

Review Article

NATIONAL-HISTORICAL ESSENCE OF PREPARING AN INDIVIDUAL FOR THE ORGANIZATION OF ECONOMIC RELATIONS

Nabiyev Gulomjon Abdusalomovich

Researcher, Faculty of Pedagogy-Psychology, Namangan State University, Namangan city, Uzbekistan.
E-mail address: gulomjonabiev@mail.ru

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Abstract

At different times and in different countries economic activity was one of the most important areas of human activity. Therefore, thanks to economic activity occurs a consumption and mutual exchange of food products, clothing and consumer goods manufactured in agriculture and industry. And this is the main condition for human relations. The initial basis of economic activity took shape in the early stages of the development of human society. The initial basis of economic activity was shaped in the early stages of development of human society. The essence and mechanisms of effective organization of economic activity were based in the subsequent stages of social progress. Problems of effective organization of economic relations attracted the attention of spiritual enlighteners and educators of the society. Onsor Al-Maali Keykavus, being one of such personalities, in his work "Kabus-name" analyzed social relations in various fields as well as the essence of economic activity. This article discusses the aforementioned issues.

Key words: Onsor Al-Maali Keykavus, the work "Kabus-name", economic activity, trade, selling, commercial relations.

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INTRODUCTION

Economic activity is an important integral part and the basic condition of human life. In modern conditions a strong assimilation of skills of economic activity is required, which are an important mechanism of market production by social actors. However, economic activity and the organization of economic relations based on economic activity is a complex process in which it is necessary to give importance to certain aspects. One of the important aspects requiring special attention in the organization of economic relations is adherence to moral and ethical criteria in establishing production, production of raw materials, production and sale of products and goods. Historical sources describe in detail the moral and ethical criteria for organizing economic relations.

Mentor-student relationship is a particular form of preparing a young generation to a professional activity or social life by developing professional skills. According to its essence, mentor-student relationship is a pedagogical activity. Therefore, created interpersonal relationship based on it contributes to the successful preparation of young people to social life.

Such form of preparing a rising generation for social life existed in ancient times among various nations. Historical sources (manuscripts, books) indicate that mentor-student relationship has been a dominant form of pedagogical activity in all spheres of social life, including science, production (especially crafts) and arts. It is an indisputable fact that many young people who have been brought up in such relationships have become famous people in the future, and that mentorship has a great educational potential.

Mentor-student relationship among Socrates-Pláton, Pláton-Aristotle, Aristotle-Alexander the Great in the West, Mirzo Ulugbek-Ali Qushchi, Lutfi-Alisher Navoi, Uvaysi-Nodira in the East, in modern science and arts between Ibrohim Muminov-Buriboy Ahmedov and Ashraf Ahmedov, Malik Nabiyev-Ortiqali Qozoqov, Mukarrama Turgunboyeva-Mamura Ergasheva, Isahor Oqilov-Qodir Muminov, Qizlarxon Dustmuhamedova and others has become important in securing social, economic and cultural progress.

Therefore, Keikavus' Qabus-name, trade issues (establishing trade under market conditions), which is one of the main forms of economic relations, are covered in a separate chapter.

Very little is known about Onsor Al-Maali Keykavus. According to existing sources he belonged to a tribe of Gilan and was born in 412 in Hijri (Islamic) calendar (1021-1022 AD) [3, 126]. The tribe Keykavus belonged to lived in Tabaristan (an area in the south of the Caspian Sea). Keykavus was a grandson of Shamsul-Maali Qabus, a governor of Tabaristan (Mazandaran). For this reason, he named his book after his grandfather (book of Kavus, Mirror of princes) and dedicated to his son Gilanshah. This book by Onsor Al-Maali Keykavus written at the age of 61 (or at the age of 62 according to other sources) in 1082-1083 is considered as a pedagogical book in a form of morals peculiar to Eastern people.

