

## Research on Credibility Thoughts in Historical Records

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**Abstract:** Throughout the ages, the research on "Historical Records" has countless papers, showing the profound and profound cultural connotations of "Historical Records" from many angles and aspects. However, from the perspective of virtue, the papers on the study of "Historical Records" are not yet available. Virtue can teach the social order and the standard. Later generations. "History of the History" highlights the "people"-centered model, which involves people from all walks of life, showing all aspects of their humanity, paying special attention to the display of Germany, and the "Five Emperors of the Five Kingdoms" It highlights the model meaning of the emperor's virtue, and is listed as the "Wu Taibo Family" at the head of the 30th family and the "Bai Yi Lie Biography" listed as the head of the 70th Biography. The outstanding is the virtue of the country. In addition, "Historical Records" also praised all kinds of virtues: the virtue of the emperor; the virtue of the princes; the virtue of the subjects. In these virtues, the noble morality in human nature is especially prominent. This paper selects the virtues that Sima Qian vigorously praises from "Historical Records" and gives them classifications, mainly including virtues such as patriotism, high cleanliness, honesty, diligence, forbearance, integrity, etc., and puts these virtues in the social background at that time, using history, Relevant theories and research methods such as ethics and sociology are used for analysis. These virtues essentially reflect Sima Qian's view of virtue. In Sima Qian's view of virtue, the fame of man reflects the value of man, and the virtue of man, the better thing in human nature, can better reflect human value. It can be said that these virtues in "Shi Yi Ji" are a summary and summary of the Chinese national virtues in the past two thousand years. "Historical Records" records the history from the legendary Yellow Emperor to the Han Emperor. This period is the Chinese nation. Virtue sprouts and forms a period. The virtues in "Historical Records" have accumulated through history and eventually become part of the national virtue.

### 1. Introduction

The historical genre based on "Ji Chuan" created by "Historical Records" is the first to describe history with people as the center, highlighting the historical model centered on "people". This historical model highlights the "human" in history. Status. In "Historical Records", there are all kinds of characters involved in various classes, all classes, and various occupations. There are not only emperors, nobles, and wealthy businessmen, but also civilians with low status. Great outstanding politicians, thinkers, and scholars, as well as assassins, rangers, advocates, and pots. It not only sees the prophet as a person of history, but also sees them as people with universal humanity. Although the characters described in "Historical Records" are basically dominated by the above characters, its scope is wider than its previous historical works, involving some middle and lower figures and non-political figures in society. The characters in "Historical Records" not only reflect the social group nature of people, but also reflect the integrity and hierarchy of people in the social structure. Yang Yanqi said in his article "Shi Ji> and the Subjective Position of Man in Historical Development": "Historical Records" divides the whole society into five levels. The first layer is the emperor and the time-sector, they It is at the center of society. The second level is the princes, the sages, the leaders, and the ministers of the country. This is the character of the " family", they play the role of "arching and mutual justice." The third level They are the strategists. They are the strategists and executors of the emperors and monarchs. In specific political and military activities, they have a great practical role. The fourth level belongs to the first floor of the scholar-officials. They are in society. At the lower level, they are attached to the upper three levels,

and the diversity of their activities enriches the content of social history. Because they are closer to the lowest level of society, they sometimes reflect the painful demands and desires of some people, such as the Ranger. The five levels are the direct producers of society, such as the agricultural industry and commerce mentioned in the "Biography of the Goods". Sima Qian believes that the formation of social history, the five levels of people are working. The hierarchy forms the structure of the entire society, which reflects the basic social conditions of the feudal era. It can be seen from Sima Qian's view that the long-term historical evolution has solidified the overall activities of the crowd, not just some individuals. Society is a complex combination. People from all walks of life play different roles in society. They also show all aspects of their humanity, especially the good side of human nature, especially the display of the character's virtue.

## **2. The Integrity of "Historical Records"**

Integrity is the criterion for Chinese people to correctly handle interpersonal relationships since ancient times, and it is also one of the traditional virtues of China. Honesty is meant to be true or innocent or honest, and to be honest. The letter refers to the faithfulness and keeps its promise. "Said Wen Jie Zi" has carried out mutual training and mutual interpretation of "honesty" and "faith". "Said Wen Jie Zi" says "sincerity, faith also, from the sound of possession", "letter, sincerity, from people's words." Honesty and confidentiality are inseparable. Honesty is the inherent virtue, faith is the external manifestation; sincerity is the ideological foundation of faith, faith is the concrete embodiment of sincerity; sincerity is in the middle, it must be outside; honesty is the body of faith, and faith is used for sincerity. Since the middle of the Warring States period, "honesty" and "trust" have been used together. The relationship between honesty and faith is a word that expresses the virtues of being honest, keeping promises, and being consistent. Integrity can also serve as an important ethical norm for coordinating people's relationships, requiring people to be honest, honest and trustworthy. In the traditional virtues of China, honesty is regarded as the "foundation of the government", the "foundation of the people", and the "based on the cultivation of the Germans." Confucius put forward the idea of "people do not believe, do not know what they can", 1 "people do not believe in not standing" 2 . Mencius connected Cheng and Xin together and elucidated the intrinsic connection and normative meaning of integrity. Xunzi further promoted the election of the country, so that integrity not only became the norm of friends' ethical communication ethics, but also extended to all ethical relations in good faith. Mozi also talks about honesty: "If you don't want to be strong, you can't believe it. If you don't believe it, you won't be satisfied." Laozi also regards honesty as an important criterion of life's behavior: "The light promises must be ignorant, and it is difficult to be more difficult." Zhuangzi is also very heavy. Integrity: "The true, sincere and sincere. Not refined and dishonest, can not be moved." In short, the ancient sages praised integrity as a noble virtue. In the philosophical sense, "integrity" is not only a world view, but also a social value and moral concept. It has important significance and effect for both society and individuals. For the society, honesty is the foundation of the founding of the country. Since ancient times, China has had the "Ministry of the People, the people who have lost the hearts of the people, and the people who have lost the hearts of the people." For the individual, honesty is the foundation of the company, the treasure of doing things, is the cornerstone of interpersonal communication. Sima Qian inherited the integrity thoughts of the pre-Qin philosophers and showed the virtue of honesty in Shi Ji.

