

The Concept of The Perfect Human in The Ethical and Philosophical Views of Abdurahmon Sayyoh Toshkandiy

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Abstract: The study examines the concept of the perfect human in the ethical and philosophical heritage of Abdurahmon Sayyoh Toshkandiy, with particular attention to Me'yor ul-axloq and Tanvir ul-ahdoq fi makorim ul-axloq. Human perfection is interpreted not as an isolated mystical ideal but as an integrated ethical model combining spiritual purification, rational self-control, virtuous conduct, education, family responsibility, social justice, and socially useful activity. The methodological basis of the research consists of historical-philosophical analysis, hermeneutic interpretation, comparative analysis, and conceptual reconstruction. The results show that Toshkandiy's understanding of moral maturity is based on regulating the inner powers of the human being, disciplining the nafs, cultivating wisdom, courage, temperance, patience, honesty, humility, gratitude, loyalty, and justice, and establishing unity between intention, speech, and action. His ethical teaching extends the idea of perfection beyond personal morality to relationships with parents, teachers, children, relatives, and society. The study concludes that Toshkandiy's ideal of the perfect human represents a synthesis of classical Islamic ethical thought and the educational and reformist needs of early twentieth-century Turkestan.

Keywords: Abdurahmon Sayyoh Toshkandiy, perfect human, Me'yor ul-axloq, Tanvir ul-ahdoq fi makorim ul-axloq, ethics, moral perfection, nafs, virtue, enlightenment, social responsibility.

Introduction: The problem of the perfect human occupies an important place in the history of Eastern ethical and philosophical thought. Human perfection has traditionally been associated with the cultivation of reason, the discipline of desire, spiritual purification, virtuous action, justice, knowledge, and responsibility toward others. Within Islamic philosophical and ethical traditions, the ideal of human maturity developed through the interaction of philosophical ethics, Qur'anic morality, hadith-based principles of conduct, spiritual self-discipline, and educational practice. By the late nineteenth and early twentieth centuries, these inherited ethical ideas acquired an increasingly explicit social and educational significance in Turkestan, where intellectuals associated moral renewal with enlightenment, education, national awakening, and social reform.

Abdurahmon Muhammad Sodiq o'g'li Toshkandiy, widely known under the pen name Sayyoh, was one of

the intellectuals active in this historical environment. Studies of his life identify him as an enlightener and publisher who travelled widely and became involved in the intellectual and periodical life of Turkestan after returning to Tashkent. His ethical works include Me'yor ul-axloq and Tanvir ul-ahdoq fi makorim ul-axloq, both of which address morality, education, personal conduct, spiritual development, and social relations.

Me'yor ul-axloq was published lithographically in Tashkent in 1912 at the G'ulom Hasan Orifjonov printing house. Research on the work indicates that it was structured in two main parts, each containing seven chapters, and that its content moves from theoretical explanations of morality toward its practical manifestations [1; 3]. Tanvir ul-ahdoq fi makorim ul-axloq, published in Tashkent in 1913, similarly addresses questions of morality and upbringing, but presents them in a form closely related to practical family, educational, and social life [2].

The philosophical significance of Toshkandiy's ethical heritage lies in the fact that morality is not reduced to a collection of external prescriptions. Ethical maturity begins with the inner constitution of the person and subsequently manifests itself in behavior, education, family relationships, work, and social responsibility. Recent scholarship has consequently interpreted his works through such categories as spiritual purification, personal perfection, virtue, family education, social justice, and the relationship between inner moral consciousness and outward action.

The purpose of the present research is to reconstruct and philosophically analyze the concept of the perfect human in Toshkandiy's ethical thought. The central question is how the thinker connects spiritual self-discipline with rational regulation, moral virtue, education, and socially responsible activity. The study proceeds from the view that Toshkandiy's perfect human should be interpreted as a multidimensional moral personality whose maturity is achieved through harmony between reason, desire, spiritual aspiration, knowledge, virtuous habit, and responsibility toward society.

The primary sources of the research are Abdurahmon Sayyoh Toshkandiy's *Me'yor ul-axloq* and *Tanvir ul-ahdoq fi makorim ul-axloq*. Secondary sources include studies devoted to Toshkandiy's ethical views, his relationship with the Al-Isloh intellectual environment, the philosophical structure of his moral teaching, and recent investigations into the categories of virtue and human perfection in his works [3–7].

The research employs historical-philosophical analysis, hermeneutic interpretation, comparative analysis, and conceptual reconstruction. The historical-philosophical approach is used to place Toshkandiy's ethical views within the intellectual circumstances of early twentieth-century Turkestan. Hermeneutic interpretation clarifies the philosophical content of such concepts as *ruh*, *nafs*, *aql*, moral habit, virtue, upbringing, and social obligation. The comparative method identifies continuities between Toshkandiy's arguments and the broader Islamic ethical tradition while preserving the specific social and educational orientation of his thought. Conceptual reconstruction is particularly important because the perfect human does not appear merely as one isolated terminological formula; rather, it emerges from the systematic relationship between spiritual development, moral faculties, virtues, education, family relations, and social responsibility.