MATERIALS AND METHODS

Usually methods of theoretical analysis and visualization are used in studying historical works. A method of work with historical books helps to study its content and ideas related to the things that are being investigated. Theoretical analysis helps to analyze ideas related to the subject of investigation or research, meanwhile a method of visualization helps to convert textual information into graphical form. Converting the textual information into graphical form gives an opportunity for students to properly master the essence of the work and the ideas presented in it.

The book "Qabus-name" written by Onsor Al-Maali Keikavus serves as a mean (material) in preparing students for economic relations.

DISCUSSION

In the early stages of the historical development of mankind, the vital (economic) needs of people for food were met through gathering and hunting. However, the spontaneous nature of natural phenomena as well as the "helplessness" of people before natural processes led to the need to preserve excess food. In the future, the natural needs of people forced them to switch to other types of nutrition. Accordingly, one of the main basics of the process of economic relations - a change in food intake happened. Due to the geographical location, weather conditions, the availability of raw materials as well as due to the assimilation of work experience, people living in different territories have mastered the development and production of certain products. As a result, another form of economic relations - production was established.

And the establishment of the value of goods provided a replacement for the phenomenon of mutual exchange of natural goods with another economic relationship with a more complex process, i.e. purchase and sale of goods. The essence of modern economic relations is determined precisely by the basis of the sale.

A study of the history of the organization of economic relations indicates that the Uzbek people since ancient times have paid serious attention to sources of subsistence, in particular, to a lean attitude to food and food products.

Economic activity is an essential component and main element of human life. In modern conditions social entities need to master the skills of economic activity, which is the basis and necessary mechanism of market production.

Various nations in history equally recognised social and educational importance of master-student relationship. In this regard, this relationship was raised to the level of tradition. In modern conditions, a tradition of master-student relationship has been effectively used in preparing the young generation for social

life and marriage.

So, what is a mentor-student relationship? How is it formed? What conditions is mentor-student relationship based on? What are the requirements for a mentor or student in the process of establishing this relationship?

Mentor-student relationship is a relationship that is established to direct

young people to carry out an activity in this or that professional area, preparing them for social life by developing professional skills and competence. In establishing this relationship the main role is given to a future student or his parents. Parents' decision to teach their child basics of a certain occupation as well as a future student's needs in this regard are the starting point for a mentor-student relationship.

In the history of Uzbek people, the mentor-student relationship is reflected in various areas of social life. Especially, in education, arts and crafts this ancient tradition has brought many young people into social life and has made a significant contribution to the development of society through their own efforts and aspirations.

In the history of Central Asia the emergence of mentor-student tradition is due to a number of reasons. They are:

1. when life experiences of masters and craftsmen were not possible to record in written language, the knowledge and skills acquired in a particular occupation were taught to a student in a practical form;
2. once a student reached the master's level, he taught his students the knowledge, skills and experience he

