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The Most Spiritual and Morally Developed Viewpoints for the Modern Economic Thought

The Spiritual Approach for the Modern Economy

Iqboljon Mashrabjonovich Odashev

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"The highest spirituality is an invincible force."[1]

I. Introduction

The national economy and spiritual life of the people have always been inextricably linked. People work, activate, talk, live, and engage each other in everyday life. And it is impossible to imagine these continuous connections without behavioral, disciplinary and social norms of etiquette. Because the economy is not limited to getting profits and expenditures, people should respect one another regardless of the scale of economic activity. Positive changes replace serious negative actions in human interactions and relationships at all stages of human development, from the emergence of human society. These changes are a sense of spiritual uplift, which embodies human behavior, character, and relationships. Spirituality and morally developed viewpoints are a concept that encompasses the positive traits that many people share, such as spirit, intellect, perception, state of mind, inner mood, courage, essence, care, and sadness. Spirituality is the sum of a person's spiritual and mental worlds. The primary purpose of the paper is to make the economic relationships based on the spiritual, behavioral and socio-economical etiquette and get socio-economical welfare of the people.

We often hear or read about different kinds of criminal topics or issues on the internet, newspapers, journals, TV-set, radio and other media resources such as "*What scammers do in the digital age and how they get away with it for so long*", "*Italian businessman made a fortune by counterfeiting Supreme clothes*", ""*Unusual traffic*": *How Chinese hackers bankrupted Canada's largest corporation*". Such kinds of information we can find any media resources and every single day. But how can we solve these issues before it has done? Is it possible? Or should we, once again, be limited and forced solely by law enforcement agencies? What other mechanisms exist to deal with such situations to prevent crime or disrupt the balance of economic activity and social, spiritual, moral, and behavioral communities? During the paper, we can open the morally developed viewpoints and behavioral disciplines which can be made mechanisms to prevent criminal and nonbehavioral economic activities.

II. Literature Review

The ideologies of Central Asian thinkers and folklore play an essential role in forming in the national economy. As one of Central Asia's medieval scientific and cultural centers, its positive impact on the Renaissance process in other regions has been confirmed by global science. Samarkand hosted an international conference in May 2014 on "*Historical heritage of medieval scholars and thinkers, its role and significance in the development of modern civilization,*" with scientists, representatives of leading international organizations, and scientific centers from nearly 50 countries in attendance. President of the Republic of Uzbekistan in his speech provided a deeper understanding of the significance of our great ancestors' rich spiritual heritage. (Boriy Alixonov & Abdurakhim Qurbanov, 2015)

Uzbekistan is rich in its historically behavioral and moral etiquette rules and socio-economic connections based on the many heritages from the great scholars, scientists and governors.

Spirituality is an integrated aspect of one's personality. It manifests as a desire to live and create creatively by ideals of truth, goodness, and beauty. Spiritual culture includes mental, artistic, aesthetic, moral, environmental, legal, and political components. Great thinkers of the past attributed eternal spiritual, moral, and pedagogical values that have a universal, global character, but a national and ethnic basis, to love for children, devotion to the family and the memory of ancestors, diligence, love for the Motherland, for the

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person, a sense of justice and mutual tolerance, mercy, love for the native language as a life-giving source of the spirituality of the nation, care for the younger generation. (Tolipov U.K, 2017)

The Avesta is one of the wealthiest historical sources for the formation of such ideas. According to research by Uzbek scholars, the Avesta, the sacred book of Zoroastrianism (pre-Islamic), also contains significant economic consepts. For example, "*a man who served all his life on the path of beauty and goodness, light and joy, was pious and truthful, pure and fair, and treated guests impartially.*" *He loves his wife, takes care of the land and livestock, takes care of the human property, takes care of nature, and enjoys it. A person who spends his life in good deeds, pure and just, who does not look at other people's property and preserves the riches of nature like the apple of his eye, expresses spiritual harmony.*" (Khajiev B.D & Abdullaeva R.G, 2016). Also, if you pay attention to the role and export potential of the Great Silk Road in Central Asia, interest in Central Asia, in particular, in the territory of modern Uzbekistan, has long been known and important (politically and economically). According to land, water, climatic, natural, geographical locations, minerals, and wildlife distinguished by historical and current data. Diligence, creativity, loves for the profession and creativity of the population were of great importance.

