

## A Comparative Analysis of the Moral Views of Abu Ali Ahmad Ibn Muhammad Yaqub Ibn Miskavayh

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### ANNOTATION

This article provides detailed information about the moral views of Abu Ali Akhmed Ibn Mukhammad Yakub Ibn Miskavayh, who is known as the “Third Teacher” in Islamic philosophical thought, and the role of ethics in the formation of people as perfect human beings.

**KEYWORDS:** ethics, politics, culture, work, analysis, development, human, social, political, scientist.

The great thinkers of the 10th-11th centuries, Abu Nasr Farabi and Abu Ali Akhmad ibn Mukhammad Yakub ibn Miskavayh, are philosophers who left a bright mark in the history of science and Islamic philosophical thought with their philosophical views and teachings.

Farabi is known as “Second teacher” (“Muallim us-sani”) in Islamic philosophical thought, while Miskavayh is known as “Third teacher” (“Muallim us-salis”) in Islamic philosophical thought, and these high titles are their is a clear example of the appreciation of his contribution to Muslim Arabic philosophy.

If Farabi is considered a scholar of philosophy as the founder of Eastern Peripateticism, Miskavayh is a scientist who first studied the philosophy of morality (ethics) from the Muslim philosophers from a scientific point of view. Miskavayh is not a religious, legal or historical, literary, but scientific level of Muslim Arab ethics

is the founder, and it is worth mentioning that he wrote a complete commentary on the ethics section of Aristotle’s “Metaphysics”. Following Aristotle, Miskavayh also divides philosophy into theoretical and practical philosophy and includes ethics as part of practical philosophy. Ethical problems were raised in his works such as “Takhzib ul-akhlak va Tatkhir ul-arak”, “At-Takhara”, “Javidon khirad” and “Kitab adab ad-dinya va d-din”. The thinker’s work “Takhzib ul-akhlak wa Tatkhir ul-arak” occupies the main place among his works on science, morality and wisdom. Majid Fakhri, one of the prominent historians of Islamic philosophy states that Ibn Miskavayh’s contribution to ethics is his Arabic treatise on systematic ethics. This work is related to Greek philosophical and ethical traditions. The work deals with the problems of kindness, happiness, justice, love and friendship. For example, Miskavayh writes about justice:

“Justice is something between purpose and possibility, the best of the good is the closest to harmony”. Philosopher, jurist, Sufi contemporary and friend Abu Khayyan al-Tavkhidi’s letter “On Injustice” directly caused the writing of “Risala fi mihayyati-l-adl”. In the form of a response to al-Tavhidi’s book “Al-Khamavil”. [1]

In the book “Ash-Shamovil”, which contains 175 questions and answers on philosophy,

linguistics and law, Miskavayh defines the ways of interpreting the nature, manifestation, and description of justice. He divides justice into real, conditional, based on free movement and divine justice. Along with this, the concept of justice, its physical, social and it is considered in its philosophical relation. The main sources of this treatise were Plato's "State", Aristotle's "Categories", and Nicomachean Ethics. Miskavayh's work "Takhzib ul-Akhlak" ("Improvement of Morals") occupies the main place among his works on science, morality and wisdom. This work is related to Greek philosophical and ethical traditions. In the preface to this work, Miskavayh says the following about the subject and method of presentation of his book: "Our goal in the book is to give our soul such qualities that we can do easy and beautiful actions without difficulties. Acquiring such qualities occurs on the basis of mastered skills, abilities, and procedures. Our way is to seek to know the nature, qualities and causes of our soul in the system of being. That is, to know the purpose of this appearance and to understand the wealth of power and abilities given to us. After all, if we use this power and ability in the right place, we will rise. And it is our duty to know the things that hinder us on the way to this goal. We also want to know those who will help us attain the bliss of faith and nourish our souls by identifying the causes that lead us to destruction. According to Miskavayh, human perfection, which is the ultimate goal of morality, can 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 is "the world's best" - deserves to be called a small world. When a person reaches this level of perfection, then he uses his powers in the act of organizing and, harmonizing his inner powers and abilities with all his knowledge, he becomes a universe himself, because the image of things becomes a part of his essence.[2] At such a time, it somehow merges with the universe and forms a single whole. Miskavayh human maturity emphasizes that the path should go through reason and philosophy.

Farabi and Miskavayh dare to introduce the traditions of ancient Greek ethics into Islamic ethics. Miskavayh says that ethics and ethics were created long before the religion of Islam. Therefore, humanity is invited to get acquainted with the ethics of the ancient world and to study them in harmony. It can be seen from this that in the 9th-11th centuries there was a need to bring the traditions of Greek ethics to the Muslim world, but Islamic ethics was not enough. Miskavayh's thoughts on the foundations of morality are a moral-philosophical analysis, so the result obtained can be called a philosophical result. And in this place, he distinguishes his way from the people of Sufism and Irfan, who burn their souls in matters of morality, and the people who follow the Koran and the Sunnah, but only understand the Sharia.

