

Concept of Justice and its Role in the Stability of Society in the Social Views of Husayn Vaiz Kashifi

Rakhmatov Nuriddin Negkadamovich

Researcher of the National University of Uzbekistan,
Lecturer of Bukhara State Medical Institute, Uzbekistan

ABSTRACT

In this article has been studied the social views of Hossein Kashifi, a wise poet and orator, who lived in Herat during the time of the great thinker Alisher Navoi, mastered the art of oratory, observed social life and expressed his strong opinions to the people, was popular in the court of the Timurid king Husayn Boykara and among the people. It was emphasized that the criterion of justice in the society is that the king should be fair, he always intends to be fair, and if he uses justice in his words and deeds, he will have a strong influence in ensuring the welfare of the people. In sociology, the category of justice is considered and analyzed based on the practical solution to the problems of social cohesion and social stability, conclusions and recommendations are given.

KEYWORDS: justice, injustice, sociological problem, stratification, honesty, responsibility, fair leader, social solidarity, social justice, stability, fair social policy

INTRODUCTION

Husayn Vaiz Kashifi is one of the famous and polymath among scholars, poets and sages who gathered around Alisher Navoi in Khorasan in the second half of the 15th century. Husayn Vaiz Kashifi was born in Baihaq town of Sabzavor city in Khorasan province in 1440. He had full knowledge of Arabic, Persian, Turkish language, mathematics, astronomy, chemistry, music, literature, jurisprudence. Since his youth, he was engaged in the art of oratory. Kashifi soon became known as a prominent orator in Sabzavor. Later, he lived in Nishapur and in Mashhad in 1455-1468, he was an orator. At the end of 1468, on the recommendation of Abdurrahman Jami, Husayn Vaiz Kashifi came to Herat and spent the rest of his life mainly in Khirat under the rule of Timurids.

DISCUSSION

It is known that in the second half of the 15th century, during the time of the Timurids, especially during the time of Husayn Boykara, Herat was the cultural center of the East. Kashifi's more than ten works such as "Akhlaqi Muhsini", "Risalai Khotamiya", "Anvori Sukhaili", "Futuvvatnamai Sultani", "Tavsiri Husaini", "Javahirnama" have been translated into Arabic, Tatar, old Uzbek, Urdu, Turkish, German, English, French and other languages. Nowadays, Kashifi's works are stored in cities such as Paris, London, Berlin, St. Petersburg, Moscow, and in libraries of Iraq, Turkey, Iran, Afghanistan, India, Bangladesh and other eastern countries. Interest in Kashifi's works in foreign countries was strong in the 18th and 19th centuries, and researched by European famous scholars like H.G. Keane, M. Dwight, D.D. Donaldson, E. Brown, A.A. Arberry, E.S. Kennedy, E. Rosenthal, H. Masse, K.S. Lambton, R. Levy, A.M.

Shasteri. They tried to thoroughly study the history of the culture of Central Asia and Iran in the 14th and 15th centuries and highly valued the work and heritage of Kashifi. In addition, he was a prominent theological scholar of his time, knew the hadith, the Holy Quran by heart, and even wrote a four-book commentary on the Quran.

The famous historian of that time, Khondamir, in his work "Khulasat ul-Akhbar" writes about Husain Vaiz Kashifi's knowledge of astrology, writing many books, wide level of knowledge, and the grace and favor of Alisher Navoi, the great poet of his time. Also, Alisher Navoi in the fourth session of his work "Majolis un-nafois" noted that Husayn Vaiz Kashifi is Savzavor. He also acknowledged that he had been living in the city of Herat for nearly twenty years, that he was famous for his oratory, writing, and science in the field of astrology, and that he had many works.

Husayn Vaiz Kashifi taught students in Herat madrasahs for many years, gave sermons on morals in many cities of Khurasan. In his works, Kashifi pays great attention to issues such as moral perfection and educating a mature person. Also, the problems of politics, state management, relations between the king and citizens, community management occupy a large place in his work.

