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## EASTERN SPIRITUAL AND MORAL IMPERATIVES AND SCIENTIFIC TECHNICAL THINKING

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**Аннотация:** Ушбу мақолада Шарқ маънавий-ахлоқий императивларнинг мазмуни, илмий техник билимлар маънавий тараққиётнинг муҳим омили ва маънавий-ахлоқий императивлар ҳамда инновацион тафаккурнинг диалектик алоқаларини ижтимоий фалсафий таҳлили ҳақида баён этилган.

**Таянч сўзлар:** Илмий техник кашфиёт, илмий техник билим, маънавий ахлоқий императив, инновацион тафаккур, “мен” ва “биз”, “меценатлар манфаатлари”, илмий техник тафаккур

**Аннотация:** В статье раскрывается содержание духовно-нравственных императивов Востока, научно-технических знаний как важного фактора духовного развития и социально-философского анализа диалектических соотношений духовно-нравственных императивов и новаторского мышления.

**Ключевые слова:** Научно-техническое открытие, научно-технические знания, духовно-нравственный императив, новаторское мышление, «я» и «мы», «интересы мастеров», научно-техническое мышление.

**Annotation.** This article describes the content of the spiritual and moral imperatives of the East, scientific and technical knowledge is an important factor of spiritual development and the socio-philosophical analysis of the dialectical relations of spiritual and moral imperatives and innovative thinking.

**Key words:** scientific and technical discovery, scientific and technical knowledge, spiritual and moral imperative, innovative thinking, "I" and "we", "interests of craftsmen", scientific and technical thinking

**Introduction.** Although we can clearly imagine today that there is no social development without scientific and technical discoveries, no work on spirituality mentions the importance of scientific and technical knowledge, nor does it reveal the methodology of their study. Scientific and technical knowledge is also a reflection of the objective laws and requirements of spiritual development. True, there is no place in our spiritual heritage to solve this problem, but the present age requires scientific and technical research; the effective use of the achievements of the scientific and technological revolution in all spheres of social life has become a necessity. Undoubtedly, the qualities of social justice, ideal society, perfect man, high spirituality, humanity, patriotism, faith, good behavior and character, community, unity, humility, generosity, peace, diligence, family, immortality, which are glorified

in the spiritual heritage of our people, it is our duty to assimilate them and inculcate them in the hearts of the younger generation. However, it is also true that the objective laws of social development, the requirements of innovative development expect scientific and technical knowledge and discoveries from us.

**Literature Review.** It is necessary to pay due attention to young people, who are active subjects of innovation, to form not only the ability to master innovations and creative activity, but also the ability to live with the moral imperatives embedded in the spirituality of our people. Reconciling these two hypocritical, contradictory sides, no matter how complex and difficult the task, is an objective requirement of our national development. Spiritual and moral imperatives are, in essence, the values created by our ancestors, inherited from them, the mentality, way of life and cultural life of our people and nation. Their connection with different interests and interests has formed the categories of "I" and "we" in spiritual moral life. "Rituals, traditions, and customs that have been formed and developed in society over the centuries are also a manifestation of the moral relationship that exists between the individual and society. Based on this, the relationship between the individual "I" and the collective "we" is harmonized [1,79]. Many literatures emphasize the predominance of "we" in the spiritual and moral imperatives of the East. The fact that this communism has risen to the level of tradition is not a negative, conservative case, of course. But in the development of society, the category of "I" or "we" has never been absolutely dominant, it was impossible to live without harmonizing them. It is true that there are contradictions between these categories. Because "the development of the relationship between the individual and society is not just about commonalities. There will also be contradictions in this relationship. The basis of these contradictions is the disproportion in the understanding and formation of the relationship between the individual and society. A person is a special person. Society, on the other hand, is a union of such individuals formed on the basis of specific goals. Conflicts occur as a result of society not understanding the individual, the individual not understanding society. Take the life of Maria Curie Skladovskaya, who has won two Nobel Prizes, for example, for major social tragedies, such as conflicts that arise as a result of personal selfishness or, conversely, the complete shadowing of personal interests. Possessing a unique scientific ability, a genius creator is so devoted to his interests and research that he does not even think that a woman should have at least three or four shirts. His "I" is Polish, in search of radium. He always wants to be alone in this pursuit. Her partnership with her husband, Pierre Curie, who is also a Nobel laureate, gives her peace of mind and satisfaction in life. It can be called creative (positive) selfishness, but still in selfishness [2, 55 ], Many great artists are obsessed with one or another flaw, arrogance, as if glorifying their "I" [3,76]. That is why the Italian psychiatrist Lombroso notes the encounter of pride, even madness, in great creators [4,121]. Discovering innovation, giving in to creativity is something that can lead to indifference to the environment. But this creative psychological state is unique to some individuals, and the whole society cannot live in such a state. Innovative thinking is driven by a frenzy of creativity, but it is also characteristic of true inventors. The pain and pleasure of creating something activates the "I", sometimes making it a rival to those around you. That's why the great creators don't like



