

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 05 Volume: 121

Published: 11.05.2023 <http://T-Science.org>

Issue

Article



**Mahfuzakhon Abdumannob kizi Jaloldinova**  
International Islamic Academy of Uzbekistan  
doctoral student  
Tel. number: +99890 788 74 95  
[M.Jaloldinova1995@gmail.com](mailto:M.Jaloldinova1995@gmail.com)


## TERMS IN THE MEANING OF SOCIAL PROTECTION AND THEIR INTERPRETATION FROM THE PERSPECTIVE OF ISLAMIC LAW

**Abstract:** In this article, issues related to social protection, which is one of the urgent issues of society in every era, are studied from the point of view of scientific-theoretical and Islamic law. Terms such as social security, social justice, social security, social work, al-takoful al-ijtima' have come synonymous with the term social protection, and the article tried to explain it.

**Key words:** Social protection, social security, social justice, social supply, social work, al-takoful al-ijtima' hadith, poverty.

**Language:** English

**Citation:** Jaloldinova, M. A. (2023). Terms in the meaning of social protection and their interpretation from the perspective of Islamic law. *ISJ Theoretical & Applied Science*, 05 (121), 64-66.

**Soi:** <http://s-o-i.org/1.1/TAS-05-121-12> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.05.121.12>  
**Scopus ASCC:** 3300.

### Introduction

Every country in the world has its own ultimate goals for sustainable development. Several elements play a key role in their implementation. In particular, among the principles of establishing a strong state and a strong society, the rule of law, justice, and equality, social protection is one of the factors that ensure the strength of the state.

It is a well-known fact that all religions and political-economic systems, regardless of whether they have divine origins within their historical processes, have given importance to social protection and developed policies directed at social protection. [1, p.5; 15, p.41]

Islamic law addresses the question of how to deal with poverty, which is a small aspect of financial rules, as well as the rights of the poor, the eradication of their demands, and the maintenance of their dignity in society. The concepts of "scarcity" and "poverty" are not unfamiliar to mankind [16, p.10]. One of all faiths and philosophy of fundamental concerns has long been determining the best way to address the problem of poverty, the difficulties faced by people who live there, and the problems they face. [2, p.5]

### Main part

The word "social" is derived from the arabic word "community", "belonging to society", it means related to the life of a person and society, the stratum, class, society in it, dependent on the public, voluntary (unrequited) service for the needs of the society, belonging to the society, among the public. The word of protection is an arabic word that means "sponsoring by someone, defense, barrier, sponsorship". [3, p.177-178, 531]

The social protection system provides assistance to people who are unable to work and make a living or who are caring for children and dependents. [4, p. 21]

Esping-Andersen, an early theorist of social protection, realized the importance of a broader definition of the phenomenon and developed the concept of social protection regimes as "an integrated, interdependent way of producing and distributing welfare between the state, the market, and the family". [5, p.56]

The term social protection has various scientific definitions. Definitions differ in some respects. But all of them reflect selfless giving of help to people.

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

In terms of social policy, social protection expresses a structure that won't make an individual dependent on somebody else within an understanding of mutual cooperation and solidarity in society for the purpose of protecting the weak and vulnerable in society. [1, p.16]

Social protection of the population is a system of directly targeted guarantees that provide the population of the state with the necessary conditions for normal life activities. [7, p.3] If social protection depends on the process of factors affecting human life activity, then social protection represents the state of human living standard. [8, p.27]

Social protection in Islamic law, its history goes back to the early days of Islam. There is no separate definition of the concept of social protection in Islamic law. This concept can be seen on the basis of the Islamic state of Madinah, which was founded by our Prophet Muhammad.

The emergence and development of social protection in Islamic law occurred earlier than the concept of social protection today. While studying the concept of social protection and the functions of regulated social protection institutions in Islamic law, they emphasize that these institutions are one of the main areas of Islamic Shari'a.

The term social protection has various scientific definitions. Definitions differ in some respects. But all of them reflect selfless giving of help to people [17, p.527]. Social protection - in a broad sense, consists of a set of measures aimed at providing social assistance in the event of a social danger (risk) applied to all layers of the population. In a narrow sense, it envisages social protection of socially needy sections of the population [4, p.21]

In another definition, the social protection of the population should be understood as the process of implementation of targeted guarantees by the state to create all the basic decent conditions for the population to live and work, to support the poor. [9, p.8]

Also, based on studies in Indonesia, of particular note is Benda-Beckmann's (2007) description of social protection as a combination of family, neighborhood, friendship, local communities, religious and secular institutions, including credit groups. All these definitions assume the largest context of analysis to be the nation-state, as it would be the provider of any secular institutions of social protection. [5, p.56]

Scientists have tried to explain the social protection of the population using the following systems:

1. Social security system.
2. Employment system.
3. System of creating social benefits for some citizens, etc. [10, p.24]

In addition, in the process of researching the topic of social protection, another term, which is used

as a synonym for this term, the concept of social security, was also studied. A number of scholars associate the term social security with the term al-takoful al-ijtima' in Islamic jurisprudence. This term is similar to the term social protection not only in terms of meaning, but also in terms of features and tasks, and is mainly focused on the economy.

Conditionally, social security means an insurance system aimed at protecting humanity without any discrimination, restrictions or in all situations of life, health, maternity, unemployment, rest, disability, low income, incapacity for work, pension, work injuries.

