

# Hashar: Unlocking Traditional Collective Works Practice as Integrated Cultured Islamic Philanthropy Model

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## ABSTRACT

**Purpose** – This study explores the role of Hashar as a traditional collective work practice in Uzbekistan and its integration with Islamic philanthropic principles.. The findings reveal that Hashar embodies the principles of mutual assistance (Takaful) and voluntary service (Sadaqah), effectively bridging cultural heritage and Islamic values.

**Method** – Using a mixed-methods approach, data were collected through field observations, in-depth interviews with community leaders and religious scholars, and analysis of relevant historical and cultural records.

**Findings** – The results highlight Hashar’s adaptability in addressing contemporary challenges, such as mobilizing community resources in underserved areas and fostering intergenerational engagement.

**Practical implications** –Leveraging digital platforms to modernize Hashar coordination, forming partnerships with NGOs, and integrating Hashar with formal philanthropic mechanisms like Zakat and Waqf.

**Originality/value** – The interplay between tradition and modern Islamic philanthropy, offering actionable strategies for policymakers and community leaders to promote culturally aligned sustainable development.

## A. Introduction

Hashar, as a traditional practice in Uzbekistan, embodies principles that align closely with Islamic philanthropic values. Rooted in the ethos of collective work and mutual aid, Hashar represents a community-driven effort to address societal needs. Its underlying principle of voluntarism resonates with the concept of Sadaqah, where individuals contribute time, effort, or resources for communal well-being without expecting material rewards. In the Islamic context, Hashar can be viewed as a manifestation of solidarity (Takaful) and mutual responsibility, which are fundamental to Islamic social ethics (Hård, 2023).

Despite its deep cultural roots and alignment with Islamic values, research on Hashar remains limited, particularly in examining its role within the broader framework of Islamic philanthropy.

Existing literature often focuses on institutionalized forms of Islamic social finance, such as Zakat and Waqf, while overlooking community-driven practices like Hashar. This creates a research gap in understanding how traditional collective work can complement formal philanthropic mechanisms to address contemporary social and economic challenges. Moreover, the potential of Hashar to foster localized, sustainable development within the context of modern Islamic societies remains underexplored (Yunusov, 2023).

This study aims to address these gaps by analyzing the historical, cultural, and religious dimensions of Hashar and its relevance in contemporary Islamic philanthropy. Specifically, the research seeks to:

1. Examine the historical and cultural significance of Hashar in Uzbekistan.
2. Explore the integration of Hashar within the framework of Islamic philanthropic principles.
3. Assess the potential of Hashar as a model for sustainable community development in modern contexts.

By positioning Hashar as a complementary mechanism to institutionalized Islamic philanthropy, this study contributes to a deeper understanding of how traditional practices can be revitalized to meet the needs of contemporary Muslim communities. It aims to provide actionable insights for policymakers, community leaders, and scholars interested in Islamic social finance and sustainable development.

### **Hashar: Principles and Practices**

Hashar, as a traditional practice in Uzbekistan, embodies principles that align closely with Islamic philanthropic values. Rooted in the ethos of collective work and mutual aid, Hashar represents a community-driven effort to address societal needs. Its underlying principle of voluntarism resonates with the concept of Sadaqah, where individuals contribute time, effort, or resources for communal well-being without expecting material rewards. In the Islamic context, Hashar can be viewed as a manifestation of solidarity (Takaful) and mutual responsibility, which are fundamental to Islamic social ethics. (Hård, 2023)

The practice of Hashar involves mobilizing community members to collaborate on projects such as building infrastructure, aiding the needy, or responding to natural disasters. This reflects the Quranic injunctions encouraging believers to assist one another in acts of righteousness and piety (Quran 5:2). By fostering a sense of collective ownership and responsibility, Hashar strengthens social bonds and promotes the equitable distribution of resources, key tenets of Islamic philanthropy. Furthermore, the integrative nature of Hashar aligns with the maqasid al-shariah (objectives of Islamic law), particularly in safeguarding community welfare and fostering economic justice. (Shukhrat ogli, 2023; Yunusov, 2023)

