

Concept Of Perfect Man In Ibn Miskawayh And Confucius Ethical Views

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Abstract

This article is devoted to the discussion of the common and different aspects of ideal morality and human perfection, in a word, the views of perfection of "two teachers" - Confucius and ibn Miskawaih, who are famous for moral philosophy in China and the Arab Muslim world.

Key words: ideal morality, man, society, human nature, perfection, virtue, conditions for achieving happiness.

INTRODUCTION

Eastern culture was one of the cradles of human civilization. The history of the peoples of the East goes back to the distant past. Therefore, concepts such as the universe, society, nature, morality, religion, and the state were formed from those times. But the role of a certain person or doctrine in its development is insignificant. Great thinkers tried to preserve the spiritual and moral image of human society with their created teachings. It is known that a perfect and mature person is a matter that has interested humanity since ancient times. As a matter of fact, bringing a perfect person to adulthood has been a dream, desire, and ideal of people for centuries. In this work, we decided to observe the views of perfection of the "two masters" - Confucius and ibn Miskawayh, who are famous for their ideal morality and human perfection, in a word, moral philosophy.

LITERATURE ANALYSIS AND METHODS

During the research, the principles of systematicity, theoretical-deductive conclusion, analysis and synthesis, historicity and logic were used.

DISCUSSION AND RESULTS

Confucius was born around c. 550 BCE. He died in c. 479. The name of the thinker was Kun Tzu. But referring to his superior status in science, he was called Kun Fu Tzu, that is, "Master Kun". Although the philosopher's teaching was formed and developed in China, years and centuries later, it had a beneficial effect on the social, political, literary-cultural and moral-enlightenment thinking of many peoples of the world. Confucius, while being educated from a young age, also specialized in the most important aspects of life and became famous as a highly respected teacher in China. In addition to ordinary people's representatives, the children of high-ranking people were educated and brought up in the school he founded.

In the main ideas of Confucianism, issues such as humanity, decency and morality are given priority. Confucius created his idea of "perfect man" (Jun-tzu). Tszun-tzu is a highly spiritual person - he must have two main qualities: humanity and sense of responsibility (debt to the ancestors). A perfect person, first of all, should be reliable and selfless. He must unsparingly serve his trust, his ruler, his father, and all his superiors. Such a person believes that he should always strive for perfection. He tried to measure the human way of life with his worldview. The motto "Don't trust others with what you don't trust yourself" is at the center of Confucius' ideas. The thinker says that a pure person should have five qualities, and he should live his life based on this principle.

The first rule is love for people, kindness, humanity. This he describes as the beginning of humanity in man. A person cannot understand himself without understanding his moral duty, he says. He suggests the rule that man finds himself in himself. It is said that this is a quality that distinguishes a person from an animal and can resist ignorance. Confucius chooses **the Tree** as the symbol of the first rule of his teachings.

The second rule is truth, justice. A person should return kindness with kindness. Right word, right deed always wins. It gives a person firmness, opposes selfishness, says the philosopher. "A wise man seeks justice, and a lowly one seeks benefit," said Confucius. He refers to **Iron** as a symbol of justice.

The third rule is loyalty to custom, custom, and tradition. For example, showing respect to parents. In this, Confucius meant the unity of society, mutual solidarity and respect, strict observance of folk customs, and social protection. **Fire** radiates heat and light equally to everyone, so he designated it as a symbol.

The fourth rule is common sense, wisdom, intelligence, the ability to foresee the consequences of one's actions, and the ability to evaluate oneself from the outside. According to him, a person can moderate his qualities, curb his stubbornness, and resist stupidity. He considers **Water**, which has the power to purify everything, to be his symbol.

The fifth rule is sincerity, good intentions, prejudice, generosity and conscientiousness. Man can avoid selfishness, says Confucius, and describes the generous **Earth** as a symbol of such virtues.

We can say that the main core of Confucius' philosophical and moral teaching is embedded in these five rules.

Thoughts and views that are logically compatible with these ideas can also be found in the teachings of Islamic philosophers. For Ibn Miskawayh, a representative of a completely different civilization who lived almost 15 centuries after Confucius, who was famous for his moral philosophy in the East and was considered worthy of the title of "Third Teacher", moral perfection and human happiness were considered the main issues.

The purpose of Ibn Miskawayh's study of ethics was to determine the ways to achieve happiness. According to him, ideal happiness is rational happiness. Although action is an important and fundamental factor, it is a means, if it does not bring a person to an end, he considers it inappropriate.

It should be noted that Ibn Miskawayh's work "Tahzib al-Akhlaq" is devoted to the second stage of perfection, that is, the perfection of a person through the power of action. According to the thinker, the first stage of achieving perfection is scientific ability, and the second stage is the power of action. By scientific possibility, he means the theoretical part of achieving perfection, and by the power of action, he means the practical part of perfection, that is, activity. Achieving perfection is not an easy task, of course. A person who wants this must patiently climb step by step to reach the final and final stage of all knowledge - the knowledge of God. According to Miskawayh, the final goal of morality, human perfection, should be achieved within the community and with the help of society.

