

THE ESSENCE OF ECONOMICS AND THE EDUCATIONAL-ECONOMIC
THOUGHT OF EASTERN THINKERS

The definition and understanding of economics and the financial or economic and Educational
Views of Eastern thinkers and researchers

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Abstract: In this article, you can learn about the definition and understanding of economics and its origins. You can learn about the contributions of Eastern thinkers and researchers to the economy. The teachings and financial or economic concepts or viewpoints created by each scholar are analyzed. It illuminates how the economy developed in early or classical times.

Keywords: Economics, early or classical Greece, venture, need, power, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khas Hajib.

Introduction. "If the economy is the body of society's life, then spirituality is its soul and spirit," Shavkat Mirziyoyev said at the meeting. "Since we have decided to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values." [1]

The evolution or growth of each country depends primarily on its stable economy. In early or classical times, the main form of financial or economic activity took place within the framework of the household; hence, in the works of early or classical Greek thinkers and researchers (Xenophon, Plato, Aristotle), the economy is explained as the household and the laws of its management. In Arabic lectures, "economics" was understood in the sense of thriftiness, since special attention was paid to thriftiness in Islamic literature.

For illustration, there is a verse in the Holy Quran: "Eat, drink, give, but do not be wasteful." [2] However, in the modern era, economics has a broad meaning, meaning not only household or individual management or savings, but also an extremely complex social system consisting of large private farms, collective farms, joint-stock companies, state farms, financial systems, inter-farm, inter-state associations, corporations, joint ventures, and various financial or economic relations between states. [3]

Literature analysis and methodology. In the early or classical East, before 3000 BC, categories such as renting out things, taking interest, and collecting taxes were used. early or classical Egyptians and Greeks used such financial or economic categories as buying and selling, money, price, trade, profit, and credit. In the Uzbek language, "Economy" means economy and comes from the Greek "Oikonomia" (Economics), that is, "Oikoc" - house, household and "nomoc" - rule, order, law, meaning the content of household law, management. Perhaps for this reason, the categories studied by financial or economic sciences are found in the works of early or classical Greek and Egyptian thinkers and researchers. [4]

According to the information given in Surah Yusuf of the Quran, 3000 years before our era, Prophet Yusuf said to the king of Egypt: "Put me on the treasures of this land, for I am a person who keeps them completely and knows how to manage them properly." It follows from this that people have known the financial or economic aspects of storing and spending treasures since early or classical times. It should also be noted that in the Surah "Talaq" of the Quran it is written

that "Allah has set a measure for everything."The Quran also uses such financial or economic categories as inheritance, usury, charity, trust, zakat, and fitr.

In the works of Central Asian thinkers and researchers, concepts or viewpoints related to economics and concepts or viewpoints about financial or economic management are frequently found. Among them are the works of such thinkers as Farabi, Ibn Sina, Beruni, Yusuf Khas Hajib, Amir Timur, Ulugbek, Alisher Navoi, Babur. In Timur's Code of Laws, one can find guidelines and rules for solving financial or economic problems related to economics and state governance, which have not lost their relevance even today. It provides information on the structure of the state, the formation of revenues and expenditures of the state budget, remuneration of labor, payment of wages, tax collection, fines, and donations. In his works, Amir Timur included the treasury (budget) in the categories that formed the basis of the state's financial or economic policy. In the words of Amir Timur, there are three things that determine the fate of the state: the king, the treasury, and the army. State revenues, expenditures, taxes, salaries (wages), material and moral incentives, pensions, fines, gifts and donations were considered as elements of the treasury. Amir Timur paid special attention to financial or economic issues, and two of his seven viziers specifically addressed these issues. One is the minister for the disposal of ownerless property, the second is the minister managing the state's income and expenses, that is, the minister of finance. They always have in mind the prosperity of the country, the wealth of the treasury. The state strives to perform work that benefits the sultanate" - this is written in "Temur's Code"[5]. Amir Timur paid all state officials, employees, and servants according to their positions and ranks. Most importantly, in solving this problem, he used the principle of differentiation. For illustration, in the price of a horse ridden by an ordinary soldier, it was established that warriors received a salary equal to 2-4 horses, a centurion received twice as much as a soldier under the command of a commander of ten, and a centurion received three times more than a commander of ten. The salaries of Amir ul-Ulama were set to be ten times higher than those under their command. The Babylonians and their neighboring city-states developed forms of economy comparable to the concepts of civil society used today. They developed the first known codified legal and administrative systems supplemented with courts, prisons, and government records. [4]