Although the terms social protection and social security were introduced into scientific circulation in the last century, their history and emergence date back to ancient times. In the development of cultures and customs of all peoples, concepts of social protection have a special place. In particular, our people have accumulated a lot of experience in the social sphere, relying on their religious and national values. It is important to study this experience and gather certain information that is available in the current social protection aspect of social relations [11, p.213-215].

Social security mainly refers to provision and support of citizens through the state, state social security systems. As for the concept of "social security right", this concept is directly related to the concept of "social security" and one of its aspects, i.e. organizational and legal forms related to the implementation of social security, legal system, state bodies implementing social security, and in appropriate cases reflects the system of public bodies, the legal bases of their activity. [12, p.20]

The word "Takoful" is derived from the Arabic word "kafala" which means mutual guarantee or concern for each other. The verb "kafala" means to protect or look after someone's interests or to guarantee someone. When the suffix "ta" is added to this word, it conveys the idea of two parties providing mutual guarantees. Takoful is designed to provide protection against natural calamities, similar to the protection provided by traditional insurance. In essence, takoful is a continuation of the concept of mutual aid, as well as the widespread pre-Islamic Arab concept of compensation for the killing of an innocent. The principles of takoful are mutual responsibility, cooperation and protection. [13, p.387, 392-392] Therefore, the term "takoful society" with its characteristics reflects social protection and fulfills certain functions. In this respect, this term can be used as a synonym.

When it comes to social protection in Islamic law, another term that expresses its meaning is social security, and there is a lot of information about it.

Allama Yusuf Qaradawi shows measures of Islamic law in solving the problem of poverty, which is one of the main issues of social protection as follows:

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

1. Practice
2. Taking care of poor relatives
3. Zakat
4. State provision
5. Mandatory duties other than Zakat
6. Voluntary donations and personal charity [14, p.39]

### Conclusion

In this study, which was conducted on the theoretical basis of understanding the concept of social protection in Islam, it was found that this concept did not appear in the sources in the form of the term social protection. That is, the term of this

name appeared in the middle of the last century. The terms social security, social justice, social supply, social work, al-takoful al-ijtima' are synonymous with the term social protection. However, the social protection system, which reflects the meaning and characteristics of social protection, was formed in the early days of Islam. It is reflected in the development of human interactions within the framework of the order of social relations in society. Therefore, an attempt was made to reveal the theoretical basis of social protection in Islam by studying the rules and principles of providing social protection to Muslims in the social relations of Islam.

### References:

1. Erol, A. (2018). *Social protection in Islamic law. Theoretical perspectiva*. Peterlang, B 2018.
2. Islam, Y. (2019). *Attitudes towards wealth and poverty in Islam*. Tashkent: Qaqnus-media.
3. (n.d.). *An explanatory dictionary of the Uzbek language. National encyclopedia of Uzbekistan*, Tashkent.
4. Vahabov, A. (2020). *Access to social work and social security. /textbook./* -Tashkent: Innovation-Ziya.
5. Boz, T., & Smith, W. (2011). Social Protection In Turkish Communities In Germany and Australia: The Role Of Islam Within The Secular State. *Journal of Islamic research*. Islamic university Europa.
6. (2007). *Republican Council of Spirituality and Enlightenment. Republican Center for Spiritual Promotion, Year of Social Protection: Content and Essence*, Tashkent.
7. Bakhromova, D. (2018). *diss., Economic-statistical analysis of the main directions of social protection of the population*, Tashkent.
8. Zakirova, N. (2001). *Social protection of low-income families in Uzbekistan. Market, money, credit*, Tashkent.
9. Tursunov, Y. (2011). *The right to social security of the Republic of Uzbekistan*. Tashkent: Tashkent State Institute of Law.
10. Hoshimov, P., & Abdullaev, Sh. (2012). "Theoretical basis of social protection of the population", *Economy and finance*, Volume: №9, 2012.
11. Akhmedov, S., & Gaybullaev, S. (2023). The life and scientific heritage of Abul Barakat Nasafi. *ISJ Theoretical & Applied Science*, 03 (119), 213-215.
12. (2023). Retrieved from <https://www.researchgate.net/deref/https%3A%2F%2Fdx.doi.org%2F10.15863%2FTAS.2023.03.119.29>
13. Ahmedov, D. (2008). *The right to social security*. Tashkent: Tashkent State Institute of Law.
14. Horun, S., & Azmi, V. (2014). *Philosophy and Principles of Islamic Finance and Banking System*. Uzbekistan, Tashkent.
15. Garadovi, Y. (1966). *Mushkilatul Faqri and Kaifa alajul Islam*. Retrieved from <https://www.al-qaradawi.net/node/5107>
16. Oybekovich, A. G., Shah, H. S., & Ayaz, M. (2017). The Role of the Zakat System during the Colonial-period in Malaysia and Uzbekistan. *Islamic Banking and Finance Review*, 4, 40-54. <https://journals.umt.edu.pk/index.php/IBFR/article/view/185>
17. Ganiyev, A. (2020). Institution of Zakat in Colonial Malaysia. *The Light of Islam*, 2020(1), 10-18. <https://uzjournals.edu.uz/iaiu/vol2020/iss1/2/>
18. Sodikov, J. S. (2022). Factors of application of intellectual evidence in the tafsir of Abu Mansur Moturidi "Ta'wilat ahl as-sunnah". *ISJ Theoretical & Applied Science*, 04 (108), 524-527. SoI: <http://s-o-i.org/1.1/TAS-04-108-58> Doi: <https://dx.doi.org/10.15863/TAS.2022.04.108.58>