



## Issues Of Clarification Of Problems Of Economic Thought In Eastern And Western Philosophical Teachings

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### ABSTRACT

This article provides detailed information on the issues of clarification of problems of economic thinking in Eastern and Western philosophical teachings, the positive significance of the spread of Islam in the enrichment of the economic thinking of young people in the acquisition of economic knowledge by the peoples of Central Asia, as well as its economic ideas.

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**Introduction.** The Uzbek people have a very ancient spiritual and economic heritage. They have every right to be proud of their immortal historical heritage. This economic heritage has served and continues to serve our people in gaining economic independence, instilling modern economic thinking in our youth, and in transforming them into a nation with economic potential. It should be noted that the spread of Islam and its economic ideas also played a positive role in the acquisition of economic knowledge by the peoples of Central Asia, especially in enriching the economic thinking of young people.

**Main part.** As is known, Islamic economic ideas are expressed in the holy book of Muslims, the Koran, in the hadiths of our Prophet, and in the famous book "Mukhtasar". In the Middle Ages, Islam had a great influence in Arab countries and Central Asia. The economic consciousness of the Central Asian masses was more religious and mystical in nature. Researchers emphasize that Islam stands out among other religious teachings for its clearly expressed economic ideas.

Trade played an important role in the development of production relations, in which exchange was of particular importance at all stages of social development, and in the development of economic thought. The impact of trade on production relations and the reflection of these processes in the minds of young people, in our opinion, are of particular interest in the development of economic thought of young people. From the beginning of the exchange that transformed products into commodities until the 11th century, it gave impetus to the development of productive forces.

Undoubtedly, trade and trade relations, reflecting exchange, entered the content of economic thought. However, the relationship of this structural element with production relations takes on a different character, since production generally takes precedence over this new factor, and trade acts independently. The issue of the interrelationship of trade and economic thought can serve as a topic for separate studies.

In my opinion, here it is necessary to proceed from the principle of private ownership of manufactured products, which determined the importance of production. In addition, the Koran places great emphasis on trade, conducting it honestly and fairly, and not forgetting fairness in profiting from trade and commerce. At the same time, it expresses opinions against usury and encroaching on the livelihood of others.

This Koran, which is the word of Allah, recognizes the inviolability of property, considers treachery to the property and state of others a great, unforgivable sin, and promotes the rules of lending and borrowing, the distribution of inheritance, showing kindness to orphans and prisoners, and giving charity. This Koran calls for acquiring a profession, farming, herding sheep, and making a living through labor; labor is explained as a source of pleasure for every Muslim in this world and the next. The hadiths of the Prophet also contain many useful ideas regarding the organization of the economy. Islamic economic ideas are also clearly and clearly emphasized in the book called “Mukhtasar”. One of the most important ideas put forward in the “Koran” and the hadiths of the Prophet is the issue of consumption norms, consumption limits, that is, the culture of consumption.

This Islamic idea has a very deep meaning. The meaning of this, in our opinion, is that the level of economic and social well-being is not formed only by the absolute increase in pleasures. There may be abundance of pleasures, but wasting it, using technologies that separate it into secondary and other waste, and not knowing the norms and culture of consumption can lead to poverty or economic hardship. Our consumption during the period when we were part of the former Soviet Union can be evidence of our above idea.

Islamic economic ideas became the source of the development of economic thinking of Central Asian scholars, which was reflected in the work of Al-Farabi, Ibn Sina, Al-Biruni, Yusuf Khos Khajib, Nizamul-Mulk, Amir Temur, Ulugbek, Navoi, Babur and many other thinkers and is associated with their names. In the views of Al-Farabi and Ibn Sina, the doctrine of human needs occupies a central place. According to Al-Farabi, the material needs of people are the primary reason for the formation of society. Abu Ali Ibn Sina was also interested in economic issues. His considerations on income and expenses not only within the family, but also within the city and society are especially noteworthy. In his opinion, it is necessary to achieve a balance between income and expenses, taking into account the allocation of funds for education and natural disasters and war.

At the heart of the economic legacy of Al-Farabi and Ibn Sina is the issue of satisfying a person and his needs. Because, as mentioned above, man is the highest blessing of this world and satisfying his needs is a condition for the survival and development of any society. Of course, human needs are diverse and constantly growing. People’s needs can be divided into groups such as economic, social, political, and spiritual. However, among human needs, the priority is to satisfy economic and social needs.

