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THE ECONOMIC IDEAS OF ABU NASR FORABI AND YUSUF KHOS KHODHIB

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Abstract: Abu Nasr Farabi is one of our great ancestors. He was sealed in the history of science by such famous names as the great philosopher of the East, Aristotle of the East, Plato of the East. His economic and other social views are described in several works aimed at understanding the works of Aristotle and Platotirishga, including his economic outlook "the city of virtuous people" (T., 1993 i.) in his work also composed his own expression.

Speaking about the views of The Thinker Plato, he says that " it is better not to have a bad habit of owning property, than to live in poverty (without property), it is better to live in poverty". He only advocates the idea that "it is necessary to avoid a useless accumulation of property." Continue his thoughttirib writes that " it is a profitable business to acquire property that does not harm people, generation; it is important that such education, with the help of laws, is worthy of respect for the soul and body. It's just a bad habit to accumulate wealth, to have property that will do harm to others" (the same masterpiece, 38-th page).

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Introduction

Commenting on the philosophy of the scientist Plato, he 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 do not accept the procedure and method of Management established by the law." (In that place, 39-page.) it is noted that according to the laws, that is, legal education is of great importance in socio-economic life. Legal Education serves to think and work not only himself, but also others, properly dispose of property, resources, which leads to better results. Therefore, in the program and law on education of our country a great role is assigned to legal education, property education. "There is little risk in the acquisition of property, but it must be kept carefully," forabi said. If those who have acquired property

on the account of someone else are not punished, then from the inhabitants of the city will be lost in moderation and fame. If he carefully maintains the property and uses it for his own needs, then this is a bad deed-not counting..."(The same work, 47-page.)

The importance of these guidelines is much greater today. After all, people are no longer property because of independence and democracy. But being a proprietor is another, careful use of property, effective use for himself and for society is even more important. It should also be noted that still citizens of our country do not have the experience, skills to dispose of property and use it correctly, profitably.

Expenditure for production and consumption is a certain necessity. Production and the effect of life often depend on the amount, order and criteria of these costs.The scientist believes that in the case of improper

distribution of funds, products and property acquired for living, if it is not disposed of in the norm, such work is "unacceptable". "This is the work that is most difficult to manage, who-who does not put the property at his disposal in circulation for the purpose of generating profit, accumulates it only for himself, will bring much harm" (the same work, 42-th page).

In the forobi views, the issue of distribution is interpreted in a very broad and specific way. He expresses the opinion that property and dating in the way of society and people are the main issues in the construction of the right taqsimlash state. Therefore, one of the most important problems in the life of society is the proper, effective distribution of property, products to the desired goals. Since the work of distribution is not set for the intended purpose, most people get a uterus, people get a poor posture.

Distribution begins with the correct accounting of existing property, products, assets. The same opinion is put forward by Forobi. "First of all, — says the scientist,-it is necessary to take into account the amount of land and places, then their owners and places of storage, and then the amount of food, arable land, palaces and private houses, which are incredibly necessary," (the same masterpiece, 37-th page). Forobi distinguishes Plato's following points of view: "the work of distribution is very difficult, but very damaging work." It is not surprising that great geniuses look so deeply at the issues of distribution and disposal of property.

Of course, distribution is the distribution of what is available, it is the second syllable in the production relationship, which is the next in terms of time in terms of production. However, it should not be forgotten that the distribution is the other side of production, in fact its continuation and repetition. This means that the results of production will be as good as in the

conditions in which a correct and fair distribution system is created. The point here is that not only does it go above the distribution at the macroeconomic level, this conclusion is also of great importance for all joints of microeconomics. In the economic views of forobi, the most important issues of the life of society are raised, which serve to enlighten us in the light of our views on these issues.

In Eastern philosophy, the issue of needs is not the search for the needs of people in general and the means of their satisfaction, but the research of the necessary needs in the personality qualities of each person and the problems of their satisfaction are of paramount importance. In such a system of needs, a person has such physiological needs that they are satisfied only with effort, labor and creativity (production). This means that the most important thing of human needs is the need for labor (creativity), the search for all needs is achieved by the satisfaction of the need for the same labor. At the center of Eastern Economic Thinking, It is not surprising that the issue of Man and his needs, their satisfaction.