In the holy book of Islam-the Koran, which is another spiritual basis of our national economy, the activity of human society, and economic relations play an important role. Because economic relations manifest the main characteristics of people. The commandments of the Koran, as a divine commandment to people, are because all people on earth are one family, children of Adam and Eve, and therefore brothers and sisters. In particular, ayat 13 of Surah al-Khujurat says: "*O, humankind! We make you from unit Father (Adam Alaykxsalam) and unit mother (Momo Khavo) by several types of the nation so you can get to know each other and make love.*" Among the most common economic ideas, the Qur'an glorifies honest work, especially the work of farmers, shepherds, and artisans.

By ayat 29 Niso surah we can see this sentence: *"Do not realize your property among yourselves in unjust ways (i.e. theft, robbery, usury, bribery, gambling)! But make a fortune by bargaining.*" All other economic ideas are fundamentally focused on property and inheritance, the sanctity of property, betrayal of one's property (particularly treason), and even envy of one's property are considered a great sin.

It's impossible not to include the names of the East's great intellectuals and scientists, who made important contributions to our nation's economic thinking and the economic theories they proposed. Because their contribution to the further enrichment of our contemporary national economy's spiritual roots is priceless. They are Al-Fargani, Al-Khorezmi, Farabi, Beruni, Ibn Sino, Yusuf Khas Hajib, Nizam-ul-Mulk, Amir Temur, Alisher Navoi, Zahiriddin Muhammad Babur and many others. According to Ibn Sina, *"Animals are content with the benefits of nature, and they deprive people of the benefits of nature. She needs food, clothing and shelter. The animal assimilates the gifts of nature, and man, through his labor, creates food, clothing and shelter for himself. A person must be engaged in agriculture and crafts''* (Khajiev B.D & Abdullaeva R.G, 2016; Yuldashev K & Muftaydinov K, 2000). Yusuf Khas-Khajib, on the contrary, says*: "A person who does not benefit a person is not a dead, lifeless past, but wasted labor".* (Mahmudov T, 2000; Karimov I, 2008). Farobiy comprehensively interprets the ideas of his teacher Aristotle and tries to supplement them, creates a doctrine about the importance of material needs for forming society, and describes the "need" that is essential in economics. The role of labor and labor tools in creating material wealth is determined. In particular, in the thinker's works, the issues of "division of labor" are well covered. Because of the division of labor, production develops as time is spent, the workers' skills increase, a basis is created for introducing technical means, and the advantage of outsourcing each operation to particular people, since all work can be done by one person (master).

European thinkers and scientists analyze the harmony of spirituality and the economy, as well as spirituality and religion. However, all materials investigate the spirituality-based economy, socialite, and humankind's mentality. *Carlos Hoevel* (Catholic University of Argentina, Buenos Aires, Argentina) argues in "Spiritual Meaning of the Economic Crisis" that the economic and financial crisis in 2008 has a spiritual dimension. Behavioral economists believe that the severe and prolonged problem was caused by a series of psychological irrationalities in players' behavior (borrowers, loan originators, investment banks, rating agencies, regulators, and end investors). (Bouckaert L & Zsolnai L, 2012)

In "Religion and Spirituality," Jesuit Scholar *Paul de Blot* (Nyenrode Business University, the Netherlands) examines the complex relationship between religion and spirituality in "Religion and Spirituality." While spirituality is concerned with the soul or spirit, religion is concerned with the existence of a superhuman ruling power, particularly God or gods, which is frequently manifested via worship. Religion is a systematic human approach in supernatural reality that usually includes a set of narratives, beliefs, and behaviors. On the other hand, spirituality is a multifaceted search for a transcendent purpose to life founded on our human experience. (Luk Bouckaert & Laszlo Zsolnai, 2012).

