

Economic Education in Islamic Spirituality

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Annotation: This article describes the relationship between buying and selling, which regulates the social and economic life of a person.

Base words: Commerce, value added, measure, adult, state, size, amount, Sharia, deposit, hadith, usurer.

Economic processes and their laws are widely covered in the Qur'an and hadiths. Trade relations, taking interest, its rules are defined, the need to save water and natural resources is emphasized in the teachings of the Koran. They are taught that not being frugal will lead to being a "whole".

The Qur'an gives a great place to trade, but against usury. It is noted that the sanctity of property is a great sin to betray someone's property. The inequality of the society is recognized from the azal. The ideas of taking a loan, giving, distributing inheritance, benevolence to orphan captives, and giving charity are widely covered. Tax types and amounts are also important. Betrayal of an orphan was declared the worst sin. It is said that mutual aid is necessary, but in evil deeds and enmity there is no need for it. It has been proven that it is necessary to acquire various professions, especially farming, sheep breeding, and labor. Many ideas and concepts related to the economy are also presented in the books of "Hadith".

In the 10th - 12th centuries, Central Asia became one of the major centers of advanced socio-economic thinking in the East. During this period, Farabi, Farghani, Sina, Beruni, Yusuf Khas Hajib, Nizam ul Mulk, Mahmud Az-Zamakhshari, Al-Khorazmi and many other thinkers lived and worked. Social and economic ideas are reflected in their works. In the East, scientists explained the secrets of commerce, ownership, and craft of this period. Some of them have not lost their importance even today.

In the spirituality of Islam, the issues of trade and commerce are elaborated in great detail. According to it, a person engaged in trade must strictly comply with the following requirements based on halal:

I. Knowledge of trade and sales rules.

1. Customers are treated equally regardless of religion to be, that is, not to give special preference to a Muslim in trade.
2. in the matter of the price of goods, "the goods are only at such and such a price do not insist that you will sell.
3. if someone enters into a sales contract and then withdraws from it if he wants to leave, do as he says, etc.

II. Be willing to engage in trade in accordance with Sharia The contact person must meet the following conditions:

1. He is an adult, intelligent, in his right mind.
2. He wisely does not spend his accumulated wealth on frivolous things embezzlement
3. Do not use jokes or lies in business, be serious to be
4. Forcing another person into commercial work and believing him do not involve involuntarily.
5. Trading with minors (even if parents agree). not to enter into an agreement, not to employ them.

III. Sharia laws allow mutual (free) exchange of goods ("barter", if we use the current term), but the following conditions must be met:

1. The size, quantity, weight, measurement of the goods should be made public.
2. When exchanging goods, it must be transferred from hand to hand.
3. The same goods should not be exchanged for other similar goods.
4. Exchange of goods given for deposit, but with another one sale of unintended goods without the permission of the owner do not send
5. Mutual accounting book regarding the payment of debt or service fee in doing so, this debt or right can be canceled by giving property.

In addition, according to Sharia rules, the sale of leased goods is allowed under certain conditions, such as cash or goods or goods on loan. However, it is strictly forbidden to sell goods without specifying the price, to bargain above their value, and to sell goods to others without the permission of the owner.

According to Ibn Sina (980-1037), an animal is satisfied with the blessings of nature, while humans lack the blessings of nature, they need food, clothing and shelter. An animal absorbs the blessings of nature, and a person creates food, clothing, and a home for himself with his own work. For this purpose, a person should be engaged in farming and handicrafts. Yusuf Khos Khajib says, "A person who does not benefit a person is dead, meaningless, and the past life is meaningless labor." Farabi (870-950), a follower of Aristotle, who analyzed his works, created the doctrine of the importance of fashionable needs for the formation of society, defines the "need" that is important in political economy, economics. It determines the role of labor and labor in the creation of material wealth. In the works of Ibn Sina and Yusuf Khos Khajib, the problems of "division of labor" are also written. These scholars thought about the virtuous (ideal) state and gave great importance to mutual aid and friendship. In Ibn Sina's view, all members of society should engage in useful work.

He says that the state should be governed peacefully on the basis of science. In Muslim jurisprudence, the consumption value of the goods is recognized, and the price of the goods and the asking price are distinguished. The contribution of the Arab historian Ibn Khaldun Abdurakhman Abu Zait to the development of Eastern economic thinking is significant. He came to Cairo in 1382 and became a judge. His main work is Kitabal-ibor, known as Muqqadima (Book of Exemplary Examples, 1370). He is the first to think about the basis of the material principles of historical social development. Ibn Khaldun initially pays great attention to the activity of joint "production", saying that society consists of a group of producers of material values. He tried to determine the place of work in human life. He says that the development of crafts, science, and art is directly related to the growth of "labor, productivity". He makes an important conclusion that "simple" and "complex" cocktails would not be items if they were not differentiated. In the scientist's opinion, the concepts of "necessary" and "additional product", "mixture" and "value" are distinguished. It defines the concepts of commodity value and consumption value. The rule of equal exchange should be followed on the basis of the "Forward Sale" transaction, equal half of such spent labor is exchanged, if it is a handicraft product - equal to the value of labor spent on it, and the "income value" is the labor spent, the place of this item among other items and the need for the person. is determined by It occurs in the form of equalization of goods. It includes the cost of goods, the cost of raw materials, labor tools, intermediate goods producers, and the cost of their labor. He says that some trades involve other trades. For example, a carpenter uses wood, a weaver uses yarn, etc. Commodity-money relations were analyzed, it was said that prices depend on the issue of goods brought to the market (supply and demand). It was said that the tax system should also be regulated.

It is worth noting that Ibn Khaldun (originally an Arab) met Amir Timur (the century was falling) and had a conversation with him, and was aware of his ideas. Nizam ul Mulk's "political work" noted the extravagance of rulers, abuse of office of emirs, officials and judges, the burden of taxes, and the need for a clear account book in saving and spending state funds.

Islam is a moderate religion based on goodness and has always opposed religious fanaticism and devotion to religion. Islam does not condone bigotry. On the contrary, he calls to think deeply and to be tolerant towards others in any situation.

The foundation of Islam is built on tolerance and restraint.

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