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ECONOMIC VIEWS OF ALISHER NAVOI

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Abstract. The article presents the economic views of A. Navoi. He promoted justice, democracy and social protection for the population.

The main cause of the conflict A. Navoi called the bloodthirsty people subordinate to him with swords, who solved their anger and inequality in social origin.

Keywords. "Hamsa", economy, culture, social protection, justice, cooperation, financial incentives, finance, tax system, inequality,

Introduction. Nizamiddin Mir Alisher Navoi, a great figure of world spirituality in the 15th century, Sultan Gazelle 1441.

He was born on February 9 in Herat. His father, Giyasiddin Muhammad, was a palace minister and was serious about raising his son Alisher. .Already at a young age, he became interested in literature and poetry. His first poetry teachers were his uncles Mir Sayyid Kabuli and Muhammad Ali Garibi. He received a lot of knowledge in the field of literature from the great and respected people of his time.

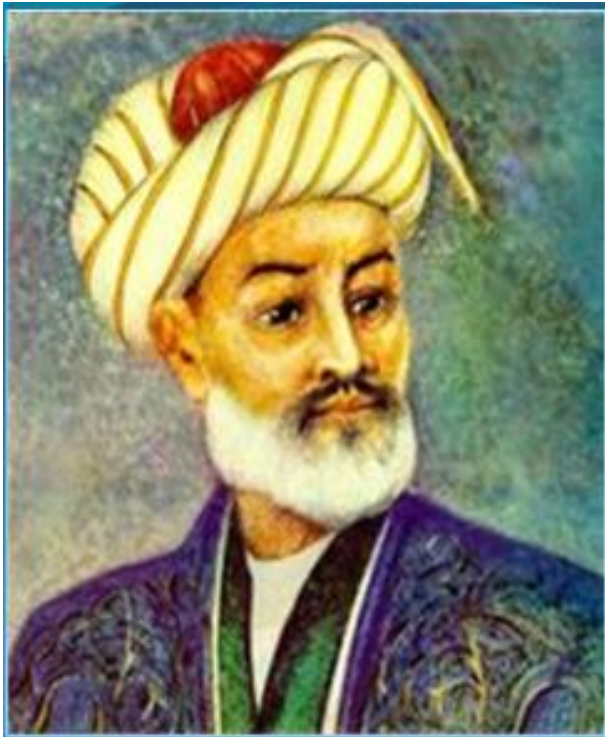
In 1466-1468, when Alisher lived in Samarkand, his friend, Sultan Timur Boykaro, occupied Herat. In 1469, at the request of Hussein Boykaro, Alisher Navoi came to Herat from Samarkand.

Hussein Boykaro appointed Alisher minister and from this period the poet's activities in serving the people began. In February 1472, when Hussein Boykaro appointed him minister and gave him the title "Amir Kabir" ("Great Amir"). In this post, Alisher Navoi used the interests of the people for the prosperity of the city and

country, the development of culture, the triumph of justice, which increased the stability and prestige of the state of Sultan Hussein.

Poetry and visual arts flourished in Herat during this period. On the initiative of Alisher Navoi, the Ikhlosiya madrasah for students, the Shifoya hospital for the sick, the Halosiya hostel for dervishes, and a sanatorium (Dor ul-khuffoz) at the mosque were built.

Navoi not only built madrasahs and hospitals, but also provided them with the



necessary equipment, salaries, food and clothing for teachers, doctors and other personnel. During this period, Alisher Navoi created the office "Badoe'-ul bidoya" ("The beginning of art").

Alisher Navoi does not give up studying literature while thinking about the interests of the people and the state.

In 1483, Alisher Navoi began to write his great work "Khamsa" and completed it in three years. This epic is more than 50,000 lines and makes up

almost half of Navoi's entire poetic heritage. "Khamsa" contains five epics and continues the tradition of khamsanavism in the Eastern tradition.

In the winter of 1487, Navoi was appointed governor of Astrobod. Navoi ruled the city for two years. This period was a blessing for the people of the city and a blessing for the kingdom of Boykaro.

