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SCIENCEPROBLEMS.UZ

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АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

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Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

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nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

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10.00.00- FILOLOGIYA FANLARI:

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Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

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Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalari oliy

kengashi huzuridagi Sudyalari oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

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Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

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Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

22.00.00- SOTSILOGIYA FANLARI:

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Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

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Muassis: “SCIENCEPROBLEMS TEAM”
mas'uliyati cheklangan jamiyati

Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).

MUNDARIJA

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ON HUMAN MORALITY AND PROFESSIONAL CULTURE IN THE ETHICAL VIEWS OF IBN SINO

Uralov Dilshodbek

Acting Associate Professor of the
Department of Social Sciences at Alfraganus University
E-mail: duralov589@gmail.com

Abstract. The article provides information about the moral and social views of Ibn Sina, as well as the moral qualities inherent in man in the works of the thinker, his role in the improvement of man, moral and immoral qualities that affect the socialization of man, as well as the professional culture of man, his achievements and shortcomings.

Keywords: morality, immoral acts, good, evil, humility, ignorance, greed, generosity, perfection, professional culture, politeness, sensual pleasure, spiritual pleasure.

IBN SINO AXLOQIY QARASHLARIDA INSON AXLOQI VA KASB MADANIYATI HAQIDA

Uralov Dilshodbek

Alfraganus universiteti "Ijtimoiy fanlar" kafedrasi dotsenti v.v.b.

Annotatsiya. Mazkur maqolada Ibn Sinoning axloqi-ijtimoiy qarashlari, shuningdek, mutafakkir asarlarida Insonga xos bo'lgan axloqiy fazilatlar, uning inson kamolotidagi o'rnini, insonning ijtimoiylashuviga ta'sir ko'rsatadigan axloq va axloqqa zid xarakterlar hamda insonning kasb madaniyati, yutuqlari va kamchiliklari xususida ma'lumot berilgan.

Kalit so'zlar: axloq, axloqqa zid harakatlar, yaxshilik, yomonlik, kamtarlik, johillik, xasislik, saxiylik, kamolot, kasb madaniyati, xo'shmuomalalik, hissiy lazzat, ruhiy lazzat.

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Introduction.

Like many other philosophers, Ibn Sina (Avicenna) articulated his views on education within the framework of his broader socio-philosophical system. He elaborated on these ideas in various specialized treatises, emphasizing the integral role of enlightenment in the pursuit of human perfection. According to Ibn Sina, enlightenment – defined as the acquisition of knowledge – is the primary criterion for achieving personal and moral excellence.

He posits that science must serve humanity by uncovering the laws of nature and ensuring their transmission to future generations. To fulfill this mission, individuals must overcome fear and adversity. In his writings, he proclaims: "O brothers! The bravest of people is not afraid of difficulties. The one who refuses to achieve perfection is the most cowardly of people". Ibn Sina associates enlightenment with courage and a fearless pursuit of truth, asserting that the enlightened individual does not fear death but is motivated solely by the desire for knowledge.

He categorizes the uneducated as ignorant and immature, arguing that such individuals are incapable of comprehending the truth. Consequently, he warns that advanced scientific knowledge should not be disclosed to them. Ibn Sina underscores that the acquisition of knowledge is essential for understanding the truth; however, he also maintains that not all forms of knowledge lead to truth. Therefore, the study of logic is indispensable, as it enables individuals to assess the validity of their knowledge.

Moreover, Ibn Sina's pedagogical philosophy emphasizes that knowledge must be acquired through rational inquiry, direct observation, and personal experience. These, he believes, form the foundation of a sound educational methodology aimed at intellectual and moral development.

Literature analysis and methods.

Ibn Sina's philosophical system is primarily composed of three major components: logic, medicine, and theology. His comprehensive philosophical views—both theoretical and practical – are most thoroughly articulated in his seminal work, *The Book of Healing* (*Kitab al-Shifa*). This encyclopedic treatise integrates a wide range of knowledge and represents a systematic attempt to synthesize philosophy and science within an Islamic intellectual framework [1].

Ibn Sina's ultimate objective was the development of an intellectual tradition that he termed the "Wisdom of the East" (*al-Hikma al-mashriqiyya*), intended to be universally accessible. In his epistemological model, science serves as the foundational basis for all theoretical constructs. From an ontological perspective, general knowledge originates from reason (*aql*), which in turn is perceived as being transmitted from the divine realm through an intermediary – an angelic intellect. Within this framework, understanding the angel becomes essential to comprehending the nature of existence and humanity's role within it. Thus, the study of divine sciences becomes a necessary pursuit for anyone seeking to understand the cosmic order.

