

# Ideas of Social Justice in the History of Social Philosophical Thought

Hamroev Saidjon Sanoevich

Dean of the Faculty of Pedagogy and Social Sciences,  
Pedagogical Institute of Bukhara State University, Bukhara, Uzbekistan

## ABSTRACT

The idea of justice is a social necessity that has its place throughout the cultural and historical life of mankind. But it underwent changes depending on the time and specific conditions, and became richer with its social ideological content. This article scientifically analyzes the ideas of social justice in the philosophical views of thinkers.

**KEYWORDS:** social thought, justice, national virtue, evolution, public, administration, islamic ethics, enlightenment

## Introduction

The content of the concept of justice has its own historical character and largely depends on the emerging needs and requirements of the era and classes. This was the reason why this concept was interpreted differently in the history of social thought. Among the ancient thinkers, the idea of justice did not have a comprehensive meaning as a universal moral, legal and socio-political law. For the ideologues of the ancient world, justice is not a virtue for characterizing individuals or evaluating certain aspects of social life, but serves to preserve and protect the foundations of slave society.

## Discussion

In classifying virtues, Socrates singled out wisdom, which is subordinate to courage, modesty and justice. Plato prioritizes justice as a national virtue, in his opinion, the consent of all and their adherence to the laws of justice, which ensures the unconditional fulfillment of the duties prescribed by all properties. For him, justice is “not as a moral characteristic of a person, but primarily as a determination of the order of the social world: it consists in the correct distribution of qualities, rights and duties between properties. For Plato, justice is social harmony, determines the balance in society. This serves to maintain and strengthen property privileges”.

In Plato's interpretation, justice is the same as the principles of class rule and class privilege: every man should know his place in society, every class should do only its own work. Undoubtedly, the specific features of the interpretation of the concept of justice by Plato are related to the specific historical conditions of the slave society. Plato says that good government depends on good laws, bad government on bad laws, good government on good laws.

Plato talks about the concepts of kindness, compassion and morality, and mentions that the owner of the law must take into account these qualities of human nature and that it is permissible to act according to the influence of these qualities, so that the legislator may make the law freely, and not by exacting slavish obedience. The example of the Persians mentioned in Plato's stories, the transfer of power from the ruler to his son, and the spoils of war at sea, show the evil of slavish obedience.

The evolution of the concept of justice serves as proof of the complex path of search and struggle of humanity in its development. Different concepts of justice were an expression of new moral views, demands put forward by life itself. At the same time, the ideas of justice contributed to the spiritual development of humanity by forming a more accurate view of the events of social life and relations between people, introduced more and more new principles and norms into the system of knowledge, and the practice of social life. It is the best justice that Plato's law requires perseverance in hard work and hard work, because at the end of it comes ease and good deeds. He says that this situation is like drinking a bitter but beneficial medicine.

The concept of justice received a specific interpretation in the works of Eastern thinkers in the Middle Ages. In this regard, it seems necessary to examine in detail the concepts of justice of Farobi (879-950) and Navoi (1441-1501). Since the idea of justice covers the spheres of social life, including socio-economic, political and legal relations, it is appropriate to analyze it in the works of these thinkers in the context of their teachings about the perfect social organization. Because justice and common good can be realized only when certain social conditions exist, with a certain organization of society. That's why Farobi and Navoi showed great interest in the problems of public administration, developing recommendations for this purpose, and developing the principles and norms of a perfect society.

Plato says, “The owner of the law must first be able to introduce laws and know how to issue decrees. If he cannot implement what he orders, if he himself does not follow what others are subject to, then his instructions have no legal force and his words have no effect on those under him. This is a worthy and beautiful situation. A leader who does not follow his own law is like those who lead soldiers without being heroes themselves. Such people cannot be envied” [1]. But their main goal is still to reach the final perfection, that is, supreme happiness. The way to happiness is seen in knowing and performing good deeds, in revealing all the theoretical and practical abilities of a person. In this sense, Farobi says that happiness is a goal that can be achieved by good actions such as studying and learning by taking lessons, mastering art by learning and doing things diligently (suitable to them). Happiness, according to Farobi, is achieved as a result of the active activities of all members of society. The basis of harmony and cooperation between people is justice, which can be implemented through a specific state organization led by a wise ruler.

