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**PROBLEMS OF ENTREPRENEURSHIP, ECONOMY AND ECONOMIC  
 EDUCATION IN THE PEDAGOGICAL HERITAGE OF EASTERN  
 THINKERS**

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**ABSTRACT**

*The content of this article focuses on the education of young people, with a special emphasis on the problems of entrepreneurship, thrift and economic education, using the pedagogical heritage of Eastern thinkers. In this regard, if trade, commerce, market, transaction process (trade) plays a leading role in the development of the economy, if trade is considered a source of income, the mainstay of the state budget then traders enrich it through the state budget. The great son of the East, the first philosopher Abu Nasr Farabi, in his analysis of Aristotle's philosophy, paid great attention to the question of the need for entrepreneurship, thrift, and economic education as a category of pedagogical science. Sufficient gold should be given from the treasury to restore its capital to trades whose capital has gone out of the lake. "At the heart of Timur's economic views, industry and tax policy, an important factor in governing the state, were not left out.*

**KEYWORDS:** *Youth Education, Entrepreneurship, Thrift And Economic Education, Trade, Commerce, Market, Transaction Process, Shopping, Food, Clothing, Housing Needs. Borrowing, Giving, Distributing Inheritance, Mercy To Orphans, Giving Alms, Betraying The Rights Of Orphans Are The Greatest Sins.*

## INTRODUCTION

The problems of entrepreneurship, thrift and economic education have a special place in the pedagogical heritage of Central Asian thinkers in the world economic development.

In the development of these problems, Farobi, Ibn Sino, Beruni, Yusuf Khas Hajib, Amir Temur, MirzoUlugbek, AlisherNavoi, Babur and many other thinkers.

In the pedagogical legacy of Farobi and Ibn Sina, the development of entrepreneurship, thrift and economic education is at the heart of the issue of meeting man and his needs. After all, as mentioned above, the highest blessing of the human world and the satisfaction of its needs is a condition for the survival and development of any society. Human needs can be divided into socio-economic, political and spiritual groups. Among these needs, meeting the socio-economic needs of insoi is a priority.

The great son of the East, the first philosopher Abu Nasr Farobi, in his analysis of Aristotle's philosophy, paid great attention to the question of the need for entrepreneurship, thrift, and economic education as a category of pedagogical science. Abu Ali IbnSina writes in the Epic of Medicine: "If animals live contentedly with the blessings of nature, these blessings will be scarce for human beings, and they will have to satisfy their needs for food, clothing, and shelter." According to him, people create food, clothing, and housing for themselves through their labor, and for this purpose they engage in farming, handicrafts, and animal husbandry: That is why Ibn Sina encouraged people to engage in socially useful work through entrepreneurship, thrift, and economic education. In the development of economic education in the East, the historical work of Yusuf Khas Hajib "Kutadgubilik" plays a special role. The play focuses on the issues of proper remuneration of labor, rewarding labor, appreciation of labor, material benefits, acquisition of a profession, strong social protection.

In this play, separate chapters are given to artisans, merchants, farmers, and ranchers. The scholar says, "Servants are hopeful of the results of their labors. A servant who does not find hope is disappointed.

Of particular importance is the idea of Yusuf Khas Hajib on the issue of interests (personal interest). "In particular, he writes that the whole moving soul is driven by self-interest. This idea was later expressed in the" Political Economy Textbooks "in the idea that every action is based on interest.

The economic ideas of our great ancestor, master, great commander, statesman Amir Temur, the economic policy he developed and put into practice play an important role in the development of Eastern economic thinking. Amir Temur's economic ideas are described in "Temur's Statutes". This play contains these economic recommendations for the organization, stabilization, regulation of the economy, its growth at a sustainable pace.

In "Temur's Statutes" we read: "Professionals and enlighteners should be given a share of the royal enterprises, and the poor with power in their hands should behave according to their condition and profession." "Sufficient gold should be given from the treasury to restore its capital to trades whose capital has gone out of the lake." At the heart of Timur's economic views, industry and tax policy, an important factor in governing the state, were not left out. It also stems from the public interest in its tax policy. Amir Temur states: "Taxes on the population should be

based on their income, and those who spend their property and capital for the betterment of the country should be given preferential treatment by the state."

