

Economic Issues in the Works of Our Thinkers

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Abstract:

in this article, A special emphasis is placed on the work of Hidoya by Burhoniddin Marginani, considered one of the encyclopedic scholars of the period of the Eastern awakening, and the incomparable contribution of this work to World Culture and science. At the same time, conclusions and proposals were formed on the fact that the rare work of Al-Hidoya, the most basic guide of the Islamic world, was published.

Keywords: zakat, service, money problems, guarantees, sharing money, saving money, lending, gifts, rent, slaves given, sheep, eid al-Fitr, "yawmul fitr", Laylat al-Fitr.

INTRODUCTION

The Eastern Renaissance produced such encyclopedic scholars that their contribution to world culture and science is still admired. Burhaniddin Marginoni is one of such great figures.

As the First President of the Republic of Uzbekistan I.A.Karimov noted, "the great scholar of the Islamic world, the author of the famous work" Hidoya ", the great Burhaniddin Marginoni, born in the early twelfth century, is also a child of this land".

Burhaniddin Marginoni's homeland is today's Uzbekistan. He was born in the village of Rishdon in the Fergana Valley and lived for 13 years in the Pirsiddiq mahalla of Margilan, where he wrote the first part of his famous book Hidoya. He spent the last years of his life in Samarkand and completed this book (Hijri) in April 1178.

RESEARCH METHODOLOGY

In this research, we used of methods of logical analysis and synthesis, grouping, comparative and structural analysis, abstraction, factor analysis, induction and deduction.

ANALYSIS AND RESULTS

"Al-Hidoya" is an Arabic word. "Guiding" means a reliable guide. The book "Hidoya" is recognized as the most accurate, consistent work in the field of Islamic jurisprudence, which has become popular throughout the Muslim world. The third volume of this work deals with trade, money problems, guarantees, sharing money in business, saving money, lending, gifts, rent, slaves given limited freedom under certain conditions, and so on, rich in economic considerations. The fourth volume deals with economic issues such as agriculture, horticulture, land reclamation, mortgaging, and wills. Hidaya has become one of the most authoritative sources in the Islamic world.

Economic Thoughts in the Book of Zakat in Burhanuddin Al-Marghinani's Hidoya

In order to give zakat, one must be a Muslim, because giving zakat was considered an act of worship (that is, one hopes for reward from Allah by giving zakat). And again: must have an

account (a fixed amount of property). The Prophet (peace and blessings of Allaah be upon him) said: There is no zakat on wealth until a year has passed.

Giving zakat is subject to tithe and tribute. In our view (i.e., according to the Hanafi Madhhab), zakat is a prayer (i.e., a financial prayer), and the prayer is performed only voluntarily. Rent is the opposite of it (not in the ruling on zakat). Because the rent is the payment of the land.

"It is not obligatory to pay zakat on a person whose wealth is due to zakat, but who is in debt for that amount."

"If the amount of wealth exceeds the debt he owes, and he takes into account the amount of this excess wealth, then he pays zakat, because this amount exceeds the actual need in excess of the debt."

A debt that is recognized as a real need, a debt that the owners demand. The king demands the payment of zakat on livestock, and the zakat on commercial goods is demanded by the king's deputies, that is, the governors, because the governors are the deputies of the king.

"Zakat is not given on dwellings (houses), clothing, household utensils, animals for riding, slaves assigned for service, and weapons used."

Because these things are necessary for the original need (i.e., daily life). They are also things that do not grow.

The books of the scholars and the tools of the craftsmen are also in this ruling (that is, it is not permissible to pay zakat on them because they have not multiplied).

Hazrat Ali (r.a.) said: "There is no zakat on property that is not available and hopeless."

Also, the main reason why zakat is obligatory on property is that the property is growing.

"Whoever gives away all his property as alms without the intention of giving zakat, he will be deprived of it, which is obligatory."

