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ANALYSIS OF THE LEXICAL AND TERMINOLOGICAL MEANINGS OF TERMS RELATED TO TRADE IN ISLAMIC LAW

Sidiqova Ma'mura

Tashkent City Oriental University, Teacher of the Department of Oriental Languages, Uzbekistan

Abstract

In this article, the dictionary and terminological meanings of commercial terms in Arabic are translated into Uzbek, the terms used by the Arabs before Islam, the terms formed after Islam, and the commercial terms used in Arabic today.

Keywords Terminology, term, trade, Arabic language, Holy Qur'an, hadith, commerce.

INTRODUCTION

The history of the development of Arabic terminology consists of two stages - classical and modern. The development of traditional medieval religious sciences, such as Shari'ah, Arabic linguistics, history, poetry, and some other fields in Arabic, is evidenced by the fact that they were already fully endowed with independent terms. At the same time, it is observed that in addition to the terms that are Arabic in origin, there were also well-adapted assimilations from among the terms related natural sciences-chemistry, to mathematics, geometry, Mechanics, Astronomy and philosophy, logic, music, which were reflected in Greek at that time[1, 47].

The assimilation of terms in other languages is carried out in different ways. This uses the language tools themselves, which are designed to enrich the Universal vocabulary when creating a term and filling out a set of terms. The following methods are used in this:

1.Terminating specific concepts that once existed or are currently present in the language lexicon. 2. Creating new terms based on existing laws in the language.

3. Translation of terms and term combinations and their reduction and transformation into a complex word as the next process.

4.Direct acquisition of Terms[2, 66] . It was also based on the above laws in the derivation of terms related to economics in Arabic.

For the concept of "term", in Arabic - al-istilah (الاصطلاح) is a word, meaning" mutual agreement". Consent of a certain group of people to the use of certain words in special meanings. As a result, many words had two meanings for a common language (lugavian) and a "contract" or terminological (Isthmian).

Below are the Uzbek translations of commercial terms in Arabic, the pre-Islamic and post-Islamic terms, and the colloquial terms for trade in Arabic in modern times.

الشراء / المبادلة - commercial - البيع-باع-يبيع-بيعا / الشراء / المبادلة The term البيع is a verb of the category ajvaf[3, 87]

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of the sulusian abstract, meaning to replace one thing with another as a lexical unit. The verb العان is a transitive verb followed by a complement sozinig بعت الشيي . البيع sozinig is more than twenty species, some of which are cited in his commentary[4]. Arabs used the word in circulation even before Islam. Synonyms for the s, and are used to اللعطاء الشرا ا الصخخ word are mean the word البيع. These synonyms can also be can also be used.بععتت can also be used to mean I sold a good or bought a good. Scholars have made various opinions on the origin of the word. Some say that اللاع is derived from "bo' is the distance between the fingers and the transmitted hand, that is, the unit of measure of length, equal at 3 or 4 cm". Others say that الباع is derived from the word" property " because trade assumes ownership of property. The term's meaning as a term is to exchange the seller's property away, for money that enters the buyer's property, or in exchange for some good, without debt or rebate[5] . The book "Hidoya" describes it as" the exchange of a mole for a mole with the consent of two parties " [6].

The Qur'an mentions the word البيع in the Bakara Surah of Karim[7] .

{وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرَّبَا}

"And yet Allah has forbidden Commerce, and it is forbidden for it." In this verse, the word البيع came from the goddess of Commerce.

The word البيع is also mentioned in the Hadith in the Times of Kum, one of these hadiths can be found below.

عن جابر - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: (رحم الله رجلاً سمحاً إذا باع وإذا اشترى وإذا اقتضى. رواه البخاري.

It is narrated from Jobir ibn Abdullah roziyallahu anhumah: "Allah has mercy on the one who is tolerant both when he sells and when he buys, and when he demands the truth."they said[8] "

التجارة – تجر – يتجر- تجرا و تجارة. المصدر الدال على المهنة. Commercial -

The word التجارة is used in the dictionary to mean "commercial walking, trading". In istolah, however, the scribes used several closely related meanings in the tariff of Commerce: "Commerce" is the purchase of one thing for sale and for profit"; "Commerce" is the search for profit by purchase and sale."; "Commercial" is the conversion of goods for profit", etc[9].

