

SOCIO-ECONOMIC DEPENDENT BEHAVIOR AS A PROBLEM FOR EASTERN SCHOLARS AND SOURCES OF ISLAM

<https://doi.org/10.5281/zenodo.7663168>



ELSEVIER



Received: 21-02-2023

Accepted: 22-02-2023

Published: 22-02-2023

Sharapova Dildora Baxtiyarovna

Base doctoral student of the research institute "Mahalla and family",
Teacher of the Department "Pedagogy and psychology" of the Tashkent Medical
Academy



Abstract: This article is devoted to the study of the views of Eastern thinkers and the Islamic religion on the problem of the behavior of people prone to socio-economic dependence.

Keywords: Socio-economic dependence, dependent, occupation, laziness, behavior, inclination.

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The problem of behavior prone to socio-economic dependence is condemned in the works of Eastern scholars and Islamic scholars. Living in dependence on others, not using one's own abilities wisely, not avoiding work, the tendency to follow the path of laziness is the main social, political, legal and economic problem of all time.

Today, it is no secret to anyone that one of the main factors in this situation is psychological dependence. Of course, this situation develops under the influence of social causes and manifests itself in human behavior in the form of demanding one's rights and carelessness.

The problem of dependence and socio-economic dependence was condemned by Eastern scientists, while emphasizing that a person needs to rely on his own strength, earn wealth, respect, support a family, acquire a profession by honest work. For example, in his work *The City of Virtues*, Farabiy emphasized that the head of a virtuous city must be knowledgeable, love the truth, hate lies and liars, love justice, fight for justice, and warned people against such bad habits. Laziness, idleness, ignorance, unconsciousness, lack of skills that hinder human development are considered. Farabiy believes that the highest goal of life is to achieve happiness, and people can achieve it by getting to know the world, acquiring skills and knowledge - becoming enlightened. Farabiy says that even professions cannot fix bad people. He claims that his writing becomes ugly because of his vices, and that the inhabitants of unkind cities are bad characters, and their mood worsens because of their character. Enticed by ignorance, citizens are only interested in material goods and pleasures, seek to enjoy prestige, riches and riches, try to break just laws, and move away from things related to truth. It is advantageous for others to live

together, because they cannot live without helpers and servants and cannot live without their care⁹⁹.

Yusuf Khos Hajib in his work "Kutadgu Bilig" emphasizes that a person truly grows up only in society, in communication with other people and in useful work, and argues that a person who does not benefit people is dead. He says that the working people - farmers, pastoralists, artisans - play a decisive role in society. The Thinker says that liars and hypocrites are harmful to society, and one should stay away from such people¹⁰⁰.

Ahmad Yugnakiy in his epic "Khibatul-hakayik" spoke about the transience of the world: the world is like a caravanserai, where the caravan stops only for a short time. It is useless to seek pleasure in this world, it is not good to suffer because of it, the wealth that we see today may disappear tomorrow, the things that we consider ours may remain for others, so that only goodness is a seed. that you must live only to sow it. He considers educated and enlightened people to be mature people and argues that knowledge and knowledge cannot be separated, only an educated person can reach maturity. At the same time, the thinker condemns honesty and truthfulness, generosity as a human virtue and the need to strive for it, greed and malice. They say that good results can only be expected from good deeds, "... you cannot plant thorns and reap grapes"¹⁰¹

Boborahim Mashrab, a poet of the 17th-13th centuries, who believed in the qalandarism of Sufism, wrote in his poems and ghazals about achieving moral and spiritual purity, fighting evil in life, asking his rulers to be fair, turning to them, asking them to take care of people and listen to their complaints . Mashrab urges people not to be greedy for wealth, to do good to others, to be generous, to be honest, to live by their own work, to restrain themselves.¹⁰²

In the Qur'an, Sura Anbiya, verses 34-35, Allah Almighty says: "(O Muhammad), We did not give eternal life to anyone before you. So if you die, will they stay forever? (No, they are also not eternal.) Every soul will taste death. We test you (to test your patience) and (to see if you will be grateful) with good deeds and "deceit". (Then) you will return only to Us"¹⁰³.

Surah Nisa of the Holy Quran mentions the following: "Verily, the hypocrites try to deceive Allah. However, Allah is "a deceiver" for them (ayat 142), "we were poor on earth" (ayat 97). "And worship Allah and associate nothing with Him" (verse 36). This connection once again shows that in Islam worship is one thing, and personal-family-social life is quite another. After all, "There is no reptile

⁹⁹ Abu Nasr Farobiy "Fozil odamlar shahri" Yangi asr avlodi, Toshkent 2016. 254-265 betlar

¹⁰⁰ Yusuf Xos Hojib "Qutadug'u bilig" Toshkent 2014

¹⁰¹ K.Hashimov, S.Nishonova "Pedagogika tarixi" II-qizim, darslik. Toshkent-2005, 113-b.