humanity, circles, crowds, and hassles. We find these qualities in Beruni, Ibn Sina, and the Sufis. "I" does not only apply to western artists, we observe it in the qualities of almost all great personalities. However, the traditions of the East have always embodied the "I", and it is rare for even the most gifted to go beyond the "we". In our opinion, this is the reason why scientific and technical thinking in the East is not sufficiently developed. This can be seen even in the following reasonable thoughts of E. Yusupov: "Social moral duty and responsibility, writes our esteemed scientist, sometimes contradicts the personal interests of man. Man sometimes seeks to circumvent traditions and customs that are part of social moral duty and responsibility. The tendency to deviate from certain traditions in the context of social problems is more common in young people who are affected by emotions and passions. They sometimes tend to adapt to a particular social, moral environment rather than to it. Even in the chapter on love, there are times when parents try to achieve their goals without taking into account public opinion, and emotions sometimes lead a person astray. Some people go so far as to commit suicide when they can't find a way to resolve conflicts between public opinion and personal interests." [1, 79] It is clear from the scholar's opinion that the spiritual life of young people should be in line with public opinion, a reflection of the requirements of "we". The dedication of personal interests to the community is seen as a sign of spiritual maturity. Eastern traditionalism does not allow a person to go beyond his own limits, he keeps it within the bounds of spiritual and moral imperatives. Is it good or bad? If it is positive, what are its positive aspects, and if it is negative, what are its positive aspects? What do these aspects have to do with the topic, innovative thinking? On the first question, academician E. Yusupov expresses the following thoughts: Based on this, it can be concluded that moral maturity is a person's understanding, reliance and development of spiritual values that have been formed over the centuries in the course of his life and activity. The key issue is not only what moral heritage each nation has, but also to what extent the new generations are following and developing them. For this reason, it has always been a sign of morality for every person to adhere to the rules of behavior, manners, manners and attitudes that exist in society. It is considered immoral to deviate from or ignore these traditions and values. Immorality is a violation of the balance between "I" and "us" [1, 90]. It is clear that the values formed over the centuries determine the actions of a person, their actions are considered moral, and their violation is considered immoral. The centuries-old balance between 'I' and 'us' is transformed into an unbreakable moral imperative. From a spiritual and moral point of view, this idea is valid, but there is a danger of transferring it to all human movements, including creative activity and innovative pursuits. If we remember that in the East almost all human activity is measured in accordance with spiritual and moral imperatives, we see that the above threat is not unfounded. At the same time, there is a positive side to this thought, this spiritual and moral imperative.

**Research Methodology.** The scientific and technological revolution in the West rejected the traditions formed over the centuries, believing that the intellectual power of man, his scientific competence, is the only factor that ensures social development. As a result, Western civilization has achieved great successes, freed

man from the subjugation of the natural environment, made life more abundant, free of thought, and broader, more colorful, and more enjoyable. But wealth, money, and abundance, which the West worships as its main value, have become, according to E. Fromm, "universal arguments that overthrow the world, change and equalize all natural things and human qualities." [7, 315] The scientific and technological revolution and the ideals of life, way of life and way of thinking that he created played an important role in this. It is widely acknowledged that the scientific and technological revolution has caused global environmental, demographic, and spiritual crises, and that it has brought humanity to the brink of extinction. It is necessary that these tragic consequences of abandoning the goal of developing scientific and technical thinking do not shift to innovative development. First of all, our spiritual and moral traditions, Eastern traditionalism, can stop and prevent this. It is here that the condition of dialectical relations between spiritual and moral imperatives and innovative thinking becomes apparent. This is the answer to the first and second questions above. Eastern traditionalism is based on the principles of "one size fits all" and "be thankful for everything". It is strong to rely on traditions, to support linear movements only in accordance with the norms and attitudes established in the social environment, and to support initiatives that conform to these norms and attitudes. Innovation seems to him to be a violation of existing rules and traditions, even atheism. Innovative thinking is not supported by such norms and attitudes, it is characterized by constant restless pursuit, creation of something, the pursuit of perfection. Continuous improvement is its element and requirement. It is not possible to completely eliminate these contradictions, but they can serve each other in a synharmonic way. To do this, society and the state must first be interested in ensuring such harmony. In our opinion, this interest can be reflected in the following areas and tasks: 1) training of young people capable of creative, innovative research, intellectual strength; 2) creation of a new pedagogical technology for the formation of scientific and technical thinking on the basis of humanism, within the framework of spiritual and moral imperatives; 3) formation of moral responsibility, social duty and scientific ethics in society in a way that supports the competence of artists with great intelligence. These directions and tasks seem trivial from the outside. The global crises caused by the scientific and technological revolutions first alarmed the members of the Club of Rome [8, 110], and then the whole of humanity. "In life, benefit should be subordinated to morality, not morality to benefit," he said. If self-interest is considered to be more important than morality, people will be able to deny even the simplest truth that is obvious to all. There have been, and will continue to be, such things among mankind. The urgency of educational work is determined by the same reasons [1, 81]. Scientific and technical thinking, discoveries are observed from the point of view of certain interests. Major philanthropists seek to expand their financial capabilities while supporting one or another scientific and technical invention. This is a widespread tradition in the intellectual world. Therefore, there is a danger that innovative discoveries will contradict the universal moral imperatives and requirements.

**Conclusion.** The supremacy of the interests of philanthropists over the general imperatives and demands contradicts the principles of stability, unity and justice in



society, which inevitably provokes unrest in public life. That is why E. Yusupov emphasizes educational work. At the same time, it should be noted that educational work is not the only effective means of combining scientific and technical research with spiritual and moral requirements. Educational work needs to be strengthened by other socio-political, legal, economic and cultural mechanisms. From this point of view, in conclusion, it can be said that it is an exemplary example for those who want to generalize scientific and technical thinking, creativity. The social essence of innovative research is the harmonious harmonization of creative activity with the goals of social development.

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