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JOURNALS**AUTHOR**¹**Bo'ltakov Sardor Oqbo'ta o'g'li**²**Axrorov Sardor Anvarjon o'g'li**¹*Mirzo Ulug'bek nomidagi O'zbekiston
Milliy universitetining Jizzax filiali
o'qituvchisi.*²*O'zbekiston Milliy universiteti Jizzax
filiali talabasi.*¹**Boltakov Sardar Oqbuta ugli**²**Akhrorov Sardar Anvarjan ugli**¹*Teacher of the Jizzakh branch of the
National University of Uzbekistan named
after Mirzo Ulugbek*²*Student of the Jizzakh branch of the
National University of Uzbekistan.*¹**Болтаков Сардар Акбута угли**²**Ахроров Сардар Анваржон
угли**¹*Преподаватель Джизакского филиала
Национального университета
Узбекистана имени Мирзо Улугбека.*²*Студент Джизакского филиала
Национального университета
Узбекистана.***Email:**sardorboltakov9@gmail.com
sardoraxrorov608@gmail.com**©2023. Boltakov Sardar Oqbuta
ugli, Akhrorov Sardar Anvarjon
ugli.****MARG'INONIYNING "HIDOYA" ASARI, UNING
IQTISODIY FIKRLARI, IQTISODIY QONUNCHILIK,
ZAKOTLAR****MARGINANI'S WORK "HIDOYA", ITS ECONOMIC
THOUGHTS, ECONOMIC LEGISLATION, ZAKATS****РАБОТА МАРГИНАНИ "ХИДАЙЯ", ЕЕ
ЭКОНОМИЧЕСКИЕ РАЗМЫШЛЕНИЯ,
ЭКОНОМИЧЕСКОЕ ЗАКОНОДАТЕЛЬСТВО,
ЗАКЯТЫ****ANNOTATSIYA**

Maqolada Marg'inoniyning "Hidoya" asarining yaratilishi va uning mohiyati, diniy talqini va asardagi iqtisodiy masalalarga tatbiq etilishi sharhlangan. Xususan, asardagi "zakot" bo'limi kengroq talqin qilingan. Asar bilan birga uning muallifi haqidagi ma'lumotlar ham keltirilgan.

ANNOTATION

The article commented on the creation of Marginonius "Hidoya" and its essence, religious interpretation and application to economic issues in the work. In particular, the section "zakot" in the work has been interpreted more broadly. Along with the work are references to its author.

АННОТАЦИЯ

В статье комментируется создание Маргинони "Хидая" и его сущность, религиозное толкование и применение к экономическим вопросам в работе. В частности, раздел "закят" в произведении трактуется шире. Вместе с произведением приводится и информация о его авторе.

KALIT SO'ZLAR

zakot, "Hidoya" asari, Ali ibn Abubakir ibn Abduljalil Al-Farg'oni Al-Rishtoniy Al-Marg'inoniy

KEYWORDS

Zakat, "Hidoya" asari, Ali ibn Abubakir ibn Abduljalil Al-Farghani Al-Rishtani Al-Marghinani

КЛЮЧЕВЫЕ СЛОВА

закят, произведение "Хидая", Али ибн Абубакир ибн Абдулджалил Аль-Фергани Аль-риштани Аль-Маргинони

INTRODUCTION

Ali ibn Abubakir ibn Abduljalil al-Farghani al-Rishtani al-Marginani (born in 1123 in the village of Daxbet, Rishton district) is a great jurist and imam. At first, he studied under his father Abubakir ibn Abduljalil, and then under the mentor Bahauddin Ali ibn Muhammad Asbi-Jabi. He received Islamic education in Rishton, Margilon, Bukhara, Samarkand, and other places of Mavoronnakhr and gained a reputation as a great jurist of the Hanafi school. They became Shaykhulislam. He went on a pilgrimage in 1149. Burkhaniddin Marginoni was buried in the Chokardiza cemetery in the city of Samarkand. The role of Burhoniddin Marginani in the development of jurisprudence in Central Asia is incomparable. Sources say: "al-Marginani grew up in his family's education, took lessons from the most famous and talented scholars, rose to the level of a great jurist and mujtahid in the Hanafi school due to his high talent and consistent work, and became a sheikh- received the nickname of Islam."