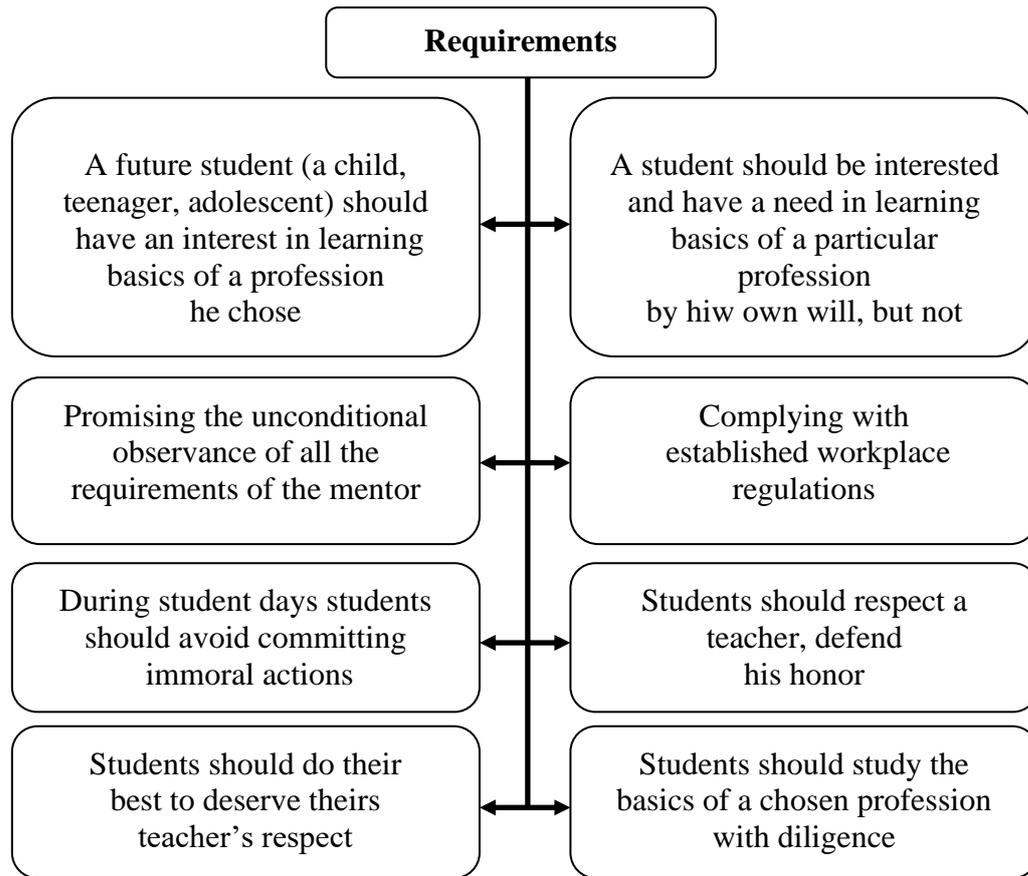
possessed, consequently based on occupational functions, work style, skill level and the potential of the trained students creative schools were opened;

3. usually masters used to teach their knowledge and skills to their own
4. children or children of their relatives and close friends;
5. having skilled and talented students creative schools were quite popular over big territories, demand for products manufactured in these schools was very high;
6. every creative school used to function in accordance with particular regulations, for example, students were required to observe certain rules such as routine procedure, mentor-student relationship, organization of work process, fulfilling duties, keeping the workplace clean and tidy, ensuring the suitability of the equipment and tools, delivering the raw materials, tools and furniture, setting work hours and rest time as well as preparing students who reached level of maturity for carrying out independent professional activity;
7. almost all creative schools had educational activities too: masters guided their students to work during day time and study (learning how to read and write) in the evenings.

From the ancient times Uzbek people in "Mentor-student" tradition have taken a very serious approach to choosing a teacher in science or a master in other professional fields. A person who was likely to be selected as a mentor had to be able to meet certain requirements and have high educational and moral qualities. They were as following:

1. a mentor had to be well-behaved, well-educated and comprehensively knowledgeable about a particular occupation or profession;
2. he had to be demanding and strict;
3. he shouldn't be an extortionist;
4. from the first days a mentor was responsible for educating the students about what is haram (forbidden or proscribed by Islamic law) and what is halal (religiously acceptable according to Islamic law), distinguishing what is honesty and wrongness, cruelty and kindness;
5. a mentor had to be able to see his student's skills and talents in good time;
6. a mentor had to be concerned for the maturity of his students;
7. another responsibility of a mentor was not only teaching students the basics of a profession or occupation, but also giving them knowledge of how to organize and manage a household as well as be able to develop skills and qualifications of students in this regard.