He puts forward the ideas of humanity, patriotism, and having high moral qualities. His works such as "Akhlaqi Muhsini", "Risalai Hotamiya", "Anvori Sikhaily", "Akhlaqi Karim", "Javahirnama", "Lubbo ul-ma'navi fi-intikhobi masnavi", "Iskandar's Mirror", "Tafsiri Husaini" and "Futuvvatnamai Sultani" embodied his ideas on the issues of morality and maturity. These works were used as textbooks for students in madrasahs in Khorasan, Herat and other cities.

In these works, the thinker expresses his ideas about patriotism, humanitarianism, social life, justice, honesty, purity, correctness, honesty based on his life lessons and experiences with the help of interesting stories and narratives. These works are written on the basis of "Practical Wisdom" in the Kashifi language, so they have a great educational value even today.

Husayn Vaiz Kashifi analyzes the society throughout his life, draws everyone's attention to social problems by telling advices, stories and narrations, and promotes his modern views. Because of his skillful oratory, people listened to his advice and enjoyed his sermons. Even Husayn Boykara used to teach sermons in the palace and Alisher Navoi his new verses that he had written to Kashifi all the time.

Kashifi pays a lot of attention to the concept of "justice", which ensures the stability of social life and values it as a

high moral virtue. His work "Akhlaqi Mukhsini" is cited with great attention.

The scientist who spent his life in the service of people called everyone to live honestly, speak the truth, and not deviate from the path of religion and faith, and he strictly followed it. The life and work of Husain Vaiz Kashifi, as well as his social views, were greatly influenced by the views of Western and Eastern thinkers who lived before him, especially the socio-philosophical views of Aristotle and Abu Nasr Farabi, the social environment of the time when the preacher lived, and the humanitarian work of Abdurahman Jami and Alisher Navoi.

Also, as a result of his constant living among the people, the fact that people suffered from oppression, injustice, impurity and deception, he studied and analyzed the reasons for the people's dissatisfaction, he called on the officials to be fair, not to be honest and dishonest, to be honest and pure. Even because Husayn was in the meetings of Boykara, he criticized the justice and fairness, corruption, war and extravagance of the courtiers.

In fact, justice is a social category that ensures social stability of society and serves to regulate relations between people, and expresses such meanings as equality, norm and moderation. Along with the moral norms, the legal norm is embodied in it, and it is used to regulate the relations between people. Due to the existence of justice, there will be order in society, unity in people's relations, cooperation and progress in their lives.

There are many definitions of the concept of justice. In particular, in the explanatory dictionary of the Uzbek language, the word justice is defined as follows: "Justice" is defined as "justice from Arabic, fair dealing". As the most basic concept of spirituality, "Justice - from the Arabic word justice, correctness, means following the requirements and principles of the truth that is equal for everyone. It is also an eternal dream of humanity, a noble idea, one of the normative categories of spirituality, morality and law. Events in the life of society, order and rules serve as the main moral criterion in all times in determining how well the rules correspond to the original human ideals and criteria of truth".

Husayn Vaiz Kashifi paid great attention to the concept of justice. He presents his views on justice and its social nature. The translated work published in 2011 is entitled "Akhlaqi Mukhsini" Chapter 15 - "The Statement of Justice". In this chapter, he explains that the meaning of justice is "to ensure the legal equality of the people". He said that justice will bring peace to the country and illuminate the darkness. An example is given in Surah Nahl, verse 90 of the Quran - "Surely, Allah enjoins justice, good deeds and doing good to one's relatives, and forbids corruption, evil deeds and oppression", He reminds that God commands His servants to do justice, he is aware of the plight of the people who have been oppressed for the sake of justice, and tells them that they should be treated with compassion. He points out that it is fair to do good things such as giving them alms and cheering up their sad hearts.

Of course, we can witness that Husayn Vaiz Kashifi has a deep knowledge of Islam, he knows the Holy Quran by heart, he has a deep knowledge of hadith and he uses it a lot in his sermons and works. Kashifi cites as an example that one hour's scale of justice is heavier than sixty perfect Hajj.

Because "the result of the Hajj, that is, the benefit of the pilgrims, is not available to anyone except the pilgrims, and the benefits of justice are enjoyed by the big and the small", he says, emphasizing that justice brings social stability and peace to the society. Also, he calls the kings to always be aware of the condition of the people and to do justice to them.

