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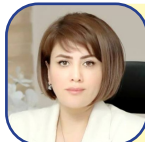
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ETHICAL VIEWS OF EASTERN INTELLECTUALS ON THE FORMATION OF PERSONALITY CULTURE

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Abstract: This article explores the ethical views of Eastern intellectuals on the formation of personality culture. It examines the moral and philosophical principles developed by prominent thinkers in the East and their impact on shaping an individual's ethical values, self-discipline, and social responsibility. The study highlights the relevance of these views in modern society and their role in fostering a harmonious and morally conscious personality.

Key words: ethics, Eastern intellectuals, personality culture, morality, philosophy, self-discipline, social responsibility.

INTRODUCTION

President of Uzbekistan Shavkat Mirziyoyev declared 2021 as the “*Year of Supporting Youth and Strengthening Public Health*.” Our country is creating great opportunities to support and empower its people.

On December 29, 2020, the President of Uzbekistan addressed the *Oliy Majlis*, stating: “*Our great-grandfather Ibn Sina said, ‘The heroes are not afraid of the difficulties they will face in the future.’*”¹

In a series of presidential addresses on January 19, 2021, he expressed his views on reducing the minimum wage and emphasized: “*The economy is the body of society, while culture is its soul and spirit.*”

Thus, the evolution of our society is not merely economic but also deeply spiritual. This article explores the spiritual evolution of Eastern philosophers, particularly analyzing the philosophical visions of *Farabi* and *Ibn Sina*.

RESEARCH METHODOLOGY

This study employs a qualitative research approach to analyze the ethical views of Eastern intellectuals on the formation of personality culture. The research is based on a comparative and analytical examination of classical philosophical texts, historical sources, and contemporary interpretations. The study primarily focuses on the ethical teachings of scholars such as *Farabi*, *Confucius*, *Ibn Sina*, and other prominent Eastern thinkers.

The methodological framework includes content analysis, which allows for the identification of key ethical principles that contribute to the development of personality culture. A historical-comparative method is used to explore the evolution of these ethical ideas across different periods and their influence on modern perspectives. Additionally, a hermeneutic approach is applied to interpret the philosophical meanings behind the teachings of Eastern intellectuals.

The study also integrates a synthesis of ethical concepts to establish a coherent understanding of how moral values shape individual character and social behavior. Through this methodology, the research aims to highlight the relevance of Eastern ethical traditions in contemporary discussions on personality development and cultural formation.

LITERATURE REVIEW

Farabi expressed his opinion as follows: education and training should be in accordance with the requirements of society to nurture a person who is able to contribute to and serve the community. *Farabi's*

1 <https://president.uz/en/lists/view/4057>

conception of the human being places great importance on understanding ethics. The philosopher regarded the sacraments as one of the most important and inseparable aspects of human life.

“...we have the potential to do things that we don't have as human beings. With this ability, it is possible to be wise in good and evil. And that's exactly how these abilities affect the soul. The possibilities of evil are equal to the possibilities of good.”

Thus, in Farabi's view, humans are made of the same substance as the rest of the world, yet they are not creatures devoid of agency. Their intelligence grants them natural opportunities; they are social beings who recognize their essence and meaning. As such, they have the capacity to choose between good and evil.

From Farabi's position on eudemonism: every person strives for happiness in life as a form of perfection. Happiness itself is considered the highest power and ultimate goal. According to him, this is the purpose that every individual seeks, and attaining it represents the pinnacle of human perfection.

Happiness is the ultimate goal: “Happiness is a goal that one attains through good deeds, just as one attains knowledge through education.”

Farabi further argues: “If a person achieves happiness or recognizes it but does not make it his goal, or desires it less, instead intending his life's purpose to be something else and dedicating all his energy to that goal, then this leads to total evil.”

From Farabi's perspective, the second component of happiness is success. He asserts that all that is necessary to achieve happiness is success—not for its own sake, but because it is essential for attaining true happiness. Anything that hinders happiness is considered evil.

The fifth component of happiness in Farabi's philosophy is development: “A person who claims to be perfect places his actions above all successes. All the achievements of a person are aimed at one goal and serve to achieve it. Everything that is not implemented is like a burden that has weight but lacks value.”