Veerle Draunlans (Tilburg University, the Netherlands, and The Catholic University of Leuren, Belgium) demonstrates in "Gender and Spirituality" that

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gender approaches spirituality mirror the divided and dichotomous thinking's significant repercussions. It calls for global solidarity and a more prominent and positive role for physical experiences in spiritual life, as well as experiences rooted in men's and women's pragmatic daily lives. (Bouckaert L & Zsolnai L, 2012)

Andrew Newberg (Thomas Jefferson University and Hospital, Philadelphia, USA) argues in "Neuroscience of Spirituality" that for successful synthesis of neuroscience and spirituality, an understanding and preservation of scientific fundamentals must be combined with an analysis of the cognitive elements of religious and spiritual experience. This necessitates a neuropsychological examination of religious and spiritual experiences. (Luk Bouckaert & Laszlo Zsolnai, 2012).

III. Methods and Materials

Spirituality is the basis of human and social culture, which has a strong influence on the formation, transformation, and crisis of a particular economic and social system, the enrichment of which can lead to the development of society and, conversely, to the impoverishment of spirituality. The spiritual and practical actions of man can explain the question of harmony between spirituality and the economy. We can express it based on the following comparative table:

Table 1: Superficial Manifestations of a Person's Spiritual Image Influence His Behavior

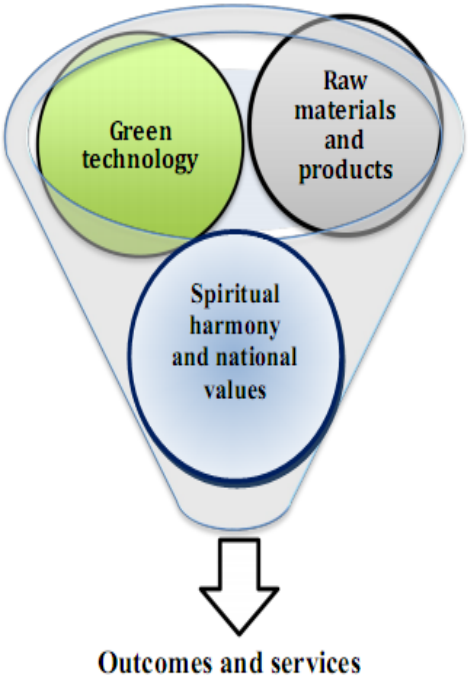
The behaviour of a spiritually high person	The behaviour of a spiritually poor person
Creativity, variety of statements	Addiction to evil ideas
Enthusiasm, hard-working	Coldness, laziness, carelessness
Caring for people	The dominance of selfish views
Setting high goals	Lack of purpose, uncertainty about the future
Flawless task execution	Incomplete or incorrect execution of tasks
Respect for the Elders and Respect for the Younger	Work for your benefit
Ethical and aesthetic outlook	Evil intentions, nefarious goals

Source: Created and developed by the author

Its social nature explains the harmony of spirituality with the economy. Because spirituality and economics arise in culture as a social phenomenon. Spiritual poverty also directly reflects the disgusting image of a social phenomenon and has a negative impact not only on nature and society but also on economic procedures. We can analyze this using the terms "spiritual" and "non-spiritual economy". We can assess the integral aspects of the spiritual economy as a set of many economic processes in which they carried economic functions out not only for good and for break but also to achieve the noble aspirations of humanity.

The main goal of enterprises' and organizations' products and services is not to harm human health, not to emit harmful gasses and emissions, the widespread use of green technologies, the production of goods that do not harm local traditions (clothing), human health is reflected in such economic activities as growing and processing consumer goods that bring more benefits. An economy that is out of sync with spirituality is analogous to the socio-cultural and economic development of society, resulting in a sharp change in the established and accepted traditions of nations and peoples, as well as the formation or deterioration of the younger generation's upbringing.