## **3. Unity of tradition and modernity**

Since the feudal society of China for thousands of years existed on the conditions of small-scale peasant economy and authoritarian politics, there was no substantial change in the corresponding ideological culture. The so-called traditional Chinese honesty is essentially the Confucian thought of honesty. However, from the theoretical framework of Confucianism, the thought of honesty has not transcended the scope of "Historical Records". From the characteristics of traditional honesty and thinking, it is also toughened by the "Historical Records" integrity thought. The traditional ethical characteristics of patriarchal ethics, the value orientation of ethics and ethics, the integration

of ethics and politics, and the emotional color of morality are closely related to the integrity of the "Historical Records". To build an advanced culture of socialism with Chinese characteristics, we must criticize and inherit China's excellent traditional culture, and "Historical Records" is an important part of Chinese traditional excellent culture. To build a socialist integrity ethic, we must criticize the integrity of Chinese tradition. The thought of honesty in "Historical Records" is the core and essence of Chinese traditional honesty, and it is an indispensable ideological material and important content for the construction of modern honesty.

Modern integrity is first and foremost a rational integrity based on empirical analysis. The market economy is a kind of credit economy. Its credit relationship is not based on emotional trust. The emotional relationship belonging to family ethics is used to deal with the moral relationship of society and the state. It is not a personalized trading rule. People judge whether the other party is trustworthy, based on the understanding, analysis and judgment of the other party's credit history, credit practice and other facts, rather than the subjective likes and dislikes of the individual.

Modern integrity is an institutional integrity based on a reasonable interest-oriented mechanism. It is not based on the relationship between blood relatives and acquaintances, and is no longer confined to the narrow range of relatives, acquaintances, friends, old people, and folks in the village. Modern integrity is universal and extensive, spanning the boundaries of culture, geography and time and space. There is no hierarchy, no honour, no distinction between the two parties, and there is an equal and independent personality between them. In economic activities, the integrity of the interests of both parties is based on the law and the contract, thus ensuring economic activities! Profit-making, to achieve a win-win or win-win situation.

Modern integrity is a kind of contractual integrity based on the unity of responsibility and obligation. Traditional honesty relies on the subject's self-discipline and self-discipline, relying on people's moral emotions and social paradox. Under the conditions of market economy, the contract is between the two parties or parties, with the aim of their own interests, through the clear delimitation of their respective rights and obligations, and the enforcement of the law as a guarantee of implementation, thereby avoiding the economy. Fraud in communication. This kind of honesty relationship based on two-way equality and relying on legal guarantees enables people who exchange goods under the conditions of market economy to promote and breed the concept of rights, equality and benefit. Under the premise of legal system guarantee, in addition to attention At the same time, they should voluntarily fulfill their obligations. The reason why modern honesty is different from traditional honesty is that it is based on the commodity economy, protected by law, and premised on the free choice of natural and legal persons, embodying a contractual spirit between citizens and legal persons. To realize the modernization of the "Historical Records" integrity thought, we must not only overcome the tendency of "Historical Records" to emphasize the subject's moral self-discipline and self-discipline, and ignore the external constraints; overcome the defects of moral emotions and patriarchal hierarchy, lack of rationality and equality; overcome The pursuit of moral values and moral ideals, the tendency of separation of rights and obligations, the unity of self-discipline and other laws, the unity of feelings and rationality, the unity of value rationality and instrumental rationality, and the development requirements of the times, especially society The needs of the market economy, from traditional integrity to modern integrity, fully reflect the inexhaustible vitality of the "Historical Records" integrity thoughts of the essence of traditional culture.

#### **4. Conclusion**

"Historical Records" is a great and profound work. It pioneered the historical genre based on "Ji Chuan". For the first time, it is based on the character-based history, showing the status and role of people in history. highly valued. This article selects the virtues that Sima Qian vigorously promotes from "Historical Records", that is, the virtues of patriotism, high cleanliness, honesty, diligence, forbearance, integrity, etc., and put these virtues under the social background of the time, using history, ethics, sociology, etc. Related theory is analyzed. Sima Qian's virtue in the "Historical Records" essentially reflects his view of virtue. Sima Qian's view of virtue has important historical

and practical value. His praise of virtue has had a profound influence on history and inspired future generations. In today's society, the virtues of Sima Qian's praise are also of high practical significance. Of course, we must analyze the virtues of our songs, and some virtues change with the changes of the times, such as patriotism and forbearance. Because of different times, we have different connotations. We must absorb the essence and remove the dross; some virtues have a virtue. The world, such as high cleanliness, diligence, integrity, integrity, etc., has important practical significance so far. These virtues have also had an important impact on building a socialist harmonious society today.

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