



## CLARIFICATION OF THE SUBJECT OF SOCIAL PROTECTION IN THE HOLY SOURCES OF ISLAM

Gofforov Zafariddin Zainobiddinovich

Andizhan Machine-Building Institute

Assistant of the Department of Humanities

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**Abstract:** In this thesis, the roots of the reforms implemented in recent years in the direction of material and spiritual support of the population in need of social protection are rooted in the national values of our people, in particular, the instructions of the Islamic religion. It has been explained that since ancient times, the Uzbek people have considered helping the helpless people, the elderly, and orphans as a human duty and meritorious work.

**Key words:** Islam, virtue, peace, Qur'an, Hadith, Islamic jurisprudence.

The topic of social protection is also considered important in Islam, and large-scale measures have been defined to ensure social protection of the population, material and spiritual support, and the fight against poverty. Those in need of social protection mainly include the poor, widowers, disabled, sick and other categories of the population, physically weak. For this reason, it is considered relevant to disclose the modern meaning of related regulations, instructions and decisions in the sources of Islamic law. A number of international organizations and research centers conduct systematic studies of the economic, political, legal, statistical, psychological and sociological aspects of social protection in Islam. Also, as a researcher of social criteria in the direction of Islamic jurisprudence, the following can be cited as an example: the meaning of Sharia is the protection of religion, life, property, mind, offspring, family affairs - marriage, pension, silay rahm. , financial prayers - zakat, ushr, fitr, charity, offering, atonement, sacrifice, donation, etc. The above-mentioned scientific and practical proposals, developed and being developed, make a great contribution to meeting the needs of the peoples of the world in need of social protection and the elimination of poverty.

Recognition of Uzbekistan as a social state increases attention to this area. Extensive research is conducted on such topics as social protection in Islam. As a result, new social support systems are being introduced, such as the "Iron Book", "Women's Book", "Youth Book". Books have been published on the topics of "Women's Rights in Islam", "Children's Rights in Islam", "Human Rights and the Status of the Individual in Islamic Jurisprudence", "Issues of Waqf in the Hanafi Sources of Movarunnahr". Also, the Charitable Public Fund "Waqf" under the Muslim Board of Uzbekistan contributes to solving problems related to social protection in society. In the religion of Islam, all work is carried out on the basis of the teachings of the Holy Quran and the Sunnah of the Prophet. Accordingly, these two sources also express the attitude of Islam to the issue of the rights of the social class in need of social protection. Social protection means, first of all, providing material and moral support to low-income citizens who are unable to meet their needs. In this sense, we see how much attention is paid to social protection in the Holy Quran and the Hadith. The words "poverty" and "poor" are repeated 13 times in the Quran. Some of them state that everyone is poor (in need) in Allah Ta'ala, some claim that Satan promises people poverty, and others command the poor to give alms from a certain part of their wealth. The words "wealth" and "rich" occur 26 times.

21 of them emphasize that God is a God without need, and 5 of them refer to the qualities of people. The word "Miskin" is repeated 33 times in the plural and singular. The word "Soil" (beggar) occurs 4 times and in all of them it is commanded to give alms. In economic terms, the word "wealthless" is mentioned 4 times and it is about removing certain obligations from the weak and eliminating the causes of their weakness. In economic terms the word "dispossessed" occurs twice, and both times it is emphasized that the rich have a right to their property.

The word zakat is repeated 32 times. The word sadaqah, which is sometimes used as a synonym for zakat and sometimes as a synonym for voluntary charity, is found 16 times, all of which encourage and command giving. The word donation was mentioned 63 times in the context of providing financial assistance to the needy. The phrase "spending in the path of Allah" was mentioned 70 times.

If we sum up the above figures, we will know that the topic of social protection is mentioned in the Quran in 263 places.

It is a difficult task to make an analytical calculation of the hadiths related to the issue of social protection in Hadith Sharif. Because, on the one hand, there are various books of hadith, on the other hand, as a result of repetition of narrations, exactly the same hadiths are repeated. However, it is clear that words related to this topic are found in the collections of hadith 157 times, and most of them speak of benevolence towards the poor [6]. The Quran says: "And do not forget what Allah has given you, and your desire for the Hereafter, and your share in this world, and give in charity as Allah has given you in charity. I do not want to cause chaos on earth. For Allah does not like the corrupters" (Surah Qasos, verse 77) [5].

From this verse, it is clear that Allah is the real owner of everything, and He has commanded us to act according to the standard that He has set. This standard is to obey God in this world in the hope of finding His approval in the Hereafter. Such obediences include performing prayers, giving charity, and giving zakat. And the fact that Allah the Almighty commands the rich to donate to the needy from the wealth that He has given to the rich is a reminder that such wealth belongs to Allah.

Allah commands in the Holy Quran to give this right to the poor and needy servants. He insists that the wealth of the needy is their right, so that the poor and needy will not consider receiving charity from the rich a burden. After all, according to the verse of the Quran, they will have to recognize their rights as if they received their share of the income generated by the partnership.

The solution to the problem of poverty in Islam is achieved primarily by encouraging poor people to work, to engage in some profession, to urge them to avoid laziness. Because work is the main task. However, the religion of Islam in its own way directs to leadership people who are not adapted to work in society, or who cannot find a decent job, or who have a job, but the income from it is not enough to cover their needs. For example, zakat, obligatory allowance to close relatives, nafl sadaqah, charity, waqf works, donations, atonement, at the expense of neighbors, for hospitality, at the expense of immigrants, care for orphans, at the expense of the poor (soil), among these are contributions allocated by the state for social security. Our religion consists of three main parts: faith, sharia and morality, and the leadership of people in need of social protection is closely related to each of these parts. The aspect of faith and belief is based on the belief that Allah is the owner of everything. Of course,

Allah commanded His slave to give part of his wealth to the needy. A believer, being true to his religion, fulfills this order.

The connection between social protection and Sharia is clearly manifested in one of the pillars of Islam - zakat.

Allah Almighty described in the Holy Quran people who have the right to receive zakat one after another: Allah. Allah is All-Knowing and All-Wise" (Surah Taubah, verse 60) [5].

The connection between social welfare and the moral aspect of Islam can be seen in other charitable organizations as well.

"They will fulfill their vows and fear the Day when their evil (terror) will spread widely. And they feed the poor, the orphans and the captives (they do not eat). (They say): We feed you only for the sake of Allah. We do not expect from you (for this work) any reward or gratitude" (Surah Insan, verses 7-9) [5].

It is also worth noting that social welfare in Islam is not limited to material benefits, but is also characterized by social and spiritual support.

It was narrated from Abu Juhayfah (may Allah bless him and grant him peace); He said: "The collectors of the zakat of the Messenger of Allah (peace and blessings of Allah be upon him) came to us and took alms (zakat) from our rich and distributed it to our poor. I was an orphan, and a young she-camel with long legs gave birth to me" (narrated by Imam Tirmidhi).

Also, the religion of Islam gives sufficient instructions regarding visiting sick people, greeting acquaintances and strangers, even accompanying a person on his last journey, that is, participating in his funeral, expressing condolences to his relatives, and for these actions great rewards are promised. All this is considered Islamic virtues that bring joy to people's hearts and strengthen social ties.

At the same time, the religion of Islam categorically condemns avoiding extending a helping hand to those in need. This meaning can be understood from the following hadith.

Islam emphasizes that social protection should not only be between believers and Muslims, but non-believers should also enjoy this privilege, and people of other religions living in a Muslim society should be taken care of.

In conclusion, we can know that Islam is a religion that widely promotes the implementation of the rights of each rightholder in terms of social protection.

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