As a philosopher, Ibn Sina places significant emphasis on the role of reason and scientific inquiry. He devotes considerable attention to these themes across his major works, affirming the centrality of rational cognition in the acquisition of knowledge. Importantly, he does not treat knowledge as a purely intellectual endeavor but also situates it within the context of ethics and human virtue. For Ibn Sina, the pursuit of knowledge is inextricably linked to moral and ethical refinement. Consequently, his thought warrants a deeper exploration of the interrelationship between science and morality.

In his intellectual legacy, the notion of the unity between scientific inquiry and moral philosophy occupies a distinguished place. This is evident in a number of his ethical and philosophical treatises, including *Risala fi al-Ahd* (Treatise on Duty), *Risala fi al-Ahlaq* (Treatise on Morality), *Kitab al-Insaf* (The Book of Justice), *Risala fi al-Ishq* (Treatise on Love), *Risala fi al-Nafs* (Treatise on the Soul), *Hayy ibn Yaqzan*, and *Salaman wa Absal* [2].

In these works, Ibn Sina presents profound and forward-thinking ideas on the ethical responsibilities of individuals and the moral dimensions of intellectual life. Notably, many of his arguments reflect a critical engagement with the established norms and principles of religious morality, often navigating tensions between philosophical reasoning and traditional ethical doctrines.

Discussion and results.

According to Ibn Sina, justice and harmony are essential elements of the structure of the world. He maintains that evil is a necessary and inevitable component of this cosmic harmony, as all material entities are inherently interconnected. He argues: “When objects are combined with each other, it is inevitable that one destroys the other.” Thus, the concepts of good and evil are relative and fluid, often transitioning into one another depending on context and circumstances. What is deemed good at one time may be considered evil in another. For instance, while opium may provide therapeutic benefit in small doses, its excessive use results in harm – demonstrating the contextual nature of moral judgment.

After establishing the relativistic nature of good and evil, Ibn Sina turns to the categories of pleasure and suffering. In his view, suffering is defined as the absence of goodness in essence. He distinguishes between two primary forms of pleasure:

Lower (sensual) pleasure – derived from bodily sensations and material satisfaction;

Higher (spiritual) pleasure – rooted in the intellect and the soul.

Ibn Sina regards spiritual pleasure as superior, more perfect, and more consistent with reason. While, superficially, it may seem that pleasure lies in external factors such as fine clothing or gourmet food, he challenges this assumption by suggesting that deeper sources of pleasure exist. As he states: “If we look at it with the eyes of reason, motives such as generosity, praise, and gratitude can also bring pleasure to a person”. He criticizes those who prioritize sensual pleasures at the expense of spiritual development and asserts that true engagement with sensual pleasures is only justified after achieving spiritual perfection [3].

In the ethical framework proposed by Ibn Sina, the categories of good and evil, pleasure and suffering play a central role. He categorizes vices and immoral actions as manifestations of evil. Among the cardinal virtues, justice occupies a particularly significant place. Ibn Sina considers justice not only a moral quality but also the main standard of spiritual pleasure, achieved through the balanced cultivation of three fundamental faculties of the soul: patience, courage, and wisdom.

In his treatise *The Ethics of the Chief Teacher*, Ibn Sina emphasizes the importance of developing both theoretical and practical faculties as the basis for cultivating these virtues. He correlates patience with emotional strength, courage with the strength of anger, and defines justice as the harmonious integration of these powers. Positive moral traits, according to Ibn Sina, include generosity, endurance, humility, love, moderation, intelligence, prudence, determination, loyalty, aspiration, shyness, and diligence [4].

He further classifies these virtues into distinct faculties of the human psyche:

Emotional faculty: tolerance, generosity, moderation;

Irascible faculty (associated with anger): endurance, intelligence;

Rational faculty (distinctive reasoning): wisdom, caution, sincerity, loyalty, shyness, pity, and performance.

In contrast to these, Ibn Sina outlines a range of negative moral traits, such as deceit, hatred, weakness, jealousy, enmity, vengeance, greed, slander, obscenity, willpower deficiency, and other forms of vice. Of particular note is his treatment of ignorance, which he regards as the greatest moral failing, especially when contrasted with the virtue of knowledge. Similarly, error is the opposite of clarity of thought, stupidity the antithesis of intelligence, hatred the negation of love, and arrogance and cruelty as the opposites of justice [5].

