



ANALYSIS OF FOREIGN EXPERIENCE IN DEVELOPING ECONOMIC THINKING THROUGH THE SCIENTIFIC HERITAGE OF EASTERN THINKERS

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Abstract. *This article examines the economic ideas formulated by Eastern thinkers — Al-Farabi, Ibn Sina, Biruni, Yusuf Khass Hajib, Ibn Khaldun, and Alisher Navoi — and their contribution to the system of economic thinking in modern foreign countries. The experience of using the Eastern economic heritage in the economic education systems of China, South Korea, Turkey, and other developing nations is analyzed. The commonalities between the concepts of market relations, fair distribution, labor productivity, and state governance found in the works of Eastern thinkers and modern institutional economics are demonstrated. Practical approaches to developing economic thinking based on scientific heritage are proposed.*

Keywords: *Eastern thinkers, economic thinking, scientific heritage, foreign experience, Al-Farabi, Ibn Khaldun, institutional economics, market relations, economic education, fair distribution.*

INTRODUCTION

At a time when modern economic science is developing on the basis of Western paradigms, the enormous potential of the Eastern economic heritage is in many cases overlooked. Yet the Eastern scholars who lived and created in the 9th–15th centuries articulated fundamental ideas in the analysis of economic phenomena, market relations, and state finance centuries before Western economists. The thinkers of Central Asia, the Middle East, and North Africa — who represent a significant portion of the world community — developed their unique concepts on economic development, division of labor, price formation, taxation, and state budget management.

Scientific interest in the Eastern economic heritage is growing in foreign countries, particularly in China, South Korea, Turkey, and a number of Arab states. These countries are actively drawing on the works of Eastern thinkers to enrich their national systems of economic thinking. Given Uzbekistan's rich intellectual heritage, studying this experience and applying it to the national economic education system is of paramount importance.

ECONOMIC IDEAS OF EASTERN THINKERS: A BRIEF OVERVIEW

Abu Nasr Al-Farabi (873–950) described the ideal state economy in his work "The Virtuous City." He substantiated the necessity of labor division, economic cooperation, and fair distribution in society, proposing a concept close to the modern theory of the social contract. According to Al-Farabi, every citizen of the city should engage in economic activity



befitting their profession and receive fair remuneration in return — an idea reminiscent of one of the fundamental postulates of modern labor economics.

Abu Ali Ibn Sina (980–1037) in his works "The Canon of Medicine" and "The Book of Healing" addressed not only medicine but also economic living conditions, labor productivity, and the significance of human capital. Ibn Sina's views on a healthy and productive society are directly related to modern human capital theory.

Abu Rayhan Biruni (973–1048), a scholar who introduced the method of comparative analysis into science, compared the economic life, trade routes, and product prices of various countries. The analyses presented in his work "India" are considered one of the earliest examples of comparative economics.

Yusuf Khass Hajib (1019–1085) devoted special sections of his poem "Kutadgu Bilig" to issues of state administration and financial policy. His thoughts on treasury management, tax policy, the importance of trade, and the economic responsibilities of the ruler reflect the fundamental principles of modern public finance.

Ibn Khaldun (1332–1406) in his "Muqaddimah" analyzed cycles of economic development and decline, and for the first time in history scientifically substantiated a theory close to the "Laffer curve," the impact of the division of labor on wealth, and demographic-economic interdependencies. Western economists acknowledge Ibn Khaldun as the "father of economics."

Alisher Navoi (1441–1501) in his work "Mahbub ul-Qulub" described craftsmanship, trade, and agriculture as the main sources of state wealth, offering a socio-economic perspective on labor and production.

FOREIGN EXPERIENCE IN UTILIZING THE EASTERN ECONOMIC HERITAGE

Chinese Experience.

In the People's Republic of China, within the framework of the "Silk Road Economic Belt" (BRI) strategy, the reinterpretation of medieval Eastern economic thought as a national development idea has been growing in recent decades. The economic education programs of Peking University and Fudan University include the study of the works of Ibn Khaldun and Al-Farabi. The collection "Ancient Eastern Economic Philosophy" published in China in 2018 represents a significant outcome of research in this field (Chen & Liu, 2018).

Turkish Experience.

At Turkish universities, particularly Istanbul University and Ankara Hacettepe University, the works of Ibn Khaldun and Yusuf Khass Hajib have become an integral part of teaching the history of economics. The Istanbul International Ibn Khaldun University (established in 2010) is a prime example of applying this heritage to modern economic education. In Turkey, Ibn Khaldun's concept of "asabiyya" (social solidarity) is actively studied within the framework of institutional economics (Koç & Yilmaz, 2020).

South Korean Experience.





In South Korean economics, the appeal to Eastern philosophy is known as "Confucian economics" and has been recognized as the ideological foundation of the "Korean Miracle," emphasizing long-term planning, social harmony, and state cooperation. Courses on Eastern economic philosophy studied at Seoul National University give special attention to the methodological approaches of Ibn Sina and Biruni (Park, 2019).

Arab States' Experience.

At Hamad bin Khalifa University in Qatar and Abu Dhabi University in the UAE, Ibn Khaldun's economic theories are taught as a special course in the curriculum. The concepts of "fair distribution" and "tax balance" are actively applied in economic reform programs (Al-Rasheed, 2021).

Malaysian Experience.

The International Islamic University Malaysia (IIUM) has introduced a compulsory course titled "History of Islamic and Eastern Economic Thought" for all economics specializations. In this course, the works of Al-Farabi, Ibn Sina, and Ibn Khaldun serve as the primary study materials. A 2022 World Bank report cited Malaysia's experience as an example of an inclusive education model (World Bank, 2022).

PRACTICAL RECOMMENDATIONS FOR UZBEKISTAN BASED ON FOREIGN EXPERIENCE

Analysis of foreign experience allows us to identify the following directions for developing Uzbekistan's economic education and scientific thinking system:

- First, it is necessary to introduce the subject "History of Eastern Economic Thought" as a separate, independent course in higher educational institutions. The works of Yusuf Khas Hajib, Al-Farabi, Biruni, and Ibn Sina can serve as a methodological basis not only for historical analysis but also for modern economic analysis.
- Second, the theory of cyclical development and the Laffer-Khaldun tax concept presented in Ibn Khaldun's "Muqaddimah" can be applied to analyze modern Uzbekistan's tax policy. This approach has demonstrated its effectiveness in the experience of Turkey and Arab states.
- Third, a comparative study of Al-Farabi's theory of labor division and cooperation alongside modern cluster economics can enrich local industrial policy. China's experience shows that integrating national heritage into modern economic strategy yields practical results.
- Fourth, applying Biruni's empirical-comparative methodology to economic research — that is, developing the evidence-based economics direction — will serve to improve academic and scientific quality indicators, as demonstrated by the experience of South Korea and Malaysia.

CONCLUSION

The economic heritage of Eastern thinkers holds great scientific and practical value on a global scale. The experience of China, Turkey, South Korea, Malaysia, and Arab states demonstrates that integrating this heritage into modern economic education and scientific thinking systems is both possible and necessary. Uzbekistan, as the country where the greatest



number of Eastern thinkers lived and created, has tremendous potential to serve as an example to others in this direction and to form its own national school of economic thought.

The economic ideas found in the works of Al-Farabi, Ibn Sina, Biruni, Yusuf Khas Hajib, Ibn Khaldun, and Navoi — division of labor, fair distribution, tax balance, state finance, and market relations — share deep commonalities with modern institutional economics, public finance, and development economics. A systematic study and research of this heritage will enable Uzbekistan to elevate its economic education and science system to a new qualitative level.

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