

**THE PATH TO PERFECTION: KNOWLEDGE AND MORALITY AS THE
FOUNDATION OF PERSONALITY – A PHILOSOPHICAL ANALYSIS**

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Any knowledge not measured on the scales of reason cannot be true, it is not genuine. (Ibn Sina)

Annotation: This article is dedicated to the philosophical analysis of Ibn Sina's work "Tadbiri manzil." It discusses the unity of knowledge and morality. The article emphasizes the idea that a person is not born with predetermined morality and analyzes how objective and subjective factors can influence the formation and development of personality.

Ibn Sina in his work "Tadbiri manzil" reduces the problem of the unity of knowledge and morality to the fact that knowledge, methods of knowing the essence of things are not the only goal. The significance of knowledge is determined, first of all, by its place and role in the moral progress of the individual.

Key words: philosophical analysis , knowledge, morality, objective and subjective, influence, significance, place, progress.

Аннотация : Данная статья посвящена философскому анализу произведения Ибн Сины "Тадбири манзил." В ней обсуждается единство знания и нравственности. В статье подчеркивается идея о том, что человек не рождается с предопределенной моралью, и анализируется, как объективные и субъективные факторы могут влиять на формирование и развитие личности. Ибн Сина в своем труде "Тадбири манзил" сводит проблему единства знания и нравственности к тому, что знание, способы познания сущности вещей не являются единственной целью. Значение знания определяется, прежде всего, его местом и ролью в нравственном прогрессе личности.

Ключевые слова: философский анализ, знание, мораль, объективный и субъективный, влияние, значение, место, прогресс.

INTRODUCTION

In the rich heritage of Abu Ali ibn Sina, a special place is occupied by the treatise *Fi al-Tadbīrāt al-Manziliyya* (في التدبيرات المنزلية) - "Home management." It is a deep study of the formation of personality under the influence of social environment and upbringing.

In this treatise, Ibn Sina asserts that a person is not born with predetermined morality. Like a blank canvas, the human soul absorbs the colors of virtue or vice throughout its earthly journey,

shaped by upbringing and life experience. The social environment, like a breeze, molds a person's character, directing it either toward the light or into darkness. Ascending to the heights of idealism, Ibn Sina perceives the Creator as the source of both knowledge and morality. He maintains that although man is created weak, he occupies a central place among living beings, endowed with the perfection of nature, physical harmony, and an incomparable outward appearance. Within this fragility and nobility lies the paradoxical essence of human existence, which requires the wise governance not only of the household but of life itself. From Avicenna's point of view, divine wisdom and omnipotence are the fundamental sources of human knowledge and morality. Viewing the world through the prism of idealism, he saw in the Creator the source of light that illuminates the human mind and guides human actions.

According to Ibn Sina, the human being appears as a weak creature, yet gifted with a special endowment. Despite his apparent fragility, man is assigned a central position in the cosmos. Nature has granted him perfection, a unique bodily structure, and incomparable beauty, elevating him above all other creatures. Within this paradox of weakness and greatness lies the profound mystery of human existence, demanding reflection and a reverent attitude toward one's purpose.

Literature review

What, then, is the superiority of man over animals, which are, in many cases, physically stronger? According to the scholar, God has bestowed upon man the power by which he is able to distinguish good from evil, intellectual maturity from ignorance, truth from falsehood. Since man is a rational being, he occupies a special place in nature and stands apart from the animal world. It is through reason that he becomes a personality. Owing to this rational faculty, human life differs fundamentally from the existence of animals - in its depth and diversity. The desire for knowledge, productive activity, and the eternal striving toward goals are all linked to the power of reason and wisdom.

In this sense, man is not only the possessor of an unrepeatable outward form and high moral qualities but also the creator of moral virtues. Moral progress belongs only to humankind, for it is through the great power of intellect and thought that humans can clearly define the boundaries between truth and falsehood, and can also distinguish friend from foe.

If intellectual maturity and learning are necessary for understanding the essence of things, they are still insufficient for moral perfection. The unity of knowledge and purity of moral intention makes a person wise and noble. There can be no doubt about the possibility of moral progress, for the striving toward beauty and moral perfection is an innate quality belonging solely to human beings.