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Source: Created and developed by the author

Figure 1: Harmony Between the Economic and Spiritual/Cultural Worldviews

Almost all economic processes necessitate interactions with social processes. These processes can never be mutually exclusive. If economic activity harms the spiritual and cultural ties that exist between these ties, it will not only harm society but may also lead to a decline in economic development. This means that the primary goal of a business should not be the production of goods or services. It also necessitates careful consideration and analysis of how the goods sold here affect consumers' cultural and spiritual worldviews. The protection of the national economy and spirituality is critical when globalization and the spread of mass culture have a significant impact on society, national spirituality, and culture.

IV. Analysis and Outcomes

a) *A Strong Society and the Highest Moral Qualities*

Several changes are occurring in socioeconomic relations due to the global pandemic (Covid-19) that humanity is currently experiencing. It is clear that mass protests against quarantine measures in some countries worldwide result in the formation of iodized images on the spiritual and cultural appearance of the crowd gathered there. Such examples undoubtedly aggravate these countries' economic crises. World business leaders were faced with impossible choices. Should you begin layoffs now or wait for government funds? Pay the rent or the payroll? Which factories will be closed first? How are we going to get rid of this entire inventory? Is it better to start Chapter 11 now or later? Even as airlines and retailers went bankrupt, oil prices plummeted below zero, and death tolls skyrocketed, there were some pandemic bright spots. Pfizer and AstraZeneca have been extremely busy, while Amazon cannot find enough workers. And, as we've learned to live more and more of our lives as digital simulations, it's still surprising that semiconductor behemoths like TSMC and Nvidia can't produce chips fast enough. Forbes' Global 2000 list has been measuring the world's largest public companies in four equally weighted metrics since 2003: assets, market value, sales, and profits. Last year's edition provided insight into the early economic consequences of the Covid-19 pandemic. We are now seeing the results of a year of market turmoil and unfathomable human loss. The outcomes are not entirely negative. With central banks allowing adverse interest rates, investors have concluded that equity investing is the only option. Naturally, the global stock market has increased by roughly 48% last year. So, while the Forbes Global 2000 companies' sales and profits are down, their total assets and market value are up. The minimum market value for inclusion on the 2021 list was $8.26 billion, up from $5.27 billion in 2020. (Andrea Murphy & Isabel Contreras, 2022). However, we continue to see the opposite in countries that have preserved their spiritual and cultural values and are still treated with dignity. This means that spirituality, as a reflection of society, is a complex set of strong spiritual, ethical, and aesthetic views that lead to either development or crisis.

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Many people face fierce competition in a market economy, attempting to fully satisfy their well-being, biological needs, and social status. In a highly competitive environment, however, they are prone to various undesirable actions when they are aware of their lack of knowledge and experience. These include familiarity, corruption, victory lust, inability to control one's desires, disregard for others, or boasting of one's hegemony, and the fact that such people participate in this or that economic activity directly harms all normal economic relations. They prevent the economy from functioning normally. To achieve their evil intentions, they sell their conscience, spirituality, and culture. This is the most essential factor in a person's spiritual and cultural deprivation, and it directly leads to socio-economic poverty. A strong market economy promotes optimal economic processes in intense competition, mutually beneficial relationships, and limited resources. Spiritual poverty, on the other hand, does not allow strong market mechanisms to function normally, or it leads to a sharp deterioration and economic impoverishment of society.

According to B.P. Shulindin, *"All forms of social consciousness, although in various forms, reflect social life and, above all, material social relations, which has the opposite effect. The joint evolution of the materialistic and idealistic directions is a dialectical interaction of spirituality and the economic sphere of society"*. (A.Razzakov & Sh.Toshmatov & N.Urmonov, 2002) In the transition from a robust state to a strong civil society, the formation of a strong spirituality and a strong economy are closely interconnected.