Miskavayh's ethics are worldly ethics, in which he is Plato and Aristotle uses his thoughts widely. But Aristotle influenced him the most. It can be said that, if not the entire content of the book, he learned many things from Aristotle. Miskavayh's ideal happiness is rational happiness. Action, though important and fundamental, is only a means, and is useless if it does not bring one to the ultimate goal. Speaking about the mind, the philosopher refers to the intellectual legacy of the Greeks, who came to Islam after the interpretation of the new Platonists.[3] The first stage of perfection, according to him, is the ability to achieve with the help of science. A person who strives for perfection must patiently perfect himself in stages and stages in order to reach the level of knowing God, who is the end and end of all knowledge. The second stage of improvement, which depends on the power of human action, is moral improvement, which begins with the distribution of power in human actions related

to the "possibility of action". If the ideal of theoretical improvement is form (image), practical improvement is matter (substance), and none of these will reach the second qiyami (end), and science is the beginning, action (or work, activity), this is - the last ending. Only if a person acquires knowledge about all creatures and their properties in the way of self-improvement (acquiring knowledge about things, their essence, defining boundaries), he deserves to be called "alami sagir" - a small world. Of course, if a person knows the existing things from the ashes, it is inevitable that he will also know the things (because the things are in the ashes). Thus, if a person reaches this level of perfection (scientific level), then he uses his powers in the act of improvement, and by aligning his inner powers and abilities with all his knowledge, he himself becomes a universe. Because the image of things becomes a part of its essence. At such a time, in some way, it merges with the universe (along with all the things in it) and forms a single whole. On the other hand, after a person decorates his soul with good deeds, he becomes the caliph of God.[4]

That is, according to Miskavayh, happiness is a mental concept that is the ultimate goal of morality. A truly happy person is one whose soul is united with the whole universe through knowledge. His quality and morals are so noble that it allows him to be the deputy (Khalifa) of God. That is, according to Miskavayh, happiness is a mental concept that is the only goal of good behavior. A truly happy person is one whose soul is united with the whole universe through knowledge. [5] His qualities and morals are indisputable, which allows him to be the vicegerent (caliph) of God. In another chapter called "Conditions for Happiness", Miskavayh talks about this in more detail. Here he talks about his goal in philosophy, knowledge, which is a condition for achieving happiness, relying on clear evidence. This is the same one we saw in Aristotle.

is his opinion: "It is impossible to imagine that a person who is looking for perfect happiness will reach this stage (gradually) without knowing all the fields of philosophy correctly. This is discussed in detail in our book "Tartib us-saadat" ("Methods to achieve happiness"). Whoever intends to achieve happiness without following this path, is mistaken and strays away from the truth.

The path suggested by Miskavayh is the path taken by Aristotle. That is, he recommends studying the thoughts of this Greek philosopher in all fields of science:

Arastu wrote books on all the necessary topics (to achieve happiness), his books cover everything. If you study him intelligently, you will find that nothing has escaped his notice.' Philosopher First Teacher's "Book on Morals", a useful guide to the acquisition of noble and honorable personal qualities and noble moral virtues.

Aristotle has books and treatises devoted to many fields of science, and Miskavayh also has books of the Greek philosopher that have not been translated into Arabic. "The philosophy that is the condition of happiness is the philosophy left to us by this good, creative and generous philosopher (that is, Aristotle),he says.

Philosopher Aristotle cites examples from his contemporaries and teachers who teach from his works, and recommends his students to study and learn the philosopher's works starting from the book "Ethics" ("Morality"), because in this, first of all, the students themselves will be morally enriched by this after all, moral virtue is a condition for accepting the truth.[6]

A scientist thinks about practical morality, good behavior, moral perfection. He separates

individual ethics from general ethics and compares the liberation of nature (that is, of human nature) to the liberation of morality from lies and slavery. Above, we briefly touched on Miskavayh's thoughts. We think that this is enough to know that he is one of the thinkers who believe that the path to perfection of a person is through reason and philosophy. Philosopher's views on religion and morality are also philosophical. Although his place and importance is not among the first in the list of deep-thinking philosophers like Farabi and Ibn Sina, he is still a great philosopher and his work "Takhzib ul-akhlaq wa Tathir ul-arak" confirms our opinion. He himself makes a clear statement at the end of the third chapter of his book: This book is specially written for philosophy lovers, not for the public.

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