ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 9| September 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

THE IMPORTANCE OF REGULATORY FUNCTIONS AIMED AT INCREASING HUMAN VALUE IN THE SYSTEM OF SOCIAL RELATIONS

Azamova Kumush Salim qizi
Doctoral student at the Academy of Public Administration under the President of the Republic Tashkent, Uzbekistan

Article DOI: https://doi.org/10.36713/epra18542
DOI No: 10.36713/epra18542

ABSTRACT

The article gives a sociological definition of the concept of human value, reveals the role and significance of human value in the development of society and the state. Also, the scientific theories and discoveries of Eastern thinkers who lived and worked in the 9th-11th centuries, such as Abu Nasr Farabi, Musa Al-Khorazmi, Al Fargani, Mirza Ulugbek, which had a methodological influence on increasing the value of man, are analyzed in detail and a sociological assessment is given by scientists of the East and The West with their scientific discoveries and theories, scientific views.

KEY WORDS: *Teachings of Eastern thinkers, Western Europe, human value, social, social state, social inequality, society, methodological influence, human needs, science and discoveries, civilizational processes, Avesta, Abu Nasr Farabi, Musa Al-Khorazmi, Al Fargani.*

In recent years, significant progress has been made in strengthening the regulatory and legal framework for the promotion of human value in the system of social relations in Uzbekistan. The country recognized the importance of regulation in ensuring that people are treated with respect and their basic rights are protected.

In the Republic of Uzbekistan, he created a strong normative legal framework for the protection of human rights, including the adoption of the Constitution in 1992, which strengthens basic rights and freedoms and this Constitution was adopted in a new version by a national vote in the referendum of the Republic of Uzbekistan held on April 30, 2023 [1]. The updated Constitution is an extremely important issue for us to determine our next steps as a country, a nation and a people, a huge step towards building a just society.

In the constitution, it was determined that Uzbekistan is a sovereign, democratic, legal and social state with a republican form of government [2]. It is a strict requirement that human rights and freedoms become the content of our laws and the activities of every ministry and office. This is the basis for state bodies and officials to act only and exclusively in the interests of citizens. Our new constitution is mainly composed of legal norms aimed at increasing the value of humanity and guaranteeing its rights and freedoms.

Honoring human dignity and establishing a just society has been the dream of our people for centuries. It would not be wrong to say that it was originally embodied in the life idea reflected in "Avesta". This dream caused the principle of "good thoughts, good words and good deeds" to take a strong place in the people's thinking and lifestyle [3]. In this way, the protection of goodness and humanity has become an important part of the mentality and culture of our people, the main direction of their life activities. It can be seen that everything mentioned in the Avesta is dedicated to human dignity and its elevation. This age-old dream was reflected in the life and work of our great thinkers such as Imam Bukhari, Imam Termizi, Muhammad Khorazmi, Abu Nasr Farabi, Ahmad Fargani, Abu Rayhan Beruni, Abu Ali Ibn Sina.

The teachings of our great ancestor, state and political figure Abu Nasr Farabi, known as the Aristotle of the East, have an incomparable place in the study of the teachings on the development of human dignity.

According to Farabi, man is social by nature and can live only in interdependence, as a group. He says that the human soul consists of three qualities: the animal soul (lust), the mental soul (mental) and the prophetic spirit (spirit). The animal soul is responsible for physical desires and needs, while the intelligent soul is responsible for the mind. The prophetic spirit is responsible for spiritual guidance and enlightenment[4]. Also, Abu Nasr Farabi believed that human value lies in the development and education of the heart of intelligence. He argued that humans are distinguished from animals by the ability to reason, which allows them to understand the world and their place in it. He believed that people have a unique potential for spiritual growth and self-transformation, which is manifested in their ability to recognize and respond to moral values. In addition, although Farabi's theory of a virtuous city and an enlightened governor is an imaginary theory, it is noteworthy that it appeared almost 600 years before the utopian ideas of Thomas More, Muncer and Campanella, which appeared in Europe, - writes Y.Shermuhammedov [5].

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 9| September 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

Therefore, as Professor M.Bekmurodov said, it is necessary to pay special attention to the following aspects of a person: patriotism, knowledge and competence, responsibility, conscience and enlightened belief, modern outlook, mentality to please people, noble goals, national values, behavior, whom to imitate, the extent of human capital, potential and ability; social status among people, prestige and place in the community's spiritual environment, etc. [6].

The spiritual heritage left by the great thinker, state and public figure Alisher Navoi has become the spiritual property not only of our nation, but of the entire humanity. Because His Holiness's humanitarian ideas serve the benefit of all mankind, regardless of nationality, gender, and social origin.

Humanit and its dignity are at the center of Navoi's work. According to him, a person is creative, capable, knowledgeable, patient, honest, fair, honest, hardworking and humble. In his works, the importance of cultivating qualities such as inner purification, self-reflection, kindness, forgiveness, and gratitude is emphasized. Alisher Navoi believed that every person is born with his own dignity and deserves to be treated with respect and love. He emphasized that people are unique and irreducible, and their value cannot be measured by external factors such as wealth or social status.

Navoi studied topics such as human justice and honesty and wrote a lot about the human condition. He believed that human existence is a struggle between goodness and evil, and believed that people should strive to cultivate virtues such as kindness, compassion, and forgiveness. According to Navoi, an ideal person is a wise, just, compassionate and virtuous person. He believes that humans have the ability to transcend their basic nature and achieve spiritual enlightenment through self-reflection, self-control, and self-purification.