MAIN PART

Burkhaniddin al-Marginani's work "Hidaya" includes all aspects of Muslim law and is considered an extremely wide source of research. In "Hidaya" not only the rules of Sharia, but also their perfect basis and proofs are given in the original. The word "Hidaya" means guidance in Arabic. The full name of the work is "Hidaya fi furu' al-fiqh" - "Guide to the fields of jurisprudence"), and it is an important jurisprudential source in Hanafism. This work was written for 13 years. In the creation of the manual, the verses of the Qur'an, the narrations of the companions and subordinates, the hadiths, and the works of the founders of the sect were relied upon. The work "al-Hidaya" consists of 4 volumes, 57 books, 165 chapters, 152 chapters. Burkhaniddin Marginani's work "al-Hidaya" differs from other fiqh works in terms of its writing style. In it, the solution of legal issues is given by stating the opinions of famous jurists and expressing the objections of other scholars of jurisprudence. The work presents not only Sharia

rules, but also their foundations and arguments. The work was considered the main source of jurisprudence in many Muslim countries for several centuries. It was used until the 20s of the 20th century, when the judges' court was abolished and the Shura court system was introduced. It is taught as a textbook in higher educational institutions of several Muslim countries.

"Hidaya" is Marginani's masterpiece. This was also recognized by his contemporaries. In particular, Haddad said: "Hidaya, like the Qur'an, ignored the books written before him on Sharia." The work was written for 13 years. The reason for this is: firstly, "Bidayatul muftadi" is based on the works of Imam Muhammad Shaybani "Jamius Saghir" and Quduri's "Mukhtasar". In the work, special attention is paid to the issue of zakat, and a special chapter is devoted to it. The opinions expressed regarding payments from livestock, personal property, mining, land and other forms of property are very important. The writing style of the work is such that, along with well-known issues, subtle aspects of this or that issue are explained in detail. Interesting information is given about who should pay zakat and how much.

Generally, zakat must be collected at the expense of one fortieth property (2.5 percent) of income. One out of 40 goats is given to livestock as zakat, if the number of animals is small, it is not taken. One-year-old lambs are not included in the payment of Zakat. In the case of horses, a different calculation is made, that is, one dinar or 9 percent of the horse's value must be paid as zakat. But donkeys, mules and other animals (ox, camel) are not charged. If they are traded, the situation will change and zakat will be given. The spleens of goats and calves under the age of one year are not included in the general account, but one of 25 camels, two camels from 66, and three camels from more than 145 are given as zakat. There is an important point here that it is said that if the owner of the property can pay zakat in the form of money instead of the property (in kind) equal to its value.

One-fifth (20 percent) of zakat must be collected for the found mine treasure. For example, if a treasure is found in a place or a place where crops are being planted, this method is used. Zakat is not payable on precious stones because stones are exempt from zakat. The amount of advance zakat is specific. Zakat is not taken up to 20 misqals, half a misqal (2.5 feet) of zakat is paid from 20 misqals. For every 4 misqals over 20 misqals, 2 gazahs (ie 1.12 ounces) must be given as zakat.

Burkhaniddin al-Marginani also describes the rules of distribution of zakat in his work. Representatives of some categories of the population: poor, needy, zakat collectors, debtors also expressed valuable opinions about the possibilities of using the collected zakat. Another important instruction is to note that the collector of zakat is required to take not the best (sara) goods, but the goods of average price. In addition, it is indicated that it is possible to pay zakat. Personal, private property settlement is determined by silver or equivalent. Even silver and gold must be brought to a single value based on a common valuation.

CONCLUSION

In conclusion, when studying the works of Burhoniddin Marginani, we should pay attention to the following aspects: the Sharia rules written in the scholar's works, especially in "Hidaya", are the criteria of justice with the opinions of the great jurists of the past and the objections and additions of others. illuminated on it. In it, vivid proofs and documents that sharpen a person's worldview, reasoning, encourage to look at the issue with the eyes of justice are given as examples of verses and hadiths. Marginani's jurisprudence is related to the Sunni creed, and today it is important in preventing various conflicts. It is not difficult to imagine the importance of principles such as mutual respect (obedience to them) and being with the Muslim community among people of knowledge. Besides studying the works of the founders of the four main sects of Sunni Islam, the scholar also created a number of works on jurisprudence. In

"Hidaya" the solution of legal issues is firstly given by the statement of the opinions of major scholars of jurisprudence and the objections or additions of other authors to it. In this way, not only the exact expression of the law, but also its perfect interpretation is based on it.

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