The role of our great poet, our pride, our spiritual genius AlisherNavoi is invaluable in the spiritual heritage of the Uzbek people, in the internationalization of its culture. Until now our people have regarded him as the sultan of poetic property;

However, his scientific heritage is so rich and wide-ranging that it contains many valuable ideas on economic issues. The economic views of our great thinker are described in his lifelong book, Mahbub-ul-Qulub (The Lover of the Heart).

AlisherNavoi puts forward two economic ideas: first, the idea of rewarding according to the quantity and quality of labor, and second, the idea that wages are "as honest as mother's milk." It should be noted that this issue is still relevant today. From the above, it is clear that this idea is completely contrary to the idea that "life can be lived anyway." At a time when the issue of economic education is being promoted among young people, all citizens, it is clear how important the above idea of our great poet is.

AlisherNavoi writes in his book Mahbub-ul-Qulub: his fund will be good if he does not hide his wealth, shed his oboe, or accumulate what he has earned for the heirs to buy and squander, or if he does not spend it to provoke a bad event. "

These thoughts of AlisherNavoi about traders seem to be said for our traders and merchants today, and the following conclusion can be drawn from these thoughts in the work. First, trade, commerce, markets, transactions (purchases) play a leading role in the development of the economy, because it serves to eliminate the shortage of goods. Second, trade is the source of state budget revenue, the backbone of the country's economic power, as traders enrich it by paying taxes to the state budget. Thirdly, our scholar calls on the merchants to be honest and pious, so that they do not act only for their own benefit requires.

Nightmare. Parenting is always in the spotlight of Eastern thinkers. Kaikovus's Nightmare also pays special attention to the upbringing of children. That is why this work as an encyclopedia of Shark pedagogy has been gaining the attention of the peoples of the world for almost a century. The short anecdotes and concise narrations in the work made the book extremely attractive and readable. In some chapters of the work, the narrations in it encourage the harmoniously developed generation to form sections of the economy. That is, "Marketing is of two kinds, and both are dangerous - one is treatment and the other is conformity. "One (seer) was able to know the hope of a court of law. It means that in any way, the marketer should be proud of his property and body, not be careless, and not want to harm others for his own benefit." The emergence of views on the economic life of society is the result of a long historical development. Such views are present in the history of all countries and peoples of the world. In different periods of historical development, the progressives of that period have to one degree or another expressed their attitudes to the events taking place in the economic life of society, and have expressed their views on the subject in different forms and at different levels. He lived and worked in the Arab world on the basis of such views. The services of great thinkers are also great. In their scientific, historical and artistic works, they put forward valuable ideas on the economic life of society, the issue of economic relations.

The views of great thinkers on economic relations cannot be studied in isolation from the period in which they lived. The main reason for this is that their worldview was influenced by the economic and political order of the time, the ways of governing, peoples and states.

That is why in their works they gave important information about the methods of work of heads of state, rulers and their officials, the struggle of the people against the invaders and the heroes who grew up among them.

In the society and state of feudalism, Islamic ideas occupied a leading position. In Islam, internal conflicts have developed and various ideological and political currents and schools have emerged. They all served to ensure the economic, political and spiritual domination of the ruling classes over the oppressed classes. The economic views that emerged in the territory of the Arab countries are reflected in the works of scholars and historians who lived at that time.

In Islamic spirituality, the issues of trade are very detailed and elaborate. According to him, a person engaged in business must unconditionally comply with the following requirements based on honesty:

Buy and sell, know the rules of trade.

To treat buyers, the same regardless of their religion, i.e. not to give a special preference to a Muslim in trade. When it comes to the price of goods, it is impossible to say, "I will sell the goods only at such and such a price."

If someone wants to make a trade deal and then give it up, do so, and so on.

Also, according to the Shari'a, a person who intends to engage in commercial activities must meet the following conditions:

He is an adult, intelligent, conscious,

Let him use his accumulated wealth wisely, without wasting it. Humor in business, not lying, being serious. By forcing another person into commercial affairs and not involving him or her as a human being.

Not to enter into trade agreements with minors (even if their parents agree), not to hire them.

Sharia's law allows for the exchange of goods (non-monetary) (using the latter term - "barter"), provided that the following conditions are met:

Whether the size, quantity, weight or size of the goods is transparent.