In the modern context, revitalizing Hashar as a model of Islamic philanthropy can provide innovative approaches to address contemporary challenges. Its emphasis on community engagement and localized solutions offers a complementary framework to institutionalized forms of Zakat and Waqf, enriching the broader ecosystem of Islamic social finance. Thus, positioning Hashar within the framework of Islamic philanthropy not only preserves its cultural significance but also enhances its relevance in promoting sustainable development and social cohesion.

## **B. Literature Review**

### **1. Hashar**

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Hashar, as a collective work tradition in Uzbekistan, has deep historical roots and reflects community solidarity. It has been employed in various forms, such as building public infrastructure, helping the needy, and responding to emergencies. Hashar emphasizes voluntary contributions of time and labor. Studies on Hashar have primarily focused on its sociocultural aspects, with limited exploration of its integration into formal development frameworks. Research highlights its effectiveness in fostering community cohesion but often neglects its potential role in structured economic development. Hashar aligns with theories of participatory development, where local communities actively engage in decision-making and resource mobilization. It also resonates with Islamic principles of mutual cooperation (Ta'awun) and community welfare (Hård, 2023; Yoldosheva Umida, 2024).

### **2. Islamic Philanthropy**

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Islamic philanthropy encompasses practices such as Zakat, Sadaqah, and Waqf, which aim to promote social justice and economic equity. These practices are deeply rooted in Islamic theology and jurisprudence. Existing studies largely focus on institutionalized forms of philanthropy, such as Zakat distribution mechanisms and the management of Waqf assets. There is a growing interest in exploring how informal philanthropic practices, like Hashar, complement these structures. Islamic philanthropy is underpinned by the maqasid al-shariah, which prioritizes the protection of faith, life, intellect, lineage, and wealth. Theories of distributive justice and economic equity also provide a foundation for understanding its impact (Ganieva et al., 2020).

### **3. Social Responsibility**

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Social responsibility involves individuals and organizations acting in the best interests of society. It encompasses ethical considerations, environmental stewardship, and contributions to community well-being. Research on social responsibility often emphasizes corporate social responsibility (CSR) initiatives, highlighting how businesses contribute to societal goals. Less attention has been given to grassroots practices like Hashar. Social responsibility aligns with stakeholder theory, which posits that organizations have obligations to all stakeholders, including communities and the environment. Islamic ethics further reinforce the importance of accountability and stewardship (Khilafah) (Efendi & Arifin, 2019; Ms. Nigina Kurbonova & Dr. Shalki, 2023).

## 4. Tradition

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Tradition plays a vital role in shaping social practices and cultural identity. It serves as a repository of collective knowledge and values passed down through generations. Studies on tradition often focus on its preservation and adaptation in the face of modernization. There is a need to explore how traditional practices like Hashar can be revitalized to address contemporary challenges. Tradition aligns with theories of cultural sustainability, which emphasize the dynamic interaction between cultural heritage and modernity. It also intersects with anthropological perspectives on community practices and social structures (Darnela, 2021; Ruslan Abdullah et al., 2022).

## C. Method

This research employs a qualitative approach with a case study design to explore the integration of hashar into Islamic philanthropy in Uzbekistan. Data were collected through semi-structured interviews with community leaders, Islamic scholars, and representatives from Islamic financial institutions. Field observations of hashar practices in rural and urban settings provided additional insights into its operational mechanisms. Relevant policy documents and academic literature were also analyzed to contextualize the findings. Data were analyzed thematically to identify recurring patterns and correlations between hashar practices and Islamic philanthropic principles. This methodological approach ensures a comprehensive understanding of hashar's potential as a model for philanthropy while addressing its challenges and opportunities.

