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HISTORICAL EXPERIENCES IN THE FIELD OF ECONOMIC EDUCATION OF STUDENTS

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ABSTRACT

It is known that the Uzbek people have always been engaged in trade and are known throughout the world for their wisdom, entrepreneurship and diligence since ancient times. Our ancestors taught their children to distinguish between such concepts as "honest" and "haram", "reward" and "sin", they were brought up in the spirit of saving, avoidance of waste, diligence, honesty and patience. This article highlights the historical experiences of economic education of young people.

KEYWORDS: *Economic Education, Upbringing, Trade, Hadith, Honest, Harm, Sin, Reward, Ancestors*

INTRODUCTION

Our ancestors have accumulated a wealth of knowledge, experience in economics and commerce, which formed the basis of the life of society. Many scientific and artistic sources, as well as historical and philosophical literature provide us information about the life and lifestyle of the Uzbek people. Honesty, purity, fear of the Haram, not betraying someone else's right - humanity, being the object of decency, highly honors and glorifies a person as a person. Therefore, the literature, philosophy, history and culture of the peoples of the East, as well as the teachings of Islam, the Qur'an and the Hadiths that formed their basis, repeatedly tell everyone to work honestly, earn a living and live a clean life.

According to our great ancestors' several thousand years of life experiences and historical observations, sharply condemned the acquisition of wealth through theft, aggression, fraud, extortion, blindness, bribery and other unclean ways of gaining wealth. Due to sharia rules, if someone's money has fallen to the ground or the seller has received excess money without knowing from the buyer, he must return it to the owner.

It is known that parents have introducing their children to household chores, giving them an idea of the family's financial situation. In Uzbek families, children have also been told to take care of their belongings. In ancient times, our ancestors brought up children in the spirit of thrift and instilled this feeling in their minds. It is an ancient tradition for fathers to teach their sons trade and household chores, and for mothers to teach their daughters how to house, store and prepare food.

In Islam, it is important to distinguish between such concepts as 'halal' and 'haram', 'reward' and 'sin'. When our ancestors told about the rules of Islam, they understood the Shari'ah rules which are the foundation of Islam. Adherence to Sharia law in Uzbek families has had a positive effect on the upbringing of children. Parents have also used this method of upbringing, which has been based on Eastern morals and Islamic teachings in the upbringing of children.

According to our cultural values and traditions, religious traders were honored if who earned in halal way, not used to go to haram, not harmed anyone, and not deceived on the scales during trade. The transition to a market economy requires that people have such qualities as faith, conscience, honesty, fear of usurpation, charity. Human morality is not just about greetings and politeness. Morality is seen in a sense of fairness and justice, faith, honesty.

Today, the most favorable environment and conditions have been created for the youth to cultivate faith in national and spiritual values, ancient traditions, language, history and heritage of the past which will affect the hearts and minds of people, help to overcome the shortcomings in our lives, to form the worldview of the developing person, his spiritual, economic and aesthetic knowledge.

MATERIALS AND METHODS

The research carried out by the leading thinkers of the Uzbek people of Far East and their discoveries constitute the golden treasure of world science and culture. The names of our great ancestors who discovered the treasure of knowledge are known all over the world. There have been very sharp and great changes in the restoration of national morality, the restoration of traditions, various district traditions, the further development of values in the field of education after the independence of Uzbekistan. Accordingly, it is necessary to educate the younger generation in the spirit of national values, self-awareness, to be justifiably proud of our great history, to create textbooks and manuals that reflect the heritage of our ancestors and the spirit of independence.

The manuals aimed to teach students about the history of economics, will interpret the hadiths of the Prophet Muhammad, the views of our ancestors on economics in connection with the science of economic theory and the economic policy of our state. The effective use of the historical experiences of the Uzbek people is also crucial in creating a system of teaching materials aimed at enriching the economic knowledge and understanding of students. Because positive qualities such as kindness, generosity, glory, honesty, purity play an important role in education, in the formation and strengthening of socio-economic, spiritual and enlightenment relations between members of society. Therefore, Uzbek spirituality and values have been expressed by proverbs and sayings about morality. For example, the views on economics expressed in the works of Imam Ismail al-Bukhari, Ali ibn Abu Bakr Margilani, Mahmud Kashgari, Kaykovus, Abu Nasr al-Farabi, Abu Ali ibn Sino, Alisher Navoi, Abdullah Avloni and other thinkers, famous poets and scholars.

In particular, the work of Imam Ismail al-Bukhari "Al-Jami 'As-Sahih" plays an important role in the formation and development of the spiritual and moral foundations of the transition to a market economy. This is because the ideas put forward in the hadiths have not lost their relevance in

modern economic relations. While the hadiths glorify human qualities such as kindness, patience, and gratitude, they condemn such vices as extravagance, greedy and ignorance.

In the hadiths, the noble ideas tested in the experience of the people are strengthened, they are conveyed to the people in the form of exhortations and demands, and the customs contrary to the people's ideas are figuratively exaggerated, warning of bad consequences. In such cases, the educational effect of the hadiths is enhanced by the exaggerated method.

The following passages from the work are proof of our opinion:

It was narrated by Qadir, the Messenger of Allaah (peace and blessings of Allaah be upon him): No one has eaten more delicious food than he has earned with his own hands. The Prophet David (peace and blessings of Allaah be upon him) also made a living by the labor of his hands. It emphasizes diligence, honesty, and how delicious the food that a person earns through his labor.