The analysis indicates that Toshkandiy's concept of the perfect human begins with an understanding of the human being as possessing outward and inward

dimensions. In *Me'yor ul-axloq*, bodily appearance is distinguished from the internal moral reality represented by character, habits, and actions. Toshkandiy draws an analogy between external and internal harmony: just as bodily beauty requires proportion among physical elements, ethical beauty requires proportion in character and behavior. Research based on the lithographic text confirms that Toshkandiy connects the perfection of inward beauty with the moderation of human dispositions and actions [1; 3].

This analogy reveals the philosophical meaning of the term *me'yor*, or measure. Perfection does not consist simply in possessing qualities conventionally described as good; it requires an appropriate relationship among the different powers of the personality. Ethical deficiency therefore arises not only from the complete absence of virtue but also from imbalance, excess, and the loss of rational control. The ideal person is distinguished by internal proportionality.

Toshkandiy's analysis of the powers of the soul further clarifies this conception. Studies of *Me'yor ul-axloq* identify three major powers within the human moral constitution: rational power, irascible or angry power, and appetitive power. These powers should not be understood as independently evil. Their ethical quality depends on regulation. Anger, for example, may become destructive when uncontrolled, but disciplined courage is necessary for defending what is right. Desire may lead toward excess, yet properly regulated needs belong to ordinary human existence. Reason consequently performs a directive function by establishing proportion among the faculties.

This anthropological model becomes the foundation of Toshkandiy's theory of virtues. The development of the rational faculty produces wisdom, the balanced operation of the irascible faculty manifests itself as courage, while the regulation of appetite gives rise to temperance or chastity. Contemporary doctoral research into Toshkandiy's ethics specifically identifies *hikmat*, *shijoat*, and *iffat* as virtues determining moral perfection [7]. The significance of these virtues is not merely terminological. They represent the capacity to understand correctly, act firmly in accordance with what is right, and control desire according to an ethical measure.

Justice performs an integrating role within this moral structure. If wisdom regulates understanding, courage regulates the response to danger and difficulty, and temperance regulates desire, justice expresses the harmonious relationship among these capacities and extends this harmony into social life. The perfect human is therefore characterized not by the absolute

suppression of emotional or bodily faculties but by their proper coordination under rational and moral guidance.

The problem of the nafs represents another major dimension of Toshkandiy's anthropology. Recent research on his ethical heritage emphasizes the categories nafs al-ammara, nafs al-lawwama, and nafs al-mutma'inna in explaining the process of moral development. Philosophically, these categories can be understood as different states of ethical self-governance. The commanding nafs represents the predominance of uncontrolled inclination; the self-reproaching nafs reflects the emergence of conscience and critical self-evaluation; the tranquil nafs indicates a more stable condition in which the person is capable of subordinating destructive impulses to higher moral aims.

The perfect human thus appears as the outcome of an internal developmental process. A person is not morally complete merely because he knows the distinction between virtue and vice. He must acquire the capacity to examine himself, recognize moral deficiency, resist destructive inclinations, and transform knowledge into a stable mode of behavior. Ethical maturity consequently requires continuous self-education.

In Tanvir ul-ahdoq fi makorim ul-axloq, this process is developed through practical virtues. Recent analysis of the work identifies patience, gratitude, honesty, humility, love, loyalty, justice, and piety as interconnected qualities contributing to personal maturity [2; 5]. The importance of this system lies in the interdependence of virtues. Patience stabilizes conduct when the individual confronts difficulty, gratitude prevents dissatisfaction and arrogance, honesty creates consistency between inner intention and outward communication, and humility regulates the individual's evaluation of himself in relation to others.

Toshkandiy's treatment of honesty is particularly revealing because ethical integrity is connected with intention, speech, and action. Recent examination of Tanvir ul-ahdoq shows that moral qualities originate internally but acquire their full meaning only when manifested in behavior. This principle is fundamental to the perfect-human concept. Knowledge alone cannot make a person morally complete; ethical knowledge must become a habit expressed through conduct. Similarly, outward politeness without sincere intention cannot represent complete morality. Perfection presupposes consistency between the internal and external dimensions of personality.

Education consequently becomes one of the indispensable mechanisms of moral perfection.

Toshkandiy approaches character formation as a purposeful process combining knowledge, discipline, habit, and example. His writings on child education address bodily discipline, the cultivation of the inner world, proper speech, knowledge, and the acquisition of beneficial habits. Sources discussing his work indicate that he assigns major responsibility to parents and teachers and gives particular importance to the intellectual and moral environment surrounding the child.

This educational conception makes it impossible to interpret the perfect human as an innately finished personality. Perfection is acquired. The individual develops through instruction, imitation of worthy examples, self-discipline, reflection, and repeated virtuous practice. Knowledge plays an essential role, but knowledge must be accompanied by adab. Education without ethical orientation may increase intellectual capacity without guaranteeing moral maturity.

