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The Interpretation Of Social Protection In Islam Religion

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Abstract. In the current article the authors on the base of the existing sources analyzed the notions of social protection and questions of social protection in Islam religion.

Keywords: Social security, The Holy Qur'an, social protection in Islam, zakot, khadis, makhalla.

Although the term "social protection" is relatively new, its essence has been known to mankind since ancient times and it is one of the most important issues of human life. In other words, humanity has always taken steps to prevent future anxiety. We can say that since Adam, mankind has been working hard to protect himself from the risk of hunger and fear. People who lived under the guidance of their prophets were not afraid of future problems for others.

Addressing the 72nd session of the UN General Assembly on September 19, 2017, President of the Republic of Uzbekistan, Shavkat Mirziyoev, commented on the humane nature of our sacred religion: "We believe that the most important task is to convey the true humanity of Islam to the world community. We cherish our

sacred religion as an expression of our ancient values. We strongly condemn and never agree with those who place our sacred religion on a line of violence and bloodshed. Islam encourages us for goodness and peace, to preserve our true human qualities" [5]. In Surah Quraish 106 of the Holy Qur'an, Allah reminds the Quraysh people of the blessings they have bestowed, and commands the owner of the Sacred House to give thanks to them: Let them worship the Lord of this House, for the sake of His ease of travel! He fed them from hunger and protected them from fear. "(Quraish 106 / 1-4) [7, 602] In this we see that only Allah can save a person from the fear of famine. One of the most important responsibilities of prophets is to keep people warm and free them from chains of dependence.

" Social Protection" in Holy Qur'an

When it comes to social protection, first of all, the notion of the poor and needy comes to the human mind. If there are no social guarantees for the needy in society, then this society is destitute. The Holy Qur'an condemns those who are poor and deprived of everything who do not protect their rights: "No! On the contrary, you do not honor the orphan and do not encourage one another to feed the poor, and you eat (your portion including the others') the inheritance.

In addition, refusing to help the needy is one of the signs of disbelief in the Qur'an: When they are told, "Spend of what Allah has provided for you," those who disbelieve say to those who believe, "If Allah wills, He will. Do we feed those who eat? You are in manifest error. "(Yosin 36/47)

Who is responsible for the social protection in Islam?

In Islam, three social institutions are responsible for the social protection of a person:

1) Family. Family is primarily responsible for social protection. It is well-known that relatives are obliged to support one another financially for the living
2) Zakat. It is a financial aid to needy families, and it is funded by Zakat
3) State. It was the responsibility of the government to provide for those who did not receive subsidies

The rights of the needy and the poor to social protection are enshrined in our holy religion. It is not any charity or a help from the state. God obliges human beings with a responsibility for protecting the poor. Social protection in Islam is a manifestation of religious fraternity. The social protection of human beings is the obligation reflected in the Qur'an. In Islam, Social Protection is based on the feelings of kinship, religious brotherhood and unselfish support. In addition to the protection of the rights of the Muslim in Islam, it is stated that it is obligatory for the wealthy Muslim to donate to the poor.

Zakat is defined as the right of Allah to give to the poor and needy in the riches of the wealthy Muslims. The fact that Zakat is mentioned in 26 verses of the Qur'an along with the prayer, determines its weight and importance.

It is envisaged that zakat satisfies the material needs of the community, Namaz (regular preying) serves to form spirituality of a person. According to Islamic instruction, charity is of two types voluntary and compulsory. Zakat is a part of part of obligatory charity. Zakat is for the poor, for the needy, the giver of charity, those who do good to attract people to the religion, the release of slaves and captives, the debtors, stragers, for the sake of Allah (to build mosques, madrassas) is consumed [2,125]

The hadith of our Prophet: "Do unto others what you will for yourself," is a deep human expression of the idea of justice. That is why many Orientalists have commented on the words of the Prophet and are reflected in their works.[8,49]

Social security issues are also reflected in the works of great Hadith scholars. Scholars such as Imam Ismail al-Bukhari and Abu Isa Muhammad al-Tirmidhi studied and commented on thousands of hadiths in the Islamic world. Social security issues are also reflected in the works of great Hadith scholars. Scholars such as Imam Ismail al-Bukhari and Abu Isa Muhammad al-Tirmidhi studied and commented on thousands of hadiths in the Islamic world. They wrote works on the life and activity of the Prophet Muhammad, as well as his religious and ethical guidelines. These great scholars skillfully disclosed the true meaning of Islam in their practical work and creation, and showed the impact of Islam on science, culture and development in general. They highlighted the humanistic nature of Islam and explained that it is a democratic faith in the interest of the majority.

We can see today how neighborly relations should have been stated in hadiths collected by Imam Ismail al-Bukhari 1200 years ago. In particular, Imam Ismail al-Bukhari in his work Al-Adab Al-Mufrad (The Pearls of Adab) quotes the following hadith about neighborly relations:

"The neighbor's right is to do what is best for him, for example, to give gifts, to be honest with his eyes, to greet, to be informed of his condition, to provide what he needs, and not to cause him material or moral harm". Neither religion nor nationality should be considered in the neighborhood "[3, 47]. These hadiths have not lost their relevance today

The great scientist al-Zamakhshari, who has made a remarkable contribution to the development of world science and culture, has also said a great deal of wisdom in this regard. In particular, they say, "Add to your goodness and your good deeds in the past, for the little feathers on the wings of the bird support the feathers." It is clear that this is a logical continuation of the hadith of the Prophet, that is to say, I have done much good, but that each one has its own role as a bird's

wings, and that no generosity is neglected in the sight of Allah. They also say: "The gifts you gave in your life, even if you gave them to a wolf without a shepherd, will not be in vain. Their reward on the Day of Judgment will be yours" [1, 50-59]

His Holiness Zamakhshariy left great treasure of wisdom on the mentioned subject and called people to do good deeds and ventures. In Central Asia, the social protection system was of practical importance and living in harmony was directly linked to the traditions of the people. This kind of community has existed since ancient times, and in Arabic it is called "mahalla", "mahallatun" and means "together" [4,7].

Today, the social protection system of the country plays an important role in self-government of citizens, that is, neighbourhood communities called Makhalla. The First President of the Republic I. A. Karimov's 1994 decree to improve social protection in a market economy also empowered local councils to identify and assist families in need of social protection [6, 90-93]

This approach to social protection is far-fetched and logical, since not every family or population has a better understanding of the living conditions, income and living standards of the community than the neighborhood, and only the community council can make a reasonable and correct proposal. Thus, the issues of social protection, reflected in our Holy religion, are still relevant today and have become one of the priority directions of the policy of our republic.

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