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The Philosophical Views Of Eastern Scientists On Social Justice

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ABSTRACT

This scientific article provides a detailed analysis of the philosophical views of Eastern thinkers on social justice, the priority of the rule of law in the management of society, the emergence of such functions of the state as the management and regulation of social relations.

KEYWORDS

East, social justice, society, human development, state relations, state power, leaders.

INTRODUCTION

Social justice has been manifested in a certain way during the various social systems that have emerged during human development. In the age of seed, the first community of mankind, the rules of social justice were

simple and clear, and the elder and members of the seed worked

equally and distributed its fruits equally. As a result of the emergence of the state and the establishment of the ruling classes in society, the rules of social justice gradually changed.

The social norms and practices developed by the ruling and governing part of society have largely served their own interests and prestige. Over time, the social nature of the state changed, and functions such as the management and regulation of social relations of the state emerged. The importance of the state today is related to the realization of human rights and interests and the implementation of the functions of ensuring the rule of law, social justice.

METHODS

The knowledge, experience and moral qualities of the leaders and civil servants who exercise public power are important in ensuring the sustainability of social justice. After all, a leader must have a wide range of thinking, knowledge and experience, and must be determined to complete the work he has begun to realize the dreams and aspirations of self-confident people, to have a strong will to have a whole faith. Eastern thinkers have developed strong ideas and doctrines about the importance of a leader's responsibility in ensuring social justice.

RESULTS AND DISCUSSIONS

Abu Nasr al-Farabi, who received the status of Aristotle of the East, spoke of the qualities of a ruler in the chapter entitled "The Virtues of the Noble Mayor" in his book *The City of Noble People*. It is necessary to be resolute and courageous in the implementation of the calculated measures - not to allow cowardice and cowardice [1, p.160]. If Farabi does not have the ability to lead others, to raise them to the level of happiness, not everyone is able to do it, to inspire someone to do happiness, to do the necessary action, and so on, then such a person is incapable of doing it also states that he cannot be a leader [1, p.289].

According to him, virtuous mayors are divided into different categories: the first category includes the king, who works in the way of truth. He is called the first chairman, that is, the chief, and he has six qualities: wisdom, prudence, persuasiveness, the ability to explain, the ability to fight physically, and the fact that he is a warrior in body structure, that is, he must have no flaws in his body. A person who possesses such qualities becomes a master in his activity, in his speech, in the execution of orders, in his conduct. If such a person is not found, a group that combines the above qualities can also replace the king. That is, one of these groups puts forward ideas, the other shows ways to implement these ideas, and the other convinces and explains [2, p.113-114].

On the observance of the rule of social justice by Farabi, "such leaders treat everyone equally, even putting the interests of all above their own interests, sacrificing their personal interests for the benefit of the common good, not sparing their efforts and wealth for the benefit of the people [2, p.190]". But some leaders, on the other hand, see leadership as "increasing wealth. That is why sooner or later they will be in the process of accumulating wealth. In the peoples of the city, who work under the leadership of such leaders, various perverted habits, lust, envy, quarreling, enmity, strife arise. From such urban peoples a generation is born with different characteristics and inclinations"[2, p.191]. The work of the 11th century thinker Yusuf Khos Khojib "Kutadgu bilig" is a didactic work that covers such issues as good governance, spirituality of the leader, the selection and training of leading cadres.

In this play, the author calls the first leader Kuntugmish and describes him as a symbol of

justice. According to him, justice is the first ruler, the day of his ascension is the sun, and when it rises, it will shine equally on all. Neither animals, nor plants, nor human beings, nor in society, neither the king nor the poor will be deprived of its light. Yusuf Khos Khojib describes justice, that is, the chief leader, on a three-legged golden throne with sugar in his right hand, poison in his left hand, a sword in his bosom, and an extremely cold-looking man. According to him, the three-legged golden throne is knowledge, intelligence, goodness. The seat of justice must be based on these three things, and these three legs must be the seat of justice, combining the qualities equal to the other gold. He sits on this throne and sees everything that comes before the chief executive. The sword in his lap is a symbol of sharp truth [3, p.80].

Nizomulmulk, a political scientist living in the 11th century, wrote down his valuable ideas and teachings on social justice and leadership, its role in public administration, moral and ethical qualities, responsibilities, rules of public administration, selection and control of leading cadres. He describes the well-being of the people as dependent on the justice of the ruler: “Allah shows power to one person, gives him state and ikbal finds knowledge and wisdom from the Almighty, and with this knowledge considers each of his subordinates equal to himself, to the rank of each He gives dignity and position, separates his servants from the people, gives each of them a career and a position, provides them with the necessity and importance of religion and the world, protects the people so that the people can live happily in its shadow ”[4, p. 17]. In order to ensure the stability of social justice in society and to prevent injustice and

oppression, “the king must receive the oppressed two days a week, punish the oppressors, punish them and listen to the words of the people ... then they do not fear the consequences of the oppressors” [4, pp.20-21]. “Awake and vigilant kings have such a custom that they respect the elders and those who have seen the world. They were careful with business and experienced people and gave each of them a career and a career. If necessary, they should consult with them about the affairs of the country, the state of the kingdom, the state of religion, and act in the right manner”[4, p.145]. The vigilance of the thinker is important in ensuring the security and prosperity of the country explains the significance.