¹⁰² Mo'min Xoshimxonov "Mashrabi mo'tabar o'zum" Toshkent-2008

¹⁰³ Qur'oni Karimning Anbiyo surasi, 34-35-oyat

(creature) on earth, the subsistence (provision) of which is not under the control of Allah! (He) knows his dwelling place and his resting place. Everything (is written) in a clear Book (Lawhul-Mahfuz) "(Sura" Hud verse 6).

In the hadith, Rasulullah (peace and blessings be upon him) says: "There are four signs of misfortune: First, they forgot their sins, but they did not forget God. The second is to mention the services rendered to him, but he does not know whether he received them or not. The third is to look at those who are higher than him in the material world. The fourth is to look at those who are lower than you in religion and piety, that is, at the wicked."¹⁰⁴.

Fakih Abu Lays Samarkandi says: "Four types of people will be brought into the Resurrection. Each of them will be forgiven, but no excuse will be accepted. The first are the rich who say, "Lord, our wealth prevents us from praying to You." God gave them Solomon as a document and said, "Are you richer than Solomon?" said. Because Solomon's wealth did not prevent him from praying to Me. "Lord, our poverty prevented us from praying to You," say the poor. The Almighty showed them Jesus as a document and said: "Are you poorer than Jesus?! After all, poverty did not prevent Jesus from praying to Me. "Your excuses are unacceptable," W answers. They, too, will go to hell. The third is a slave and says: "Lord, we were slaves, therefore we could not pray to You." Allah Almighty gave them Yusuf, peace be upon him, and said: "Verily, Yusuf, although he was a servant, did not stop praying to Me. "Your excuses are also unacceptable." They too will go to hell. Then those who ask for forgiveness get sick and say: "Lord, our illness has prevented us from praying to You." Allah Almighty sent Ayyub to them and said: "Are you sicker than Ayyub?" said. Because Job's illness did not stop him from praying to Me. Your excuses are unacceptable," and they too will be sent to hell."¹⁰⁵.

Abu Yazid Bistami says: "No one conquered me, except for one person from Balkh who came to our city. He asked me: "What is the limit of your asceticism?" he asked. I said: "If we find it, we'll eat it; if we don't find it, we'll tolerate it." "This is what the Balkh dogs do," he said. "What are the limits of your asceticism?" When asked: "If we do not find it, we will be patient, if we find it, we prefer to give it to others."¹⁰⁶

¹⁰⁴ Usmon ibn Hasan ibn Ahmad Shokir Xubariy DURRATUN NOSIHIYN (Nasihatgo'ylar duri) Movorounnahr-2004, 186-b

¹⁰⁵ Usmon ibn Hasan ibn Ahmad Shokir Xubariy DURRATUN NOSIHIYN (Nasihatgo'ylar duri) Movorounnahr-2004, 186-b

¹⁰⁶ Usmon ibn Hasan ibn Ahmad Shokir Xubariy DURRATUN NOSIHIYN (Nasihatgo'ylar duri) Movorounnahr-2004, 181-b

Hasan Basri says: "If people do not look at what they have in their hands, then they are dear to them." If someone looks at his wealth, people will not respect him. They avoid conversations and hate themselves."

Fuzayl ibn Iyaz, may Allah have mercy on him, says: "The best person in the eyes of people is the one who does not need people. The worst person in the eyes of people is the one who needs them. The best person in the eyes of God is the one who needs Him. The worst person in the eyes of God is the one who needs others and considers himself in need of the Creator.

In our holy religion and the views of scientists, it is emphasized that a person who is healthy in all respects should not be socio-economically dependent, should not be prone to negligence, should diligently master the craft, earn honestly by his labor.

Allah Almighty says: "And We made the day (time) a lot (time)" (Naba, 11). This also means that you have to work for wages and food. This action is called a profession.

Our great compatriot Hakim Termizi reports from Muawiya ibn Qurra: Umar ibn Khattab approached a group of people and asked: "Who are you?" he asked. he asked. "We are taking a risk," they said. He said, "No, you are eating for free. A reliable person first scatters grain on the ground, and then trusts in God. Therefore, in order to achieve material well-being, a person must first of all make efforts, acquire a profession, work on himself.

Umar (peace and blessings of Allaah be upon him) said: "Do not remove your hands from your profession, for Allah will provide you with food." God does not rain gold and coins from the sky. God's power to create a nation is a right, but confession requires a servant. So, Almighty Allah creates food, and a person receives it according to his destiny through his confession. A Muslim works honestly, is engaged in a profession and considers the livelihood that comes after that from Allah Almighty.