According to Farobi, the perfect state works like a perfect human body, in which all the organs interact in strict harmony. In it, each layer (as well as an organ in the body) has its own functions and performs them strictly. The most

perfect, main body of the state is the first head (ruler), the existence and functioning of all other bodies is the reason for their orderly and correct organization.

The functioning of the perfect state is itself an expression of social justice. In this regard, the interpretation of justice as a national quality is observed in the thinker's comments. Justice to all members of society consists in eliminating evil, which is the main duty of a ruler. According to Farabi, it is the job of the mayor, that is, the chief, to govern in such a way that the interdependence and harmony of the parts of the city are established and order is achieved in such a way that (the inhabitants) benefit and help each other in eliminating evil [2].

Accordingly, the activity of the ruler should contribute to the destruction of evil, so that happiness becomes the property of all members of society: "Happiness can only be achieved by the disappearance of evil in cities and among nations". From here, armed with the knowledge of happiness and the ways to achieve it, the ruler will be able to contribute to its realization. This is the essence of justice, which characterizes the activity of the ruler and the entire social structure.

Farabi sees the perfect state leader as a role model for all noble citizens who strive to imitate him and follow his goals in daily life according to his position in society and social obligations. His task, according to Farabi, "is similar to the task of a teacher. Only he, unlike the other, works as an educator of all the inhabitants of a given state".

As in the social utopia of Plato, the tasks of each social property are strictly regulated, in which there is a hierarchy of properties, their position depends on the functions they perform and the degree of proximity to society. Accordingly, those closest to the ruler perform the most honorable actions, their subordinates are ordered down to the members of the urban community who perform the least honorable and similar actions.

In Farabi's city of novels, estates and class privileges were preserved. There was a strict division of responsibilities and functions for each property. There is also a Plato's interpretation of justice in the thinker's reasoning: no one should be engaged in many jobs or several trades. To a certain extent, this brings his views closer to the main principles of "Plato". Plato, who strictly defended his ideal classes (property), was to protect the state from the performance of duties and functions of one category of citizens by others. Farabi's universal interpretation of justice as a virtue is consistent with Plato's point of view.

However, Farabi's concept of justice, unlike Plato's, also covers the sphere of interpersonal relations, distribution and exchange. It serves to characterize, preserve and strengthen relationships. Thus, "Justice, above all, is the distribution of public property. This is called the preservation of what was given to all the inhabitants of the city and then distributed among them. These benefits are prosperity, wealth, honor, position and other benefits that they may attend. Because each citizen of the city has a share of these goods equal to his reward, and if they are less, it is considered oppression. If there are many of them, it will be unfair to the inhabitants of the city: but if it is less, it may be unfair to the inhabitants of the city [3].

In interpersonal relations, in relations between different groups of people, justice is seen as a distributive category. In this regard, "injustice is understood as leaving a person with

a share of his property without returning it to him or to the inhabitants of the city. In this regard, the thinker considers various types of injustice.

In general, Farabi interprets justice as a legal category that ensures the integrity of the social structure, ensures the rights and obligations of each social group in the field of distribution and social relations. In its ideal state, there is a ruling elite, an elected elite, and a crowd that provides its vital activities. Therefore, for us, it cannot be stated that "Farabi did not divide people into "plebs" and "aristocracy" like Plato".

The idea of justice occupies a central place in the social utopia of Alisher Navoi, whose creative legacy is extremely rich in socio-political, especially moral and humanitarian content. The main principles of his ideal of the state are moral principles - the laws of justice, wisdom, conscience and humanity. But still, the poet singles out justice as the main and defining virtue of all the virtues. People have many good characters and differences, but there is no better difference than justice - he wrote.

Navoi, in harmony with his moral ideal, gives Alexander the knowledge of a scientist and the wisdom of a ruler, the courage of a general and the tireless zeal of a statesman-reformer, the qualities of a fighter for justice. Alexander is described as having a pure heart and mind, noble and noble heart, humble and good with people. He is surrounded by sages: Aristotle, Plato, Socrates, etc., he consults with them on any issue and listens to their opinion.

Naturally, in Navoi's ghazal, Alexander is not depicted as a historical person, but the poet appears as an artistic image that most fully embodies his state-moral ideal. It is said that Alexander is one of the purest people in the world, and one of the only scholars in the field of knowledge.

