

## **THE IDEAS OF JADIDS ABOUT THE DEVELOPMENT OF ENTREPRENEURIAL ACTIVITY**

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***Abstract.** This article analyzes the ideas and theories of the moderns about the development of entrepreneurship. It can be seen from the analysis that a special emphasis is placed on the development of entrepreneurship as one of the necessary foundations of economic development. At the same time, a reasonable observation was made about the development of business activities.*

***Keywords:** modern, entrepreneurship, commerce, economy, entrepreneur, market relations, production, consumption, product, owner, craft, raw material, industry*

### **INTRDUCTION**

Entrepreneurship is an integral part of economic activity. Although the history of entrepreneurship goes back a long way, its modern concept appeared in the 18th century and is often understood as the same as the expression "proprietor".

Later, as a result of the separation of the participating capital from the owner's capital in real economic life, the concept of "entrepreneurship" does not correspond to the concept of "owner". In contemporary Western literature, entrepreneurship is viewed as the art of running a business for profit, economic and organizational creativity, free expression of initiative, innovation, willingness to take risks, and so on.

Jadids also had a good understanding of entrepreneurship, which is one of the main factors in the development of the Turkestan economy. That is why they put forward their thoughts and opinions aimed at the development of this field. They sacrificed their entire conscious life, physical and mental potential for the freedom, independence, independence and development of the Motherland. In their works, they analyzed the socio-economic events taking place in our country, production, business spheres and compared them with Western European culture. They put forward ideas and theories about the ancient existence of business and production sectors in our country and their further development. One of the samples of such comparative analysis is the following opinion: "Your enterprise is bigger than other enterprises of Karshi city, your alacha is more delicate and elegant than other

alachas. Russian silk fabrics are delicate and beautiful, but lack maturity and durability. And your hair is both delicate and durable \* . "

### MAIN DISCUSSION

It is clear from the above rule that since ancient times in our country there have been enterprises that weave alacha (a type of carpet), and the alachas woven in them were distinguished from other alachas by their delicacy and elegance. Although Russian silk fabrics are fine and beautiful, they are not as strong and durable as our silk fabrics, which is evidence of the long-standing development of the manufacturing industry in our country. "One of the pilgrims from Bukhara took a piece of clothing to Madinah to Munawwara. But for some reason, he wanted to bring the alacha back to Bukhara. On his way back from Hajj, when he arrived in Odessa, the authorities of the Russian customs demanded duty from him, suspecting that the bag was Farangistan goods. Even if the poor pilgrim shouts loudly that "this is a product of Bukhara", the customs officials say that a factory for weaving goods of this level has not yet been built in Bukhara. They said that you bought it from Istanbul. The poor pilgrim was desperate, paid a few soums of toll money and got his alacha back.

From these points, it is clear that the alachas woven in Karshi were at the level of French goods and the duty was demanded from them, the goods produced in our country at that time were at the level of the world standard, but the fact that they were not improved by weaving in the old style, indicates that the science of entrepreneurship has not been studied. A. Fitrat thinks about the development of such a rare craft on the basis of science and technology. , if they start something, they foresee the development of these works for ten, twenty years, even one hundred or two hundred years. You, the people of Karshi, have a very high skill. Don't you ever think about the future fate of these professions?". Even after all these words, the master does not budge from his hardened opinion. "Now we are doing well, ten years from now who will be rich and who will be dead?" it remains to say. The tourist does not hesitate to express his opinion. Anyone who doesn't think about the future tries to explain their doom as simply as possible: "Suppose your life is coming to an end, but what will your children and grandchildren do. Masters, you must not forget to think about the future, because everyone's life is related to the future of their work. Thinking about tomorrow is the basis of the prosperity of the world"... † This is how the Indian traveler explains his thoughts to the master slowly, albeit with great difficulty. After

\*Phytrate A. \_ Selected works. Volume 1. - T. : Spirituality , 2000. -B. 140.