In the Middle Ages, what is called the modern economy was not far from the standard of living. Most exchanges occurred within the social group. Moreover, to finance their acquisition, the great conquerors raised what we now call venture capital (venture, from Italian risk). Capital must be returned with goods that will bring it to the New World. The discoveries of Marco Polo (1254-1324), Christopher Columbus (1451-1506), and Vasco Do Gama (1469-1524) led to the emergence of the first world economy. The first enterprises were trade enterprises. In 1513, the first stock exchange was founded in Antwerp. Economics at that time meant primarily trade. Discussion and results. European Developing nation-states tried to control trade through customs duties of Spain, Portugal, France, Great Britain, and the Netherlands, and (mercator, from Lat. merchant) was the first approach to an intermediary between private wealth and public interests. Secularization in Europe allowed states to use the church's vast property for the evolution or growth of cities. The influence of the nobility declined. The First Secretaries of State for Economics began their work. Bankers such as Amschel Mayer Rothschild (1773-1855) began to finance national projects such as wars and infrastructure. Economics, from that time, refers to the national economy as the subject of financial or economic activity of the citizens of the state. [5] During these periods, great thinkers and thinkers and researchers of the East also did not cease their research. The founders of the Renaissance era, considered to be accomplished thinkers and researchers - genius creators like Abu Rayhan Beruni, Muhammad al-Kharizmi, Mirzo Ulugbek,

Ahmad al-Farghani, Farabi, Abu Ali ibn Sina, Abdurahman Jami, Alisher Navoi, and specialists in their field left an indelible mark on the evolution or growth of science. Below, we will examine their contributions to financial or economic doctrine and their financial or economic views.

financial or economic views in the interpretation of Ibn Sina. Ibn Sina (980-1037) left an enormous scientific legacy; the number of his works exceeds 280. Of these, more than 40 are devoted to medicine, about 30 to various natural sciences, 3 to music, 185 to philosophy, logic, psychology, theology, ethics, and other socio-political issues. However, only about 160 of his works have survived to our time. Respecting the scientist, he was called "Sheikh Ur Rais." In his medical works, significant concepts or viewpoints related to economics are put forward. It is shown that human health is directly related to the internal and external environment, especially nutrition and living conditions are of great importance.

A significant category in economics defines "need" and determines the role of labor and tools in the creation of material wealth. In Western Europe, it was not until 1776 did Adam Smith draw special attention to this issue. According to Ibn Sina: "Animals are content with the gifts of nature, but people lack the gifts of nature, they need food, clothing, and shelter. Animals assimilate natural resources, while humans create food, clothing, and shelter through their own labor. For this purpose, a person should engage in agriculture and crafts." The scholar's works develop concepts or viewpoints about a virtuous state, giving great importance to mutual assistance, friendship, and cooperation.

Al-Biruni's financial or economic concepts or viewpoints. The great encyclopedic scholar Abu Rayhan Beruni (973-1048) created more than 150 works, in which the idea that labor is the basis of wealth is highlighted. Many of his thoughts and views have not lost their relevance even today. The relations of the scholar's time, the rise of production, the evolution or growth of trade, and the commissioning of irrigation facilities were characteristic of this period. On this basis, the emergence of human needs and the foundations of their satisfaction, his attitude towards labor and craft, are harmonized in Biruni. In his opinion, people are forced to live and work in an organized way to satisfy their basic needs. He believes that due to the diversity and abundance of needs, people strive to unite and create settlements and cities. The most significant idea is that all valuable things are created by human labor, and a person's dignity is determined not by who their ancestors were, but by their labor, mental and physical skills. The customs of each era are unique, and people must observe them, otherwise, if order and uniformity disappear, order will also disappear, teaches the great sage. Based on the scientist's thoughts, one can draw such a significant conclusion that man is the creator and creative force on earth. A person is honored primarily through honest work, and the true foundation of human society also lies in labor. According to Beruni, to acquire knowledge and master a craft, it is necessary to work, which is a continuous and constantly improving process. He divided labor into types, showing that each of them arises based on individual demands and needs. He considers the work of builders, coal miners, craftsmen, and scientists to be hard work. Describing the work of the toilers of science and enlightenment proves that acquiring knowledge and studying is the most necessary work. Accordingly, valuing the work of scientists leads to an increase in various sciences. The scientist believes that the basis of society lies in actions for material goods, in labor. It is proven that the activity of free people prevails over manual and forced labor (the basis of free market relations). They opposed forced labor against the will of the workers, because such labor is inefficient. Crafts passed down through generations were highly valued. In this way, the power will be strengthened, says the scientist (here, the question of the relationship between the state and the economy is raised). If the people are well-fed, the state is strong. The task of rulers, the scholar