Alisher Navoi uses the didactic method to raise the issue of the ideal state based on the practical considerations of the statesman, with the help of this method, he tries to have a beneficial effect on the ruler and his entourage, to open the path of justice and humanity. The poet expressed confidence that the unity of all classes in the society will be ensured only under the rule of a wise and just ruler.

Consequently, Navoi's main advantage was not his religiosity or his confession to one or another faith, but his moral qualities - justice and wisdom. Therefore, it is not without reason that he turned to the "pagan" Alexander as the prototype of his ideal monarch, and not to this or that "righteous" caliph.

Similarly, he idealized the image of the Persian king Anushirvan (513-579) from the Sassanid dynasty, and in the poem "Saddi Iskandariy Navoi" Anushirvan says that even though he was an infidel (that is, not a Muslim), he gave God a gift with his justice. Although a place has been prepared for the unbelievers in Hell. But God placed him in the barzah for his justice. If Anushirvan's unbelief prevented him from entering heaven, he was not admitted to hell either because of justice. Navoi defines justice as "A disloyal but just king will make the country prosperous, and a tyrant, even if he is a Muslim, will destroy the country. Many advanced scientists and thinkers long before Navoi emphasized the importance of justice and not religious form of government in managing society.

Navoi interprets justice as a national virtue that is necessary not only to characterize the entire society, but also to characterize interpersonal relations. In his understanding, justice determines both the moral character of the king and the character of the social system.

Justice is a central category in the general system of Islamic ethics. In a broad sense, it is interpreted as gratitude (honesty). There are two features in determining the essence of the concept of justice. First, human justice derives from the recognition of some "natural" or rather "divine" justice. It must come from absolute, divine justice as "perfect," "incomplete." Second, it recognizes the inherent presence of a mercy component in justice.

These characteristics are also observed in Navoi's definition and interpretation of the justice category. In order to convince the rulers that justice is a supreme virtue predestined by God, Navoi deifies the power of the king, seeing him as God's "chosen one" called to carry out his will on earth. As God is the embodiment of absolute justice, the king acts as an instrument for the realization of this justice on earth.

The thinking poet raises justice to the level of a universal moral law, based on the principles of equality of all before God. He demands to see the uniqueness of each person, not to underestimate the value of people, not to punish without determining the guilt: "You are the same person as everyone else. All men are created from the same element.... The Lord has given you an advantage and made you above other people. When you punish people for their crime, think of yourself as one of them. Do not wish for the people what you have not seen before.

Punishment for crime, which is a measure of justice for the poet, is a reward for goodness. The power of force to subdue evil is justice, and any agreement and impunity of the people is injustice. Punishing evil should be the king's policy, and showing humanity should be his way of governing. However, Navoi does not reduce justice to unreasonable mercy, but requires the king to distinguish the enemy from the friend, punishing the former and encouraging the latter: "For the king, both love and politics are acceptable. But each of these qualities is good in its own place. To distinguish friend from enemy, the king must be very quick to perceive. Learning to recognize friend and foe requires long experience and understanding".

When Alexander became the ruler, he began to do business with justice in all areas. Taking into account the need of the raiyat, he exempted them from all taxes for two years. He trained all employees to work with strict discipline, punished bad ones and demoted them from their jobs. He brought up good people and helped the poor and disabled.

In this sense, justice is interpreted as a category of goodness, and any evil - the product of injustice - is the source of human misery and all human vices. "A king deprived of justice and honesty will destroy the people and the country. If the king directs his steps towards oppression, he opens the way to greatness"

Here, undoubtedly, "Kalila and Dimna" (5-6 centuries), Yusuf Khos Khajib Balasaghuni's "Kutadgu Bilik" (10<sup>th</sup> century), Nizaimulk's "Siyasatnama" (11<sup>th</sup> century) and Firdausi's "Shahnoma" are moral and social- the influence of political thinking is noticeable. For example, in "Kalila and Dimna" it is noted that the highest virtue for kings is justice, and its

criteria is to eliminate evil, protect the weak, and punish the oppressors. Defenseless people can approach a just king without fear, and "the worst of kings is that whom the innocent fear" [4].