In the treatise "Tadbīr al-Manzil," the thinker puts forward an important idea - that human nature is not inherently virtuous or immoral. People are not born with pre-formed personal traits, habits, or skills; they develop these in the fleeting course of earthly life, based on personal experience, on the traditions of previous generations, and through the processes of learning and upbringing. Through education and upbringing, under the influence of others, a person either acquires commendable qualities or becomes a bearer of bad habits, negative character traits, and emotions. Here, the role of habit - possessing the power of law - is equally important. Just as it is difficult

to acquire praiseworthy habits and virtues, it is equally hard to rid oneself of negative qualities and habits that have taken root in one's spiritual nature.

The upbringing of children should begin from an early age, instilling in them good morals and carefully observing their inclination toward learning, as well as toward any craft or art that may be useful in their future life.

“When the joints of a child's body become firm, when his tongue is able to speak clearly, when his ears are ready to listen and comprehend the words of others, and when he himself is inclined to learn, it is necessary to teach him knowledge and the foundations of morality.”¹.

Research methodology

The thinker Ibn Sina proposed that the process of education and upbringing should begin with the pursuit of enlightenment and the in-depth study of the diverse branches of human life. In this world, human activity should not be confined solely to religious customs and traditions such as observing the fast of Ramadan, performing prayers, or reciting the Qur'an. On the contrary, it should be encouraged to elevate one's secular knowledge and to raise high the banner of science and enlightenment.

In this regard, Ibn Sina believed that one should diligently study the rules and grammatical foundations of one's native language as well as foreign languages, gradually progressing toward other important sciences, among which, in his view, are medicine and geometry.

According to the philosopher, knowledge is necessary at every stage of the process of children's education and upbringing. He held that the possibilities of human moral progress are boundless, yet their realization depends entirely on the capacities of both the individual and society.

Analysis and Results

Man, Ibn Sina emphasized, is a part of society. His personality is formed under the direct influence of the surrounding people. If this social influence is positive, and if a person shares the moral and ethical principles and values of that society, he can, without much difficulty, overcome his own spiritual shortcomings and become a morally upright individual, in whom moral virtue and intellectual perfection are harmoniously united. Such unity, Ibn Sina believed, should become the ideal goal of the entire process of education and upbringing.

As a humanist, Ibn Sina, in the history of pedagogical thought and particularly in his work “Tadbīr al-Manzil” (“The Management of the Household”), emphasizes the role of the woman in the family and in the upbringing of children. Mutual respect between parents, sincerity in relationships, and self-restraint within the family, he believed, have a positive influence on education and upbringing.

The ideal woman, according to Ibn Sina, is the mistress of the household who embodies qualities such as cleanliness, modesty, nobility, chastity, honor, intelligence, love and patience, purity of thought, obedience, restraint from idle talk, thriftiness, and the ability to be a reliable support for her husband. In the family, a woman should be worthy of her husband, his faithful companion in life, the foundation of the family's well-being, and a proven helper in the task of raising children. According to Avicenna, the ways and means of achieving one's goals are clearly defined, but the practical result depends on their proper and consistent functioning within a unified system. Just

¹ Ибн Сина Тадбири манзил с.45

as understanding the essence and causes of the phenomena of the external world forms an important basis for the further development of moral virtues, so too moral perfection, in the philosopher's view, opens boundless horizons for the deep and multifaceted analysis of reality, for the objective investigation of scientific problems, and for liberation from the vices of deliberate hostility, prejudice, and disrespect toward the opinions and judgments of one's ideological opponents.

When a person is fully freed from his moral vices and harmful habits that degrade him as an individual, he can engage in the process of learning without undue difficulty or strain, becoming both beneficial and pleasant to others.

Conclusion

Thus, in his work "Tadbir al-Manzil" ("The Management of the Household"), Ibn Sina connects the unity of knowledge and morality to the idea that knowledge and the pursuit of understanding the essence of things are not ends in themselves. The significance of knowledge is determined primarily by its place and role in the moral progress of the individual and society. In a virtuous society, knowledge itself becomes a moral virtue, supported by the authority of ethical norms and moral principles.

Accordingly, based on the above, in our view, the upbringing of the younger generation today faces the urgent task of thoroughly studying the pedagogical ideas of the ancestors of the peoples of Central Asia, in order to effectively integrate their concepts into the modern educational system.

"Tadbir al-Manzil" is part of Ibn Sina's rich scientific heritage. He wrote more than 200 books and 450 articles on various branches of knowledge, including medicine, philosophy, physics, and other sciences.

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