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## ANALYSIS OF SOCIAL FAIRNESS IN THE HISTORY OF HUMANITY CONTEMPLATION

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### ABSTRACT

The article analyzes the views of the ancient philosophers Plato and Aristotle on political justice. The essence of the content of Plato's view of moral justice is revealed. And also special attention is paid to the concepts of moral justice and the state system analyzed by Plato. The views of Aristotle on the principle of equality are studied from a philosophical point of view. The meaning of the concept of social justice and its place in human life are revealed. It was revealed that the comprehensive reforms carried out in our country are based on the principle of justice.

**Keywords:** justice, social justice, democracy, oligarchy, politics, law, state, government, civil society, social life, freedom.

The state is the management system of society. Any nation-state develops along with the development of society. That is why state and society building is an integrated process. In recent years, important reforms have been implemented in all areas of society. In particular, considerable progress has been made in creating the legal foundation of an independent state, forming and improving the national legal system in Uzbekistan [1].

If we analyze this issue on the basis of the decision of the President of the Republic of Uzbekistan on March 26, 2021 "On further increasing the effectiveness of the system of spiritual and educational affairs", then the universal aspect in this regard is that the national consciousness of each nation has historically formed main aspects that are specific and suitable for this nation, which shape the spirit, mentality, character of this nation. , express their uniqueness and they will have a certain place and influence in the spiritual life of the country. In this respect, there is no state, society, or person that does not strive for high spirituality and social justice, and certain spiritual treasures and artifacts formed over the centuries have become values that influence people's minds and hearts.

Researches show that in any aspect of society justice is established, if state and community affairs are managed in accordance with this principle, moral and ethical norms will be clearly manifested in that place, and a corresponding value system will be formed. In turn, such a system of values serves to bring humanistic traditions, views and norms to socio-political processes, state and society management as universal democratic principles and high moral value. In this way, the archons of spirituality enrich the socio-political sphere with humanitarian values and serve as an important structure of national identity.

Social justice takes place in the conditions of complex socio-economic and political processes in the conditions of freedom, legislation and democracy in all spheres of society. The idea of social justice covers the political, economic, and spiritual spheres of social life. It is an important factor in the liberation of the state and society, because we are building not just a democratic society, but a just democratic society. "New Uzbekistan is a country of citizens with democratic laws and a high legal culture" [2]. The concept of social justice is expressed in the form of adherence to norms, equality of rights and equal use of all benefits for living in society, and is based on common property and social

equality. Even in the book "Avesta" the ideas of establishing human rights and freedoms, interethnic relations based on the principles of mutual respect and trust, violence and injustice are rejected.

It is known that the search for theoretical foundations of social justice has been a traditional topic of social philosophy and ethics. The issue of a social system based on justice has been a subject of constant focus for classical and modern social philosophy, as well as for modern political theory. It should be noted that the most important feature of ancient Greek political thought noted by researchers was naturalism. Its content is that everything in this world conforms to certain natural "patterns" that act as a natural measure of everything [3]. The greatest philosophers of antiquity, Plato and Aristotle, were motivated to search for the theoretical foundations of a just and good citizenry. In the political sense, these issues are characterized by solutions proposed by Plato and then by Aristotle [4].

The ancient Greek philosopher Plato was born and raised in Athens. His original name was Aristocles. "Plato" is his nickname, which means "broad-shouldered" in Greek. This nickname was given to him by Socrates. Although Plato's family was not rich, it was of noble lineage. His father, Ariston, belonged to the line of Codrus, the last king of Athens. Plato was educated in mathematics, music, grammar and gymnastics typical of the noble Athenians. He became acquainted with the philosophy of Heraclitus, Parmenides, and Zeno, and in BC 407 he met Socrates. He was one of Socrates' closest students until his death.

He devoted a lot of time to poetry. According to sources, he was the author of a number of epics, lyrical works, tragedies and comedies. About 25 of his miniature-epigrams written in poetic style have come down to us. In addition, 23 of his original dialogues and 11 attributed to him, a speech called "Hymn of Socrates" is known, as well as 13 letters. Plato's dialogues include: "Protagoras", "Phaedon", "Parmenides", "Theaetetus", "Timaeus", "Critius", "Laxetes", "Menon", "State", "Politician", "Laws", "Phaedrus", "Phileb" and others. [5].

\*The famous philosopher and scientist Plato also asked these questions and tried to answer them in the book "Laws". Of course, there is a big difference between the worldview of the 25th century and the worldview of the 21st century, and it is natural that many of Plato's ideas are outdated today. But overall, his work contains such deep thoughts that they will remain relevant not only today, but also tomorrow. After all, on the one hand, humanity must obey the just laws, and on the other hand, those just laws must protect it. It is not easy to have absolute justice in this world and it is practically impossible. And in Plato's book, there are such answers given to age-old questions about how man lives under the protection of just law, which can easily serve today's legislation. Plato says so in one place. "Where the laws rule over the governors, and the governors are slaves to the law, the gods will shower blessings on that state". Elsewhere, the scientist argues that if the state establishes an invalid authority over the laws, then the law is of no use; on the contrary, he claims that it will cause great damage to the state. These comments sound like an assessment of the autocratic Shura system, which has been terrorizing ordinary citizens in the name of the law for nearly a century. Plato's "Laws" are detailed in the book, from what the basic principles of laws should be to child upbringing, from how to resolve conflicts to marriage and family issues, from musical education to how to study various specific sciences. It should also be noted that this book does not and cannot fully express today's requirements. However, the main direction in it - the fairness of the laws, the hard work that requires the conscientiousness of the defenders of the law - jurists, is described with interesting and simple examples [6].