The poet invests in the concept of justice very wide - social, political, legal and state phenomena. That is why justice is the ideological and theoretical basis of his humanity. Justice, its implementation in an ideal society, he puts forward as a moral duty of those in power. Rulers are encouraged to protect the peace of the people and to protect the weak from the arbitrariness of oppressors. Through the idea of justice, Navoi raises the issue of relations between masters, subordinates, rulers, and people in a unique way.

The young, righteous king will do many more things to improve the country. As the mayor had taught him for many years, he had learned the air of justice. He possessed justice, courage, and wisdom. He raised a flag over the world like the sun and did things in the world that no one else had done in this world. He created such miracles that many worldly people were defeated before his power [5].

Navoi's concept of justice is based on the universal character of moral law. His broad interpretation gives reason to say that Navoi's justice is the same as humanity. Moral motivations serve as the primary incentive for the king to act justly. Humanity is the criterion of royal justice and its moral figure, and the inseparable legal qualities of the King, according to Navoi, are qualities: describes afr (mercy, forgiveness), karam (generosity), javan-darlik (nobility), muruvat (humanity).

## Results

The moral aspect of justice is related to the spiritual world of Navoi man, which shows his attitude towards other people. Here, the moral awareness of justice appears as a motive that motivates a person to perform moral actions, that is, to do good deeds. Justice as a moral principle requires compliance with obligations not to harm each other, to see each person as a unique person, to sympathize with his suffering, to respond to the concerns of other people: "What you do not consider acceptable for yourself, do not wish it on others, just because they are unhappy." In this sense, for Navoi, justice is the moral duty of those in authority and the moral assessment of people's relations in society. He acquires the character of a believer. The political aspect of Navoi's justice is that it is considered both as a national quality that ensures the vitality of an ideal society and as a moral evaluation of socio-political events and the activities of rulers. In this sense, justice is a political principle underlying the state system, it expresses the political characteristics of social relations, the entire social system, and it is the supreme criterion for the activity of the ruler and his closest comrades, and serves as the main principle of state administration. Based on this understanding of justice, Navoi demands that it become the main focus of state policy.

Obviously, the spiritual and political aspects of justice cannot always be separated, they are often inextricably linked, because for Navoi, being just means having high moral qualities at the same time, because any action aimed at suppressing evil must be motivated by a sense of justice.

Therefore, the political activity of the rulers should be based on the moral motives arising from the sense of justice. Navoi wrote as follows: "Let not the king, whom God has given purity (morality), have evil thoughts. If his intention is pure,

he is given the moral excellence of purity (nobility). He needs (in the world) purity of mouth and purity of speech, purity of heart and purity of sight. His spirit must be free from all unreasonableness, he must protect the homes and property of his subjects as if he were his own. If the king makes purity (morality) his flag, there will be no place for (in his state) all evil and violence. Peace will come to the homes of your citizens when the wicked man is careful from his evil deeds.

First of all, the rulers and their entourage should have moral qualities, therefore, the moral factors should be applied in the activities of the ruling circles, because their lifestyle, daily behavior (“actions”) serve as an example of “command”. (The behavior and character of the subjects of the king will be the same as that of the king).

### Conclusion

In conclusion, justice in Navoi means the observance of law and order, which is a guarantee of the realization of the rights and protection of the safety of every member of society. It is the ruler’s responsibility to exercise control over the observance of justice and legality in the country. Thus,

justice is the same as law, which requires the punishment of evil (bad deeds) and the encouragement of good (good deeds). Justice in this sense represents such a treatment of a person that is fully compatible with the state. Law implies reward for good and punishment for evil. On the basis of these considerations, Navoi sharply criticizes the vices of his society in his works, reflects the justice, enlightenment and spirituality of the nobles.

### REFERENCES

- [1] Abu Nasr Farabi. The City of Noble People. –Tashkent: “Yangi asr avlodi”, 2022. -p.25.
- [2] Farabi. Socio-ethical treatises. –pp.132-133.
- [3] Farab. Socio-ethical tracts. -p.228.
- [4] “Kalila and Dimna” (translated by Suyma Ganieva). – Tashkent: “Yangi asr avlodi”, 2014. 304 p.
- [5] Alisher Navoi. Khamsa. The epic of Saddi Iskandari. – Tashkent: “Yangi asr avlodi”, 2014. –p.325.