†Phytrate A. \_ Selected works. Volume 1. - T. : Spirituality , 2000. -B. 140 - 141 .

that, he continued his thoughts, drew attention to the development of science and technology, and proved with sharp evidence that the future and fate of the nation depend only on this, and that if it does not achieve progress, no one and nothing will be able to save it from the crisis. Clear examples of this from the lives of the people of Bukhara, artisans, the tragedies of those who cannot be denied, which are in front of everyone's eyes, but cannot perceive it, open the eyes of the master, affect his heart. In particular, he describes how the people of Bukhara were drawn into the vortex of colonialism and what situation they fell into, in an artistic form that can be understood at the level of a master, with very juicy and expressive language. Citing examples from the past of Bukhara, the tourist confirms that hundreds of years ago, the people themselves made the clothes and dishes that people needed only by hand, by skilled craftsmen, citing many evidences from the master's life. Finally, he shows him the current situation of those masters. The scientist explains why the masters, who used to do everything by hand, were destroyed as follows: "You see, at that time Turkestans prepared all the goods necessary for their life, that is, they took the money out of their pockets and put it back in their pockets again. They did not give a single piece to foreign manufacturers. But one after another, European factories filled the lands of Turkestan with the production of fine surf, silk fabrics and beautiful flowered porcelain plates. The population, of course, liked these shiny goods and did not pay attention to other national items. As a result, gauze and cotton weaving shops and plate manufacturing enterprises were closed, their owners reluctantly engaged in transportation or became servants at someone's door, and eventually died with sorrow and regret. If they didn't sit there wondering who is dead, they would have multiplied their karbos weavers, porcelain and ceramic workshops, and in a very short period of time, they would have turned narrow shops and dilapidated houses into large warehouses and large marble buildings. They made happy not only themselves, but also all Turkestans. Because all the money that came out of the pockets of the poor people and went into the wallets of foreign manufacturers would be left to the people of Turkestan."

It is emphasized that since ancient times the alacha and iraqidoz of the Kitab were very popular, and it proves that even these crafts are in decline due to the continuation of the old method. For example, you spend fifteen coins on a piece of yarn and sell it for twenty coins and make a profit of five coins. But if the manufacturers start weaving alacha, they will take alacha out of the factory with ten coins and sell it for fifteen coins. Then you also sell your alacha for fifteen coins. When they see you doing this, they sell their goods for eight coins and take two coins of loss (up to three days). Then you and your colleagues

reluctantly sell your alachas for eight coins, suffer a huge loss, and sell your yard and shops to cover this loss. You will enter the path of poverty. After all the alacha weavers of the whole Turkestan quit their profession and are busy with other jobs, the manufacturers gradually increase the price of their alacha to twenty-twenty five coins and put heaps of money of Turkestans into their wallets †. Thus, A. Fitrat, who was able to explain with great pain that the whole Muslim world is being destroyed only because of the old way of living, also tells the ways to get rid of this difficult situation. Citing examples from the Qur'anic verse, which says that if a person wants to achieve something, he must strive, if he does not strive, he will not achieve anything, and he calls on all Muslims to act, search, study, and work diligently, in this respect he shows the Europeans as an example:

"... If you had studied in European schools and you knew how and in what way Europeans created the telegraph, telephone, railway, airplanes, ... you would understand how many blessings we, Muslims, have trampled underfoot..."

No matter how much a tourist enjoys seeing Karshi, Shahrisabz, Kitab, Samarkand and other places, the people living there suffer from their lifestyle, and are burned by the fact that those who live in a paradise-like place cannot wake up from ignorance. "... If any alacha weaver of Qarshi and Kitab lived in Farangistan, he would be immersed in jewelry from head to toe. These poor people have no bread to eat. If the lands of Shahrisabz were in the hands of the Japanese, they would plant and collect dar. Why did these lands become marshland? Each of these questions can puzzle any thinker . I just don't understand: why this issue does not come to your mind?§

A. Fitrat complains that Turkestan's wealth, beautiful nature, fertile lands, sweet and sugary fruits are of interest to all the peoples of the world, but they are unable to use these resources and develop them in the future due to lack of spiritual maturity. In order to get their own wealth, they need to wake up from ignorance, develop science and technology, achieve national independence and manage the country by themselves.

