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## The expression of the economic concepts in Islamic religion and their development possibilities in the students

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### Abstract

In the following article the modern views on the expression of the ideas of economic values as it is interpreted by the Islamic religion based on the opinions of medieval scholars are analyzed. Also, the peculiarities of their development in the students are reconsidered in accordance with the modern approach. It is substantiated that the contemporary economic concepts are based on the Islamic school.

**Keywords:** the Qur'an, shariah, Islam, Hadith, Allah, "Al-Jami' As-Sahih", knowledge, Islamic jurisprudence, Burhanuddin al-Marghinani.

### Introduction

The dissemination of the ideas of Islamic religion in the region of Central Asia, its introduction, and the fact of its reception by the population is regarded as the main historical events of the 6-8<sup>th</sup> centuries. Because the propaganded religion was in accordance with the traditional values of the spirit of the population, corresponding to its faith in the past, values and ethics, and the traditions of the morale.

Islam is explained by its closeness to the ideas expressed in the "Avesta", its comprehensive perfection, its internationality, humanism. Economic education was formed primarily on the basis of the economic ideas of the Qur'an and the hadiths, and was enriched by the economic views of Farabi, Ibn Sina, Yusuf Khas Hajib, Alisher Navai, Mirzo Ulughbek, Zahiruddin Babur.

**Main part.** The Qur'an, the holy book of the Muslim people, deals with all issues related to the activities of human society. The economic ideas and values in the Qur'an can be divided into three groups:

**The ideas grouped in the 1<sup>st</sup> group** glorify honest labor, especially the labor of peasants, cattle herders, artisans. The ideas in this group emphasize that all wealth is based on hard work and encourage people to live honestly.

**The ideas grouped into 2<sup>nd</sup> group** encourage people to engage in honest commercial activities, that is, to be free from vices such as theft, robbery, usury, bribery, gambling, in the broadest sense, to pay special attention to market relations, to make wealth through mutually agreed trade. It is repeatedly emphasized that vices such as usury and bribery are shariaally haram.

**The economic ideas of 3<sup>rd</sup> group** focus on the issues of property and inheritance, show the sanctity of property, condemn the betrayal of one's property, and even envy the property of one person as a great sin.

The Qur'an emphasizes that the efficient use of land means that what a person creates through his own labor is his own and is an honest sustenance. Also, the religion of Islam encourages honesty and integrity by forbidding people to use lies, steal and earn an income without labor. In Islam, the inequality of society is said to have existed since time immemorial, because it is shown that people differ from one another in intellect, ability, and ability, and that they must strive to earn an honest living by acknowledging this. Similarly, borrowing and lending, bequeathing, distributing, showing mercy to orphans, and making more donations are considered in the Qur'an, and betrayal of orphans is declared one of the greatest sins. It is also mentioned in this holy book that a certain percentage of zakat should

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be paid from the income earned Our Prophet Muhammad (peace and blessings of Allaah be upon him) fulfilled his duty in full, leaving out the hadeeths as a post-Qur'an document to explain the teachings of Islam to the Muslim people in more depth. We cite the following examples from the Hadiths left to us by our Prophet:

- Plant crops, because planting crops is a blessed profession. Put guards to keep your crops blessed <sup>[5, 6]</sup>.
- It is obligatory for every Muslim to seek knowledge <sup>[5, 22]</sup>.
- It is better to study for an hour than to wake up and pray one night. It is better to study one day than to fast for three months <sup>[5, 23]</sup>.
- Knowledge is better than prayer, and piety is the basis of religion. <sup>[5, 28]</sup>.
- Be one of those who practice science, do not be one of those who speak it in tongues <sup>[5, 32]</sup>.
- People who work in the economy are not poor <sup>[5, 38]</sup>.
- The person, who gathers a bunch of firewood, bringing and selling it in the market is better than the person who makes his life by begging <sup>[2, 6]</sup>.
- Give respite to the one who is able to pay the debt, and forgive the debt of the helpless, so that Allah may forgive us our sins! <sup>[2, 6]</sup>.
- If the vendor is not hiding the defects of his commodity and doesn't cheat, there is a Baraka (in such) in this trade <sup>[2, 6]</sup>.
- It is a wrongdoing to shout and bawl at people in the marketplace <sup>[2, 6]</sup>.