In 1493, Navoi wrote Majolis unnafis and Nasoim ul-muhabbat (The Wind of Love) on the history of Turkish, Persian, and Indian mashayiks.

In 1492, he wrote a pamphlet, Mezon ul avzon (The Measure of Ministers), devoted to the science of aruz. Then he began to write a new collection of devons called "Hazail ul-maoniy" ("Treasure of Meanings"). It consists of four divans,

namely "Gharaib ussigar" ("Wonders of childhood"), "Navodir un-shabab" ("Rareness of youth"), "Badoyi ul-vassat" ("Discoveries of the Middle Ages"), "Favoyid ul-kibar". ("Useful Reflections in Old Age"), which creates a collection known as the "Four Devons". The complex consists of 45,000 lines of small and medium-sized poems of various genres. In addition, Navoi wrote more than 12,000 poems in Persian, including "Mufradot", "Sittayi zaruriya", "Fusuli arbaa". He created a separate cabinet under the pseudonym "Foniy".

In 1498 Navoi completed "Lison uttayr", in 1499 "Muhokamat ul-lug'atayn", in 1500 "Mahbub ul qulub". An attempt was made to shed more light on the economic considerations in these works.

***Whoever devotes his life to
serving science, his name will
be immortal even after death***

***If you are a person, then do not
name a person who does not
care about the fate of his
people.***

***A person can make a mistake:
recognizing it ennoble him.
But twice ennoble if a person
corrects a mistake***

Alisher Navoi

Navoi not only marked the development of Uzbek literature with his work, but also made a great contribution to the development of the whole spiritual culture of Movaraunnahr and Khorasan.

Navoi, like Nizami, dreamed of a great system, a country of happy people. He thought the country needs some kind of a leader, enough power from Alexander.

Through the adventures of Alexander the Great, Navoi addresses the historical figure as a mere tool, reflecting his greatest goals, socio-political and philosophical views in "Saddi Iskandariy". Alexander thought that one of the greatest deeds in the world was to fight the Gogs and save humanity from this catastrophe. "Saddi Iskandariy" - When Alexander's office was over, the tyranny of the disaster ended.

The poet was compelled to praise the rulers of his time.

In any case, Navoi, the just king, dreamed of building a just society, he made efforts in this way, he incorporated this idea into his works.

Economic ideas play an important role in the work of the great thinker Alisher Navoi. It covers mainly commercial and trade issues. In Navoi's works, commercial activity is praised, but extortion and speculation are strongly criticized. He praised the place of labor in man and in society, friendship.

Alisher Navoi was well aware of the need to instill in people a sense of patriotism in order to improve the political and economic situation of his time, to stabilize the economic power of the country.

Hazrat Navoi is the sultan not only in poetry, but also in the treasury of meanings.

Although Navoi's artistic, socio-political and philosophical views have been studied to some extent, we cannot say the same about his socio-economic views.

A. Navoi was a scientist, a great creator, as well as a great statesman. In the state of Hussein Boykaro, we served as emirates, ministers, played a major role in the political and economic life of the country. A.Navoi's contemporary Davladhoh Samarkandi (Uzbek poet, literary critic, statesman (1436-1495)) A.Navoi never left science and creativity, saying that "even if property was engaged in the development of the nation, it would be engaged in the acquisition of all virtues, science." emphasizes that he did not.

A. Navoi's significant work on the development of the nation's affairs is based on the advanced socio-economic thinking of the time, developed and laid the foundation for the treasury of economic ideas.

In Navoi's work, labor, especially peasant labor, plays a very important role.

Labor in agriculture was seen as the basis of life and development of society as a source of material prosperity and spiritual growth. The farmer, who creates the sustenance of the citizen, of all living beings, is also the pearl and gold of the royal treasury. "Those who earn their living from the labor of the farmer are the children of

this farmer, he is Adam," said A. Navoi. He highly valued the work of the farmer and was several centuries ahead of European economists.

