

ECONOMIC THOUGHTS OF YUSUF KHOS KHOJIB

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Abstract:

This article discusses in detail the relationship between the state and the population on economic issues, the issues of getting the country out of economic crisis, and the issues of economic development of the state in the work of Yusuf Khos Khajib “Kutadgu Bilig”.

Keywords: Country, population, interest, economy, crisis, profit, work, idea, law, city, era, statesman.

Introduction

The famous statesman, the first Turkic epic writer Yusuf Khos Khojib was born in 1020 in Bolasogun, one of the central cities of the Karakhanids (the year of his death is unknown). It is true that the family environment is primarily relied upon to impart this knowledge.[1] The future thinker mastered all the knowledge of his time, the Arabic and Persian languages, as well as literature written in these languages. Between 1069-1070, he wrote the work “Kutadgu bilig” (Kutga, that is, knowledge that brings happiness) in Turkish and presented it to the ruler of the Karakhanids, Tabgokhkan Bugrokhan.

Khan Yusuf awarded the title of “Khos Khojib”. This philosophical didactic work puts forward ideas about establishing a centralized state, strengthening it, ending conflict and justice, administrative-economic and enlightenment, improvement, material-spiritual and state management, mastering professions, and overcoming the sorrows of the people. Only one work of the sage has survived to us, 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) and 73 chapters. It discusses all aspects of human thought and expresses extremely valuable ideas.

The main goal of social production is not just the production of goodies, but ultimately their consumption and prosperity.[2] These ideas presented in the book are extremely valuable both for its time and for the present. In particular, the relations between the state and its subjects in economic matters are carefully studied. Although the work was written and completed in 18 months and a half (it was started in Bolasogunda and finished in Kashgar), it took a long time to prepare for its creation. According to the sage, noble dreams cannot be achieved only through obedience and prayer. He puts forward the idea that for this, one must do many good deeds and engage in useful activities. He says that, having come across knowledge about existence, a person cannot know anything, there is no riddle that cannot be solved with knowledge, and that knowledge opens the way to heaven. He teaches that in order to know, one must study constantly. According to the economic teachings of the famous economist Adam Smith (18th century), 3 things are required to get a country out of economic crisis:



1. Peace and tranquility.
2. Moderate taxes.
3. The opportunity to conduct economic activities freely.

This idea was actually expressed by our thinker seven centuries ago.

Yusuf Khos Hajib writes that the people, the raiyat (taxpayers), expect three things from the ruler of the country:

- 1) to increase or maintain the value of money;
- 2) to introduce laws that ensure the right of private property for the people;
- 3) to protect the roads from thieves and robbers.

On the basis of the above-mentioned opinions and evidence, it is possible to draw clear conclusions about the objective and subjective factors of forming the economic thinking of our young entrepreneurs.[3] The king, he writes, requires citizens to pay taxes on time (which is still extremely relevant today), to comply with his decrees and laws, and to be a friend to his friend and an enemy to his enemy. It is clear that this clearly expresses the idea that society and political power should be proportional to each other. The idea that money has value is, in fact, closely related to the problem of inflation, and the moderation of prices is also ensured.

In turn, it goes back to the issues of a crisis-free economy and a freely circulating currency. Ensuring private property rights is the main element of market relations, the sense of ownership as a factor of development has been proven on the basis of world development and is currently being implemented intensively in our republic.

We experienced the negative consequences of the mass transition to state, public ownership during the former Soviet era. Protecting roads from thieves is a prerequisite for ensuring and supporting domestic and, especially, foreign trade (export-import). Here we are talking about the priority importance of trade for the national economy.[4]

Yusuf Khos Khajib expresses his pity for the situation of the poor classes, deprived of all privileges. The wise ruler calls on the lower classes to be kind, fair, and merciful to them, and at the same time, the subjects to be obedient and loyal to the rulers. Through such reconciliation, there is hope for a peaceful life (which is also a necessary condition for economic development). The ideas in the book are useful in all matters of the world.

It contains the secrets of property ownership, the procedure and conditions for governing the country, as well as the signs of property, the perpetuation of the people, prosperity and its ruin. The thinker especially highly appreciates the activities of professionals. The chapter "Forty crafts are too few for a young man" is devoted to the same issue. The criteria for the activities of ministers, commanders, ambassadors and other rulers are noteworthy. For example, "The minister's eyes being full protects him from being infatuated with all kinds of property. That is why it can be called the first philosophical paradigm for expressing the issue of economic policy.[5]

A man with a hungry eye cannot be satisfied even if he eats the whole world," says the scientist. Rare thoughts are expressed about the peasants, merchants, cattle breeders, and ordinary working people. "Always be close to these, so that you live without worrying about your throat," and also pays special attention to knowledge and intelligence, to the owners of this field: "The greatness of the human race is from knowledge. "He is able to untie all sorts of knots thanks to his intelligence", the scholar writes.



Today, as we are concerned about the economic progress of our country and its further development, we should teach not only the adults, but also our youth, who are the successors of the third renaissance, to master the economic teachings of the above thinkers.[6]

The benefits of those with intelligence always reach many. And those with knowledge are dear to the people and gain respect. All work is done with education and understanding. All complex tasks are solved with knowledge. It is clear that the chosen direction of economic development in our country also creates ample opportunities for young people to gain knowledge and learn from the experience of the peoples of the world. This indicates the correctness of our chosen path.

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