Beruni’s contribution to the development of Central Asian economic thought is that he was the first to study the origin of money. The origin of money is associated with the emergence of the need to exchange products of labor. In Eastern philosophy, the main issue is not the search for means to satisfy people’s needs in general, but the problems of studying and satisfying the necessary needs of each person as an individual. 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 work (creation), and the satisfaction of all needs is achieved by satisfying this very need for work. It is not without reason that at the center of Eastern economic thought is man and his needs, and the issue of satisfying them.

This urgent issue of socio-economic thinking is evidence of our opinion that it occupies a central place in the works of the great son of the East, the first philosopher Abu Nasr al-Farabi. This scholar, known as the Aristotle of the East, in his work devoted to the analysis of Aristotle’s philosophy, 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 human movement. He emphasizes the incomparable role of labor and labor tools in satisfying human needs.

Abu Ali ibn Sino writes in his “Epic of Medicine”: “If animals live contentedly with the blessings of nature, then these blessings will be insufficient for people, they must satisfy their needs for food, clothing, and housing”.<sup>[1]</sup>

He emphasizes that if animals assimilate the ready-made gifts of nature, people will create food, clothing, and housing for themselves with their own labor, and for this purpose they engage in farming, handicrafts, and animal husbandry. Therefore, the scholar calls on people to work for social benefit.

The role of the 11th-century poet and thinker Yusuf Khos Khajib, a poet and thinker of the Eastern world, is of particular importance in the development of Eastern economic thought. He emphasized the

importance of labor in the development of society, and also drew attention to the fact that the division of labor is of particular importance in the development of society. [2]

Khos Khajib also calls on young people to learn crafts, which, in his opinion, is considered a sign of lowliness. In his work, Yusuf Khos Khajib also emphasized issues that form the basis of economic thought, such as fair wages for labor, rewarding labor, appreciating the labor of others, material benefits, acquiring a profession, and strong social protection. He says: “The people of the service are hopeful about the results of their labor. The heart of the employee who does not find his hope is broken. The head of the employee who sees a worthy fate for his service reaches the sky”. [3] Indeed, the reason for the decline in labor productivity lies in the fact that the working people do not benefit from their labor. The scientist puts forward the idea that in order for the state, the people and its leader to become rich, to have a powerful state so that his name goes to the world, he must enrich the people and workers.

The above economic teachings of our great scientists are confirmed in the economic views of our country’s President Sh.M. Mirziyoev and the economic policy pursued within the framework of the Concept for Further Development of the National Economy in paragraph 3 of the Development Strategy for 2022-2027.

If a person’s standard of living does not depend on the work he does, its quality and quantity, no economic policy will be implemented, and the reforms that are implemented will not produce the expected effective results. [4]

The correct remuneration and distribution of human labor, as well as being the main issue of economic relations, is the first and foremost means of implementing economic reforms. Establishing the correct and fair remuneration of human labor is, in fact, equivalent to investing a huge amount of capital in the economy. At the same time, giving young people the opportunity to independently determine the forms of spending their labor will have a positive impact on the development of economic thinking in them, as well as help them enrich their knowledge in the field of analyzing the world economy, economic relations and processes taking place in it. [5]

Therefore, creating conditions for young people to independently participate in economic relations, encouraging their achievements in this process and directing them to timely correct their shortcomings is the main key to any development. In the Strategy of Actions for the Further Development of the Republic of Uzbekistan for 2017-2021, the Concepts of the Development Strategy for 2022-2026 in the Field of National Economic Development, and other draft laws, opportunities have been created to encourage the implementation of this rule.

**Conclusion.** Today, as we care about the economic development of our country and its further development, we must teach the economic teachings of the above thinkers to firmly master not only adults, but also our youth, who are the successors of today's third renaissance. In this sense, we would like to note with satisfaction the glorious work in our country to revive the ancient professions of our ancestors and direct young people to modern professions.

The economic ideas of our great ancestor, the great general, the great commander Amir Temur, the economic policy he developed and implemented are of unparalleled importance in the development of Eastern economic thought. The reason why Amir Temur’s economic ideas are so enduring and relevant in every era is that they are not imaginary, but rather originated from real life and found their expression in it. That is why these ideas have not lost their practical significance for several years since they were put forward.

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