

ECONOMIC VIEWS OF THE FIRST RENAISSANCE THINKERS (BASED ON THE ECONOMIC OUTLOOK OF ABU NASR FARABI AND YUSUF KHOS KHAJIB)

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Abstract

This article presents the organizational, economic and legal factors of management, property relations, distribution process, satisfaction of people's needs, agrarian sector and land ownership in the economic outlook of Abdu Nasr Farabi and Yusuf Khos Khajib, the bright representatives of the first renaissance.

Keywords: Distribution, need, property, property relations, distribution process, labor relations.

Introduction

As is known, the contribution of scientists and thinkers from the countries of the East, especially Central Asia, to the development of human society and civilization, and the rich scientific and economic heritage they have left us, is immeasurable. In this regard, we have decided to briefly introduce you to the encyclopedic scientific and economic heritage of two great thinkers of the first Renaissance, Abu Nasr Al-Farabi and Yusuf Khos Khajib, so that you can enjoy their scientific and economic heritage through this article.

Abu Nasr Al-Farabi is one of our great ancestors. He is imprinted in the history of science with such famous names as the great philosopher of the East, the Aristotle of the East, and the Plato of the East. His economic and other social views are expressed in a number of works aimed at explaining the works of Aristotle and Plato, including his economic worldview. **It was also expressed in the work "The City of Virtuous People" (T., 1993).**

The thinker Plato, speaking about his views, states that "owning property is not a bad habit, and it is better to live in wealth than to live in poverty (without property)." He only puts forward the idea that "it is necessary to avoid useless accumulation of property." Continuing his thought, he writes that "accumulating property that does not harm people or generations is a useful thing; in this, education that honors the soul and body with the help of laws is of great importance. Accumulating wealth and acquiring property that only harms others is a bad habit" (Ibid., p. 38).

The scientist, commenting on Plato's philosophy, pays special attention to the issue of educating people on the basis of property laws. "If the population of the city consists of uneducated, inexperienced people and children, then they will not accept the order and method of governance established by law." (Ibid., p. 39) It is noted that legal education, that is, legal



education, is of paramount importance in socio-economic life. Legal education serves to live and work not only thinking about oneself, but also about others, and leads to the correct use of property and resources, and to obtaining good results from it. That is why a large place is allocated to legal education and property education in the Education Program and Law of our country. Al-Farabi said, "There is not much danger in acquiring property, but it must be carefully preserved. If those who acquire property at the expense of others are not punished, then the city's inhabitants will lose their integrity and honor. If he keeps the property carefully and uses it for his own needs, it is not considered a bad deed..." (The same work, p. 47.)

The importance of these instructions is very great today. Because people are now becoming property owners thanks to independence and democracy. However, being a property owner is one thing, and it is even more important to take care of property and use it effectively for oneself and society. It should also be said that the citizens of our country still do not have the experience and skills to manage property and use it correctly and beneficially.

Expenditure for production and consumption is a certain necessity. The effectiveness of production and life often depends on the amount, order and criteria of these expenditures. The scientist believes that if the means, products and property acquired for living are not distributed correctly and are not spent in a reasonable manner, then "inefficiency will occur" in such work. "This is the most difficult thing to manage, and whoever does not put the property at his disposal into circulation for profit, but accumulates it only for himself, will cause great harm" (ibid., p. 42).

In Farabi's views, the issue of distribution is interpreted in a very broad and unique way. He expresses the idea that the correct distribution of property and benefits for society and people is the main issue in state building. Thus, one of the most important problems in the life of society is the correct and effective distribution of property and products for the necessary purposes. If the distribution is not carried out in a purposeful manner, most people will become poor and people will fall into poverty.

Distribution begins with a correct accounting of existing property, products, and wealth. This idea was previously put forward by Al-Farabi. "First," says the scholar, "it is necessary to take into account the amount of land and places, then their owners and the positions they occupy, and then the amount of food, cultivated land, palaces, and private houses, which are extremely necessary things" (ibid., p. 37). Al-Farabi singles out the following thoughts of Plato: "The work of distribution is very difficult, but it is also very profitable." It is not without reason that great geniuses have looked so deeply into the issues of distribution and management of property.