Ibn Sina underscores the importance of habit in moral formation. He affirms that both good and bad behaviors are acquired and reinforced through habitual practice: “Just as bad behavior is acquired by habit, so is good behavior”.

In his ethical and philosophical writings, including *Tadbir al-Manzil* (The Management of the Household), Ibn Sina articulates the fundamental idea that human nature is not inherently virtuous or immoral at birth. He maintains that individuals are not born with pre-existing personal qualities, habits, or skills; rather, these attributes are cultivated over time through lived experience, interaction with peers, inherited traditions, and most importantly the processes of education and upbringing.

According to Ibn Sina, education and upbringing function as the primary mechanisms by which individuals develop either commendable moral virtues or fall under the influence of detrimental social forces – what he terms “bad companions”. These may lead to the internalization of negative character traits, harmful emotional dispositions, and immoral habits. In this context, the role of habit is especially significant. Ibn Sina emphasizes that habits acquire a quasi-legal force in shaping human conduct and moral character. He argues that while the cultivation of positive moral traits is difficult, eradicating deeply rooted negative habits is even more challenging [3].

He states: “Whatever we become accustomed to, bad behavior arises in us because of that habit”. To illustrate the formative power of habit, Ibn Sina draws an analogy to the craft of carpentry: “If the carpenter is skilled, he will certainly achieve his goal; if unskilled, the result will be flawed”. He extends this analogy to political ethics, asserting that the moral character of rulers and statesmen is reflective of the society that shaped them. When citizens nurture their leaders in the spirit of virtue and public service, the result is a prosperous and morally guided polity. Conversely, a society that fosters moral corruption will inevitably produce unjust and harmful leadership: “The morality of our politicians and worthy kings can be evidence of this... The work of the people who prepare a bad statesman will be evil”.

Ibn Sina also addresses the question of what is required for individuals to cultivate positive moral character. He contends that moral development is not an isolated endeavor, but a collective task supported by education, social engagement, and mutual encouragement. He emphasizes the essential role of society, friendship, and communal coexistence in this process [2].

Rejecting both individualism and hypocrisy, Ibn Sina warns against superficial relationships and encourages the discernment of sincere, virtuous companionship. He underscores that only through interaction with others can human beings fulfill their material and spiritual needs, reinforce shared moral values, and support one another in the cultivation of ethical behavior.

He writes: “Since a person needs to communicate with others, he seeks to live in proximity to others, exchanges goods to meet his needs, and unites with others for protection from external threats”. Through such interactions, he argues, individuals develop a sense of unity, mutual affection, and a common moral foundation – all of which are indispensable for a well-ordered and ethical society [3].

Conclusion.

Ibn Sina places significant emphasis on the interdependence between morality and the acquisition of knowledge. A careful analysis of his philosophical works reveals that he was not

only acutely aware of the intellectual and moral challenges of his time but also approached these issues with remarkable analytical depth and clarity. Through his systematic inquiries, Ibn Sina identified the foundational causes of these challenges and proposed coherent responses grounded in rational investigation.

His intellectual legacy contributed to the advancement of the socio-ethical and epistemological worldview within the broader framework of medieval Arabic-Islamic philosophical traditions. Ibn Sina's integration of rationalism with ethical considerations laid the groundwork for a more holistic conception of knowledge and its role in human development.

Central to Ibn Sina's thought is the idea of the unity of science and morality. He argues that the pursuit of knowledge should not be regarded as an end in itself, but rather as a means to moral refinement and spiritual elevation. The significance of science, therefore, is measured not merely by its explanatory power or practical utility, but by its capacity to elevate the moral condition of the individual and the society at large.

In an ethically grounded society, Ibn Sina contends, science transforms into a moral virtue, legitimized by adherence to ethical norms and principles. He envisions an ideal society in which scientific inquiry is not separated from ethical purpose, and where intellectual advancement is intrinsically tied to moral progress.

Although the historical and socio-political context in which Ibn Sina lived may have been distant from this ideal, he nonetheless conceptualized a vision of human and societal perfection that involved a deliberate transition from knowledge to virtue. However, this moral idealism, grounded in classical philosophical traditions, also imposed certain constraints: it limited his engagement with radically new epistemological or ethical paradigms, as his thought remained embedded in the metaphysical and normative structures of his time.

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Muassis: “SCIENCEPROBLEMS TEAM”
mas'uliyati cheklangan jamiyati

Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

scienceproblems.uz@gmail.com

Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).