At the same time future students should meet certain requirements as following (picture-1):

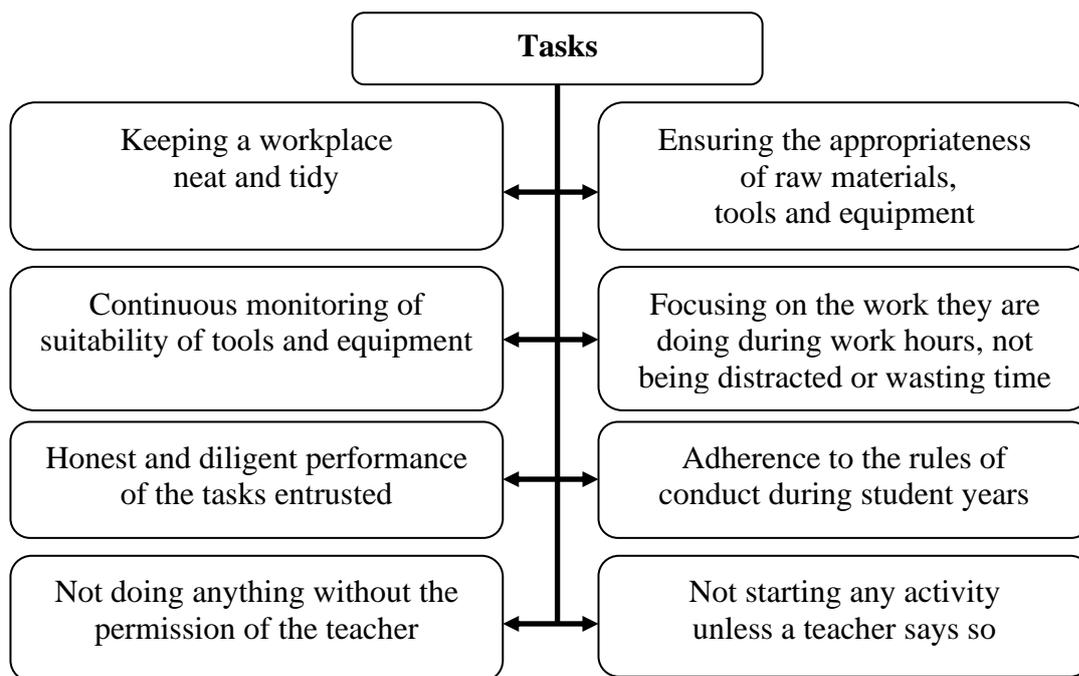


Picture-1. Requirements for students

“Craftsmen accepted their own children and children of their relatives as students. The usual age for children for being accepted to a school was 7-8; students studied at school from 10 to 12 years” [2, 169]. Students usually lived under constant tutelage of a mentor and lived with his family. Therefore, during day time students worked with their teacher (master) and practised their skills on a chosen occupation. In the evenings they learned writing and reading with the help of their teacher.

Teaching students basic skills of a certain profession for free as well as giving special emphasis on the formation of moral skills in students provided the teachers a reputation of a “spiritual father”.

The strict moral standards imposed by the teacher on manners, character, behavior and actions of the students contributed to their spiritual maturity. Certain tasks were carried out by students during years of education. They are as following (picture-2):