Indeed, A. Fitrat could not stop thinking about the fate of his people, nation, homeland, and worrying about its prospects. The doctrines that are compatible with A. Fitrat's advanced ideas on the development of the nation were taught by M. Behbudi also put forward:

"Fruits, grains, stones, mud, old things of Turkestan go to the European market. European brokers will come and take it for a low price, we will do the work, they will see

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†Fitrat A. Selected works. Volume 1. -T.: Spirituality, 2000. -B. 143.

§Fitrat A. Selected works. Volume 1. -T.: Spirituality, 2000. -B.151-154.

the profit. We don't have a person who can bring our stuff to the European market and sell it at a good price . After all, the person who trades with Europe must first study ten days of \*\*modern science .

Of course, at the threshold of the 21st century and at the beginning of this century, thanks to the blessing of independence, we have the opportunity to process our own raw materials, and our entrepreneurs who export and sell our finished products abroad are also increasing.

In one of his articles, Cholpon, who is well aware of the need to work wisely and carefully in the conditions of new economic relations, says: "Every day in the newspapers we read and see such scary news as "Faloni broke", "Faloni's promissory note was protested, his shop was closed", but we are not deceived . We never check the reason. We call it "Bazaar kasod" alone. But we will not investigate what caused the market to be sick ††. Cholpon wishes that his compatriots will acquire economic knowledge, that entrepreneurs and merchants will be able to honestly compete with foreign entrepreneurs. However, the fact that he sees the opposite in life, the fact that compatriots who still work in the old way in new conditions, who do not even have elementary economic knowledge to improve their knowledge, often break down, become "fodder" for foreign entrepreneurs and big companies, really worries him. That is why the writer pays special attention to this issue and tries to attract the public's attention to it with the articles "Agriculture and farming in our homeland Turkestan", "Railways in our homeland Turkestan". In his next article written in connection with the construction of new railways, Cholpan first touched on the issue of land. He warns the readers that "the land worth 100 soums will surely rise to 1000 soums with the finger of the railway" and emphasizes that it is not permissible to sell land for the sake of money. Because "our time is such a time that in order to compete with livelihood, to get rid of the oppression of life, it is necessary to become a husband" ††. Cholpon, who is well acquainted with the tragedy of landless farmers, wants their ranks not to expand. Cholpon, who began to pay special attention to the issues of economic development, included "craft" in the list of cultures that should be mastered, and it seems to us that he assigns a lot of meaning to this word and understands it in a broad sense. In our opinion, the author here refers to a number of factors that allowed Europe to advance in development, such as production and business culture, methods of economic

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\*\*Behbudi M. Selected works. -T.: Spirituality, 1999. -B.200.

††Cholpon A. Railways in our homeland Turkestan//Sadoi Fergana, June 6, 1914.

††Cholpon A. Railways in our homeland Turkestan// Sadoyi Fergana.-June 6, 1914.

management, agricultural and industrial techniques and technology. What pleased our writer was that Abdulla Hamidullaev, one of our local businessmen, was hired as a contractor for the construction of Andijan station. During the conversation with Cholpon, the contractor's brother said that they decided to take over the construction because "the Europeans saw the benefits of such large institutions and were upset that they were getting into their hands." The young writer finds a suitable person who can compete with the foreign corchalans, as he dreams of, and who cares about the nation. Another important issue is raised in their conversation: "Armenians and Russians are coming to the estates . ." As for the poor Muslims, they are paying their husbands monthly . If they rent it now, they will gradually sell it for less money . In the lands near the railway station, around ist a nsa, non-nationals have started to grow ." The interlocutors are worried about the fact that their compatriots are being excluded from the most prosperous and crowded places, that is, places that provide ample opportunities for conducting commercial work and entrepreneurship, and are being excluded in various ways. If we pay attention: neither Cholpon, who is a modern enlightener, nor his interlocutor, who is a big investor, is biased towards the issue from the point of view of "class interest" . Because both of them, as representatives of the troubled nation, aim for the same goal - national independence.