If bourgeois economists said that value and wealth existed in trade before the eighteenth century, only in the eighteenth century did the French physicist François Kene, the greatest representative of the physiocrats, say that value is created in agriculture; began to lay the foundation.

The fact that our great ancestor glorified the farmer and his labor to such an extent that the Lord raised him to the level of a human being should be an example to us. We push the farmer every step of the way, as if we couldn't even say a warm word to him sometimes, looking at him as a second-class man. It would be good if we could quickly realize that the members of society cannot be prosperous without creating conditions for productive work and living without respecting and valuing the farmer and his labor.

The great thinkers who lived and worked in the Middle Ages condemned non-equivalence, deception, and injustice in exchange and trade. Dirty, swindlers, dishonest arrogant people who use various tricks to make money, buy cheap and expensive, and gain access to the pockets of the people, and so on. They were also in the time of Navoi. "The traders in the market are people who betray the people, whose promises are false. They are not ashamed to sell a piece of cloth for a hundred rupees, to buy a thousand rupees for a hundred rupees. The city is a betrayal, the dream is to buy cheap and sell expensive. It is their job to deceive the father."

According to Navoi, if the merchant does not intend to make a profit alone, and the poor get rich and benefit from his activities, they must pay the Shari'ah-religious tax on time every year, which should be given to the needy.

At the same time, A. Navoi outlined measures for the development of trade, called for the use of state power, economic mechanisms. First and foremost, he called on merchants and speculators to do justice. He called on the state to increase the social role of the state, to punish sellers by increasing their dealing with prices if they do not comply.

He put forward the idea that "interstate road guards" and "road safety guards" should be set up to promote trade between countries and cities, and that the people should be excluded from trade, and he was directly involved in its implementation.

According to Navoi's contemporary Zayniddin Vasifi in his book *Badoe ul Vaqoe*, in 1498 the number of bazaars, thieves and orphans increased in Herat. The thing was that at night in the streets and neighborhoods they would find a drunk and a cripple. Such corruption and disorder has gone too far. Then Sultan Hussein Boykaro imposed severe punishments on the basis of the verdict: "Some were crucified, some were hung by the armpits, and a stone was tied at the foot. The work has gone to this level; along with the market and the thieves, many innocent people were left in the area of oppression and hanging." When this was reported to the king, King Amir was instructed to investigate and inspect the rebels.

Alisher Navoi sympathized with the plight of the working people and sought ways to save them from disasters and injustices.

Alisher Navoi:

"What is the proportion of the king's eternal *mushawwas*?..."

Contents:

And what is the matter with those who are successful in their affair and those who are in distress? By asking the question, Navoi angrily emphasizes the existence of inequality, uncompromising confrontation between kings, rulers and ordinary working people, and expresses his sharp dissatisfaction with such.

A. Navoi called the bloodthirsty people who were subordinate to them by the sword when the wrath came, and the inequality in their social origin as the main cause of the conflict.

Economic, political, spiritual inequalities, uncompromising contradictions tormented Navoi so much that he sought a solution to these conflicts on his own, and when the anger of the people increased, he would take part in calming them down, establishing justice, or else such a task would be entrusted to him by Hussein

Boykaro. According to the historian Mirhond's Pavzat us-safo, a great public outcry broke out in the capital, Herat.

"... oppressed the poor people, and the oppressed breathed a sigh of relief."
"The people and the civilians went there, and the common people attacked and imposed heavy taxes - they stoned the emirs. Hakan Husany Boykaro sent Alisher Navoi to the capital, Herat, to suppress the cycle of justice and to eliminate the images of oppression and corruption, and he began to repel the oppression of the oppressors. The additional taxes that led to the oppression were abolished and the perpetrators of the case were arrested.

Alisher Navoi considered the payment of taxes established by Sharia to be both a debt and an obligation. But their excesses show and warn that the proliferation of beggars poses a threat to them, to society, to all.