In the exchange of goods, it must be handed over from hand to hand.

The same goods shall not be exchanged for other goods of the same kind.

Goods given for deposit, but not intended to be exchanged for another, shall not be sold without the owner's permission.

It is clear from the above-mentioned law itself that in Islamic practice, trade is considered to be a matter of great economic importance. For centuries, therefore, the rulers of all Muslim countries, even the highest rulers, have been anxious to encourage trade in all its aspects, to make it one of the main sources of income for the state, and the Messenger of Allah (saw) has set an example in such matters.

In Islamic spirituality, economic education places great emphasis on trade in the Qur'an, but anti-usury views are expressed. The sanctity of property is said to be a great sin to betray someone's property. The inequality of society has long been recognized. The ideas of borrowing, lending, distributing inheritance, mercy to orphans and captives, and giving alms are strong. The types and amounts of taxes are also of great importance. Betrayal of the orphan was declared the greatest sin. It is said that mutual help is necessary, but not so much in bad deeds and enmity. It has been proved that it is necessary to take up various professions, especially farming, sheep-breeding, and work. The books of Hadith also contain many useful ideas and concepts related to economics, and in the X-XII centuries, Central Asia became one of the major centers of advanced social thought in the East. Farabi, who was known all over the world at that time. Ibn Sina, Beruni, Yusuf Khas Hajib, Nizamul-Mulk and many other thinkers lived and worked. Their works are full of economic ideas. In the East, scholars have described the secrets of trade, property, and crafts. Some of them have not lost their relevance even today.

Yusuf Khas Hajib said, "A person who does not benefit a person is dead, and a life spent in vain is a waste of labor."

A follower of Aristotle, Farabi (673-950), who analyzed his works, created the doctrine of the importance of material needs for the formation of society, described the "need" of politics, economics, science, defined the role of labor and tools in the creation of material wealth. In the works of Ibn Sina and Yusuf Khas Hajib, thinking about the issues of the "division of labor" and the ideal state, they gave great importance to mutual assistance and friendship. In Muslim jurisprudence, the consumer value of a commodity is recognized, the value of the commodity differs from the requested price, the value of the commodity includes the cost of raw materials, the cost of labor of intermediate commodity producers. According to scholars, some trades include other trades. For example, a carpenter uses wooden objects, a student uses spun yarn, and so on. The play also analyzes the commodity-money relationship, states that prices depend on the mass of goods (supply-demand) when brought to market, and that the tax system should be regulated.

It is noteworthy that Ibn Khaldun (originally an Arab) met with Amir Tsmur (a captive) at the request of history and became acquainted with the ideas of the uniag, with whom he had a conversation. Nizamul-Mulk (1017-1094) in his work "Politics" noted the waste of rulers, abuse of office of emirs, officials and judges, the burden of taxes, the need for accountability in the storage and spending of public funds.

The economy plays an important role in the life of every person, every family, community and society as a whole. Depending on the economic situation, social life is formed. It is no coincidence that our people use the phrase "First the economy, then politics."

Ekdisodiet is not only our present, but also our future life, our present future. Therefore, as mentioned above, the development of economics and economic thought is of great importance in the life of society. From time immemorial, people developed economic ideas based on the environment in which they lived, were interested in the relationships in the system in which they lived, and worked on them. All this was the main reason for the development of economic thinking.

The history of economic thinking, which reflects the development of economics, is very rich. Throughout human history, many ideas about economics have been advanced, and they have come together to form various theories. Eastern and Western scholars have theoretically analyzed economic phenomena and discovered that there are different categories and laws in the field of economics. They expressed a wide range of views on the use of material and spiritual resources, trade, prices, taxes, treasury, and money circulation. In Central Asia, thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Ibn Sina, AlisherNavoi, and Abdurahman Jami, as well as statesmen such as NizamulMulk and Amir Temur, have expressed many views on economics. Islamic principles of economic activity were originally enshrined in the Qur'an. If we look at the economic views of the great poet and statesman AlisherNavoi, the Mongol conquest of Central Asia in the early twelfth century led to a slight deterioration of economic relations there. But it is known from history that the peoples who have lived here since ancient times rebelled against the invaders. Our ancestor Amir Temur spent his entire life for the peaceful coexistence of the peoples living in the mysteries of Central Asia. As a result, in the fourteenth century, the restoration of economic relations laid the foundation for the development of trade, economic relations between the city and the city. During this period, AlisherNavoi's works "Chor wall", "Khamsa" and others were created, which reflected his economic views. In his view, labor is the main character of society, and ordinary producers are the basis of it.