Of course, distribution is the division of existing things, it is the second link in the relations of production, it is the second link in the relations of production. However, we should not forget that distribution is the other side of production, in fact, its continuation and repetition. This means that the results of production will be so good only under the conditions of a correct and fair distribution system. Here we are not talking only about a single feature at the macroeconomic level, this conclusion is equally important for all links of microeconomics. Al-Farabi's economic views raise the most important issues of social life, which serve to enlighten us in our approach to these issues.



In Eastern philosophy, the issue of needs is not about the needs of people in general and the search for means to satisfy them, but about the problems of studying the necessary needs of each person as a person and satisfying them. In the system of these needs, there are such physiological needs of a person that can be satisfied only through movement, labor, and creativity (production). Thus, the most important of human needs is the need for labor (creativity), and the search for all needs is achieved by satisfying this very need for labor. It is not without reason that at the center of Eastern economic thought is the issue of a person and his needs, and their satisfaction.

This most pressing issue of socio-economic thought is evidence of our opinion that it occupies a central place in the works of the great son of the East, the philosopher Abu Nasr al-Farabi. In his work on the analysis of Aristotle's philosophy, the scholar, known as the Aristotle of the East, paid special attention to the issue of needs, which is an important category (concept) of economic science, and showed that the satisfaction of needs is at the center of human movement. He emphasizes the incomparable role of labor and the tools of labor in satisfying human needs.

At this point, let's pay attention to the economic outlook of Yusuf Khos Khajib, one of the great representatives of the first renaissance period.

The author gives the meaning of "Kutadgu bilig" - kutga, that is, knowledge that leads to happiness. The thoughtful poet completed it in 1069. The author prepared for a long time to write such a work that is a source of great educational, spiritual, and economic reflection, he traveled to many countries, studied and researched many cultural and literary sources, and visited almost all the lands inhabited by Turkic peoples (China, Turkestan, Iran, and Turan).

The work was brought to the presence of the then king, Tovgoch Khan. When the Khan got acquainted with the work, he rightly appreciated its artistic, scientific, historical, and spiritual significance and awarded it to the poet. **The title of Khos Khajib** was given. This work was reprinted in the city of Herat in the middle of the 15th century. It is known that at that time, such geniuses of the word as Atoi, Sakkoki, and Lutfi were working in Herat. The attention paid to the book in such an environment indicated the truly high value of the work.

"Kutadgu Bilig" is of scientific importance as a work that puts forward very important economic ideas for us. The economic ideas in the work on various aspects of economic relations are especially valuable. The work pays great attention to the issues of fair remuneration for labor, fair reward for the labor of others, achievement of merit, material benefits, occupation, and strong social protection. In the work, the author draws attention to distribution relations and their incentive value, because distribution relations, which have incentive power, strengthen production and increase the wealth of society and the people. Yusuf Khos Khajib writes: "The employee hopes for the results of his labor. The employee who does not find his hope, tries hard."

"But not all servants are the same. They are divided into different categories. There are those who bring benefits, and there are also those who do not bring benefits. A person who brings benefits should be given a reward worthy of his service. A servant who receives a fate worthy of his service will reach the sky. After all, a human being is not equal to an animal. If this is known and acted upon, all work will be as desired ..." (Kutadgu bilig, vol. 1, 1991 , p. 63)



It is clear that the scholar is criticizing the system of equal distribution and equal provision for all. If each employee is rewarded according to his labor, effort, work output, and the benefit he brings, then everything will be as it should be. At the same time, every entrepreneur and employer is called upon to properly appreciate the labor of his hired employee. On the one hand, this leads to efficiency in work, and on the other hand, "Appreciation of the labor of others is the greatest sign of humanity" (ibid.). It should be noted that although the former socialist system put forward the slogan "to each according to his labor", in reality, those who worked did not see the light in the full sense. The society has also fallen into deep decline due to the fact that the labor of workers was not properly rewarded. In this work, the great scientist reveals a secret between the state and the (head of the country) hardworking worker. According to this, in order for the state to be great, to become rich, and for the era of the leader of the people to spread throughout the world, the people must be enriched and encouraged in accordance with the labor of the working people. If the leader of the country (state) ensures that people benefit from the results of their labor, they will be selfless for the country, not sparing even their own lives, emphasizes Yusuf Khos Hajib. He encourages the head of the state to make his people rich and prosperous (ibid., p. 64). Yes, if a person's standard of living does not depend on the work he does, its quality and quantity ("according to his merit" - Yusuf Khos Hajib), then no economic reform will produce the desired result.