The Qur'an is mentioned in Karim as well as in Hadith Sharifs in the sense of "trading" the word التجارة.

َيَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ { تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"O you who believe! Do not feed each other's goods in a foolish way. Except if it is commercial by mutual consent, it is okay. Don't kill yourself. Surely Allah is most merciful to you."

و قال قتادة: كان القوم يتبايعون و يتجرون و لكنهم إذا نابهم حق من حقوق الله أم تلههم تجارة و لا بيع عن ذكر الله حتى يؤدوه إلى الله.

Says, " people were trading and trading among themselves. But if they had any of the rights of Allah, they would not have been distracted by the remembrance of Allah, neither commerce nor commerce, unless they had fulfilled it to Allah[11]."

المبيعات – قد يكون طعاما و قد يكون غير طعام و لكنه مكيال أو موزون أو معدود أو مذروع. المبيعات

are trade goods of different appearance and sex. Since the types of trade goods are different, masdar is brought in plural form. Trade goods measured in scales, sold in grains, and sold in scales[11] . The word المبيعات translates into Uzbek as goods or trade agreements. At this point, the words المبيعات and المبيعات can be mentioned as related and

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distinct. التسويق i.e. marketing is a set of techniques and tactics aimed at improving the reach of a product to a consumer. In other words, marketing involves actions in which brands are able to satisfy the needs or desires of their products consumers. As for desires of their products consumers. As for المبيعات, it is possible to understand the meaning of goods or services that can meet the needs of the buyer. The two terms complement each other[11] . \ \limits limits derived from boblarinig being the third person who is the Masdar of other .

The terms الشراء And الشراء are also used as synonyms-that is, it does not matter whether the exchange is in a mole or in something other than a mole. The meaning of الشراء is " to pay money and take goods". الشراء is a Masdar of Chapter IV in the sense of confession, confirmation, consent. This is what one of the two parties trading in the invasion said earlier about the trade

. القبول – القَبول أو القُبول. الراا بالشـي و و ميل النفس إليه -ا لقبول

It means" acceptance, agreement, consent". At the time of trading in the occupation is the statement of one of the two parties after the review about are words القبول And البيحاب are words that are often repeated in various chapters of figh books. In economic, trade-related matters, this term is translated into Uzbek as "Proposal and accent". The word accent is adopted from Latin, meaning consent to the payment of money, bills, documents of goods or the payment of goods, or surety for payment. That is, consent to the conclusion of a contract under the proposed terms , means "payment الأرش - tollow, badal الأرش-الدية means "payment, contribution" in the dictionary. It turned out that the difference between an innocent and a guilty commodity, that is, you bought something for a thousand rubles, was the culprit after you paid. If you want you get the money by returning the goods, if you want you get the "الأرش" that is, you get a portion of the money you paid . In the Middle Ages, the term was used to mean a fine paid in return for a crime. We can see this in the following Hadith Sharif

روي عن أنس رضي الله عنه "أن ابنة النضر (واسمها الربيع) كسرت سن (ثنية) جارية، فطلبوا الأرش وطلبوا العفو، فأبوا، فأتوا رسول الله ﷺ فأمرهم بالقصاص، فقال أنس بن النضر: أتكسر ثنية الربيع يا رسول الله؟ لا والذي بعثك بالحق لا تُكسر ثنيتها، فقال: يا أنس، كتاب الله القصاص. فرضي القوم وعفوا... وزاد الفزاري: فرضي "القوم وقبلوا الأرش