Only if a person acquires knowledge about all creation and its properties in the way of self-improvement, he deserves to be called "alami saghir" - a small world. When man reaches this level of perfection, he then uses his powers in the act of organization, and by harmonizing his inner powers and abilities with all his knowledge, he becomes a universe in himself, for the image of things becomes a part of his essence. At such a time, it somehow merges with the world and forms a single whole. Miskawayh argues that the path to human maturity must be through reason and philosophy.

Alloma's moral views are unique. For example, he understands self-restraint, intelligence, wisdom, knowledge, thoughtfulness, bravery, patience, love, justice, truthfulness, striving for spiritual excellence, justice and companionship as the moral qualities of a person. He also describes the concepts of goodness, justice, happiness, based on ancient values.

According to him, goodness is the pinnacle of the meaning of life. This supreme good is always opposed by evil, and this evil arises from the loss of several good factors and feelings. If there is good, "existence" (original society) also develops, if evil increases, it fades away. Illness is evil, that is, the extinction of "being".

The philosopher tries to solve the problems faced by a person in reaching perfection and their positive solutions, conditions for a happy life, and measures to achieve mental and physical health. It is important that these views of his are in harmony with our thoughts on raising morally, physically and mentally healthy children and building a great country in the future.

Ibn Miskawayh separates moral qualities into different categories. It is very interesting that it is very similar to the principles of Confucius called the virtues of a noble person. For this reason, we decided to compare the category of virtues of two philosophers.

| № | Qualities of a noble person according to Confucius | Moral virtues according to Ibn Miskawayh |
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| 1. | Jen (rén-仁) – humanity. To love and be kind to people. This is the main quality in a person, which determines his ability to maintain the right balance of love and hate. | Love is love, loyalty, kindness, solidarity. The highest love is the love of God. The second important love is love for the teacher. Being a spiritual parent and educator, the master saw him as a guide to happiness. The third love that he considers to be the highest is parental love. |

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| 2. | I (yì-義) – truth, justice, duty. A person should return kindness with kindness. | Justice – correct judgment, love, justice, respect, lack of envy, returning evil with good. |
| 3. | Li (lǐ-禮) – obedience to the rules. That is, to perform normative behavior and rules established by society. | Discipline – cultivating good behavior, not abandoning good habits, will, seriousness. |
| 4. | Zhi (zhì-智) – common sense, wisdom, intelligence, knowledge. It helps a person not only to receive knowledge, but also to apply it in practice. | Wisdom is intelligence, memory, reason, quick and strong understanding, clear mind and learning things easily. |
| 5. | Sin (xìn-信) – sincerity, good intentions, free thinking, generosity and conscientiousness. | Moral purity – appreciation of truth and correctness. Cleansing the heart. |
| 6. | Yun (yǒng-勇) – bravery. | Courage – courage, bravery. |
| 7. | Dao (dào-道) – way, truth; It is the right way, moral, created by man and heaven. Man's purpose in life is to follow this path. | Love for God is the achievement of divine happiness. |
| 8. | Xiao (xiào-孝) – respect parents. That is, honoring the ancestors, fulfilling the duty of filial piety. | Generosity – respect, kindness, kindness, generosity, sympathy, kindness, forgiveness. |
| 9. | De (dé-德) – goodness, good deeds. | To do good is to be kind, to be gracious, to be gracious in all circumstances. |
| 10. | Tsai (cái-材) – ability, talent, human nature. | Will – striving for knowledge, regularly training the mind, not allowing anger. |
| 11. | Ti (tì-悌) – respect for elders. Keeping the bonds of brotherhood strong. | Brotherhood – kinship, solidarity, dedication. |
| 12. | Zhong (zhōng-忠) – devotion. To serve sincerely. | Loyalty – friendship, loyalty, beautiful partnership, cooperation. |
| 13. | Sangan (sāngāng-三綱) – three pillars (subject's obedience to the ruler, son to the father, wife to the husband). | Greatness – generosity, modesty, obedience. |
| 14. | Tszyun-tszy (jūnzi-君子) – is a noble man with moral qualities an incarnating sage, a perfect human being. | Wisdom is the achievement of spiritual maturity, happiness, and peace. |
| 15. | He (hé-和) – harmony, calmness, tranquility. | Gentleness – compromise, equality, softness. |
| 16. | Shun (shùn-順) – obedience, submission. | To be thoughtful – endurance and patience for hard work. |

CONCLUSION

The central place in the philosophical views of Confucius and Ibn Miskawayh was occupied by moral issues. As we have seen above, there are many similarities between the views of the two philosophers on morality, happiness, justice, perfection, and love. For example, according to the teachings of Confucius, society can progress accordingly if manners are improved and guided by the spirit of humanity. Confucius's philosophical and ethical views, including the heart, psyche, meaning of life, justice, humanity, morals, conscience and self-awareness. we can say that it is compatible with the ideas of patience, love, being fair, truthful, striving for spiritual excellence, justice and companionship. We can also say that the most important of these feelings for philosophers is that every person should be knowledgeable and enlightened. Because they connect morality with reason and understand it based on thinking.

The idea of a perfect person adapts to each era and acquires a concrete meaning and importance. Universal ideas about goodness as the main quality of a perfect person have improved over time and influenced creative ideas. In our time, the need to enrich the idea of a perfect person is increasing. A perfect person is a free and

independent person, educated in the spirit of national values, independent-minded, educated, creative, active and aware. In this respect, the moral views of Confucius and ibn Miskawayh will not lose their relevance.

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