Similar to Aristotle, Farabi believes that the path to happiness begins with wisdom and the accumulation of goodness within oneself, followed by living a fulfilled life. In his view: “Good deeds are winged deeds.”

Farabi further explains that wings symbolize two contrasting aspects: one interprets the alphabetical wing as a deficiency, while the other sees it as excess. The states of mind and actions that lie between these two extremes define the path to virtue.

ANALYSIS AND RESULTS

The most important means of achieving perfection, Farabi believes, is education and training. While education teaches theoretical reasoning and guides the weak, training instills good manners. Farabi asserts that a decent, well-behaved person should possess the following twelve qualities: good health, a sharp mind, the ability to make quick decisions, a strong memory, eloquence in speech, proper education and knowledge, avoidance of harmful gambling, love for righteousness and justice, courtesy and politeness, not being materialistic, a humanitarian nature, and avoidance of unreasonable stubbornness.

Farabi also stated that people are not born with an innate sense of morality; rather, it develops through upbringing. According to him, a person's nature is shaped by the environment in which they live. Additionally, he emphasized that in order to achieve maturity in any aspect of life, one must learn and practice good habits over a long period of time—just as developing good character requires continuous learning and effort.

Abu Ali ibn Sina lived between 980 - 1037 A.D. Ibn Sina defined ethics in terms of good and evil, stating that everything in nature tends toward maturity. The pursuit of maturity itself, in his view, is a virtue. Ibn Sina provided definitions for various characteristics of moral enlightenment: charity – the human capacity to help those in need, anger – the impulse to take action, endurance – the ability to withstand hardship, intelligence – the capacity to quickly perceive the true nature of things and actions, grief – the human ability to cope with sorrow and misfortune, and humility – the strength to overcome low self-esteem.

Both theoretically and practically, Ibn Sina emphasized the importance of physical education alongside moral education. He taught that moral education, when applied through learning and practice, fosters positive moral qualities and enhances ethical behavior.

Ibn Sina identified ignorance, wickedness, pride, and hatred as defects that hinder human perfection. He also emphasized the importance of people with high moral values living in harmony and friendship with one another. As long as we live in a society, we naturally strive to coexist peacefully with others. A person who constantly seeks relationships builds a house next to someone else's to foster companionship.

To satisfy their needs, individuals engage in trade, exchanging products. To protect their homes from enemies, they unite with others. This is how a sense of community, mutual respect, love, compassion, and moral foundations begin to develop.

A scientist asserts that a kind and knowledgeable friend plays a crucial role in shaping a person's goodwill. Ibn Sina defines friendship in the following ways:

The friendship that never abandons a friend in danger, no matter the circumstances;
 Friendship based on shared interests and ideology;
 Friendship driven by self-interest.

Ibn Sina considers the first two types to be true friendships. He also states that true friendship can lead to love. As individuals develop the ability to distinguish between their intuitive and spiritual needs, this discernment gradually becomes a habit. Science suggests that external influences play a significant role in shaping a person's character. Therefore, parents must be cautious not to let their children be influenced by bad company.

Ibn Sina believed that if a person was physically mature but lacked the knowledge, strength, and moral standards necessary for society, they could neither be a true member of society nor contribute meaningfully to it. He regarded those who live not for themselves but for the common good as moral individuals.

He also emphasized that human intelligence surpasses all other faculties. He believed in self-reliance and insisted that the human mind must strive for the highest intellectual and moral achievements.

CONCLUSION AND RECOMMENDATIONS

Every individual, every nation, and every human being is valued for their service to the interests that matter most to them. Those who hold prestige, respect, and influence in society, along with material and spiritual wealth, contribute to the collective identity of humanity—past, present, and future. These fundamental principles, demands, and rules of life shape our existence.

Humanity continuously creates, preserves, and passes down values essential for its survival and progress. Every nation has its own national values, and for thousands of years, the cultural and spiritual richness of the peoples of the East has remained one of the most profound forces shaping civilization.

In general, the spiritual and ethical views of Eastern thinkers hold conceptual significance as a guiding paradigm for strengthening the spiritual foundation of *New Uzbekistan*. Eastern philosophers have long emphasized the dialectical unity of *goodness, beauty, and truth*, synthesizing them into a coherent philosophical framework that continues to inspire and guide society.

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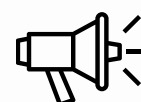
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