

## Expression of Social Relations in the Views of Husayn Vaiz Kashifi

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### ABSTRACT

The article analyzes the historical development of life activities of people in society, social relations, social system and political stability. In this regard, Kashifi's thoughts about society explain that "people are urban according to their nature, that is, they have no choice but to find each other and gather in one city or one place". Because they have to live together in order to meet their social needs. It is based on the principle of historicity in studying social phenomena and processes. Because any social phenomenon is not accidental, but develops over a long period of time and exists in a unified form.

**KEYWORDS:** *society, sociology, praxeology, politics, regulation, kindness, apology, friendship, values, phenomenon, culture, peace, righteous*

### INTRODUCTION

Society is a form of historical development of people's vital activities, which is a complex system in terms of its structure. It is important to properly manage our current society as a specific concrete form of the social system, by studying its functional and developmental laws, the specific aspects of each and their mutual relations. Because the consequences of which have not been sociologically analyzed in advance and not prevented, leave negative complications in the development of society. In the history of sociology, society has been understood as a community of people who satisfy their social needs.

### DISCUSSION

At the same time, society is not a unity of some people, but also a complex of social relations. Public relations (social relations) are various social relations that arise in social interaction related to the position of people and the functions they perform in society. Public relations (studied in praxeology) are various relations that objectively arise between the subjects of society, manifested as interdependence. If we explain social relations more broadly, this is a system of various stable interrelationships, roles, that arise between individuals, their groups, organizations and communities, as well as during their economic, political, cultural, etc. activities, in the process of realizing their social position and social status.

Social relations can be classified according to:

1. mutual struggle of individuals for property objects;
2. joint life activities in the common area;
3. a set of individual (subject-subject and subject-object) relations, which are regulated by norms, customs and laws, which develop under the influence of society;
4. cooperation with each other under the conditions of social division of labor in the production, distribution, exchange and consumption of the general social product is understood.

From a philosophical point of view, society is considered to be a collection of historically determined joint activities of people, a part of existence separated from nature, extremely complex in essence and content. In this case, the decision, existence and development of all aspects of social life are dictated by the nature of people and the relationships that exist between them, and as a result, the essence of social life and its main connections can be known through the analysis of people's practical activities. Therefore, social relations are formed based on the activity of people, and in this regard, Husayn Vaiz Kashifi's treatise "Akhlaqi Muhsini" contains 40 characteristics. These are qualities that must be observed for the sake of the king and the Truth, and some of them are qualities that exist between the king and the people. These 40 qualities are described in the 40 chapters of the treatise without the suggestion of the munshis. In each chapter, there is a narration and corresponding stories about the behavior of good people that were heard and recorded in their time.

Commenting on the society, Koshifi explains that "people are urban according to their nature, that is, they have no choice but to meet each other and gather in one city or place". Because they have to live together in order to meet their social needs. It is based on the principle of historicity in studying social phenomena and processes. Because any social event is not accidental, but exists in a unified form for a long time. The space that regulates these complex relations is the state and the power that controls it is politics.

In this regard, Kashifi refers to the original meaning of the word "politics" and says that it is to make a person sad, and the ideological meaning is to seize the country and put everyone in their rightful place. Kashifi divides politics into two types:

1. first to make politics in relation to one's own self,
2. the second is to politicize someone else.

The policy towards one's self is to lose bad qualities and acquire good qualities. The policy towards the other is further divided into two.

- The first is the policy and regulation of one's friends and loved ones.
- The second is public policy.

The first part of this is the education of servants, and the second part is such that the king should always keep the bad people in his country in fear, and he should always educate the good people with hope.

They asked Buzrukmehr: "Which king is the greatest?" He said: "Great is the king who saves the innocent and keeps the sinners in fear, whose thundering blade joins the cry of the oppressed, and whose breath of grace is the same as the rain of faith to the poor".

According to the Hakims, the ruler of both worlds is politics, which they nominated on the basis of the world's

wordlessness. Unless there is conquest and politics. All things go wrong, if there is no picture of adab and punishment, important things will be destroyed. Kashifi continues his opinion on politics with the continent.

*The country finds a charter from politics,  
Even if there is no policy, it will be obstacle.  
If you don't find the world, don't fix it at all.  
There is no time and no place for politics*

First, the meaning of the sentence is that property cannot be stable without justice, and second, justice cannot be without politics. In this case, the country's politics is always managed on the basis of a strict regulation, and if it is not, the state will be in chaos, he says. Because wealth, nation's ornament and religion and state power is politics. In his work, Kashifi explains that the state is like a tree, and politics is like water.

Kashifi people say that first of all society, social systems, their structure, the relationship between these systems, their uniqueness and common aspects, the laws of development of social and political organizations are based on morals and social behavior. He explains that if some of the people have good manners and nice features, then these people look beautiful.

Kashifi says about good manners and gentleness in a person, "Behavior means good manners and kindness, and the goal of gentleness is suppleness and a clean heart. Another is meant to be gracious and entertaining, while the other is meant to be condescending". But kindness and good nature are the best of all blessings and the most beautiful of qualities.