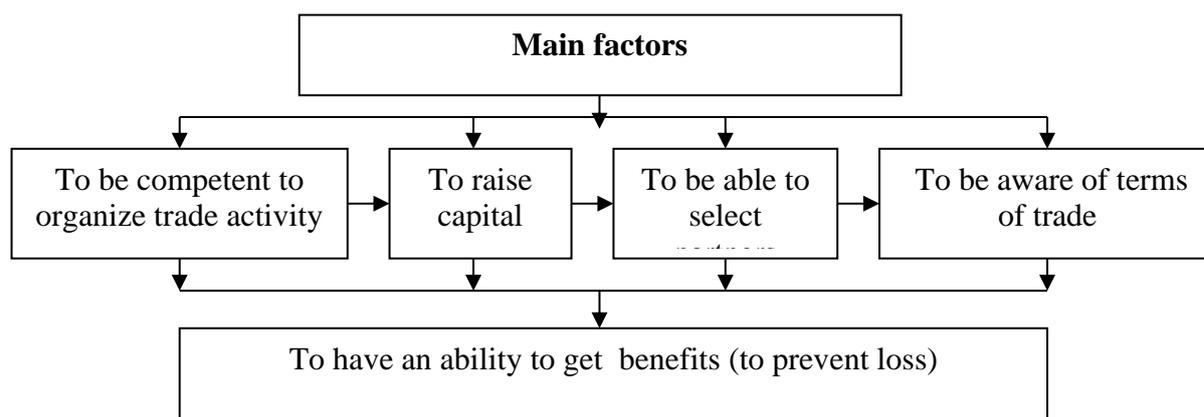
Picture-2. Main tasks of a student

At the end of apprenticeship giving a permission by a mentor (master) to a student (or students) to work independently was conducted as a ritual. "Once a student mastered the skills of a certain profession, he was given a blessing. At the ceremony a student used to give a teacher a present in the form of new clothes. The oldest master was asked to give a headware to a graduating student. He used to give a student a caftan, belted a girdle round the student's waist and fastened a saw and an axe. Then masters and friends of a graduating student congratulated him on this occasion. After the ceremony a mentor gives a bread and blesses a graduating student. Later a student could start his independent professional activity" [2, 169].

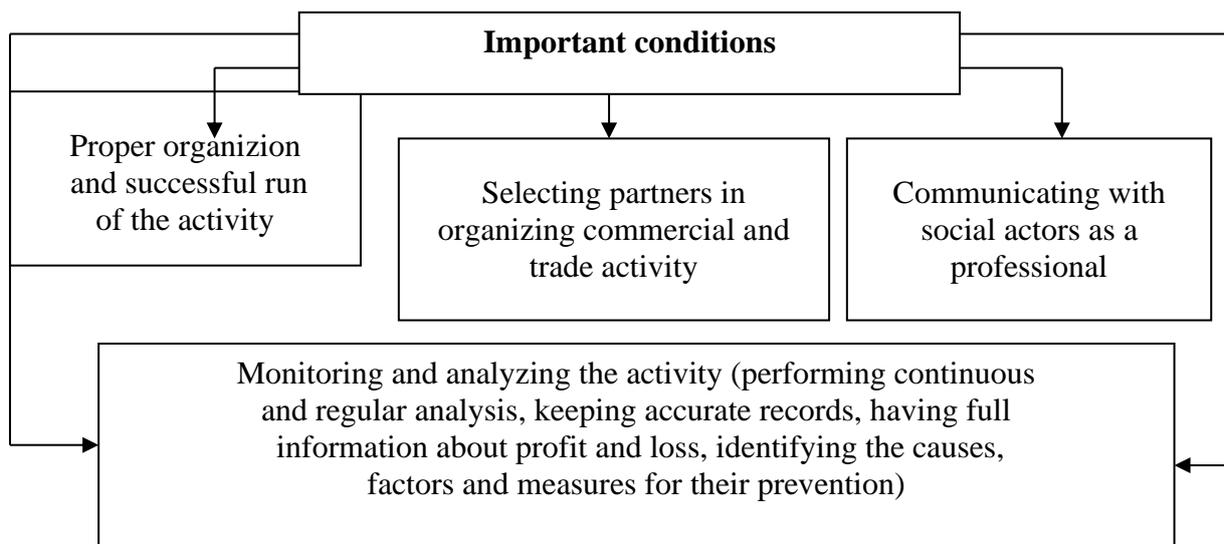
According to Onsor Al-Maali Keikavus, the main purpose of organizing

trade and market activity is to have benefit from this process and it should be "based on knowledge and intellectual competence". Particularly, it is important to ponder thoroughly, to develop a clear plan, to consider every single factor that can affect or have an influence on trade and selling as well as consuming potential of clients. It is said that it is important "to be dexterous and agile toward his property and means, not to be indifferent, unconcerned and cynical, not to wish failure to others for the sake of his own wellness and interests" [1, 129].

