

SCIENTIFIC AND PHILOSOPHICAL APPROACHES TO THE EASTERN SPIRITUAL AND MORAL IMPERATIVES

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Abstract: *this article explores the immanent peculiarities of the Eastern spiritual and moral imperatives, their interpretations in various scientific and philosophical literature, their manifestation in the social realm, and the transformation of the historical and cultural paradigm of the nation. Existing scientific interpretations show that the spiritual and moral imperatives of the Orient represent the reality that the relationship between a person and society is governed by certain social norms and procedures. They are the product of centuries-old historical cultural development. Therefore, they are phenomena that reflect the social existence of the people, the nation, the immanent signs, the role of pluralism in cultures.*

Keywords: *scientific approach, philosophical approach, society, imperatives.*

НАУЧНЫЕ И ФИЛОСОФСКИЕ ПОДХОДЫ К ВОСТОЧНЫМ ДУХОВНЫМ И МОРАЛЬНЫМ ИМПЕРАТИВАМ

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Аннотация: *в данной статье исследуются имманентные особенности восточных духовно-нравственных императивов, их интерпретации в различной научной и философской литературе, их проявление в социальной сфере и трансформация историко-культурной парадигмы нации. Существующие научные интерпретации показывают, что духовные и нравственные императивы Востока представляют собой реальность того, что отношения между человеком и обществом регулируются определенными социальными нормами и процедурами. Они являются продуктом многовекового историко-культурного развития. Следовательно, они представляют собой явления, отражающие социальное существование людей, нации, имманентные признаки, роль плюрализма в культурах.*

Ключевые слова: *научный подход, философский подход, общество, императивы.*

The issues of spiritual and moral imperatives related to scientific thinking and innovative research is very important. It is revealed that the moral and ethical imperatives and innovations are different and sometimes contradictory realities. To overcome this conflict, comments are made about bringing them together, harmoniously. This article highlights that innovation in social philosophy has not yet been the object of research, and some of its scientific and social philosophical issues are mentioned. The concept of "imperative" was introduced to philosophy by Kant. He describes the imperative as "commanding". He concludes that all imperatives express themselves through necessity and compulsion, thus expressing the relation of the objective law of reason to the will which is not bound by this compulsion. Here the will is considered as subjective reality and it is subject to the objective laws of goodness. Therefore, the philosopher states that "all imperatives are either hypothetical or strictly ordering... A strict imperative is a self-directed action that is not dependent on any other purpose." , there is a force that exists for itself. The philosopher raises the question of what actions can be noble. No doctrines that adequately answer this ancient question can be found. Today's actions and values may lose their value tomorrow and even be removed from public life.

Oriental spiritual and moral imperatives are not static, stable, unchanging realities, they are sociodynamic. Changes in the life of the peoples of our country can be reflected in their spiritual and moral values, their visions of social life. It is worth noting that the social changes of the 19th and 20th centuries have been a time of progress of the peoples of our country towards world civilization, enjoying its achievements and understanding of national identity. It is a noble value and imperative to feel a sense of belonging to the world and its destiny, to elevate humanity in human beings, to make changes to its harmony and harmonious existence. Indeed, this is required by the objective laws of global development.

Innovation is the reality of the introduction and implementation of scientific and technical news. This reality is not inseparable from spiritual pursuits, because the objective laws of spiritual development require that we strive for novelty and enjoy it. And innovation meets this need. Therefore, this part of the work reveals the issues of scientific thinking in the Oriental spiritual heritage. This approach is necessary for two tasks: first, the issue of scientific thinking is not sufficiently covered in philosophical research, so at the present stage of national development there is a shortage of personnel and specialists that can influence scientific and technological discoveries and modernization of the country. Second, by the President of the Republic of Uzbekistan, the key task is to "ensure innovation development", which calls for bold research, but the scientific issues of innovative thinking remain unresolved.