The following hadith states that generosity, nobility, and goodness, which have risen to the level of universal values, must be done with a sincere intention:

The next hadith states that the accumulation of wealth through greedy is contrary to generosity, in return for gratitude, and Allah forgives the sins of generous people who have forgiven the debts of the helpless.

This hadith was narrated by Khufayza, the Messenger of Allaah (peace and blessings of Allaah be upon him) : A man passed away in due time. He was asked the question "What good have you done in your life?" He said, "I used to trade with people. Then I would give a respite to someone who was able to pay off his debt (but not temporarily), and I would forgive the debts of the needy." Therefore, Allah forgave his sins.

It is narrated on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said, "A merchant used to lend to people. If he gave a loan to a helpless person, he would say to his subordinates, "Pay off his debt, so that Allah may forgive us our sins." So his servants would forgive the debts of the needy. That is why Allah forgave the sin of that merchant in that world.

So, it can be concluded that if both parties cheat each other, this trade is not considered honest trade. The salesperson likes to be honest, so both the seller and the buyer have to be honest.

Such ideas mentioned above are of great educational value in the upbringing of a person in a new society. In addition, while teaching the younger generation with human qualities, these ideas also enrich their thinking with economic knowledge. Therefore, it is advisable to use these ideas effectively in the lessons of etiquette, reading, native language, labor, mathematics.

Imam Ismail al-Bukhari's *Al-Adab al-Mufrat* (Masterpieces of Literature) also provides valuable insights that serve to increase students' economic knowledge. The play emphasizes that not to deceive the buyer, not to be expensive, not to speak harshly to the buyer - these are important requirements of the ethics and culture of trade. Thrift, purity, uprightness, faithfulness are glorified [4]. The following passages will define our views.

This message was narrated by 'Abdullah ibn' Umar, the Messenger of Allah (may Allaah be pleased with him): "If Allah has given you these four qualities, such as good morals, purity of

food, truthfulness and not betraying one's trust, there is no harm even if you stay away from worldly affairs."

Abu al-'Abid ibn Mu'awiyah ibn Sibra, the Messenger of Allah (may Allaah be pleased with him) said: When I asked 'Abdullah ibn Mas'ud about the meaning of the word wasters,' Abdullah said, "Those who spend their wealth in unjust lands."

The word "wasting" literally means to spend one's wealth on sinful deeds, or to spend all one's wealth on small things, leaving nothing for oneself and one's children. It is argued that extravagance, in any form, wastes and destroys a person's possessions.

The following hadith emphasizes the following. The following hadith was narrated by 'Abdullah ibn' Abbas, the Messenger of Allah, (may Allah bless him and grant him peace) : In this case, good manners mean a good board, good looks, and the economy is the norm in every action.

Thus, the hadiths have a long history as a great monument of Eastern culture, they play an important role in the development of students' economic knowledge as a deep philosophical content, rich educational potential in shaping the spiritual and economic culture of the people and a valuable heritage of the peoples of the East. At the same time, it is expedient for teachers to use these hadiths effectively in the educational process.

The role of our great poet and thinker Alisher Navoi in the spiritual heritage of the Uzbek people, in the internationalization of its culture, and his services are incomparable. Alisher Navoi's scientific heritage is so rich and wide-ranging that it contains many valuable ideas on economic issues. The views of the thinker on economics are described in his work Mahbub ul-Qulub (Lover of Hearts). He encourages people to be polite, humble, modest, shy, honest, honest, pure-hearted, self-restrained, and highly exalts humanity [1]. Condemning greed and imperfection, Navoi writes the following lines:

Taste and imperfection are such bad deeds that it is as if they are two unpleasant twins. One is worse than the other; both are worse than all the worse. "The more a man uses his property, the more he owns it; how much it saves is someone else's. Do not deprive yourself of what you have earned; What you earn with your friends, do not save your enemies" [2].

Navoi attaches great importance to the upbringing of children and their formation as a person. He shows that the child should be educated, educated and brought up from an early age, and that boys and girls should be brought up from the age of 6 and given to a teacher. It is these young people who emphasize the need to master science and professions at an early age. In these days when the issue of economic education for young people remains relevant, it is clear how important the above ideas of the great poet are. It is important to use these ideas in the native language and reading lessons of the primary grades.

"Qobusnoma" was written by Kaikovus, a unique historical work of the ninth century. It contains valuable ideas on the issues of economic education, spirituality, culture of people, such as respect for parents, knowledge, self-control, savings, etc., which are of great scientific and practical importance for today. The following advice is proof of our point:

"O child, do not be negligent in amassing wealth, but try to accumulate wealth honestly. Do not risk yourself for wealth" [3].

In this message, the thinker states that the accumulation of money and wealth with honesty and purity should not be spent on evil deeds. Wealth is a priceless thing, there is today, there may not be tomorrow. No matter how sweet it looks, it's not forever. After collecting the property, it is necessary to know how to store it, use it where it is needed, and multiply it.

The next message emphasizes the need not to procrastinate in the collection of goods, but to use labor and all skill, and that humble, patient, industrious people will never be despised. "Do not delay in gathering wealth, for delay is a disciple of unhappiness. Work yourself, for wealth is gathered with labor, and delay is scattered. The wise say, try, you will prosper and be content with others, you will be rich; . Be content with what you have, contentment is an inexhaustible state, and no matter what your situation is, you will get your sustenance [3].

CONCLUSION

From the following points of view, it can be concluded that prosperity is achieved as a result of honesty and diligence in all that is gained through hard work and in the avoidance of waste.

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