It is not obligatory to pay zakat on at least five camels in order to pay zakat on livestock. If the number of camels is five and then a year has passed, it is obligatory to give one sheep every year until they reach nine.

If the number of camels is ten, it is obligatory to give two sheep a year until they reach fourteen.

There is no sadaqa (ie zakat) on a cow that is less than thirty, and if there are thirty cows and a year has passed, then it is obligatory to give zakat to a bull or a carcass that is two years old.

"There is no zakat on sheep that are less than forty."

The Prophet (peace and blessings of Allaah be upon him) said: "One sheep is obligatory for every forty sheep."

Zakat is not given on goods that are set aside for use, carry loads, and are fed at home. The one who is entitled to zakat is the poor, and it is determined by the giver of zakat.

Giving zakat on gold, silver and commercial goods is as follows: "Zakat is not obligatory on silver worth less than two hundred dirhams."

According to the hadith, "There is no zakat on less than five ounces of silver." One uqiya is forty dirham.

"If the silver reaches two hundred dirhams and a year passes, it is obligatory to pay zakat on it for five dirhams."

That is, he said, "Take two dirhams of silver, five dirhams of silver, and half a shekel of gold for every twenty shekels of gold."

"It is not obligatory to pay zakat on gold that is less than twenty shekels. If gold is twenty shekels, it is obligatory to pay zakat on half a shekel." Each seven shekels is equal to ten dirhams.

Each dinar of gold is equal to ten dirhams of silver according to the Shari'a. So four shekels of gold is like forty dirhams of silver.

Abu Haneefah (may Allaah have mercy on him) said: It is obligatory to give zakaah from the raw materials of gold and silver, from the ornaments and vessels made of them.

In our (Hanafi) opinion, the main reason why zakat is obligatory is that the wealth is growing, and there is a sign of growth of these things, and because these things are actually made for trade.

The chapter on giving zakat on commercial goods is as follows: That is, it is said, "Five dirhams out of every two hundred dirhams are given by cutting the price of commercial goods." Because the owner of these goods has prepared them for trade, it is the goods that are prepared for their reproduction.

Imam Abu Hanifa (may Allaah have mercy on him) gave the choice to the owner of the property to determine the price of the property.

The owner of the goods values the commercial goods with what he has bought, and if he has bought them for money, he values them in terms of money, because this is the best way to determine the value of the goods. If the goods are purchased for something other than money, they are to be priced with money.

According to Imam Muhammad (may God have mercy on him), no matter how much money a commodity is bought for (money, silver, or gold, or anything else), it is still valued by the money that is in circulation.

This is because zakat is obligatory in all of this, even though they are different, because they are taken for commercial purposes, because trade prepares goods for trade, and gold and silver are actually created by Allah for trade. Since gold and silver are similar in price, gold is calculated by adding silver.

The 'usher recipient' is the one who appoints the king to receive alms (zakat and other payments obligatory according to the Shari'ah) from the merchants and in return to protect them from the robbers.

Just as the word of a Muslim is confirmed in any ruling on taking tithes, so is the word of a dhimmi (a wealthy person whose property, life and interests are protected in the Islamic State) confirmed in the same rulings.

This is because the fee charged to the dhimmis is doubled compared to the fee charged to a Muslim.

"A tithe is paid by a Muslim in the amount of forty-one, from a dhimmi in the amount of twenty-one, and from a stranger in the amount of one-tenth." The tithe is a fee for the protection of the property, and the sentence of the tithe previously paid is up to one year. A year later, the sentence of protection (protection of property) must be renewed (i.e., must give).

If (the intoxicant) takes a drink or a pig, the tithe is taken on the drink, not on the pig. The reason for taking tithes from a property is for its protection. "If a deposit of gold, silver, iron, lead, or copper is found in the land where the kharaj (tax levied on non-Muslims in the land of Islam) is

taken or tithes are taken, one-fifth of it will be taken by the king to the house, property (i.e., the state treasury)."

