

ECONOMIC VIEWS OF ABU NASR FORABI.

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Annotation: This article provides a detailed description of the progressive ideas of Abu Nasr Al-Farabi in the works of Abu Nasr Al-Farabi on the role of material needs in the formation of society, property relations, ownership of property, the purposeful use of property, and self-sufficiency of people.

Keywords: work, thought, scientist, property, man, material needs, society, culture, economics, analysis, worldview.

Аннотация: В статье подробно рассматривается роль материальных потребностей в формировании общества, имущественные отношения, владение имуществом, правильное использование имущества, а также прогрессивные идеи о том, как люди могут жить полноценной жизнью в трудах Абу Насра аль-Фараби.

Ключевые слова: труд, мысль, ученый, собственность, человек, материальная потребность, общество, культура, экономика, анализ, мировоззрение.

Annotatsiya: Mazkur maqolada Abu Nasr Forobiyning asarlarida jamiyat shakllanishi uchun moddiy ehtiyojlar o'rne, mulkchilik munosabatlari, mulkka egalik qilish, mulkdan maqsadga muvofiq foydalanish, insonlarni o'ziga to'q yashash to'g'risidagi ilg'or fikrlar haqida batafsil yoritilgan.

Kalit so'zlar: asar, fikr, olim, mulk, inson, moddiy ehtiyoj, jamiyat, madaniyat, iqtisodiy, tahlil, dunyoqarash.

In the action strategy for further development of the Republic of Uzbekistan for 2017-2021, in the concepts of national economy development of the Development Strategy for 2022-2026, and other draft laws, opportunities were created to encourage the implementation of this rule. 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.[1]

Abu Nasr Al-Farabi is considered one of the great thinkers who put forward progressive economic ideas in the Middle Ages, a follower of Aristotle, and the "second teacher" who analyzed his works. That is why it can be called the first philosophical paradigm for expressing the issue of economic policy.[2] He was a versatile scientist who worked tirelessly to improve his knowledge, and

whenever he heard of a famous scientist in a country, he would go to talk to him and learn from him. He knew more than 70 languages. If Al-Farabi could not understand a work after reading it once, he would read it again and again. A copy of Aristotle's *On the Soul* that Al-Farabi had read was found, and in the margin of the book he wrote, "I have read this book a hundred times", and in another book, "I have read this book forty times, but I must read it again". Al-Farabi not only read and studied Aristotle's works, but also wrote commentaries on them. The great scholar Ibn Sina wrote that he fully understood Aristotle's *Metaphysics* only with the help of the commentaries written by Al-Farabi. Al-Farabi created a doctrine of material needs that has not lost its relevance even today. In his opinion, human needs are the main reason for the formation of society. "By nature, every person is created in such a way that he needs many things in order to live and develop. He cannot find them alone, and to achieve them he needs a community of people, each of whom will provide some of the things he needs. In this case, each person will be in the same position in relation to others". Such an understanding of material needs for the formation of society is considered one of the progressive ideas of that time. At the same time, having emphasized the importance of labor and tools in the creation of material wealth, as well as various types of crafts, he sharply opposed slavery. Al-Farabi, like Plato, thought about the ideal system. Thinking about the future, he considered the ideal city to be a city that would exist due to mutual assistance and friendship, which are the necessary and primary conditions for achieving happiness; he expressed thoughts on the possibility of building a single society on the basis of mutual assistance of all peoples on earth, and on the fair distribution of products. He tried to find a connection between logic and grammar, logical thought and its verbal expression. For example, defining a logic object, it shows the following:

- 1) Possession of talent and with its help a person thinks through concepts, masters science and art;
- 2) categories that arise in the human soul and are called internal speech;
- 3) expression that arises in the mind - this is called external speech. Al-Farabi's interpretation of the relationship between logic and grammar has retained its relevance even today. However, Al-Farabi failed to show the economic basis of this mutual assistance - the necessity of exchanging the products of labor. It should be noted that Al-Farabi relegated economic issues to second place. This is especially evident in his interpretation of the state, where it is recognized that establishing justice and educating the masses are among its



main functions. Al-Farabi's views on property. It is true that the family environment is primarily relied upon to impart this knowledge. [3] Abu Nasr Al-Farabi, reflecting on property, put forward progressive ideas about ownership, its proper use, and self-sufficiency.

He states that acquiring property that does not harm people and generations is a useful thing, while accumulating wealth that harms others and acquiring property is a bad habit. The main goal of social production is not just the production of goodies, but ultimately their consumption and prosperity.[4] Al-Farabi pays special attention to the issue of educating people on the basis of property laws. In his opinion, enlightened, law-abiding, and legally cultured people play an important role in the development of society, and vice versa, "...if the population of the city consists of unenlightened, inexperienced people and children, then they will not accept the order and management methods established by law."

It is clear that special attention is paid to conducting business based on laws and regulations. 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.[5] Legal education and culture encourage the proper disposal of property, its productive use, and the increase of property. Farabi stated that "there is not much danger in acquiring property... If one takes care of the property and uses it for one's own needs, it is not considered bad." Life itself has shown that Farabi's economic views on ownership are correct. This can be seen in the example of Farabi's ideas about property and ownership becoming even more active in our country, when the class of owners is forming, their number is increasing, and their role in the development of the economy is increasing. Farabi's economic views on distribution Distribution is interpreted in a unique way in Farabi's economic views.[6] In his opinion, the correct distribution of property and goods in the hands of society and individuals is one of the main problems at the state level. If distribution is not carried out in accordance with the purpose, most people become poor, and people fall into poverty.

It is obvious that existing things are distributed. Therefore, in order to carry out a proper distribution, Al-Farabi intends to take into account all the available wealth.[7] He writes: "First, the amount of land and places, then their owners and their positions, and then the amount of food, arable land, palaces and private houses, which are extremely necessary things, should be taken into account". Al-Farabi specifically points out Plato's opinion: "Distribution is a very



difficult task, but a very necessary one.” We see from this that Al-Farabi well understood the difficulty of the problem of distribution and the importance of its correct solution in the life of society.

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