

3. Formation of economic thoughts in Azerbaijan

1. The emergence and formation process of economic thought in Azerbaijan

2. Economic ideas of the medieval age in Azerbaijan

3. Economic thought in Azerbaijan in the XV-XX centuries

1. Ancient mythology, folklore and epics, artistic works, philosophical treatises, religious trends and movements, are of exceptional importance as primary sources for the study of the economic ideas of the Azerbaijani people. The ancient written economic ideas of the Azerbaijani people appeared in the X-VII centuries before our era

"Avesta", a collection of laws of Zoroastrianism, is an important source for the study of the history, social, economic, political and spiritual life of Azerbaijan. It reflects the productive forces and the state of production relations of that time. A special place was given to the development of material production with the help of agriculture and irrigation works. In "Avesta" great importance is attached to establishing life on the basis of the laws of justice, to love for the land, to increase its fertility, and to increase productivity.

The economic content of Manichaeism (III century), Mazdakism (V-VI century), Khurrami movement (VIII-X centuries) is to create property rights for all, to ensure the fair distribution of land among the peasants, call the people to fight against the feudal lords and the oppression of foreigners.

Valuable ideas related to property relations on land, trade, development of commercial capital, slave labor, tax system and its types limiting the development of usury capital, prohibiting usury interest, The method of distribution of material benefits among the members of Muslim community, fair regulatory measures, exchange of equivalent goods, money circulation, exchange, competition, freedom, justice, equality, etc. statements are reflected in the "Holy Qur'an",

In the "Dada Gorgud" saga, there are interesting considerations about community property and feudal relations, which are the economic basis of Oghuz communities. In the story, the role of money in the life of the Oghuz of Azerbaijan, the elements of feudal rent, trade duty, the advantage of natural or commodity farming, the expansion of the reproduction of goods, the economic and social conditions of the Oghuz tribes, sheep farming, horse breeding, poultry, hunting, and other information is provided

2. **Nasreddin Tusi** (1201-1274), an outstanding poet, astronomer, mathematician, philosopher and economist with encyclopedic knowledge, occupies a special place in the history of the economic thought of the Middle Ages Azerbaijan. His famous works "Akhlāqi-Nasiri" (1232-1233) and "Treatises on State Finances" attract attention in terms of economic thought.

N. Ganjavi reflected his philosophical, socio-economic views mainly in "Khamsa", which is a collection of five famous works. Feudal property, its contradictions, tax system, land ownership, ideas of social justice and equality occupy a special place in his works. N. Ganjavi considered production, labor process, distribution and consumption, the role of labor in the life of society, scientific knowledge, education as the most important wealth of society, and

division of labor as the main factor of wealth growth. "Khamisa" poetically interprets the origin of money, the history of its creation, and the conversion of gold and silver into money.

The basis of socio-economic views of prominent poet and thinker **Imadaddin Nasimi** is the human concept. As a progressive phenomenon at the end of the 14th century, Nasimi, a prominent representative of Hurufism, which spread widely in Azerbaijan, considers man to be the most valuable asset in the world.

Shah Ismayil Khatai's socio-economic views were formed by the influence of the position of the class he belonged to and the socio-economic characteristics of his time. His socio-economic views were expressed in the economic policy of the Safavid feudal state, which he led. In his views, the policy of uniting the divided and weakened provinces of Azerbaijan into a single state, the elimination of social conflicts within the country, balancing the interests of classes through tax reforms, ensuring the security of trade routes and creating conditions for the development of trade inside and outside the country have a special place in his views.

3. In the middle of the 19th century, the socio-economic views of the intellectuals who did not belong to the nobility spread widely. They put the question of destroying the economic and moral foundations of the feudal system as the cause of all social ills and called the people to do so. Mirza Shafi Vazeh (1794-1852), S.A. Shirvani (1835-1888), H. Zardabi (1837-1907), N. Vazirov (1854-1926) are among the well-known representatives of this trend of Azerbaijani economic thought. For the first time, these thinkers brought to the history of economic thought of Azerbaijan the ideas of developing the native industry, organizing cooperative knowledge and rural economy banks, improving production and stimulation methods, raising the qualification level of workers.

In the second half of the 19th century and at the beginning of the 20th century, Mirza Fatali Akhundov (1812-1878), Mirza Alakbar Sabir (1862-1911), Jalil Mammadguluzade (1866-1932), Uzeyir Hajibeyli (1885-1948) and other prominent thinkers were among the democratically-minded representatives of Azerbaijan. includes. M.F. Akhundov was a very prominent philosopher, public figure and thinker of his time. In his works, he gave a lot of space to economic issues. In his article "On Human Needs", which he devoted to the issues of meeting various needs necessary for the development of the people, he indicated the types of needs and connected the fulfillment of needs with the development of productive forces. M.F. Akhundov noted the role of the masses in the creation of material values, paid special attention to the distribution of wealth, and considered labor as the source of wealth.

In the modern era (1990-2018), the change in the economic views of Azerbaijan was again characterized by the renewal and transition stage that took place in its social and political life after gaining national independence. In this period, the main issues are the differentiation of economic science, the implementation of economic reforms for the formation of a new economic system, the market system, the formation of a national and free economy, changes in the structure of the country's economy, production efficiency, labor resources, demography, the effective deployment of productive forces, macroeconomic stability, and the creation of a new management system. restructuring of international economic policy, regulation of social processes, development of non-production areas, etc. issues had become relevant r