This most relevant issue of socio-economic thinking is evidence of the fact that the Eastring took the main place in the works of the Great child, philosopher Abu Nasr Forabi. In his work, which is devoted to the analysis of the philosophy of the scientist Aristotle, known by the name of the East Aristotle, he paid special attention to the issue of needs, which is an important category (concept) of the science of Economics, and showed that the satisfaction of needs is at the center of the human movement. He argues that the role of Labor and labor weapons in meeting human needs is incomparable.

The economic ideas of Yusuf Khos Khodhib

"Knowledge of the ward" -means knowledge, which is the melting of happiness, that is, out of the box. He graduated from writing it in 1069 year, a thinker poet. The author makes a long preparation for the writing of the work, which is a source of such a huge educational, spiritual, economic contemplation, he travels to many countries, studies, studies many cultural and literary sources, it happens in the countries where almost all Turkic peoples live (China, Turkistan, Iran and Turon).

The work is brought to the presence of the King of that time Tavgochan. After getting acquainted with this work, Khon is awarded the title of the show Khodhib, awarding its artistic, scientific, historical and spiritual significance. This work is resettled in the middle of the XV century in the city of Herat. It is known that in this period, such geniuses as ATOI, Sakkokiy, Lutfiy of the word estate were created in Khirat. In such an environment, the attention given to the book was evidenced by the very high value of the work, even in reality.

"Knowledge of the blockade" is of scientific importance as a work put forward by extremely important economic ideas for us. Economic views on various aspects of economic relations in the work are especially valuable. In the game, a large role was given to the issues of proper payment of Labor, proper awarding of the labor of others, reaching the staff, materialism, professional possession, strong social protection. In the game the author draws attention to the distribution Relations, their stimulating significance, zero, the production of a distribution relationship with the power of stimulation, the increase in the wealth of society and the people. Joseph Khoshajib writes: "The People of the service are hopeful of the outcome of their labour. An employee who has no hope will break the Kung Fu."

"But the service providers are not all the same. They are divided into different categories.

Employees have naf makers, and also nafi yughs are much more. It is necessary to give tartlets worthy of his service to the one who brings Naf. The head of the employee who receives the merit of his service will reach the bosom. Man means, after all, not animal tendrils. That is, knowing and adhering to it, all the work will be as it pleases...("Knowledge of the fire". T., 1991. 63-bet.)

Apparently, the scientist criticizes the system of providing a flat distribution, a bab-fold for all. Each employee will be rewarded according to his labor, effort, work performance, the soul he brings, all work will be as a volunteer. At the same time, every entrepreneur is called upon to properly appreciate the labor of the employee, to which the employer hired him. This, on the one hand, leads to the fact that work is productive, on the other hand, "to appreciate the work of others is the greatest sign of humanity" (in that place). It should be noted that although the former socialist system put forward the slogan "to the mercy of everyone", those who actually worked, literally did not see fasting. Due to the correct fate of the workers, the society also suffered a deep degradation. In this game, the great scientist opens a secret between the State (head of the country) and the staff worker. According to this, in order for the state to be great, for it to become rich, and the dawrug of the head of state to spread to the world, it must be encouraged in accordance with the people's wealth, the labor of the working people. The head of the country (state) asserts that people will not be able to sacrifice their lives for the sake of the land, ensuring their dignity from the results of their labor Joseph Khos Hadjib. He encourages the head of state to make his People dark and prosperous (the same masterpiece, 64-th page). The above economic achievements of our great-grandfather are the first president of our country I.Karimov's economic views, his concentration

on the market economy and his economic policy are taken into account and based on them in the creative activity carried out by the head of our government. As a proof of our opinion, we should always remember the following lines in Islam Karimov's book "Uzbekistan on the deepening of economic reforms": "it is necessary to remember that these reforms are in the interests of man, help him to meet his needs and requirements, are significant in his destiny, aimed at increasing the standard of living" (Page 19). Yes, since the level of human life does not depend on the work that he is doing, his quality and quantity ("for his service" — Joseph Khoshib), no economic reform will give the intended result.