Allah Almighty created man by putting into his nature such things as hunger, quenching thirst, building a shelter and marriage. In addition to satisfying his own needs, he also demanded to pray to himself. He sent prophets as patterns and examples in doing these things. Prophets are those who are chosen among the people and are an example for the people. They also earned their living by honest work and labor. They did not sit idly by, even knowing that food is from Allah Almighty. Since many prophets and messengers were sent among the people, they all became owners of some profession in order to honestly earn their living. It is known from the hadiths that Adam (peace be upon him) was the first to plant wheat on the ground, watered it and looked after it, and baked bread after the harvest. Idris (peace be upon him) is a tailor and calligrapher, Nuh and Zakaria

(peace be upon him) are carpenters, Hud, Salih, Shuayb (peace be upon him) are merchants, Ibrahim (peace be upon him) is a merchant. Buzzoz (a gazamal seller), Musa (peace be upon him) is a shepherd, David (peace be upon him) was a blacksmith (he made armor). And Suleiman (peace be upon him) wove baskets from palm leaves. Prophet Muhammad (peace be upon him) is a merchant, and in his youth he was a shepherd. All prophets earned a living by their profession and labor. So, earning a living by profession is the original nature of mankind. Narrated from Abu Hurayrah (may Allah be pleased with him): "The Prophet (peace and blessings of Allah be upon him) said: "Every prophet sent by Allah is truly a shepherd." "You too?" satellites said. They said, "Yes, I fed the sheep of the people of Mecca for Kirat." Prophets are the most beloved and most righteous servants. Allah Ta'ala instructed his prophets to take care of the sheep. It is clear that even this profession, which we look down on, can be lived honestly, and there is no need to be ashamed of it. The prophets were the first holders of some professions in the world.

While a person lives in the world, he is forced to interact with others. He will need to learn how to deal with other people and social relationships throughout his life. Because each person always lives by ties with society. A person cannot provide for himself and satisfy his needs alone. He is forced to use someone else's labor, craft, skills and other characteristics. A sick person should go to a doctor, a baker who wants to eat bread, a person who needs clothes, to a tailor or merchant. So in the world everyone works together. For example, how can one person manage agriculture alone? He needs working tools and equipment. Blacksmiths and carpenters are needed to make work tools and tools. We need cooks and bakers to feed us when we are hungry. Therefore, people cannot live alone, they live in groups. In turn, each person by his profession and work satisfies the needs of others. People do not give their labor or property to each other without remuneration. Instead, it will be necessary to give something worthy. Thus, it became natural for everyone to receive money for their services. It would not be wrong to say that this is the wisdom of God's introduction of trade between people. Man must demand sustenance in order to live in the world. Everyone has his own knowledge and skills. Using these means, he earns money, wealth and satisfies his needs. One of the conditions for a prosperous life of a person is an honest profession. Through the wise words of our ancestors about being a professional, it should be understood that a person should avoid such vices as laziness, laziness, greed and greed.

It was narrated from Miqdam (may Allah be pleased with him): "The Messenger of Allah (peace and blessings of Allah be upon him) said: "No one has eaten food more delicious than what he earned with his own hands. God's prophet

David (peace be upon him) also earned his living with his own hands" (narrated by Imam Bukhari).

Narrated Abu Hurairah (peace and blessings of Allaah be upon him): "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "It is better for one of you to collect a bundle of firewood on his shoulder than to ask for it from someone else" (Reported by the Imam Bukhari).

Narrated Abu Hurayrah (may Allah be pleased with him): "The Messenger of Allah (peace and blessings of Allah be upon him) said: "The best profession is that which is done by manual labor, if it is impartial." (narrative of Imam Ahmad). It was narrated from Aisha (may Allah be pleased with her): "The Messenger of Allah (peace and blessings of Allah be upon him) said: "The purest of what a person eats is what he eats in his profession" (Reported by Imam Tirmidhi). The Messenger of Allah (peace and blessings of Allah be upon him) encouraged his companions and his entire ummah to live a skin on their foreheads and earn a living from their profession.

Narrated from Anas ibn Malik (may Allah be pleased with him): "The Messenger of Allah (peace and blessings be upon him) gave them seventy people from the Ansar as auxiliary troops. At that time we called them "old women". During the day they collected firewood, and at night they prayed ... " (narrated by Imam Bukhari). If we pay attention to the hadith, we will see a great quality among the Ansar: they collected firewood and worked during the day. All of them were readers, that is, they memorized the Book of God. It seems that the work did not interfere with their prayers. Because memorizing the Holy Quran is not an easy task.

In conclusion, we quote the following words of our Prophet (peace and blessings be upon him): If you seek wealth, you will suffer. If you ask for a future life, you will not suffer, and then Allah will love you. Who has no more worries than the world in the morning, his heart will be filled with four emotions. The first is a worry that will never be shared, the second is a concern that will never be forgiven, the third is poverty that will never turn into wealth, the fourth is endless hopes and dreams. If the world were equal to a fly's wing in the eyes of Allah, He would not give the unbelievers even a sip of water from this world...

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