describes, is to establish truth between the upper and lower classes, equality between the strong and the weak. Voluntariness, freedom, and liberty of labor are significant and necessary for behavior and respect among people. One of the most significant principles of a market economy. Yusuf Khas Hajib. The prominent statesman, the first Turkic Yusuf Khas Hajib, was born in 1020 in Balasagun, one of the central cities of the Karakhanids (the year of his death is unknown). The future thinker thoroughly mastered all the knowledge of his time, the Arabic and Persian languages, and literature in them. Between 1069-1070, he wrote "Kutadgu Bilig" (Knowledge that leads to happiness) in Turkish and presented it to the Karakhanid ruler Tabgachkhan Bugrakhan. In this philosophical didactic work, concepts or viewpoints are put forward about the creation of a centralized state, its strengthening, the elimination of conflict and justice, administrative-financial or economic and enlightenment, improvement, material-spiritual, and other just rulers, studying the work of managing the state with measures, acquiring a profession, and caring for the people. Only one work of the sage has survived to our time, but this work contains such masterpieces that one cannot help but admire them. The work consists of 13 thousand verses (excluding the prose and poetic introduction) - 73 chapters. It discusses all aspects of human thought and expresses extremely valuable thoughts. These concepts or viewpoints presented in the book are extremely valuable both for their time and for the present time. In particular, the relationship between the state and public on financial or economic issues has been thoroughly studied. According to the wise man, good dreams cannot be achieved only through worship. He puts forward the idea that for this it is necessary to perform many good deeds, to carry out useful activities. Encountering knowledge about existence, he says that there is nothing that a person cannot know, there is no riddle that cannot be solved with knowledge, and thanks to knowledge, the path to heaven is opened. He emphasizes that to know, one must study tirelessly. According to the financial or economic doctrine of the renowned economist Adam Smith (18th century), there are 3 things to clear a country of financial or economic slander:

1. Peace and tranquility;
 2. Measured taxes and
 3. The possibility of free financial or economic activity is required.
- This idea was actually expressed by our thinker seven centuries ago. Yusuf Khas Hajib describes that the people, the subjects (taxpayers), expect three things from the ruler of the country:

- 1) raising or maintaining the value of money;
 - 2) the introduction of laws ensuring the right of the people to private property;
- The king, he writes, demands that citizens pay taxes on time (which is still extremely relevant today), fulfill the laws of his decrees, and be friends to friends and enemies to enemies. As can be seen, this clearly expresses the idea of the need for a balance between society and political power. The idea of the value of money is, in essence, closely related to the problem of inflation, and price stability is also ensured. This, in turn, leads to issues of a non-crisis economy and freely convertible currency. Ensuring the right to private property is the main element of market relations; the feeling of ownership of property as a factor of evolution or growth has been proven on the basis of world evolution or growth, and is currently being actively implemented in our republic.

We experienced the negative consequences of the mass transition to state and national ownership during the Soviet era. Protecting roads from thieves is the very essence of ensuring and supporting domestic and especially foreign trade (export-import). Here we are talking about the priority importance of trade for the national economy. Currently, these concepts or viewpoints form the basis of the financial or economic policy of independent Uzbekistan. The practical significance of these concepts or viewpoints was especially evident in the activities of Sahibkiran



Amir Timur. Yusuf Khas Hajib expresses his sympathy for the plight of the poor, deprived of all privileges. The wise ruler calls on representatives of the lower classes to be merciful, compassionate, just, and compassionate towards them, while simultaneously calling on the public to be obedient and loyal to the ruler. The concepts or viewpoints in the book are useful in all affairs in the world. It contains the secrets of ownership, the procedure and conditions for governing the country, as well as property, the eternal preservation of the people, and the signs of their prosperity and ruin. Al-Farabi is recognized as an encyclopedic scholar who created more than 160 treatises covering almost all areas of natural-scientific and social knowledge of the medieval period. His fame in the Eastern world reached such a level that he began to be called "Muallimas-Soniy" - "second teacher," the greatest thinker after Aristotle. The scholar's work "The Virtuous City" deserves special attention, in which significant concepts or viewpoints related to the governance of the country, the activities of governors, and the management of the economy are presented. It should also be noted that Al-Farabi comprehensively interprets the concepts or viewpoints of his teacher Aristotle and tries to supplement them, creating a doctrine about the importance of material needs for the formation of society, and defines "Need," which is significant in financial or economic science. He defined the role of labor and tools in the creation of material wealth. In particular, the issues of "division of labor" are well covered in the works of the thinker. Due to the division of labor, production develops, because time is saved, the professional skills of workers are improved, a basis for the introduction of technical devices is created, that is, it is shown that it is better to divide each operation into special people than to perform all the work in one person (master) in its time ("even if they slaughter a bird, let the butcher slaughter it"). The idea of the division of labor is the basis of the teachings of the famous economist Adam Smith (18th century). [7].