According to Keikavus, successful and effective organization of commercial and trade activity depends on certain factors. The author gives the following factors (picture-3):



Picture-3. Factors of successful and effective organization of commercial and trade activity (Keikavus)



Picture-4. Terms of organization of commercial and trade activity (Keikavus)

RESULT

So, Keikavus' thoughts on rules and terms of organizing commercial and trade activity are as following:

1. Proper organization and successful run of the activity: ignoring minor things, avoiding irrational expenses or waste of resources; buying goods at a wholesale price, then selling them at a retail price; when capital is scarce avoiding to incur debt by imitating others; avoiding to expand trade, leaving it as it is (i.e. any loss will not be so great), selling the goods or products when it is necessary to do so or only if there is a need for that; being active, agile and enterprising in buying and selling; preferring land over sea when it is required to travel or have a business trip (because there is a small possibility of harm (damage) to the owner when goods or products are lost); avoiding or refusing to give goods (products) to stranger on credit; being careful with people who are not tested; being polite to clients; avoiding to promise something impossible, otherwise it is important to fulfill the promise; getting or buying any product only after seeing it; being aware of current prices when starting trade, complying with terms and agreements; saving up household necessities for the whole year, two times as much.
2. Selecting partners in organizing commercial and trade activity: communicating and dealing with honest, generous, noble-minded people in trade; making inquiries and asking people about future partners (it is important not to rely on the people's words but testing future partners is encouraged as well); for commercial or trade purposes traveling with a companion, paying attention to experience and knowledge of the companion, if there is a necessity to travel on foot then the companion shouldn't ride (on horseback); when lost, it is better to ask the road from good, gentle people not strangers; when traveling it is essential to have the necessary food and clothing; resting or spending the night at an honest person's house; being honest to partners, not betraying them.
3. Communicating with social actors as a professional: avoiding to trade or to exchange the goods (the author uses the word "goods" for fabric) with people who are not aware well about the quality of goods or with those who have little amount of goods; when trading or exchanging the goods with people with little amount of goods, it is discouraged to demand profit no matter what happens, if the partner hopes to get some profit, it would be

appropriate to give him goods (products) for credit; being honest and fair in commercial and trade activity; refusing to deliver goods (products) until getting the agreed sum of money; avoiding being too trustful in business, instead being persistent and determined as well as kind and generous at the same time is a rational act of goodness; being honest and trustworthy in business; pleasing the companions and the guide when travelling, even though the trip is safe, thanking them for their help.

4. Monitoring and analyzing the activity: spending money only when the profit is gained from selling the goods (products); avoiding to spend the capital (that is intended for business and trade) on daily things (expenses); analysing the profit and loss; avoiding to trust trade and business to other people, personally performing and recording accounting.

CONCLUSION

Thus, the samples of the national cultural heritage also speak about conditions that a person must observe in organizing economic relations. These works emphasize that saving and thrifty attitude to material values and benefits, which are the result of labor, provide a guarantee of a prosperous life. Familiarization of teenage students with samples of national cultural heritage contributes to a proper understanding of the essence of economic relations, mastering the skills of effective organization of economic activity.

From the aforementioned statements we can learn that a great scholar, Onsor Al-Maali Keykavus, had deep theoretical knowledge of commerce and trade as in other spheres of social life. The position and views of the scholar in this regard are notable for his high moral and ethical standards. In this respect, the ideas of organizing commercial and trade activity in the book "Qabus-Name" are of great value for social relations based on market production. Educating young people about the scholar's views in educational institutions helps to develop their moral and ethical qualities. In conditions of market relations introducing the ideas of the scholar in this area to students contributes to the development of economic consciousness and economic culture of students. Also, there is an opportunity to effectively prepare students for the organization of economic relations based on the ideas presented in the book.

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