The family is the first practical environment in which this process occurs. Toshkandiy devotes significant attention to the duties of parents, the education of children, household relations, and respect for elders. He regards honoring parents as more than a formal custom. It cultivates humility, gratitude, loyalty, and the recognition of moral obligation. Likewise, the responsibility to educate children demonstrates that perfection possesses an intergenerational dimension. The mature person not only reforms himself but also contributes to the moral development of others. Toshkandiy's ethical model therefore establishes a direct relationship between individual virtue and the continuity of social morality.

His conception also extends beyond family life into the sphere of social cooperation. Tanvir ul-ahdoq discusses agriculture, crafts, construction, and political administration as necessary forms of human activity and emphasizes that one individual cannot independently satisfy all of life's requirements. This position has an important philosophical implication: human perfection does not mean isolation from society. A mature person understands his dependence on others and participates responsibly in collective life.

Accordingly, labor and social relations acquire ethical significance. Useful work serves more than economic necessity because it contributes to the maintenance of common life. Justice similarly becomes both an individual virtue and a condition of social stability. Recent research on Tanvir ul-ahdoq shows that Toshkandiy associates justice with the moral order of society and connects personal purification with responsible social action. A person cannot therefore be

regarded as morally perfect if inward piety coexists with injustice in relations with other people.

Toshkandiy's publishing and educational activity strengthens this social dimension of his thought. *Al-Isloh* began publication in Tashkent in 1915 through the efforts of Abdurahmon Sayyoh and Munavvarqori Abdurashidxonov and addressed religious, moral, educational, and social questions. The journal placed ethical discussion within a wider public intellectual space and demonstrated that moral reform was viewed as inseparable from the transformation of society. Toshkandiy's perfect human can thus be interpreted not only as an individual religious ideal but also as a subject of enlightenment capable of contributing to public renewal.

The findings demonstrate that Toshkandiy's concept of the perfect human integrates spiritual, rational, ethical, educational, and social dimensions. Its fundamental principle is balance. Human faculties are not perfected through simple suppression; they must be directed toward an appropriate measure. Reason, desire, anger, emotion, and bodily needs become ethically meaningful when coordinated within a morally justified order. This interpretation explains the philosophical importance of the title *Me'yor ul-axloq*: the "measure of morality" is the criterion separating balanced virtue from excess and deficiency.

The second defining feature is moral self-transformation. Toshkandiy's treatment of the *nafs* presents personality as dynamic rather than morally fixed. Individuals may become dominated by desire, but they are also capable of self-criticism, spiritual discipline, and moral elevation. His model therefore assigns a decisive role to agency: perfection must be consciously cultivated.

The third important characteristic is the unity of knowledge and practice. Toshkandiy does not regard moral education as the memorization of ethical concepts. Knowledge must transform behavior, while behavior must be grounded in conscious moral understanding. This relationship explains the prominent role of family and teachers: they create an environment in which ethical principles can become stable habits.

Finally, Toshkandiy socializes the ideal of perfection. Respect for parents, responsibility for children, appropriate relations with teachers and elders, honest work, useful social participation, and justice function as concrete indicators of inner maturity. Recent research similarly emphasizes that his ethical teaching relates individual moral perfection to family education, social relations, spiritual development, and the progress of society.

Toshkandiy's distinctive contribution consequently lies in the adaptation of inherited Islamic ethical categories to the educational and reformist requirements of early twentieth-century Turkestan. He does not abandon traditional ethical foundations; rather, he reorganizes them into a practical program of self-education and social renewal. His ideal person is spiritually conscious but socially active, knowledgeable but disciplined, independent in moral judgment but responsible toward family and community.

The philosophical analysis of *Me'yor ul-axloq* and *Tanvir ul-ahdoq fi makorim ul-axloq* demonstrates that the concept of the perfect human constitutes a coherent underlying principle of Abdurahmon Sayyoh Toshkandiy's ethical worldview. It is expressed through his discussions of the soul, the *nafs*, moral faculties, virtues, education, family relations, labor, and social responsibility.

For Toshkandiy, perfection begins with internal regulation. Reason must guide appetite and anger, the *nafs* must be disciplined, and moral consciousness must develop into stable virtue. This process is expressed through wisdom, courage, temperance, patience, gratitude, honesty, humility, loyalty, justice, and piety. Yet these qualities attain their complete meaning only through action.

The perfect human in Toshkandiy's philosophy is therefore neither an isolated ascetic nor simply an educated individual. He is a morally integrated personality in whom spiritual aspiration, rational judgment, disciplined desire, knowledge, good habit, family responsibility, and socially useful conduct reinforce one another. This synthesis makes Toshkandiy's ethical heritage significant for understanding the transformation of traditional Islamic ethics within the enlightenment and reformist intellectual culture of Turkestan and provides an important philosophical source for the study of moral personality and human perfection.

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