

JAIDE

ISSN : 3032-1077

<https://doi.org/10.61796/jaide.v1i9.937>**THE ETHICAL ESSENCE OF THE ANTI-CORRUPTION
MENTALITY****Toshpolatova Shirin Muhiddinovna**
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Abstract: The ethics of domestic civil servants is determined by the Law of the Republic of Uzbekistan “On State Civil Service”, which very succinctly expresses the relevant professional ethics. In our opinion, the section needs an expansive interpretation. Directly in addition to the Law of the Republic of Uzbekistan “On State Civil Service,” the professional ethics of civil servants is also determined by anti-corruption legislative acts and the National Personnel Training Program.

Keywords: public servants, corruption, justice, ethics, law, willpower

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Introduction**

Intolerance to corruption is one of the main ethical requirements for a modern civil servant. If we turn again to the experience of the reign of Amir Timur, we will note that the ruler developed harsh and effective methods of control and punishment for inappropriate behavior of government officials. This is what is written in the Code: “I knew the state of the population of each individual region. I have placed in every country of my kingdom a man of proven integrity, so that he will inform me of the actions and behavior of the people and soldiers, and so that he will let me know about all unforeseen events that might interest me. When I discovered the slightest lie in his reports, I punished him severely. As soon as I learned of any case of oppression or cruelty of a ruler, soldier or people, I made the guilty feel the full rigor of justice.”

Without a mechanism for monitoring, rewarding what is due and punishing for improper treatment of citizens, one ethical (moral) resource is not enough, although we do not belittle the role of developing an anti-corruption worldview, moreover, the anti-corruption immunity of civil servants. When hiring, it is impossible to test the moral maturity of a potential civil servant, while it is possible to identify psychological stability or the level of digital literacy through testing. The moral level of a civil servant is revealed only in the process of ordinary routine professional activity.

Nevertheless, the most malicious, economically unprofitable in consequences and painfully noticeable for the moral consciousness of society is corruption in comparison with professional incompetence, voluntarism, and inattention to the needs of the population. A state civil servant should be guided in his professional activities not by fear of punishment, but by moral awareness. In the issue of sanctions against civil servants, we will not allow an excess in the direction of punishment, when fear predetermines the choice of one decision or another. It is necessary to distinguish between “distinguish between manifestations [of morality] beyond the limits of conscious obligation, intentional and principled execution of prescribed values” .

An attempt to find a balance between these extremes has led to the fact that it is not uncommon these days when the category of plunderers of public property is released from court if the defendant compensates for the economic losses that the state suffered from the work of the accused.

Why did we come to this conclusion? The anti-corruption mentality of employees has been

formed over the years as a result of targeted government policy, but even under this condition it does not guarantee zero corruption. Education affects the mind, but it is not the only thing that makes up the essence of personality; there is also will. According to some thinkers, the essence of personality is contained not in the mind, but in the will, in its indecent desire, lust and whim, when the mind is in the service of the criminal will. Each citizen makes an independent choice of one or another option of moral behavior. Each person is a subject, and not an object, of moral creativity, the line of which is drawn by the moral convictions of the individual. Moral choice is not a single act, but a lifelong process. The essence of this process was explained by the Peripatetics through the doctrine of free will - "freedom of choice", "expression of will". According to Al Farabi, this is "a desire that comes from the thinking ability. This latter is called free choice, it is inherent only in man, but in no way other animals. And thanks to him, a person can perform praiseworthy and blameworthy, good and bad [actions] and receive reward and punishment for this."

Methods

The elegance of the argumentation of Farabi and Ibn Sina was that if we deny the free will of an autonomous (to one degree or another) person, then we should recognize God as the creator of evil on earth, or recognize the limitations of his omnipotence: if God is omnipotent, then why does he allow the existence evil? This logic of reasoning allowed Farabi and Ibn Sina to oppose orthodox theology and at the same time not go beyond the boundaries of Islam. Vostokoved A. Smirnov says that we must mention this place in the Koran, which reminds us of the fallen nature of man: "I do not justify my soul - because the soul incites evil." The researcher convinces us that the emphasis in the concept of "evil" is on "unbelief" and not on the metaphysical "evil beginning" of a person. Why do people do bad things to each other and ask God for forgiveness?

Uzbekistan is a secular state, however, the wise principles of Islamic teachings have the right to be present and are used as a source of anti-corruption education. According to the hadith Al Bukhari, "Some people abuse the property of Allah (public money and resources). They will go to hell on Judgment Day. According to Islamic teachings, corruption is not only a criminal act, but also a sin. Islam strictly prohibits giving and receiving bribes. Prophet Muhammad said: "The curse of the Most High falls on the one who gives a bribe The curse of the Most High falls on the one who gives a bribe" (Ibn Maja). When a person sins, he did it himself, not fate, chance or the devil instead of him. Belief in the existence of God does not remove the problem of personal responsibility. This is what the representatives of the Arab Renaissance based on the doctrine of free will

Result and Discussion

It is necessary to distinguish between the categories "free will" and "freedom"; these are different states of life. "Freedom" is independence from external restrictions; it serves as the initial condition for free will, or, as it is otherwise called, "moral freedom." Moral freedom is internal, subordinate to the will of man. Is it possible? As part of the awareness of necessity, a person has internal freedom, freedom of choice: to act in accordance with duty or ignore it.

Morality is a person's conscious ability to follow the logic of common interests, while perhaps trampling on his own desires. Having made a choice, a person goes to voluntary self-restraint of his own will and desires. A choice for yourself or another, justice or enrichment? Expression of will is closely related to duty. "Duty" as a general concept can be defined as a public interest turned into a personal task. Debt can be defined as "desirable in itself and for everyone." Duty is an attribute of reason, not will, it is an obligation to fulfill a moral norm, and to fulfill it efficiently.

Conclusion

The analysis of corruption and the ethical responsibilities of civil servants highlights the complex interplay between morality, free will, and institutional controls. Drawing from historical examples like Amir Timur's strict governance and philosophical insights from Al Farabi and Ibn Sina, it becomes evident that while moral education and anti-corruption policies are crucial, they are not sufficient on their own. Free will, as distinct from external freedom, underlines an individual's

responsibility in moral decision-making. The implication is that a civil servant's ethical behavior is shaped not only by fear of punishment or external controls, but also by their internal moral compass, influenced by both cultural and religious principles. Future research should explore more in-depth strategies for cultivating this internal moral awareness, particularly how educational systems and workplace environments can foster long-term ethical behavior without over-relying on punitive measures.

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