Giving zakat on crops and fruits is as follows: Abu Haneefah (may Allah have mercy on him) said: It is not permissible to take tithes from what sprouts from the earth, whether it is small or large, whether it is irrigated with running water or drunk from rain. According to Imam Abu Hanifa and the two Imams (may Allah have mercy on them), half of the tithe (ie, one-twentieth) is taken from the land that is irrigated artificially, that is, with a large bucket or a device that pulls a camel. And these require a lot of work. That is, if it is irrigated more naturally with running water, a tithe is obtained, but if it is irrigated artificially for a longer period of time, half of the tithe is obtained.

Imam Abu Yusuf (may Allah have mercy on him) said: It is obligatory to give tithes from crops that are not measured by wasaq, such as saffron and cotton, when their value is equal to five wasaqs (one wasaq is forty dirhams) of one of the cheaper crops.

"The pagan does not pay anything for the house in which he lives." Because Hadrat 'Umar exempted the dwellings from payments.

"If a pagan demolishes the yard and builds a garden in its place, then a tribute must be paid." The waters that are given as tithes are the waters of the heavens (rain) that are not under anyone's control, such as wells, springs and sea waters. The water to be rented is the rivers that the novices heated and the water they dug (because they were dug for rent).

Musannif (may Allah have mercy on him) says: The basis for this is that Allah says (interpretation of the meaning): for the liberation of the neck (slaves), for the indebted, and for those who travel in the way of Allah (i.e., those who go on jihad or pilgrimage) and for the travelers.

"A poor person is one who has little, and a poor person is one who has nothing."

According to our scholars, the reward given to the zakat collectors is not the share given in the form of donations, but the reward given for a certain work done, so the zakat collectors, even if they are rich, receive their dues from this zakat for their deeds. Zakat is not given to the rich who go to jihad in the way of Allah, because zakat is given only to the poor. Zakat is the right of Allah and these people are entitled to receive zakat because of their poverty.

"It is obligatory for a free Muslim to give sadaqa al-fitr if he has a property equal to the amount of nisab, in addition to his dwelling, clothing, household utensils, horses, weapons, and slaves." It is not necessary for the wealth to increase in the nisab in which the sadaqa al-fitr is given, because the sadaqa al-fitr is the head, that is, the sadaqah of the soul. This is because it is obligatory to give the sadaqa al-fitr on the day of fitr.

Therefore, on the first day of Eid, as much as there are people in the family, sadaqa al-fitr is given for each of them. Hence, the basis for the obligatory nature of sadaqa al-fitr is the head (i.e., the person). If the father raises and provides for several children, he gives sadaqa al-fitr for all of them. He also gives sadaqa al-fitr for his slaves, but he does not give sadaqa al-fitr for his wife. He should also not give his wife anything other than what she needs for daily life (pension, clothing, and accommodation). For example, as treatment (i.e., if the wife becomes ill, the husband is not responsible for treating her).

"He also does not give sadaqa al-fitr for his adult children, even though they are in his care."

As for the amount of sadaqa al-fitr, although some narrations state that it is also possible to give flour for sadaqa al-fitr, it is easier to take into account the value and amount of these as a precaution.

It is better to consider its value when giving fitr alms from bread.

According to the Hanafis, the days of Eid al-Fitr are called "yawmul fitr" (the day of fitr) in Arabic. It is not called Laylat al-Fitr (night of Fitr), which means that Eid al-Fitr begins at noon.

"It is mustahab for people to give sadaqa al-fitr before going to the prayer on the day of Eid al-Fitr."

This is because the Messenger of Allah (may Allah bless him and grant him peace), used to give sadaqa al-fitr before going to the mosque, because the poor were commanded to give sadaqa al-fitr before the prayer so that they would not miss the prayer.

In our opinion, the scientific conclusions of Burhaniddin Marginoni in this regard are also noteworthy in today's world. That is why the scholar's rare work "Al-Hidoya" is the most basic guide in the Islamic world

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