Our Prophet Muhammad (S.A.V) also said: "Seek knowledge from the cradle to the grave. Go even if the science is in China. Study science. Science is man's companion in the desert, his companion in loneliness, and his soulmate in separation. It is the One who leads man to happiness, saves him from calamity, adorns him with friends, and is a shield against enemies <sup>[9, 12]</sup>."

The great scholar Imam Ismail al-Bukhari, who followed the same testaments and traveled the country in search of knowledge from a young age and devoted his life to the propagation of science, was born in 810 in Bukhara, he is a major thinker of the Islamic world, The Great mukhaddis, the Imam of mukhaddis, the Sultan of Hadith science and the author of the book "Al-Jame' As-Sahih", which ranks after the Qur'an, The First President of the Republic of Uzbekistan Islam Karimov in his book "Building our future with our own hands" gave the following description of the great man: "Khazrat Imam al-Bukhari is the pride not only of the Uzbek people, but of the entire Muslim world. The life of this saint is a symbol of true scientific and human courage, indomitable will, inexhaustible faith. Imam Muslim, the second of the six great muhaddiths, said to al-Bukhari, "O teacher of the teachers, sultan of the muhaddithin, healer of the hadiths! Allow me to kiss your feet!", This address shows how much the people of Islam respect and acknowledge our great ancestor. Our great compatriot has left an incomparable spiritual legacy to mankind. The flower of this heritage - the most reliable collection of hadiths - "Al-Jame' as-Sahih" is the second most respected source in Islam after the Qur'an. According to the belief of Muslims all over the world, it is the greatest of the books written by mankind" <sup>[7, 176]</sup>.

After the death of his father, who was engaged in business, Ismael was brought up by his pious, religious, wise mother

at the age of 5-6, and at the age of 16 he memorized the entire collection of hadiths of that time. According to historians, Bukhari traveled to Hijaz, Mecca, Medina, Taif, Jeddah, and then to Basra, Kufa, and Baghdad, from where he traveled to Damascus and Egypt. They also visit cities such as Khorasan, Marv, Balkh, Herat, Nishapur, Ray, Jabal, where they learn from scholars and begin to collect hadiths. Upon his return to Bukhara, Imam al-Bukhari, who had spent 42 years of his life researching, tried to promote the science of hadith, to support the scholars spiritually and materially, to teach many students, and to write several books to pass on his knowledge to future generations.

The book "Al-Jame' as-Sahih", created as a result of many years of work and research, contains the hadiths of 1,080 hadith scholars. The fact that the source of the hadiths is indicated and the ethical image of each supplier is implied increases the reliability of these hadiths. Abu Abdullah Muhammad ibn Ismail al-Bukhari, one of the Central Asian scholars who memorized the hadiths of Islam and preached the hadith among Muslims from a young age, contains eight hadiths on economic issues in Volume 2 of "Al-Jame' Al-Sahih", in the first section from its first page to the thirty-third page, the hadiths are given with commentaries and examples in 107 chapters devoted to trade issues.

In these hadiths, the trade, rent, and measurement of cloth by the inhabitants of the cities, as well as the weighing (waqf, testament, money, alimony, etc.), about how to buy a partner a share of his partner, an undistributed (common) land, about selling yard and goods (property), the necessity of turning back means which was paid for the spoilt (not ripen) harvest to vendor (to the customer),

the Muslim man does not interfere in the trade of a Muslim person until he gives permission or until he himself leaves the trade, on the promotion of their commodities or not breaking the trade of the brother (Muslim) in order to buy some commodities, on the reselling of the edible products bought earlier without touching them, or the reselling of the not existing item (that's the item left in the place of buying), on the fact of being a sin to shout and yelling at people in the marketplace, issues such as the abhorrence of fraud in trade, fraud in trade and concealment of the defect of the goods, and the fact that the buyer and seller should not cheat on each other <sup>[2, 1-33]</sup>.