Alisher Navoi's financial or economic views. Navoi pays great attention to the role of the individual in history, believing that the financial or economic situation of a country depends on the intellect and abilities of its ruler. He says that if the ruler of a country knows the sciences perfectly, especially economics, history, philosophy, and political sciences, the country he governs will be prosperous and wealthy; if the opposite is true, the country will be poor and ruined. Navoi left his mark in history as a realist, saying that just as there is no body without a head, there is no state without a king. A. Navoi During the reign of Husayn Bayqara, relative evolution or growth was observed in the country. Trade expanded, crafts and agriculture were well established. The construction of irrigation facilities also expanded. Navoiy stated that expanding irrigation infrastructure for Central Asian conditions is one of the key factors driving financial or economic evolution or growth. Under Navoiy's direct leadership, more than 70 canals and ditches were dug. The main part of the national income consisted of income from agricultural crops. In feudal society, the expansion of the construction of irrigation structures had a broad influence on the evolution or growth of the economy of that time. Navoi paid great attention to expanding land, which was the main means of production during the feudal period, and increasing its productivity. Navoi says that wealth can be found in two ways. The first way is to save money through one's own labor, accumulate wealth, and live comfortably. Navoi showed goodwill towards such wealth accumulation. He divides the acquired and accumulated wealth into three parts, calling for spending the first part on expenses, the second part on his own and his family's needs, and the third part on the social interests of the population. For illustration, in the work "Vaqqfiya," written in 1482, Navoi personally, using the illustration of income received from his lands, called for keeping a portion of the income sufficient for his expenses and family members, and spending the remaining part on the useful labor of the population. Navoi strongly

opposes the second way of acquiring wealth, that is, the acquisition of wealth through theft, greed, and violence. He despises such activities and describes the people who accumulate wealth in this way as a parasitic stratum living and accumulating wealth at the expense of society. [8]

Mirzo Ulugbek's financial or economic reforms: In his life, scholarly, and intellectual activities, Mirzo Ulugbek fully relied on his great-grandfather's wills and instructions. As a result, during his 40-year reign, stability, peace, harmony, financial or economic prosperity, and great creativity reigned in the country. In his activities, Mirzo Ulugbek paid great attention to the science of economics, the evolution or growth of the economy, and ensuring stability. He implemented such financial or economic transformations that prevented financial or economic crises and elevated the power of the state to a high level. Monetary reform occupies a special place in the financial or economic worldview of Mirzo Ulugbek. For this purpose, he built a mint. He found it necessary to name the monetary units by the popular name of the city where this enterprise was located - Bukhara (for illustration, donaki adliya, dudonaki adliya, nildonaki adliya). The weight of the monetary unit, depending on the monetary value, is set at 2.3-8.6 grams. Such a financial or economic measure contributes to the evolution or growth of commodity-money relations in the country, the prosperity of international trade, and the stability of national property. As we have seen above, financial or economic doctrines are inherited from our ancestors and are a continuously improving process. Studying the financial or economic situation during the time of our ancestors, we must understand that the economy is the power of this country. [9]

Conclusion. accordingly, the economy has become an integral part of modern society. To create a strong and prosperous state capable of taking its rightful place in the modern world, it is necessary to develop a competitive and socially oriented market economy based on science and innovation. We live in an era of scientific and technological progress, when the emergence and exchange of new material and spiritual goods determine the financial or economic growth of society. World-renowned thinkers such as Al-Farghani, Al-Khwarizmi, Farabi, Beruni, Ibn Sina, Yusuf Khas Hajib, Nizamulmulk, and many others lived and worked. We are witnessing the reflection of financial or economic concepts or viewpoints in their works. Scientists of the Eastern Renaissance described the secrets of trade and property ownership during this period. The universal financial or economic thinking in their works is still relevant today. Economics is considered a very broad concept. As we saw above, each of our ancestors made their contribution to the country's economy in their time. In order for the younger generation, our people, and our country to become rich, we must first of all start the transformation and evolution or growth with ourselves. As we live in today's age of globalization, we must never stop moving and continuously improve our financial literacy. Indeed, great attention is paid to knowledge and intellect, and to professionals in this field. "The greatness of the human race comes from knowledge. Thanks to reason, it is capable of solving many knots," write the thinkers and researchers.

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