The views of the thinker on the conditions of the country's leadership, the awareness of the officials are important. In his view, if two actions are given to one person, one action will always be done incompletely or incompletely. The reason is that a person does not pay enough attention to two things, and when examined, many shortcomings are found in these actions [4, p.155]. Valuable opinions of the thinker can be cited on the issue of being aware of the work of officials and officials in the country, monitoring their activities and giving assignments. He should know who is the ruler of every city, how they treat religious affairs, and the governor should know the situation of the people, big and small, and tell the truth to the king openly or secretly, and the king can do whatever he wants having such qualities, he emphasizes that if he does not accept these words, he should be released and no other practice should be forbidden [4, p.52]. Yusuf Khos Khojib, a contemporary thinker with Nizamulmulk, in his book “Kutadgu bilig” pays

special attention to the issues of state power and management, the qualities and qualities of a leader, the selection of leadership and the distribution of positions.

Based on his 50 years of experience, Sahibkiran Amir Temur wrote his valuable articles and teachings on the guidelines for governing the state, the qualities of a leader and ensuring the stability of social justice in society. First of all, Amir Temur considers the leader as the main mediator in the realization of the goals and interests of the state and the people. In “Tuzuklar” Amir Temur explains what qualities a leader should have, that the leader should be fair in everything, should be surrounded by honest and fair ministers, so that if the king oppresses, a just minister should find a solution if the minister is a tyrant emphasizes the collapse of the royal house [5, p.81].

Sahibkiran emphasizes that he paid serious attention to the rules in the regulation of the affairs of the kingdom, and that he made the rules by tying them to twelve categories of people. In this way, it can be understood that in the organization and management of public affairs, it takes into account the interests of all categories of the population and relies on their views and opinions. Focusing on the means of governing the state of Amir Temur based on the objective circumstances, the leader must strictly adhere to four things: council consultation; firm decision; entrepreneurship; caution [6, p.76]. Amir Temur emphasizes that the leader (minister), who is entrusted with the management of the affairs of the country, sipoh and raiyat, must be noble, pure-blooded, intelligent, constantly aware of the sipohu raiyat, be kind to them, be patient and peace-loving. Amir Temur expresses his valuable views on the rules of

conduct of the leader in the management of state and public affairs. According to him, a leader acts either harshly or politely, depending on his position. He is neither too harsh nor too gentle. If he is too polite, greedy people around the world will swallow him, if he uses cruelty they will avoid him and will not turn to him again.

Realizing that the sustainable implementation of social justice in society is a key factor in ensuring the well-being and security of the country, Amir Temur fully adhered to the rules of justice in his social policy. He relied on twelve categories of the population to govern the kingdom, to be aware of the condition of the various nationalities living in the kingdom, to determine the position of each sipohi, to satisfy his needs according to his condition, and to order the merchants to recoup enough gold from the treasury, if a citizen's house is damaged and cannot be repaired, his advice on how to provide the necessary equipment and assistance is still relevant today. Amir Temur emphasizes the need to exclude the leader from public office due to his moral qualities. For example, his statement that “Any minister who slanders, listens to fabrications, oppresses, and seeks to lose people he does not like should be removed from the ministry” emphasizes the need for the leader to be spiritually perfect. Sahibkiran's teachings in the field of public administration, selection of leading cadres and implementation of management have become a great spiritual heritage of our people. The great thinker of the XV century, the great scholar and preacher Hussein Waz Kashifi's great scientific legacy on the issues of public administration, the ethics of the leader, the conduct of public affairs, the fair management of the leader is still of great importance today.

In his book Akhlaqi Muhsiniy, he expresses exemplary views on a just leader, a wise and enterprising minister, and other senior government officials.

His thoughts and views are expressed in the form of exhortations, exhortations, and advice, which are reinforced by various narrations and stories. When talking about the moral qualities of a leader, the thinker refers to everyone from the head of state to an ordinary official, while at the same time describing the position of each position holder, the task arising from his potential and the moral qualities he requires. According to his interpretation, the main requirement in public affairs is justice and entrepreneurship. Justice should be the main moral quality of both the horn and the ministers and emirs. Justice is a lamp that adorns the country and illuminates the hearts ... Justice is to hear the cry and to put ointment on the wounds of the disabled and helpless [7, p.11]. While writing about employee ethics, the supervisor emphasizes the following qualities: 1) Fear of God, abstinence from lust, contentment with the reward given; 2) To protect the honor of the head of state everywhere, to keep state secrets, to work in the interests of the state; 3) Walking away from gossipers, slanderers, miscreants; 4) Deciding in each case in the interests of the people; 5) To protect the honor of one's own honor, but not to be proud [7, p.12]. In addition, Kashifi states that the leader must have the qualities of a long-term employee, such as the ability to resolve any conflict, even a difficult task in a gentle and peaceful manner.

The views of the thinker on the moral qualities of executives are still relevant today. After all, these qualities have always been a key element of the work of executives. The

stability of exploratory justice emphasizes that the main means of leadership, management, retention is politics, without policy, leadership is weak no useful work is done in the country [8, p.47]. The thinker explains valuable advice on the issues of selection and training of employees, control. In his view, the foundation of leadership training should be based on two things. One is anger and the other is grace. The wrath and grace of the leader of the country should always be directed at them. Indeed, let him hold on to wrath, so that they may not grow weary and show mercy, so that they may not despair [9, p.67].

CONCLUSION

The thinker emphasizes that a person who is a leader should choose decent people according to their abilities, because not everyone can perform public service, and talented people should be educated from an early age. He advises that it is not possible to give two positions to one person, but rather that it is not permissible to give one position to two people, in which case the work of the state may be disrupted and the work may not be done. The thinker's view that the rise of justice and humanity depends on the spiritual and moral wealth of the ruler and public officials is important not only for the period in which he lived, but also for the present.

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