the place of the guilty party, and in the image of a teacher, in providing real knowledge and upbringing to students and pupils, the honesty of a civil servant in serving and satisfying the people, considering the interests of the state and society as the main value, the honesty of a medical worker in not treating patients with greed, considering their treatment as a profession and a command of conscience, and the honesty of parents in setting an example in shaping a child as an honest, conscientious, deeply responsible person ready for independent life and a specialist in a certain

profession. Indeed, as our President said, "If we don't raise our children properly, if we don't monitor their behavior and mood every day, every minute, if we don't teach them knowledge and skills, if we don't find them suitable work, we can easily lose this trust.

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