According to one story, when the king left his state affairs and went to Hajj, but when he explained that his going to Hajj would cause the people to suffer even more, and it would cause chaos and confusion, they advised the king to buy Hajj reward from a dervish who always goes to Hajj. When the king went to the dervish to buy a pilgrimage, he was told that "if you do justice to the oppressed once, spend an hour in their work and give me his reward, I will give you a reward of sixty volumes", it means that the king's fair treatment of the people and the rewards he receives are a great thing in themselves, and he informs him that the level of justice is high. Therefore, it is emphasized that being just is one of the most rewarding deeds after the obligatory and sunnahs ordered by Allah.

If there is no justice in the society, the state and the officials will treat the weak ruthlessly, cause their destruction, and when the weak will die, it will be the turn of the strong, and their lives are connected with each other. It indicates that the standard of living will decrease and the state will weaken.

Verses:

Adl nedurki, mulk andin munavvar bo'lg'usi,

Jumla olam nasimidin muattar bo'lg'usi.

Adlni pesh ayla miskinlarni xojatdin chiqar,

To saning ham jumla maqsudung muyassar bo'lg'usi.

Kashifi says that "the righteous king is loved by all the people, even if they do not benefit from him, and the oppressor is hated by the whole world, even if they are not harmed by him". As an example, even though he is not a Muslim, Noshiravoni is remembered for his justice, and Hajjaj is mentioned for the oppression of the oppressor. Making a name in the society with the right words and justice, acknowledges that people will remember him for his virtues and qualities during his life and after his death. So, the fact that the king and the leaders are fair to the people, and that the people enjoy their justice, even if they do not receive any material support in social life, will bring peace and tranquility in the society. While observing the Kashifi society, Husayn Voiz paid great attention to the social stratification in it and divided it into 4 groups:

first, the people of the sword, i.e., the commanders and the troops;

second, writers, librarians, and ministers;

third, trade people, that is, merchants and artisans;

fourth, the people of agriculture, that is, farmers.

If these strata of classes are broken, if one prevails over the other, justice will be broken and peace and the way of life of mankind will be destroyed. Of course, the sustainability of relations between the social layers of society depends on the provision and protection of the rights and freedoms of people and citizens.

Attention to the relations between the layers of the population in the Kashifi period and ensuring the continuation of stable relations between them only through

justice is of urgent importance in the formation of the modern social environment today.

Solving the social problems of the population in the society of Uzbekistan, finding justice in legal and socio-cultural issues will lead to the improvement of social solidarity and social cooperation in the society, to people's satisfaction with their lives and the state, and to increase the sense of belonging to the fate of the Motherland. It is written in the hadith that 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. In this regard, the words of the President of the Republic of Uzbekistan Shavkat Mirziyoyev that "Justice is the solid foundation of statehood" are a clear proof of this.

Kashifi paid great attention to management issues in his time. He emphasized that the leaders of the state should be fair to the people and should not be burdened with taxes, various payments and obligations. "Justice cannot exist without politics," he added. Leadership is weak without policy.

He also expressed his opinion on the appeals of the citizens and told the people who came to demand justice that their demands should be satisfied. In particular, he says that the king should be fair and always be kind to the people. He likens the king as a doctor, and the suffering people as a patient in need of justice. Leaders also solve many problems that people face in their lives, says Kashifi. He said that if the leader does not solve these issues, the norms of justice will be violated and the anger and hatred of the people will increase. He emphasizes that no one can solve the grievances of citizens except the leaders. As an example of this, Akhlaqi Muhsini cites a story: "One day, a person came to the great man to complain about his condition. But the man didn't listen, he said again, he didn't compliment him anyway. For the third time, he said: "Why did you get a headache?". He said: "If I do not care for you, who will I care for and I will go to grief?". This word was welcomed by the saint and satisfied his needs.

