
ECONOMIC IDEAS OF ABU RAYHAN BERUNI

Asrakulova Adiba Nabievna

Teacher of Namangan state university

adibaasraqulova@gmail.com

Annotation:

This article provides detailed information on economic ideas, trade relations, and human labor in the works of Abu Rayhan Beruni.

Keywords: trade, state, power, need, human, social, economic, society, education, upbringing, scientist, ruler, work.

ABU RAYHON BERUNIYNING IQTISODIY G'UYALARI.

Asraqulova Adiba Nabiyevna

Namangan davlat universiteti o'qituvchisi

adibaasraqulova@gmail.com

Annotatsiya

Ushbu maqolada Abu Rayhon Beruniy asarlaridagi iqtisodiy g'oyalar, savdo sotiq munosabatlari, inson mehnati haqida to'liq ma'lumot berilgan.

Kalit so'zlar: savdo-sotiq, davlat, hokimiyat, extiyoj, inson, ijtimoiy, iqtisodiy, jamiyat, ta'lim, tarbiya, olim, hukmdor, asar.

ЭКОНОМИЧЕСКИЕ ИДЕИ АБУ РАЙХАНА БЕРУНИ.

Асракулова Адипа Набиевна

Преподаватель Наманганского государственного университета. adibaasraqulova@gmail.com

Аннотация

В данной статье представлена подробная информация об экономических идеях, торговых отношениях и человеческом труде в произведениях Абу Райхана Беруни.

Ключевые слова: торговля, государство, власть, потребность, человек, социальная, экономическая, общество, образование, воспитание, ученый, правитель, труд.

The Uzbek people have a very ancient spiritual and economic heritage. He has every right to be proud of his immortal historical heritage. This economic heritage has served and continues to serve the economic independence of our people, the acquisition of modern economic thinking, the transformation of our youth into a nation of economic power.[1]

It should be noted that the spread of Islam and its economic ideas have played a positive role in the acquisition of economic knowledge of the peoples of Central Asia, especially in the enrichment of the economic thinking of young people. The great encyclopedist Abu Rayhan

Beruni has created more than 150 works, in which the idea that labor is the basis of wealth is the basis. Many of his ideas and views have not lost their relevance today. The relations in the period of the scientist's life, the growth of production, the development of trade, the commissioning of irrigation facilities were typical for this period. On this basis, the emergence of human needs in Abu Rayhan Beruni and the basics of its satisfaction, the relationship to labor and profession are harmonized. According to him, people have to live and work in an organized way to meet their basic needs. He believes that because the needs are diverse and numerous, people work together to create housing and cities.

He also thought that the emergence of the state was due to necessity. The most important idea is that all valuables are created by human labor, and the value of man is determined not by who his ancestors were, but by his labor, mental and physical skills. The traditions of each epoch are unique and must be followed by the people, otherwise the order and uniformity will disappear, and the order will disappear, says the great sage. Based on the views of the scientist, it is possible to draw such an important conclusion that man is a creative force on earth. Man is first and foremost glorified by honest labor, and the true beginning of human society is labor. According to Abu Rayhan Beruni, it is necessary to work hard to acquire knowledge and learn a trade, which is an ongoing and improving process. He divided labor into types and showed that each of them is based on specific needs and requirements.[2]

Builders, coal miners, artisans and scientists consider hard work to be hard work. Science proves that the most necessary work is to describe the work of enlightened people, to get knowledge, to study. Accordingly, the appreciation of the work of scientists leads to the proliferation of various sciences. The scientist believes that the basis of society is in the pursuit of material goods, in labor. Slave labor proves the superiority of the activities of people free from forced labor (the basis of free market relations). He was against the will of the workers, against their forced use, because the productivity of such labor is low. Craft inherited from generation to generation is highly valued. Abu Rayhan Beruni discusses in detail in "Mineralogy" about the hard physical workers, ie miners, underground ore seekers, farmers, the benefits and wages that should be given to them. Particular attention is paid to open pit and underground mining, it is recommended to use special equipment to strengthen the underground deposits (to prevent disasters), to remove groundwater, to lift the extracted ore upwards. There is a need to build a mining village around the mine.[3]

The extraction of mineral resources requires a great deal of physical labor, ingenuity, mental labor, and knowledge. This complex and difficult work should be carried out on the basis of a special school, the scientist said. At the same time, Abu Rayhan Beruni emphasizes the need for the work of scientists, educators and educators. Abu Rayhan Beruni also puts forward valuable ideas about the condition of masters, the activities of students, wages, the amount of wages is directly related to efficiency.

The scientist writes: In Basra, they make crystal dishes and other things. He then gives it to the craftsman, who, as the first master said, begins to make the items. Here the scientist shows the division of labor and its importance. It is emphasized that it is useful to encourage the work of scientists and specialists by the country's leaders. This is, in fact, the same principle of interest. According to him, it is necessary to be kind to the creators of food, especially by cultivating the land. As a result of this care the land is well cultivated and fertile, material goods are created, the interests of the worker and society are equally protected (this idea was fully proved by Adam Smith in the XVIII century). Material goods are the basis of life. In this way, the government will be stronger, says the scientist (this raises the issue of the state's relationship with the economy). If people are full, the state is strong.[4]

The task of the rulers is to establish the truth between the upper classes and the lower classes, the equality between the strong and the weak, says the scientist. Voluntariness, freedom and liberty of labor are important and necessary for human behavior and respect. One of the most important principles of a market economy is the issue of freedom of choice and entrepreneurship.[5]

Beruni's contribution to the development of Central Asian economic thinking is that he was the first to study the origin of money. The origin of money is due to the need to exchange the products of labor. In Eastern philosophy, it is not the search for means to satisfy people's needs in general, but the study of the essential needs of each person as an individual and the problems of satisfying them that are important. It is in this system of needs that man has such physiological needs that they can only be met by movement, labor, and creativity (production). This means that the most important human need is the need to work (creativity), and the satisfaction of all needs is achieved through the same need for labor. It is no coincidence that man and his needs are at the center of Eastern economic thought.

References

1. Yuldashev K. and Muftaydinov K. From the history of economic doctrines (On the example of Eastern economic thinking). T., 2000. – P.72.
2. Razzokov A. Analysis of the economy of developed countries. Educational-methodical manual. T., 2001. – P.48.
3. Петросьянц В. С. Политические учения Древний Греции. -М.: "Наука", 1919. – с.41.
4. Sagdullaev A History of Uzbekistan: development of the state and society. T., Academy. 2000 – P.28.
5. Olmasov A., Sharifkhojayev M. Economic theory. Tashkent, 1995. – P.84.