Alisher Navoi spent his surplus property on charity and other good deeds for the vulnerable, the poor, those who did not have the means to live and study. In the words of Marhond, "he showed interest and kindness to the poor and needy in terms of mercy and compassion ..."

According to the historian Khandamir in his book "Summary and News", in the khanaqah (founded by Navoi) built on the tomb of Khoja Abdullo Ansari, "there are always a variety of dishes for Khosu avom ...". "Every day the Koran is recited and food is given to the poor and weak, and about two thousand fur coats, shawls, shirts, trousers, turbans and shoes are distributed every year in the Khalosiya Hotel built by A. Navoi."

At the expense of Alisher Navoi, Dorushmufo, a magnificent building of state medicine, was built in Herat. According to Khandamir, "now the judges and doctors of Isadam are always treating strangers and patients ...". He set up scholarships and built madrassas and khanaqahs so that students could study peacefully and without worries.

Nine rabats were built, inhabited by nobles, foreigners, tourists, craftsmen, and artisans.

Alisher Navoi, the stimulus of material interest, which is an economic category, has exercised the power to motivate people not only on the wrist, but in practice. One of the great and lofty buildings in Herat was the Mosque. Navoi was responsible for renovating the mosque. According to historian Khandamir, Alisher Navoi visited the place every day, often wearing skirts, bringing bricks to craftsmen like hired workers, and doing other work, often donating valuable gifts to local architects, craftsmen, and artisans. “He rejoices in many gifts and other gifts, and thus testifies that "three or four years' work was completed in six months.”

Although Navoi dreamed of an ideal society, he believed that an ideal kingdom could be established, and he showed zeal and courage in this regard. His plans for an ideal sultanate were especially reflected in the works of Saddi Iskandar and Mahbub ul-Qulub. According to Navoi, there can be no just kingdom without a king. In Navoi's words, his goal is the development of society, where there compassion for the oppressed, the poor and needy, where people are satisfied with their wealth, and the people's gardens are blessed by him. Prosperous, thieves and avengers do not touch property, are not afraid of the fear of roadblocks, ruthless to the wicked, princes do not covet the people's property, interstate guards (road guards - H.L.), prices, deal with excess sellers, mosques full, and dreamed of having generous, compassionate, and merciful kings and princes who would turn madrassas into places where students could engage in debates over science.

Alisher Navoi's work is a sea of oceans, and if we can express a drop of it, we can say that we have achieved our goal.

Navoi described to us so many facets of humanity and morality, that it still remains a program in educating generations in the great qualities of humanity.

Navoi is a great figure, he is a great helper and adviser in the restoration of our common human values, which can be achieved through the study of his works.

The social and economic ideas of the great Navoi constitute an important stage in history and are still of practical importance for our time. For centuries he has been answering the problems facing humanity through his works.

Alisher Navoi on value and price

“He who gains quickly does not last long, and with praise he does not increase in value. Out of one jar come a thousand earthenware, worth no more than a penny. The price of a porcelain bowl is seen in the difficulty of making it, in the care, in the value of care. Whatever is less, its value will increase.

His worth will increase accordingly. ”

Through these verses, the scientist was able to give a description of value, quantity (the value of a porcelain vessel is as high as its difficulty in making it, and its value is also emphasized in its preservation). This is evidenced by the idea that "something of little value has little value."

It is known from the science of economic theory that value is a property of a commodity, which is quantitatively determined by the socially necessary labor that goes into creating and selling the commodity.

At the same time, value is also a social relationship between producers and buyers (consumers) of goods. This is a qualitative social characteristic of value. Since Navoi did not specifically study the category of value, we have no reason to expect him to think about the qualitative aspects of value, to give a complete doctrine about it. What is important for us here is that at a time when the category of value has not yet been commented on in the Western economic literature, our spiritual genius Navoi was able to define the quantitative aspect of the concept of value. According to the History of Economic Doctrines, the first research on the value category was related to the English classical political economy (17th century). That is why we have linked our notion of value to the history of Western economic doctrine.