In the second section, which clarifies the issues of giving (advance) and receiving goods, 8 chapters are reflected on pages 33-35 of this book, illustrated with examples and explanations. Chapter 3, Chapter 3, page 36, deals with the issue of the absence of shufa (right) in the undistributed (common) property, and if that property is distributed and its boundaries are defined, this section is called the book of Shufa. The hadiths in Chapter 4, which consists of 21 chapters on pages 37 to 42, are called the Book of "Hiring of labor", that it is a sin not to pay the hired man, attention is paid to issues such as the use of a hired person's deposit, the use of someone's property without the consent of the owner, and how to deal with the fact that one person rents land from another and then one of them dies. 8 hadiths in Section 5, which are presented from Page 43 to Page 46, cover the issues about the transfer of one person's debt to the second person's liability. Also, the hadiths of Al-Jame' As-Sahih, Volume 2, Volume 2, Chapter 6, "Plowing and Leasing Land", which consists of 18 chapters on pages 52-57, The hadiths on "Water issues" in Chapter 7, which consist of 18 chapters, are on pages 57-63, In Chapter 8, which consists of 19

chapters, the hadiths on “Borrowing, repaying a debt, or going without paying a debt” are given with comments and examples on pages 64–68.

The great law scientist Burhanuddin al-Marghinani was born on September 23, 1123. He mastered the Qur’an and the sciences of hadith, and had a profound knowledge of jurisprudence - Islamic jurisprudence (*fiqh*). Burhanuddin al-Marghinani received his primary education in Margilan and later moved to Samarkand, the religious and enlightenment center of Movarounnahr at the time, where he lived until the end of his life. Mawlana Burhanuddin al-Marghinani memorized the Qur’an and studied the hadiths from a young age.

Indeed, our compatriot Burhanuddin al-Marghinani (1123–1197) is a scholar who made a great contribution to the development of Islamic jurisprudence. Burhanuddin al-Marghinani studied Islamic jurisprudence from the great jurists and muftis of his time and wrote several works, one of his first books was “Bidoyat al-Mubtadi” (the first book for beginners), and the scholar reworked this work and wrote a commentary on it, calling it “*Al-Hidayah fi sharh uil-Bidaya*”. *Al-Hidayah* was written in Samarkand in 1178. It is well-known in the Muslim world and is recognized as the most accurate and consistent work on Muslim law. The work is based on meaningful, short but thorough words, and each volume of this four-volume work analyzes specific issues. After independence, the book was published in 1994 with a commentary by Professor A.H.Saidov. The first volume of “*Al-Hidayah*” consists of 5 books, the second volume of 14 books, the third volume of 22 books, the fourth volume of 16 books, and the total number of books on this work is 57.

Volume 1 of the book is devoted to the issues of worship, which shows the rules of obligatory acts such as ablution, prayer, fasting, zakat and hajj. In the 2nd volume of the book “*Al-Hidayah*” Marginani touched on the issues of family law and reflected on the problems of slaves. Also, issues such as partnership and waqf (lease) property have been covered. Money problems and solutions, purchase procedures, guarantees, judges’ duties, testimony, exchange of testimony, authority, claim, confession, reconciliation, partnering with money in a case, issues such as depositing money, lending, gifts, rent, slaves released on certain conditions, guardianship, coercion, sponsorship, aggression are discussed in Volume 3 of the work.

The fact that in the 4<sup>th</sup> volume of the work devoted to issues such as intercession, inheritance, farming and horticulture, conclusion of contracts, sacrifice, contrary to Sharia, acquisition of abandoned and protected lands, hunting, hostage-taking, committing crimes, testament indicates that any issue in the work is not covered or neglected. The ability of this book to find solutions to all problems indicates the invaluable position of the work in the upbringing of the younger generation. This guide, which is respected by the Islamic world, emphasizes the importance of humanity and justice in human relations, in particular, it has been shown that it is extremely necessary to follow the rules of justice, honesty, integrity, and humanity in commercial matters, and that the sin of betraying and deceiving people is great. This, in turn, increases the demand for the work in the process of educating and training today’s young entrepreneurs. Because every entrepreneur aims to earn income, he takes on the task of

finding this income in an honest way and creating a product that will appeal to people.

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