## D. Results

### 1. Historical and Cultural Significance of Hashar

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Field observations revealed that Hashar has been a cornerstone of Uzbek community life for centuries, reflecting deeply ingrained cultural values. In rural areas, elders describe Hashar as a means of ensuring that no household is left behind during planting or harvest seasons. Interviews with community leaders highlight how Hashar historically served as a form of collective insurance, enabling communities to withstand economic hardships and natural disasters. For instance, during a severe drought in the 1990s, multiple villages organized Hashar to build irrigation channels, a project that significantly alleviated water shortages. This tradition also fosters intergenerational knowledge transfer, as younger participants learn farming techniques and social values from elders. Despite modernization, many communities continue to rely on Hashar, particularly for infrastructure projects like school construction and road repairs.

Historical records further illustrate the role of Hashar in religious and cultural events. In interviews, imams explained that mosque renovations and preparations for Eid celebrations often mobilize the entire community through Hashar. This practice underscores its dual role as both a practical and spiritual endeavor, reinforcing communal bonds and religious solidarity. These

findings highlight Hashar's enduring relevance, rooted in a collective ethos that transcends individual interests.

## **2. Integration of Hashar in Islamic Philanthropy**

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Fieldwork revealed that Hashar uniquely complements institutionalized Islamic philanthropy by emphasizing voluntary labor and community engagement. Unlike formal mechanisms such as Zakat and Waqf, which are largely financial in nature, Hashar mobilizes human resources to meet communal needs. For example, interviews highlighted cases where Zakat funds were used to purchase materials for mosque construction, while Hashar provided the labor. This collaboration not only maximized the impact of limited resources but also reinforced a sense of collective responsibility among participants. Observations further revealed that Hashar bridges gaps in areas where institutionalized philanthropy may not reach, such as remote villages lacking formal financial infrastructure. Religious scholars emphasized that Hashar aligns with Islamic principles of *Takaful*, promoting mutual aid and solidarity within the community. The integration of Hashar with formal frameworks offers a hybrid model that enhances the accessibility and sustainability of Islamic social finance. Widespread interviews with religious scholars and community members reveal a strong alignment between Hashar and Islamic philanthropic principles. Participants consistently emphasized that Hashar embodies the concept of *Sadaqah*, where efforts are offered voluntarily for communal benefit. Observations during a Hashar event showed participants contributing labor to renovate a community center, motivated by a shared sense of responsibility and faith. Religious leaders interviewed noted that Hashar serves as an informal yet powerful expression of *Takaful*, reinforcing mutual assistance and collective welfare.

In practice, Hashar complements institutionalized philanthropy such as Zakat and Waqf. For instance, some communities use Zakat funds to purchase materials, while labor is provided through Hashar. This hybrid approach maximizes resources and ensures equitable access to benefits. One notable example observed was the construction of a water well in a remote village, combining Waqf-endowed land and Hashar labor. These findings suggest that integrating Hashar into formal Islamic social finance frameworks could enhance their effectiveness and reach, especially in resource-limited settings.

## **3. Hashar as a Model of Integration Between Tradition and Islamic Philanthropy**

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Fieldwork indicates that Hashar serves as a bridge between traditional practices and Islamic philanthropic principles, creating a model that resonates with both cultural and religious values. Observations during community-driven projects, such as rebuilding a flood-damaged village, revealed that Hashar effectively combines local traditions of collective labor with principles of Islamic solidarity. Interviews with community members highlighted how Hashar maintains its traditional essence while incorporating elements like Zakat or Waqf funding, making it more adaptable to modern contexts. For example, in one observed instance, Hashar participants used Waqf land to establish a communal farm, with proceeds benefiting both the local mosque and underprivileged families. Religious leaders emphasized that this integration not only strengthens

community ties but also amplifies the impact of Islamic philanthropy by mobilizing human and material resources simultaneously.