Kashifi says that the more the carpet of justice and charity is spread in the affairs of the state, the more the kingdom will last, and if the king increases oppression, his kingdom will be undermined. It is said that the righteous king is the shadow of God on earth, and the one who is oppressed and oppressed will take protection from him. It is said that just as anyone suffering from the heat of the sun goes to the shade for relief and rest, so anyone who wants justice seeks protection from the king.

In doing justice, Kashifi places great emphasis on the intention to do justice first and foremost. Because the existence of the intention, the conformity of words and actions to the intention, in the daily activities of the head of state and subordinates, the effect will be strong. And Kashifi says, "If the king intends justice, there will be blessing and peace in the people". If the king's intention is to oppress, he says that happiness and blessings will leave the country.

It recognizes that the country's peace, stability and prosperity depend on this concept of justice. "Judges say that justice is the best of all qualities and virtues, and tyranny is the worst of all intentions. The result of justice is an eternal estate, a vast country, an administrative treasury, and the prosperity of villages and towns. The result of oppression is

the suffering of the country", Kashifi adds to his opinion. Also, if the king becomes oppressive, it shows that he is cutting the roots of his country. Citing an example from history, he says, "Most kings tried to do justice to the people and help the oppressed in order to find salvation in this world and the hereafter".

RESULTS

Ensuring justice is also at the core of our policy in our country today, as the President of Uzbekistan Shavkat Mirziyoyev said, every leader must have strict discipline, personal responsibility and accountability in his daily activities and strictly adhere to this in his daily practical activities, demands that he be demanding and fair towards his subordinates and the people in the context of his honest and conscientious performance of his duties.

Also, in the directions and goals of the Decree of the Republic of Uzbekistan "On the new development strategy of Uzbekistan for 2022-2026" adopted on January 28, 2022, great attention is paid to the fair social policy that serves to ensure the stability and well-being of our country. In particular, the second priority direction of the "Development Strategy" called "Strengthening justice and the rule of law, ensuring human dignity" and the fourth direction called "Conducting a fair social policy and developing human capital" are defined as:

- the basis of the social reforms carried out in our country should be only a fair approach and the rights and freedoms of citizens should be fully ensured;
- recognition and protection of interests;
- social life and family protection;
- ensuring well-being and high-quality living standards;
- guarantees the creation of conditions for self-expression and opportunities.

The strict observance of social justice in the relations between leaders and employees working in state bodies, judicial and law enforcement bodies, and citizens is the reason for accelerating prosperity.

Today, from Kashifi's views on a Just leader and a person, the validity of the leaders and employees working in each state system, their application to citizens, honesty in their activities can serve as the most basic sociological factors of the well-being of society. First of all, leadership being an example of justice, honesty, responsibility and discipline and being fair in demands in work activities will lead to a healthy social collective environment and increase in work efficiency.

In this regard, the President of the Republic of Uzbekistan Shavkat Mirziyoyev states that "Critical analysis, strict discipline and personal responsibility should be the daily rule of every leader - be it the Prime Minister or his deputies, a member of the government or the governor of regions", These words strongly emphasize how responsible the leaders are on the basis of the updates and reforms that are being carried out in Uzbekistan today, that they should think about the pain of the people, and that they are responsible for the effectiveness of all tasks that are being carried out.

Also, the heads of higher state bodies should create service conditions, increase material support, and introduce social mechanisms of modern, open control, so that the services provided to citizens in the framework of their activities are honest and high-quality and in accordance with the principles of justice.

Based on the in-depth analysis of complex global processes and the results of our country's development, it is necessary to further increase the well-being of our people, transform economic sectors, and rapidly develop entrepreneurship in the following years based on the principle of "For the dignity of man". Also, the principles of social justice should be reflected in the implementation of reforms aimed at unconditionally ensuring human rights and interests and forming an active civil society.

CONCLUSION

In this regard, we must constantly study and apply the experiences of our national historical heritage and developed countries, conduct scientific and sociological studies, conduct analyzes and draw reasonable conclusions. As a result of creating a fair system that works with the people, we can certainly build a society based on social justice and ensure the well-being of every citizen. In this regard, the scientific, social and spiritual legacy of our great thinker ancestors and Husayn Vaiz Kashifi shows us a great way.

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