At a time when the pragmatic philosophy and policies of our President Sh.M. Mirziyoev require that scientific and technical discoveries be focused on the practical challenges facing national development agendas, our scientists, especially philosophers, are lagging behind the practice of learning innovation. The Decree of the President of the Republic of Uzbekistan "On the establishment of the Ministry of Innovative Development of the Republic of Uzbekistan" (November 29, 2017)

calls for the gaps in this idea and bold search for innovative thinkers. At the same time, the study of scientific thinking in our spiritual heritage should be considered as a key issue.

Subjects of innovative thinking and modernization require scientific and technical activity from local authorities, labor collectives, entrepreneurs, private property owners, associations, nongovernmental organizations. This includes training of specialists and supporting innovative creativity. Without active research of these subjects, the transformation of innovations into their way of life, innovation cannot be implemented without the introduction of real creativity, initiative, high-tech processes in the socio-economic processes.

Although communist traditions prevail in the Eastern spiritual and moral imperatives, they can be used to form a singular relationship between the individual and society, the part and the whole. While innovative thinking is a vengeance on the novel, it does not oppose the centuries-old traditional way of life, its moral imperatives, nor does it aim to challenge them. Today we are faced with these two contradictory, hypocritical dilemmas. It is true that the spiritual and moral imperatives tend to stagnate, the conservative nature and the flexibility of innovation, the lack of novelty, cause some disturbance and impatience in our views and thoughts.

From our above critical and scientific philosophical analyzes we can say that the society and people of Uzbekistan have the desire and experience to harmoniously combine these differences and contradictions. This desire is reflected in the commitment of our people to building a free, open, democratic law-governed state to join the ranks of advanced scientific, technical, economic and culturally developed countries, and their adherence to the moral imperatives that have existed for centuries. True, innovation are predominantly appealing to Western experiences, which some researchers see as having the effect of a "European intervention", and therefore the need for national spiritual security.

Of course, about 90% of all scientific and technological inventions in the world come from Western countries, and we come to us with certain ideas and ways of life, whether we like it or not. Without this effect integration is impossible. But the most effective way to turn innovation and modernization into a positive reality for our national development is to combine innovative changes with national spiritual and moral imperatives, thus making them a national event that is in the best interest of our people. Innovation cannot be limited to the type of scientific and technical creativity that concerns all aspects of human activities and interests. That is why the literature uses the terms "social innovation", "legal innovation", "agroinnovation", "aesthetic innovation", "management innovation", "pedagogical innovation".

Sometimes it involves the introduction of scientific and technological innovations into the field, technological modernization when it is associated with scientific and technical research and renewal. Replacement of production processes and services with modern technical means is considered as innovation. In this interpretation, innovation is like any innovation. In our opinion, it should be

considered as a kind of creative activity aimed at radically transforming the sphere, object, process.

Dynamic features and requirements of social development, the development of society are one of the external determinants of the impact on innovative thinking. In general, the cognitive events that take place in the mind of the person are influenced by these determinants. Social progress is stable and ever-changing, with effects and consequence, evolution and involution, revolutionary and aspirational, understood and coincidental, influencing people's thinking and minds, forcing them to live by certain ideas, attitudes and spiritual values. In this context, social development comes as a product of certain ideas, ideas and spiritual values.

These contradictions of social existence are not reflected in innovative thinking and research. Intuitive cognition or inspiration in the field of creativity is not always a reality. Alternatively, the discovery of a new technology may not always be revolutionary. The fact that innovative thinking is based on social realities and the demands of society shows its commonality with social consciousness. It is true that this co-existence is not absolute, it has its own specific features and peculiarities. Cognitive processes in social consciousness are also reflected in the idea of innovation. S. Norkulov sees the features of these processes in the following: Social consciousness is not simply a sensational phenomenon, it is based on scientific analysis of the external world, society and its believing laws, political, economic, spiritual, cultural processes, life experiences, trials and experiences. It is a subjective reality that reflects the relationship of society, man and existence. The social nature of social consciousness requires that human cognitive sensitivities also be treated according to the laws and requirements of this being, studying the transformational changes in the mind from the point of view of those laws and requirements.

Thus, the connection between the demands of social existence and innovative research is reflected in the sensory, cognitive experiences of human beings, which are related to the fluctuating processes of these experiences.

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