Anas roziyallohu anhu said this: "Rubayyi' - she is Nazir's daughter-broke a maid's shovel tooth. (The guilty party) had received compensation and asked for forgiveness, which were not persuaded. Then the Prophet sollallohu alayhi and had come to Sallam, ordered them to take revenge. Then Anas ibn Nazir said, " will Rubayyi's shovel tooth Be Broken, O Messenger of Allah? By the one who sent you with the truth, his shovel teeth will not be broken!"he said. He said," O Anas, the assumption of God is revenge, "so that his people agreed and forgave him, and the Prophet said," peace be upon him, and sallam said," Surely, if he swears with God in the servants of God, he will have those who النفيس - qimmatalaqالنفيس-مال كيير ".justify him means "precious" in the dictionary. It is used in relation to precious metal, raw materials, الخسيس-قليل أو .Securities and jewelry products llughatالخسيس - arzon priceدنيي / فاعل من خس means "poor, low, low cost cheap commodity". Trade goods that are cheap in price, such as eggplant, pomegranate and bread on the invasion. ulgurjiالصبرة-اشـتری الشـيء صبرة : بلا کیل و لا وزن - الصبرة means "heap, ball, wholesale" in lugat. In the occupation, it means buying food or similar items on a stretcher without fading. This word is also quoted in Hadith Sharifs, which means the same.

عن جابر بن عبد الله رضي الله عنهما قال: نهى رسول

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الله صلى الله عليه وسـلم عن بيع الصبرة من التمر لا يعلم مكيلها بالكيل المسـمى من التمر؛ رواه مسـلم الغبن – غَبَنَ-يَغْبِنُ-غَبْنًا / حديعة في البيع و

الببن - expensive to sell goods الشراء expensive dictonary means" to cheat, to beat the scales, to deceive in the account, to misjudge, to slow down, to win " - that is, the seller sells to the buyer more expensive a trading Good, which is cheaper in quality. This term can be applied to both the seller and the buyer. اللبن is when a seller sells a good that costs ten rubles for eight rubles. اللبن is when a buyer buys a goods worth eight rupees. - العيب العبب - the fault, the fault جمعه عبوب. الوصمة dictonaryhas the meaning of" minority defect, vile". When selling at the time of sale in the occupation, the buyer does not see the fault in the goods or the disadvantage of lowering the price of the goods during the hand-in-hand delivery of the goods to the buyer. الجس-مس الشي و و dictonary " hold الحس - when you can see see, to discern hold" means the meaning. In the occupation, it is to take hold of the trade goods by hand to get to know them well. الوبيعة-sell to the detriment In the dictionary, in the sense of", sideclicking at a price, selling to the detriment." The seller is selling the goods he bought for less than his actual price. التولية member - التولية is a nonspecific verb and is the II. In the dictionary, in the sense of" appointment as manager", the seller buys the goods and sells them to the buyer for the same price. In this case, it would seem that the buyer represented the seller to buy the goods. In conclusion, this chapter made a lexical-semantic analysis of twenty terms that are simple, that is, one word in relation to sales. The termini core, weight and chapter were described in detail. Several different lexical meanings of each term were written.

From the Arabic-Uzbek dictionary book "An-Na'im", compiled by the team of authors when writing dictionary meanings of terms, X.K.Baranov's book" Arabsko-Russkiy slovar " and المعاني Arabic annotated electronic dictionaries were used. Examples of Quranic Karim verses have been made with the aim of detailing the lexicographical meanings of certain terms. In interpreting the meanings of selected words in terminology, examples were made from hadisi Sharifs to interpret the meanings of Arabic words relating to trade in the pre-Islamic and post-Islamic centuries.

Hadisi Sharifs are a reliable source in communicating very valuable information about the social life of Arabs to us, providing information about the way of life of ularninh. The Arabic text and translation of the Hadith Sharifs cited in this master's work were taken from the eight-juz book "Golden silsila Sahihul Bukhari", published by Hilol estir. Considered one of the works in the Islamic interpreting world in the meanings of monosyllabic from Burhoniddin terms, Marghinani's الهداية from Mahmoud معجم المصطلحات و الألفا ا Abdurrahman Mun'im's from Ali ibn Muhammad Jurjani's, الفقهية فقه المعاملات " from Dr. Salmon Rahili's, "التعريفات" from his book, Mufti Muhammad Taqi "المت المالية Usmani's "introduction to Islamic finance" and Farhad Joorayev's kntob "Explanatory Dictionary of Fiqhiy terms" were used.

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