In Alisher Navoi's views on human tradition, he emphasizes the unique value of each person.
Abu Abdullah Muhammad ibn Musa Al-Khorazmi's views on human dignity are expressed in his works on morality and the nature of humanity.

Al-Khorazmi emphasized the importance of recognizing the universal brotherhood of humanity and emphasized that all humanity has a common origin and destiny. In his opinion, this recognition should lead to mutual respect, compassion and cooperation between individuals and communities.

Al-Khorazmi believed that all people are equal in terms of dignity and deserve justice. He argues that social hierarchies and inequalities can lead to injustice and moral corruption. He was a supporter of building a society where people are treated fairly and with respect. Among other things, Al-Khorazmi believed that education is necessary for the development of human dignity. He was a supporter of the pursuit of knowledge and wisdom, and emphasized that they are necessary for the growth of a person, moral maturity and the development of society.

In addition, vazir (a rank equivalent to the rank of minister at that time) Nizamulmulk in his work "Policy" made the following points about the importance of raising human dignity and the system of social relations: "justice and generosity consist of charity, helping the helpless and needy people, allocating benefits from the treasury to widows and disabled people, and respecting people's rights" [7].

Western sociologists have long studied the importance of regulatory functions in promoting human value in social relations.
Emile Durkheim (1858-1917): he believed that social cohesion depends on the existence of regulatory mechanisms that enforce norms and values. He said that without such mechanisms, society would disintegrate in chaos. Durkheim: "Humanity is only the creature, because it is incomplete without society... Society is a moral being, and its moral essence must be recognized" (Division of Labor in Society, 1893) [8].

Max Weber (1864-1920): he argued that social stratification was based not only on economic factors but also on non-economic factors such as status and party. He identified three main dimensions of stratification:

Class: Based on economic factors such as ownership of means of production and access to resources.

Status: based on reputation, honor and social recognition.

Party: Based on political power and influence.

Vertical and horizontal stratification: Weber recognized the vertical and horizontal dimensions of stratification. Vertical stratification refers to the hierarchical arrangement of individuals in society, while horizontal stratification refers to the division of individuals into separate groups or categories. Also, Weber said, "A prosperous state is a rational organization... Its purpose is to maintain order, protect citizens, and increase their well-being (The Protestant Ethic and the Spirit of Capitalism, 1904-1905)" [9].
Talcott Parsons (1902-1979): his work focused on the study of social movement, social structure, and social change. In his later work, Parsons explored the concept of human value, which he believed to be important for understanding social behavior.

Parsons emphasized that human value is the basis of human behavior and society. He believed that people are driven by a desire to achieve a sense of worth that arises from their social relationships and interactions.

According to Parsons, human value consists of two main elements. Instrumental values: These are practical values related to the achievement of specific goals and outcomes.

Expressive values: These are emotional and symbolic values related to personal identity, self-expression, and social relationships (Social System, 1951).

In conclusion, it can be said that today it is necessary to pay attention to education and training in the first place in order to increase the importance of the regulatory functions aimed at increasing the human value in the system of social relations.

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 9| September 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

Because, in order to increase the ability of individuals to act in complex social situations, it is necessary to invest in education and training programs aimed at developing social skills, emotional intelligence and conflict resolution methods. Open communication should also be promoted, and open and honest channels of communication should be encouraged to facilitate effective conflict resolution and tension management. In this regard, first of all, it is necessary to ensure social responsibility, involvement and spiritual and ideological maturity of the youth of Uzbekistan in their political thinking, society.

REFERENCES

1. *https://lex.uz/docs/-6449095*
2. *Constitution of the Republic of Uzbekistan. Book. –– Tashkent: "Uzbekistan". 2023. P.4.*
3. *"Avesto". Publisher: Friendship of Peoples, KRAMDS - Ahmad Yassavi, Almaty. 1992. P. 62-63.*
4. *"Fazil odamlar shahri" ("The city of virtuous people"). Abu Nasr Farabi / Translators: Abdusadiq Irisov, Marham Makhmudov, Urfon Otajon. Responsible editors: M. Khairullayev, M. Jakbarov. -Tashkent: Yangi asr avlodi, 2016. P. 228.*
5. *Y.Shermuhammedov, "Ikkinchi muallim" ("The Second Teacher") is about human perfection. // Fan va turmush. Tashkent. No. 10.1975.*
6. *M.B. Bekmurodov, Sociology of modern management. Monograph. Tashkent. Yangi asr avlodi. 2020. P. 15.*
7. *"Siyosatnoma" ("Policy"). Nizomulmulk / Translators: Shodmon Vahid Husainzoda, Aftondil Erkinov, Editor: Sharif Kholmurod. Tashkent. Adolat. 1997. P.11.*
8. *M.M.Rozhanskaya Mechanics in the Medieval East. Moscow. Nauka, 1976. P. 324.*
9. *Dabashi, Hamid. "Khwajah Nasir al-Din al-Tusi: The philosopher/vizier and the intellektual climate of his times". Routledge History of World Philosophies. Vol I. History of Islamic Philosophy. Seyed Hossein Nasr and Oliver Leaman (eds.) London: Routledge. 1996. – P. 529.*