The work "Mahbub - ul qulub" contains other economic ideas. It divides society into social strata and tries to show their place in society. The first part of the work characterizes their classes and professions. The second and third sections provide information on good verbs and bad traits. According to Navoi, farmers, artisans and foreign-linked traders play an important role in cultivating, creating and increasing the wealth of the country. A. Navoi states the following about the farmer

and his role in production: "A farmer who sows grain is a pioneer of food by plowing the land." The peasant, i.e. the labor force, must be combined with the means of production. Navoi acknowledges the role of the means of production in the creation of material wealth as follows: "The prosperity of the world is just like them. Whatever they do, and the people will be blessed with enough food!" .

This means that the peasant labor force and the oxen are the means of production, and the land is the object of labor, which together constitute productive forces. Navoi expresses the idea that the decisive factor in production, the decisive element, is the farmer, that is, the labor force. As mentioned above, according to A. Navoi, a single person cannot produce anything. In order to produce something, different categories of people need to be in direct contact with each other at all times.

For example, if a farmer needs tools, a craftsman needs bread, and a farmer and a herdsman need handicrafts and perfumery as much as water and air. Just as fish cannot survive without water, all kinds of productive forces cannot develop without each other, Navoi said. The fruit of the farmer's labor is eagerly awaited by the baker, unfurush, weaver and reaper, weaver, and others. At the same time, the farmer is in tune with them and their labor. Without them, nothing can be produced. So, in this way, Navoi recognizes the relations of production. In his view, the farmer, by his labor, produces more of the product he needs for his own needs, and provides material goods to society and to those who do not participate in its production. This idea is not only a very correct idea, but also a historical fact, at a time when the period of feudalism was flourishing, which was based on agricultural production.

Another of the economic ideas in Navoi's works was one of the earliest forms of capital. He says of the merchants of the city: "The merchants of the city are traitors, greedy for their own gain and the greed of others, whose profit is to the detriment of the people, whose cheap is his dream of selling expensive. When buying, he says that he is gray, and when he sells, he praises the gray. There is no suspension if the goods can be transferred to the place of sale. The store has everything except honesty! ” .

Although Navoi himself is not engaged in production, he respects the necessary classes for society with his intellectual and creative work, and says that scientists, doctors, poets, engineers and others are a necessary layer for the society. And calls for a sense of duty.

In addition to A. Navoi's "Mahbub-ul qulub", economic works are also given in "Hilaliya", "Vaqfiya". In 1469, Hussein created the work "Hilaliya" dedicated to the accession to the throne of Boykaro. Hussein equates the accession of Hussein Boykaro to the throne with a "crescent", ie a three-day moon, which illuminates the darkness. Navoi praised Hussein Boykaro as the king of kings, believing in the strengthening of the country's economic and political power, the improvement of the social and material conditions of the population, the elimination of feudal wars and the establishment of equality in the country. But along with praise, he also promotes important socio-economic considerations. Praising the ruler was a method used by Navoi. Its main strategic goal was to build a strong, centralized state to improve the economic and political situation in the country.

Navoi says wealth can be found in two ways.

The first way is to accumulate wealth and live self-sufficiently by economizing with one's own labor. Navoi expressed goodwill to accumulate such wealth. He calls for the wealth to be divided into three parts, the first part to be spent on expenses, and the second part to be spent on the social interests of the population.

For example, in the work "Vaqfiya" written in 1482, A. Navoi called on the example of income received from his lands to deduct a sufficient part of the income from his own expenses and the family, and spend the rest on the useful labor of the population. Navoi strongly opposes the second way to get rich, that is, to gain it through theft, greed and violence. He hates such things and describes those who make a fortune in this way as a parasitic layer that lives and makes a fortune at the expense of society.

Thus, A. Navoi pays great attention to the role of the individual in history and believes that the economic situation of the country depends on the intelligence and

ability of the ruler. If the ruler of a country knows the sciences perfectly well, especially economics, history, philosophy and political sciences, the country he rules will be prosperous. If the opposite is the case, he illuminates the economic idea that the country will be poor and ruined.

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