It is known that people are interested in each of their actions, after all, interest is a great driving force. This fact is confirmed by Joseph Khidr Hajib with the following opinion: "in fact, the whole soul tries to think of Nafs and goodness. If it had not been for the same nafi, the Hunter would not have left the house" (the same masterpiece, 64 –page). This idea was later expressed in the textbooks" political economy "from the language of others, the phrase"interest lies on the ground of any action".

About property and property relations. In the center of economic monasteries stands the views of property and people who arise in relation to it. Property relations are the material basis of production relations. This fair conclusion of the theory of economy is also integrated into the economic reforms carried out in our country, which are increasingly deepening. It was noted that in the work of the first president of our country "in the 20th century in Uzbekistan..." it was an urgent task to make people property, to create a class of secondary property. Such conclusions are not surprising if the great poet Joseph Khoshib is based on the following economic idea:- "if the

goods a person learns knowledge, all kindness stretches his hand. If a person with this property wishes (works-the author), then the goods-world will be a means, that is, a corridor" quot; (the same work, 85-th page). Indeed, private property, in general, the feeling of ownership is a very great blessing. After all, the strength to maintain one's property, to dispose of it effectively, to benefit both himself and others, to live a comfortable life in the future, also feels a deep responsibility. Therefore, the poet continues to write that" if a person does not have property, then to all good-natured he will also make his hand short " (the same work, 85-86 bet). These economic ideas have been our happiness for many centuries, and their manifestation in our today's movement is the same provision. The fact is that behind the ownership of people "it is possible to allow each person to independently determine the sphere and forms in which he spends his labor" (I.Karimov, the same work, 18 page). Exactly such thoughts are expressed by the first president I.A.Karimov's work" in the kiss of the 21st century of Uzbekistan: a threat to security, conditions of stability and guarantees of progress " was also repeatedly touched upon.

The coverage of economic ideas of the work" knowledge of salvation " is very broad and authoritative. In it, opinions on management science, elni, management of the land are also expressed. For example, in the book " elni yashnatish, manage it, to manage, as well as to make the universe prosperous princes built. These works are carried out by tradition, rasmurules...". About the head of the people, who is educated, educated, said Well: "in order to capture the universe, one must be intelligent and heartfelt"-we read the thoughts (86-page). It is like writing these thoughts realizing the need for such a leader to come to society during the transition from one socio-economic system to another.

Yusuf Khos Khodhib calls every person to learn the craft, to be skilled. He puts forward the idea that "not studying various skills is a sign of inferiority." This idea later became a nationwide rule of the Eastern peoples. It is known that this idea was developed by The Great wise Bahouddin Naqshband with the phrase "Let Your Hand be at work, let your heart be in God". By this he encouraged the believers to learn the craft. Today, when building a new prosperous society, we should pay attention to the above claims.

But in order for the "peasant to be grateful", it is necessary to create favorable economic and social conditions for him to work productively, to eliminate the consequences of his labor. When the poet says in his language, "it is necessary to feed them with an open face, always speaking well." Such ideas of the scientist became those who, thanks to independence, became a reality in our country, saw the face of life. In order to deepen the reforms carried out in our country, farmers are given the right to transform modern forms of economic conduct, such as partnership, cooperative, peasant economy, private economy, family contract, rent, in particular, the agricultural enterprises that are currently inefficient, into secondary property through closed shareholder ownership on the basis of share capital, which increases the farmer's sense of ownership

Another category of the creators of flirting in the game-chorovadorlar is also described in the very first fiklar. It is desirable that this profession should also be given to those who have created good working and stimulating conditions.

It turns out that Yusuf Khos Khodhib had put forward a lot of economic ideas. The logical depth and viability of these ideas is that they come to our ERA over the centuries and not only retain their significance, but also motivate

us to achieve economic results, they are helping to create an independent, free economic system.

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