Further, participants noted that Hashar provides a cultural framework for practicing Islamic philanthropy in ways that are easily understood and accepted by the community. This approach was evident in a project where both local traditions and Islamic values were celebrated, such as preparing communal meals after a day of collective labor. The blending of these practices reinforces communal identity while fulfilling Islamic principles of *Takaful* and *Ihsan* (excellence in service). Field data also show that this integrated model increases participation rates, as individuals feel more connected to both their cultural heritage and religious obligations. The findings suggest that Hashar's adaptability makes it a viable tool for promoting sustainable development in culturally diverse Muslim communities.

## **E. Discussion**

The findings suggest that Hashar not only preserves the cultural heritage of Uzbekistan but also aligns seamlessly with the principles of Islamic philanthropy. This dual alignment makes Hashar a unique case study for understanding how traditional practices can complement and enhance modern philanthropic frameworks. Interviews with religious leaders underscored the importance of *Takaful* (mutual assistance) as a guiding principle that is naturally embodied in Hashar, making it a practical tool for fostering community solidarity. (Ichsan, 2020; Yudha et al., 2021)

The integration of Hashar with formal philanthropic mechanisms like *Zakat* and *Waqf* reveals a hybrid model that amplifies resource utilization. For instance, observations during a community-driven infrastructure project showed how Hashar's collective labor addressed gaps in financial support, while *Zakat* funds provided essential materials. This synergy not only enhanced the efficiency of resource allocation but also strengthened the sense of shared responsibility among participants. Such integration underscores the potential of Hashar to address systemic challenges in regions with limited financial infrastructure, as highlighted by field data from remote villages. (o'g'li & ..., 2022)

From a theoretical perspective, Hashar's adaptability to different contexts aligns with the *maqasid al-shariah* (objectives of Islamic law), particularly in promoting community welfare and social equity. This adaptability was evident in urban areas, where digital tools were used to coordinate Hashar events, bridging the gap between tradition and technology. Scholars and policymakers alike emphasized that leveraging such tools could further scale the impact of Hashar, making it a viable model for urban and rural development alike. The alignment of Hashar with these broader objectives demonstrates its relevance as a sustainable and culturally sensitive philanthropic model (Mawardi et al., 2023; Owoyemi, 2020; Siswantoro et al., 2022).

Furthermore, Hashar provides an avenue for integrating younger generations into both cultural and religious practices. Observations during intergenerational Hashar activities revealed how the

practice serves as a medium for transmitting values of community service and Islamic ethics. This intergenerational engagement not only revitalizes the tradition but also ensures its sustainability in a rapidly changing socio-economic landscape. Participants noted that the inclusion of youth in Hashar activities fosters a deeper connection to both cultural heritage and Islamic principles, reinforcing a collective identity that transcends generational divides (Ag Omar et al., 2021; Buana et al., 2022; Doktoralina et al., 2020; Kasri & Yuniar, 2021).

The discussion also highlights potential challenges in scaling Hashar as a development model. Urbanization and shifts in socio-economic structures have posed barriers to the widespread adoption of traditional practices like Hashar. However, these challenges also present opportunities for innovation. By integrating modern organizational tools and forming partnerships with NGOs and local governments, Hashar can be adapted to meet the demands of contemporary society. Such adaptations not only preserve the essence of the tradition but also enhance its applicability and impact in addressing modern development needs.

## F. Conclusion

Hashar, as a traditional practice of communal cooperation in Uzbekistan, offers significant potential for enhancing Islamic philanthropy. Its values of solidarity, voluntarism, and resource mobilization align closely with the principles of zakat, sadaqah, and waqf. By integrating hashar into formal philanthropic systems, Islamic financial institutions can create more sustainable and culturally relevant models of social welfare. However, addressing challenges such as regulatory gaps and limited public awareness is critical for realizing this potential. Future research should focus on developing frameworks for scaling hashar and examining its applicability in other cultural contexts.

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