The presence of people with high moral qualities in society prevents various clashes and riots from escalating. Along with the COVID-19 pandemic, mass protests and collective conflicts worldwide have resulted in complex social crises. Analyzing this with the help of the following vivid examples, we can see how difficult situations can arise in a society devoid of spiritual beliefs.

Tens of thousands of people protested against COVID-19 measures and government sanctions against the unvaccinated in Australia, France, Italy, and Greece on Saturday, sparking clashes with police. The protests highlight the global conflict between the World Health Organization and other public health agencies' advice and people who refuse to be vaccinated. In the current situation, no country could resolve the Protestant strife peacefully. People with spiritual and moral qualities would not instigate such widespread battle. And such national responsibilities should have been considered before the conflict began.

Example 1: Government-imposed quarantine restrictions to prevent the rapid spread of COVID-19 worldwide has resulted in mass conflicts. This included mass protests in the United States on April 18, 2020, in Michigan, Ohio, Texas, Maryland, Kentucky, and Wisconsin, where protesters created artificially large traffic jams from several cars, and "*Give me the right to get a coronavirus, but don't restrict my freedom*" ("reopen," i.e., stop isolation). During the protests, it was easy to see various violations, humiliations of human dignity, and the disgusting state of society's moral image. (Odashev I.M, 2021)

Example 2: Such large-scale conflicts and unauthorized protests against restrictions on citizens' rights and freedoms in Berlin began on April 19. Protesters first gathered in Rosa Luxemburg Square for a "sanitary protest," then moved to the Kreuzberg neighborhood. Protests against mass quarantine (isolation regime) increased on May 9. Thousands of people from Stuttgart attended. Protests took a smaller but more aggressive form in Berlin. Around 3,000 people turned out for the demonstration in Munich's Marienplatz. In Frankfurt, about 500 people demanded the abolition of the mask regime, sparking mass protests. A spiritual community of individuals would never have created such a situation. (Odashev I.M, 2021)

Example 3: The unrest in Italy began on October 22 in Naples, after a curfew was imposed in the Campania region, and spread throughout the region the next day. After Prime Minister *Giuseppe Conte* imposed new strict restrictions on October 25, protests and riots spread to Milan, Turin, and Rome. The protests were not peaceful, resulting in riots, clashes with police, and looting. The leading causes of these mass conflicts are a lack of a targeted governance approach, a lack of initial and targeted public awareness campaigns about the pandemic, or poor organization. The inadequacy of human spiritual qualities, on the other hand, can explain crowd behavior. (Odashev I.M, 2021)

V. Conclusions and Recommendations

In conclusion, I would like to emphasize that Uzbekistan, which is famous all over the world for its multinational people with a thousand-year history, culture, and spiritual views, are a mirror of their spiritual worldview. Therefore, the formation and implementation of a modern economy and its historical, cultural, and spiritual foundations must be an integral part of today's complex global economic processes. In the further development of international economic relations between the countries of the world, there is a need for a spiritually prosperous economy as an essential tool in creating a world economy that can respond to any unexpected challenges. I believe that such a spiritual economy is vital for today's world, and I would like to make the following conclusions and recommendations for achieving and implementing it:

- ✓ Development and continuous monitoring of all measures to prevent corruption in implementing business processes;

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- ✓ Identify spiritual and cultural factors that affect the level of the shadow economy, and conduct regular educational work to develop the spiritual consciousness of a person;
- ✓ When establishing economic ties with the countries of the world, more attention should be paid to the formation of interethnic and intercultural relations;
- ✓ Ensuring the harmony of spiritual values in shaping the foundations of the modern economy;
- ✓ To look into the historical genesis of spiritual ideals, as well as the techniques and criteria that have guided their evolution to the present day;
- ✓ Formation and implementation of targeted mechanisms that ensure the main role of spiritual views in the daily activities of economic entities;
- ✓ Formation of an environment of interest in economic values, and criteria in economic activity;
- ✓ In-depth examination of the works of an essential historical leader in the field of economics that have been passed down to us, as well as an assessment of their relevance to the present economy.

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