Of course, national independence was destined to open wide opportunities for the nascent national bourgeoisie. However, to interpret it as a "narrow class interest", like the supporters of communist ideology, was nothing more than a betrayal of the truth. The reason is that the interests of the emerging national bourgeoisie in the conditions of Turkestan were in many ways common to the interests of the whole nation. He believes that the increase of businessmen like Cholpon Abdulla Effendi, who work with intelligence and initiative, who look after their own profit as well as the interest of the nation, will make the country prosperous, free and administrative .

We can also see Cholpon's thoughts on entrepreneurship in the novel "Night and Day" by Miryoqub obr az . In the person of Cholpon Miryoqub, he tried to describe the process of self-identification as a new political force, embodying the characteristics of business people who have grown up in the conditions of new economic relations that began to settle in our country at the beginning of our century.

"Miryakub found out where the train passes..."

A week later, the restlessness turned into action and work. In less than a month, Miryakub bought a lot of land along the future railway line - several hundred desatin. All the lands were almost without water, barren and abandoned lands. How little money goes

into so much land. Many people did not know about this hasty trade, those who knew said that Miryoqub had gone "crazy"...

Only after the company got the permission to build the railway and started preparations, Miryakub told the special network what he had done.

- You look like an American, Miryakub! "But do n't be sad, because you were born in §§.this world \*\*\*! "

A. In the description given by Cholpon , Miryakub's characteristic features of a true bourgeois businessman are exaggerated: he is a resourceful person, he knows how to achieve good results in the current conditions, he knows how to get good results under existing conditions: he quickly gets along with the "necessary people" and strives to get a lot of profit with little spending. , thinks carefully about the consequences of the work he starts and tries to foresee the result. He is also surprised by his work on the purchase of land along the railway line, which is also a proof of our opinion. Due to these characteristics, Miryakub has become a big investor over the past 15 years: he owns two shops, teahouses, a factory he owns on the basis of partnership, and has his share in a bank. We can see that the social status of Miryoqub has increased significantly, on top of that, new economic conditions have fully settled over the past fifteen years.

F. Khojaev, who put forward the ideas of further development of the production sectors in our country, briefly described the industry of our country and said that even though there are all conditions for the establishment of large factories and plants for several branches of industry in our country, there is no large form of manufacturing industry and he says, among other things: "Uzbekistan's industry briefly moving on to the description, in general, as in Central Asia, in Uzbekistan, for several sectors of industry (for example, textile, pulp and paper industry, cement industry, food processing, coal, oil, mineral extraction and use industry, etc. ) even though there are real conditions for building large factories and plants, but it is necessary to note that there is no large form of manufacturing industry. †††It can be seen from these thoughts that even though our country has raw materials and all other conditions for all industries, we have not been able to use these conditions effectively and we do not have large factories that process raw materials and turn them into finished goods, making it a country that consumes the products of the Union industry. turns out to be.

§§Cholpon A. Works . Volume II. - T., 1993. -B. 59 .

\*\*\*"sartiya" - sartar. "Sart" is the name given by the colonists to the local people who lived in Turkestan.

†††X o' jaev F. Selected works. I-roof. - T. Science , 1976. -B. 302

## CONCLUSION

As a conclusion, it should be noted that after gaining independence, our country is moving to a market economy. The transition to the market economy educates the qualities of entrepreneurship and factor in people. It suppresses vices such as laziness and indifference. As a result of privatization and expropriation of the state, establishment of small and joint enterprises, a wide path for entrepreneurship is opening. Entrepreneurship and entrepreneurship are related concepts. If a person does not become an entrepreneur, but becomes a business owner, one day he will not be able to withstand the competition and will break. And entrepreneurship should be unique to everyone, whether they are business owners or not. It is one of the main qualities of people in the market economy. In recent years, the number of firms and enterprises based on different forms of ownership has been increasing due to the wide access to entrepreneurship in our country. Every year, the number of joint ventures that have started working on the basis of equal partnership with large foreign investors is increasing.

to increase the share of employment of the population in the private sector. Accordingly, regular development of private entrepreneurship, small and medium business is the most important task of our time. We hope that the ideas about entrepreneurship and business, put forward by the young people we are researching, will serve to further develop and improve the spheres of entrepreneurship, entrepreneurship, and business in our independent country, which is developing under the conditions of the current market economy, and to increase the share of the population's employment in the private sector.

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