

## Harmony of economy and spirituality in the conditions of new Uzbekistan

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**Abstract** The role of spirituality and economy in the development of human civilization and society is incomparable. Their mutual harmony plays an important role in the stable management of the state and society. In a country where spirituality is high, the economy also develops. As our President Shavkat Mirziyoyev emphasized: "If the body of the life of society is the economy, then its soul and spirit are spirituality. Since we have decided to build a new Uzbekistan, we rely on two strong pillars. As he emphasized in his work, the first one, materialism and spirituality are like two wings of a bird. In this sense, if we look at history, everyone knows that spirituality rose to high peaks in ancient Greece and Rome. However, not everyone knows that it was during this period that the economies of these countries were at the highest peaks of the development of the world economy at that time. Our country can also say the same. For example, in the 19th-15th centuries, along with a sharp spiritual upsurge in our region, there was also a revival in the economic sphere: science and culture, secular and religious sciences, literature and art flourished. Our historical monuments, which have retained their beauty and freshness over the centuries, were also built during those times. Thus, as our history testifies, it is necessary to ensure the harmony of economy and spirituality for the development of society.

Spirituality is considered one of the important factors that drives economic processes and develops society, and at the same time, it itself can rise to high heights in connection with the economy. Although spirituality develops during periods of economic depression, its true development occurs during periods of economic growth. One aspect of economic growth is reflected in the level of development of trade in a country, in particular, internal and external trade.

Herman Vambéry, in his book "The History of Bukhara or Transoxiana", provides the following information about the development of Transoxiana industry during the reign of Amir Timur and its participation in international trade and economic relations: "By order of Timur, the most skilled weavers of Damascus, the famous cotton-picking enterprises of Aleppo, the jewelers of Turkey and Georgia, in short, all the work in industry, all moved to Samarkand. In particular, internal trade developed well here and achieved high results at that time."

Beruni emphasizes that those engaged in hard labor should be encouraged by the country's leaders. In fact, this is the very principle of interest. In particular, as a result of the care shown to those who cultivate the land and earn a living, productivity increases, and the interests of the worker and society are equally protected. After all, material pleasures are an indispensable economic need for man and society.

As a result of the state's involvement in the economy, citizens become wealthy and the government becomes strong. The task of rulers is to establish laws based on the principles of justice between the upper and lower classes, socio-economic equality between the strong and the weak, and humanism. Biruni's ideas, which embody economic views on the economic factors that play an important role in the formation and development of society - the production of material goods, the division of labor, and the exchange of goods, are also valuable. The scientist emphasizes that just as money, like gold and silver, cannot satisfy all human needs in trade, they do not have a certain value

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in their individual form. This situation occurred not on the basis of certain natural laws, but due to conditional agreements in society. Because, according to their original meaning, gold and silver neither feed a person, nor quench his thirst, nor save him from the threat of oppression or violence.

According to Beruni, money is not only used to exchange goods, but also to hire labor: "One hires another, that is, one person must constantly work for another under a fair contract, for which he is rewarded." In hired labor, Beruni not only sees a fair labor contract, but also opposes any forced labor. "Forced labor, carried out through force and hiring, is permanent and unjust," he writes.

During the Renaissance in Central Asia, especially merchants from Transoxiana, actively traded in distant countries of the world. The Arab traveler Abu Hamid al-Garnathi, who visited Hungary in 1150, wrote about the markets and merchants there: "This country, called Unkuria, consists of 78 cities, each of which has many castles, villages, mountains, forests and gardens. Thousands of Khorezmians also live in them. Khorezmians are engaged in trade." The fact that thousands of Khorezmian merchants were actively engaged in Unkuria at the beginning of the 12th century is evidence of the development of trade in Europe, and the economy in Khorezm, in turn, was developing. Because in the Middle Ages, merchants from countries with developed crafts and economies in general could take their products to other regions and trade.

The interrelationship between economics and spirituality in the governance of the state and society has been recognized not only by experts in the field, but also by most economists. One of the most prominent economists of the 20th century, John Maynard Keynes, not only recognized this connection, but also linked his work in science with the law of spirituality.