It is known that people seek benefit from every action they take, because benefit is a great driving force. This truth is confirmed by Yusuf Khos Hajib with the following thought: "In fact, every moving soul acts with the thought of benefit and goodness. If it were not for this benefit, even a hunter would not leave the house" (Ibid., p. 64). This thought was later expressed in the textbooks of "Political Economy" by others with the phrase "benefit lies at the root of every action."

the author advances his ideas about property and property relations, his focus is on property and the views of people who come to it. Property relations are the material basis of production relations. This fair conclusion of economic theory is also being implemented in the economic reforms being carried out in our country, which are being deepened. It is not surprising that such conclusions are based on the following economic idea of our great poet Yusuf Khos Khajib: - "If a person has property, he learns knowledge, reaches out to all virtues. If a person makes a wish with this property (works - author), his property-world becomes a path, that is, a means, and rises to the top" (Ibid., p. 85). Indeed, private property, and the feeling of ownership in general, is a great blessing. Because one feels a deep responsibility to preserve one's property, to effectively manage it, to benefit both oneself and others from it, and to live a prosperous life in the future. That is why the poet continues to write that "if a person does not have wealth, his hand will be short of all virtues" (Ibid., pp. 85-86). These economic ideas have been our happiness for centuries, and they are reflected in our current actions. The scope of economic ideas in the work "Kutadgu Bilig" is very wide and influential. It also expresses ideas about the science of governance, about governing the people and the country. For example, in the book, "Beks were created to make the people live, to govern them, to govern, and to make the world prosperous. These things are done through customs, traditions, and rules..." We read the following thoughts about the educated, educated and perceptive leader of



the people: "To rule the world, one must be intelligent and courageous" (p. 86). Yusuf Khos Khajib calls on every person to learn a craft and become a craftsman. He put forward the idea that "not learning various crafts is a sign of lowliness." This idea later became a national rule of the peoples of the East. As is known, this idea was developed by the great sage Bahauddin Naqshband with the phrase "let your hands be at work, and your heart be with Allah." With this, he called on believers and Muslims to learn crafts. Today, as we build a new prosperous society, we need to pay attention to the above calls. Based on these great teachings, the "National Program for Personnel Training" and a new law "On Education" were adopted in order to make the youth of our country professional and educated as true creators of Uzbekistan. These programmatic documents set forth the lofty tasks of restoring the ancient professions of our ancestors and directing young people to modern professions. In the work "Kutadgu Bilig" there are separate chapters about all farmers, traders, cattle breeders, and various craftsmen. For example, the chapter on the peasants contains the following verses:

They benefit the restless soul ,
 These are the ones who gave their lives to drinking
 Every living creature that breathes
 It should be from a farmer.

(Ibid., page 95).

However, in order for the "peasant to be grateful", it is necessary to create favorable economic and social conditions for him to work productively and enjoy the results of his labor. In the words of the poet, "they must always be spoken to kindly, treated with an open face." Such ideas of the scientist have become a reality in our country thanks to independence. In order to deepen the reforms being carried out in our country, farmers are given the right to transform their agricultural enterprises into intermediate owners through modern forms of economic management such as partnerships, cooperatives, peasant farms, private farms, family contracts, and leases, in particular, through the closed form of ownership of agricultural enterprises operating on a share basis, which increases the farmer's sense of ownership of land and other means of production, including the products of his labor, and increases his interest.

The work also presents very original ideas about another category of pleasure-makers - livestock breeders. It is taught that good working conditions and incentives should be created for these professionals.

In short, we can say that from the economic heritage and ideas of the two great thinkers, we can understand that the teachings of the economic views of Abu Nasr Al-Farabi and Yusuf Khos Hajib are still relevant today. put forward a lot of economic ideas. Because, in building and establishing the third renaissance, it is important for us to teach our youth the rich scientific and economic heritage of our ancestors and to implement new ideas. It is worth saying that the vitality and logical consistency of these ideas not only retains its significance after centuries, but also encourages us to achieve economic results.



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