In his work, Beruni not only glorifies kindness, but also points out the difference between them. Because they have different bases. A person who is able to do one may not be able to do the other, a snow job must be in its place and in moderation, work done in excess of the norm will not be reasonable. As an example, Bsruni cites the following story: In the Arabs, some people sacrificed their lives for their guests or for those who asked them for a place.

Some, however, acted like Hotam Toy, who broke his opponent's spear while he was at war with his opponent. Realizing that the opponent was in a dilemma, he resorted to deception. He asked Hotam to present him with a spear. The owner of the cabbage and the benefactor, Hatam, risked his life by gifting his spear to his opponent. Beruni advises to avoid the above, that is, to think deeply before doing anything.

In general, Abu RayhanBeruni, as a great patron and fan of science, knows the prosperity of the country, the prosperity of science, and the happiness of man in his knowledge and enlightenment. In his works, he gives examples of educational poems and stories, through which he emphasizes that everyone, according to the dictates of his heart, strives for goodness, does not show mercy for the sake of artificial prestige and fame.

AlisherNavoi and his thoughts on business. The formation of the Silk Road, which is considered important in human society, not only creates great opportunities, but also leads to the establishment of shopping centers in the land of Turan. One of the reasons for the development of trade during the reign of AlisherNavoi was the fact that traders not only lived and traded in the caravanserai, but also opened special shops in the markets and traded goods imported from their countries. AlisherNavoi observes the activities of local traders and foreigners and expresses his opinion about them:

Merchants must first provide honest food, serve the community. Some traders, on the other hand, deceive buyers, especially the poor, and live at their expense. If you have the rights of the poor around their necks. Merchants also deny the religious tax by paying taxes to the state by showing

their property, thereby abolishing the religious zakat that is supposed to be distributed to the needy. In the implementation of "such business" the city's sellers take the lead. He wrote, "Take the city and sell it." AlisherNavoi, a traitor, wants a famine for his own benefit." Because when there is a famine, his business goes on, he hides his goods and sells them at a high price, his goal is to harm the people, his dream is to buy cheap and sell expensive. He denigrates silk as gray, calling sales gray silk. The role of urban artisans in providing markets in the Navoi period was enormous. The handicraft production is designed to meet the needs of the rural population and some of the products are intended for sale to the nomadic population living in the steppes. The largest number of buyers in the market were farmers, who brought agricultural products here and bought the handicrafts they needed. Although Navoi has a good opinion of many artisans, he does not lag behind most of them. They give in to trade and forget the hereafter. One of the important theoretical foundations of commerce is the law of value, and the measure of value is money. AlisherNavoi. he thinks that the price depends not only on the labor expended in the production of the product, but also on the supply and demand. At the same time, he notes that some traders have overestimated the price on their own initiative. It recommends price regulation with a balance of fairness and justice, with penalties for traders and traders who exceed such prices. The poet emphasizes the importance of developing foreign trade in the development of the country's domestic markets. In this regard, Navoi's letter from Astrobod to Hussein Boykaro is noteworthy. This letter states:

"Again, my greatness is that if I judge the Devans, they will narrate from the souls of those who came around and traded (so that their interests would not be harmed). In that region, if the word "tamga" is not used (zakat is not levied on traders), the zakat is a prisoner (inspector, supervisor) in prison through property tax interpretation and judgment (sharia and law), but on weekdays it is recognized (checked by the buyer). if they complain ... the arrival of traders will increase. As Hussein Boykaro himself pointed out in his pamphlet, many measures have been taken on the basis of Navoi's advice to create conditions for foreign traders. "In every rabot, the façade was blocked by one of the government officials to repel the evil deeds of the covenant to the corrupt, and to prevent looting, and a group of regular soldiers were provided with a smile." Many of AlisherNavoi's views on trade have not lost their relevance.

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