



# THE CONTEMPORARY SIGNIFICANCE OF IBN SINA'S ETHICAL VIEWS

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**Abstract.** This article analyzes the ethical views of the great thinker Abu Ali Ibn Sina and reveals their significance for modern society, personal development, and social relations. Ibn Sina's ethical ideas are examined in close connection with his philosophical, medical, and pedagogical teachings.

**Keywords:** Ibn Sina, ethics, virtue, reason and desire, justice, moral perfection.

**Introduction.** Abu Ali ibn Sina occupies an important place in the history of Eastern and world philosophy not only as a physician and philosopher, but also as a distinguished moral thinker. His ethical views are primarily based on ideas of human perfection, spiritual balance, and the maintenance of social stability. In the contemporary context—characterized by moral crisis, the weakening of ethical norms, and the intensification of contradictions between the individual and society—the study of Ibn Sina's ethical legacy acquires particular significance.

Ibn Sina interprets ethics not as a set of external norms imposed upon human nature, but as an inseparable essence arising from the spiritual and intellectual structure of the human being. According to the thinker, true happiness and the attainment of the level of the perfect human being are achieved through ensuring the leading role of reason, consciously regulating carnal desires and passions, and elevating virtuous moral qualities to the level of stable habits [1:28]. Ibn Sina explains this process not as a random or purely natural phenomenon, but as the result of continuous education, self-awareness, and purposeful activity directed toward moral and spiritual perfection. This article analyzes this conceptual approach from a contemporary perspective and reveals its theoretical potential for shaping modern personality development, psychological stability, and social responsibility.

**Literature Review.** Ibn Sina's ethical views are mainly presented in his works such as *Kitab al-Shifa*, *Danishnama*, and various ethical treatises. In these sources, ethics is interpreted as an essential branch of philosophy. The thinker views ethics not only as theoretical knowledge but also as a practical criterion of everyday life.

Ibn Sina's legacy has been extensively studied by Uzbek scholars. In particular, researchers such as I. Mo'minov, M. Khayrullayev, and A. Qodirov have analyzed his philosophical and ethical views. Among Russian scholars, the works of A. Bertels, S. Grigoryan, and I. Braginsky highlight the place of Ibn Sina's ethics within the general philosophical system.



**Research Methods.** This article employs methods of historical-philosophical analysis, comparative approach, logical generalization, and systematic analysis. Ibn Sina's ethical views are examined on the basis of classical sources and compared with contemporary ethical problems. In addition, the analysis is conducted within the context of Eastern and Western ethical thought.

### Discussion and Results

At the center of Ibn Sina's ethical doctrine lies the issue of the human being and his or her spiritual and moral perfection. The thinker interprets human nature as a complex and dynamic system of relations between reason (*al-quwwat al-'aqliyya*) and the soul or appetitive faculty (*al-quwwat an-nafsaniyya*). According to him, human behavior is determined precisely by the degree of balance between these two forces. If carnal desires are not governed by reason, a person faces moral decline; conversely, the leading role of reason ensures moral stability and perfection [2:73]. Ibn Sina understands moral maturity not as the denial of the soul, but as its regulation through reason and its orientation toward noble goals. Therefore, he regards ethics not merely as a collection of individual virtues, but as an integral system that ensures the intellectual, spiritual, and social perfection of the human being.

This approach is of great theoretical importance today in addressing issues of personality development, psychological balance, and social responsibility, since Ibn Sina's ethical concept—based on the harmony of reason and desire—systematically explains the internal mechanisms of human behavior. The thinker interprets moral education not as being limited to controlling external actions, but as a process of shaping an individual's inner spiritual state, conscious choice, and self-regulation abilities. This approach is conceptually compatible with such notions in modern psychology as emotional intelligence, stress resilience, and personal responsibility [4:15]. Therefore, Ibn Sina's ethical doctrine can be evaluated as a theoretical model that contributes to ensuring psychological stability, enhancing adaptability to the social environment, and fostering a conscious understanding of moral and civic responsibility.

In the conditions of globalization and rapid social change, issues of personality formation and moral development are becoming increasingly complex. In such circumstances, the ideas of moderation (*i'tidal*), justice, and responsibility proposed by Ibn Sina serve as important ethical-normative foundations for human perfection. The thinker considers moral virtues not as natural outcomes of human spiritual structure, but as products of conscious education and reason-based self-regulation.

In particular, the virtue of patience protects individuals from emotional instability and enhances their tendency toward compromise in the social environment, while justice forms an atmosphere of equality and trust in society. Wisdom ensures decision-making that takes into account not only personal interests but also common social interests. The idea of moderation plays an important ethical role in preventing consumerism, aggression, and excess [5:68]. In this sense, Ibn Sina's ethical doctrine emerges as a universal theoretical model that serves to strengthen social stability and ensure balance between individual and societal interests in modern society.

The humanistic idea advanced by the thinker, based on recognizing human dignity as the highest value, is conceptually aligned with modern concepts of human rights and social justice. Ibn Sina's views on tolerance function as an ethical mechanism for fostering harmonious relations among representatives of different beliefs, cultures, and worldviews.



Moreover, his ethical model grounded in the balance between reason and desire can serve as an important theoretical foundation for addressing contemporary phenomena such as psychological stress, spiritual emptiness, and identity crises. Consequently, Ibn Sina's ethical doctrine appears as a significant theoretical source for understanding cultural diversity, value conflicts, and issues of social identification arising under globalization.

The reason-based ethical norms proposed by the thinker serve to maintain balance between personal interests and societal needs and possess universal significance across different cultural contexts [5:185]. In Ibn Sina's ethical views, the human being is interpreted not only as a biological entity, but also as a social and spiritual subject, which makes his doctrine an important theoretical foundation for contemporary processes of intercultural dialogue and social integration. As a result, Ibn Sina's ethical teaching continues to maintain its relevance as a universal moral source aimed at ensuring harmony between the individual, society, and culture in the context of globalization.

**Conclusion.** Abu Ali ibn Sina's ethical views retain their scientific and practical significance in the modern era due to their philosophical depth and humanistic orientation. His interpretation of human perfection through the leading role of reason, the conscious governance of desires, and the consistent formation of moral virtues provides an important theoretical basis for analyzing contemporary problems such as spiritual emptiness, value crises, and the weakening of personal responsibility. Ibn Sina's ethical model, based on the harmony of reason and desire, contributes to ensuring inner balance, enhancing social adaptability, and forming a conscious life stance. From this perspective, the in-depth study of the thinker's legacy and its integration into modern educational systems—particularly in programs aimed at moral education, civic responsibility, and the development of spiritual culture—remains one of the key factors for sustainable social development and moral advancement.

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