One of Keynes's main principles is the conclusion that the economy should be managed by the state. Many economists have expressed the opinion that the Keynesian model is being applied in the economic development of Uzbekistan. However, state intervention in managing the economy was discussed long before Keynes. A model that is distinctively different from Keynesian doctrine is being used in Uzbekistan. This model was developed taking into account local conditions, traditions, and characteristics of the population and is being implemented in practice. Keynesian doctrine expressed ideas about the use of legal powers by the state in regulating the economy, but nothing was said about the connection of the economy with the private sector.

When spirituality is alienated from the economy or forgotten, the country gradually falls into crisis. The reason for this is that the life of society is divided into two closely related parts: economic and spiritual life. Setting them against each other, separating them from each other is unrealistic and undoubtedly leads to failure. Therefore, for the development of any state and society, it is necessary, first of all, to ensure the harmony of the economy and spirituality. Because only this way will ensure high-speed development, which is why the rise of spirituality in Uzbekistan has become one of the tasks of our state during its growth period. It should be noted separately that in the current conditions, economic growth can be achieved more easily than spiritual growth. This is because the process of globalization of the economy creates the opportunity to introduce the same advanced technologies in all countries. However, in the field of spirituality, each nation, country and state has its own unique features. It should not be forgotten that the economy is so closely linked to spirituality that if economic growth is ensured at the expense of spiritual growth, then the spiritual growth will be accompanied by economic growth. However, the growth of spirituality is a much more difficult, complex and arduous process than the growth of the economy. The main reasons for this, in our opinion, are as follows.

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- foreign technology can be introduced to develop the economy, but foreign spirituality cannot be introduced into our national spirituality;
- Until the economy improves and our market is saturated with products, we can import them from abroad, but national spirituality cannot be imported from abroad. It is formed and developed only in this place, in the spirit of the local people;
- If an economic vacuum appears in society, it can be filled with someone else's products and money. It has a measure. However, a spiritual vacuum cannot be quickly filled with someone else's "product". Everyone must fill their own spirituality, it must be formed only in this society, this people;
- Economic goods can be borrowed and given away. Spiritual goods cannot be borrowed or given away;
- Economic wealth has value, spiritual wealth has no value or measure. Therefore, economic wealth is exchangeable between countries, while spiritual wealth, especially national spirituality, is not exchangeable;
- The economy is the food of the body, and spirituality is the food of the soul, the spirit. There is a sense of ownership and possession in the economy. It is impossible to measure the spiritual wealth of people by dividing spirituality;
- There can be a crisis in the economy, but a spiritual crisis cannot be allowed. An economic crisis can be corrected in various ways. However, a spiritual crisis cannot be corrected as quickly as an economic crisis. A society or a state in which a spiritual crisis has arisen is bound to collapse;
- Unlike property in the economy, spirituality cannot be privatized. Everyone's spiritual wealth is their own. It cannot be taken away or added to. The spiritual wealth of people is reflected in their spiritual level, and they constitute the spiritual wealth of the nation and society;
- A materially poor person can be made rich quickly by giving him a large estate. A spiritually poor person cannot be made spiritually rich quickly, because someone else's spiritual wealth cannot be given or sold to him. Every person is the owner of his own spirituality, and he must fight for its elevation himself;
- Material wealth can be given as alms or charity, but spiritual wealth cannot be given as alms or charity. It is only passed from one to another through upbringing, education, and teaching.
- Material needs can be satisfied, but spiritual needs have no limits. Economic wealth is material, it can be appropriated, stolen. Spiritual wealth is intangible. It cannot be stolen.

In short, spiritual wealth is a national value that cannot be imported from abroad, that grows in the unique way of each nation, that has no measure, no price, but is extremely invaluable. Therefore, given the above recognition of the close harmony of economics and spirituality in the governance of the state and society, the rapid development of the economy can only be ensured if priority attention is paid to spiritual growth.