#### **Kashifi says that there are ten signs of happiness:**

- The first is not to oppose others in good deeds;
- the second is to restrain one's own desires;
- the third is not to find fault with others;
- the fourth is to try to correct anyone who does something inappropriate;
- fifth, to accept the sinner's apology when he apologizes;
- sixth, to meet the needs of the needy;
- the seventh is to work hard for people, the eighth is not to be selfish;
- the ninth is to be open-faced to the people;
- the tenth is to speak good words to people.

According to Kashifi, the meaning of gentleness is to deal gently with people, and if there is gentleness in every work, there is no other possibility than this work will end well. But if rudeness and asperity accompany every work, there is no other way but destruction. He writes that a harsh word breaks the bond of friendship, and a soft word raises it from the level of enmity to the level of friendship. If one's tongue is gentle and sweet, one can attract even an elephant, no matter how big it is.

A political system is a system related to the governance of society. This system includes all political organizations: the state, political parties, public organizations and political relations related to them. Ideological relations in any country also include aspects of spiritual life as a social system. It also includes spiritual relations and the ideology and values associated with them.

The existence of any system lies in the integrity and interrelation of its components. Society and its systems have a unique structural structure, the main component of which is a human being. People and their activities are part of the

social system, which takes place in a certain environment. As a result, a certain system is formed, and in this process all its unique features are revealed. As people perform various social tasks in society, they also follow the norms and values accepted by this society.

The American sociologist Parsons says that religion as a social system serves to make the society "unified". Of course, it is known from historical sources and events that the relations between religion and society became tense in some periods, conflicts arose.

However, the teachings, culture, and values of the Islamic religion have been adapted to the people's ideas, and this process has long been recognized as a part of the people's culture and education. The theoretical and practical ideas of Islamic culture and history are of particular importance in the process of forming a national and spiritual mindset in the minds of the youth of Uzbekistan, instilling the noble dreams and hopes of the Uzbek people in the way of building a great state in the future, and the true essence of national educational trends in the minds and hearts of the young generation.

Based on them, it is very important to study the conditions and mechanism of formation of social consciousness. In this, we are convinced once again that the role of moral education in Islam is important in human life. Because "law itself is an abstract phenomenon consisting of general, private and individual elements, and Islam, which is more specific, has a moral character. Law is a phenomenon of universal human and Islamic moral culture, in which this or that civilization finds its reflection".

In this regard, Kashifi says that observing the law is the responsibility of all believers, especially the people of power and love. Because this feature is a clear proof and a faithful witness of the purity of the breed and quality, the height of the family and the account.

Politics should be made for such people who deserve this policy. This type of people are troublemakers and bad housekeepers, and like snakes and scorpions, they always cause harm, big or small. One of the kings asked a judge: "Who is the person who is worthy of politics?" Hakim answered: "no one of the people is worthy of politics, but politics should be done for living beings".

The king said: "Explain to me the meaning of this word." Hakim said: "O king, there is a group of people who only benefit everyone and do not harm them, they are angels. There is another group of them who only do harm, like snakes and scorpions, they are all harmful and not beneficial. Anyone who has angelic actions and qualities is the best of people. Anyone who has quality in gazan is the worst of the human race, even worse than a creature. Such people deserve politics".

#### **RESULTS**

According to Kashifi, all people need intelligence and need to experience intelligence. Because experience is the window of the mind, in which he observes the image of the goodness of work. In general, one should be interested in the conversation of good people and refrain from association with bad people, because every type of conversation has its effect on a person. Consorting with the good will result in prosperity and happiness, and sitting with the bad will result in humiliation and regret. There are two groups of bad people, one must be repelled, that is, they must be

eliminated from the region, and the other must be banned. That is, it is necessary to prohibit talking with them.

According to Koshifi, the meaning of "justice" is to ensure the legal equality of the people. Adl (justice) is such an ornament that it gives peace to the country, it is said that a sun with its light turns darkness into light. Justice means reaching out to the oppressed and looking at their situation with compassion. According to the hadith, one hour of justice is heavier than sixty perfect Hajjs. After all, the result of the Hajj, that is, the benefit, is not available to anyone except the pilgrims, and the benefits of justice are enjoyed by the big and the small. The development and happiness of the state will be stable due to its blessing, and the property and nation's tools will be correct with its help. The reward of righteousness is limitless and beyond the comparison of reason. Without the protection of justice, greed and state owners will oppress the weak and the poor. When the weak die, then the strong do not remain in place. Because the marriages of the younger and the older are interdependent. Where there is no justice, people will not live well. As an example of this word, Abdullah Tahir once said to his son: "How long will the state last us in our generation?". The son said: "As long as the carpet of justice and the carpet of charity are standing in our porch, our kingdom will last forever, if there is a change in it. Then it will go to the wind!".

Continuing Kashifi's opinion on this matter, judges say that the meaning of justice is to seek equality among people, that is, one group is not defeated by another group, each category is kept in its own position. The vassals of kings actually fall into four groups:

The first are the people of the sword, the princes and the army, and they are like fire.

The second are the people of the pen, the bookkeepers and the ministers, who are like air.

The third is the tradesmen, merchants and craftsmen, who are like water.

The fourth is agricultural people. Being farmers, they are like soil quality.

## CONCLUSION

If one of the four elements prevails over the others, just as the people's client is destroyed, if any of these four groups is destroyed by the others, the property client is destroyed. The peace of the universe and the way of life of mankind will be disturbed. In a word, Kashifi says that "a righteous king is better than a rain cloud and a shining bridegroom".

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