After Pericles, both philosophers who knew the political practices of democratic Athens well (an important event - the execution of Socrates) became severe critics of democracy. At the same time, both thinkers opposed the oligarchic rule (the rule of the rich) that existed in many Greek city-states. Plato and Aristotle analyzed the theoretical foundations of democracy, which embodies the interests of the poor majority, and the political system based on the rule of the rich-oligarches, which is not compatible with the majority. According to the basic rules of Plato's cosmology, the universe is the supreme world of intelligible ideas or prototypes; the soul of the world, pervading the world of intelligent things; it has a tripartite structure like the physical world of intelligence.- These three worlds are arranged in a hierarchical order, with intelligible beings at the top and the body (personal) at the bottom, the soul occupying an intermediate position and by its nature closer to the mind [7].

The ancient Greeks believed that the glory of man in this life, that man should live not for pleasure, but to achieve perfection, virtue is the goal. But Socrates also believed that "be virtuous and wise". It is impossible not to know what the good life is, that is, the human mind is the highest principle that must be followed. This is exactly what Plato emphasizes. Harmony is the balance of the three principles of the human soul, in which reason reigns supreme. In this, Plato calls justice. He who brings these three principles into the right balance is called righteous. "On the contrary, injustice is the confusion and wandering of the various parts of the soul, their impurity, cowardice and, in addition, ignorance - in a word, all kinds of evil". Thus, the justice of the human heart is the right order of government, but injustice is explained by the violation of this order [6].

The concept of moral justice and state structure was analyzed by Plato. The ideal political community described in the treatise "The State" is a hierarchical society, which consists of three. So, the task of the rulers is to regulate the state with knowledge, the task of the guards is to protect the existing order, and the lower layers - to engage in economic activity for the benefit of the state. Political justice, like moral justice (the justice of the individual), according to Plato, is the establishment of the right relations of power. This can be justified by the fact that people are not the same by nature and birth, they have different natural tendencies. Some from birth have a mostly rational principle, while others are more prone to sensual pleasures. But if society, like the soul, is rationally divided and has an irrational part, it must likewise be conformed to the principle of hierarchy, which is the supremacy of the rational principle. Plato's project, despite its theoretical coherence, is a utopia because it seeks to guarantee the aristocracy as the safest and most comfortable. In addition, it emphasizes the need for the rule of the kings of philosophers - to guarantee in a certain way.

Aristotle, Plato's disciple, led the same task by directing his theoretical efforts primarily to create a "working," practically effective theory of the just city-state. This is evident in the different approaches of both thinkers. In Plato's approach, the ideal describes external (divine) intervention. And Aristotle's ideal describes the existence of things in themselves. Everything, according to Aristotle, strives to realize the power of nature inherent in it, that is, to become an ideal thing (the famous Aristotelian concept of entelechy). That is, everything in the world moves with some internal impulses, and the ultimate goal of this movement is good. The same is true in politics. The best polity is one that gradually emerges through a series of stages, its development culminating in a perfect and self-sufficient state.- If Plato's question of justice receives a single and final decision based on an appeal to an eternal and immutable model, then what is considered just in the Stagirite does not have a clear, once-and-for-all answer.

Aristotle's logic of thought is political, governed by practical caution rather than abstract speculation as in Plato. From this point of view, it is necessary to analyze the system of thoughts. Analyzing the claims of various categories of citizens to power is considered the greatest challenge for the philosopher, the question: who should rule? The bulk of the freeborn, or only the most virtuous citizens who formed a minority in the state? If the former's right to power depends on their hereditary dignity, the latter's right is unquestionable. Basically, it's a matter of preference. Civil equality based on a long tradition or inequality based on merit (meritocracy)? On the one hand, the choice seems clear: "What does it mean for decent people to rule and be at the head of everything? But in this case, the rest will inevitably lose the honor of holding public office, lose political rights. "The principle of civil equality, respecting the honor and dignity of a free citizen, obliges us to strictly observe it," says Aristotle [7].

Thus, the ancient Greek period thought about politics as the priority of interests (more precisely, this connection was interpreted as natural, inseparable from the citizen and the society that brought him up). This implies that the solution to the main political problem is related to the well-being of each person. The rich culture and history of the peoples of Central Asia have been propagators of justice and social justice. Yusuf Khos Hajib, Farabi, Abu Ali ibn Sina, Muhammad al-Ghazali and Nasriddin Tusi also had different opinions about social justice.

In this respect, one of our great scholars, the thinker and encyclopedist Abu Nasr Farabi, who became famous in the East as the "Second Teacher" after Aristotle, is a clear example of this set of spiritual heritages. In this work, qualities such as fairness, humanity, wisdom, justice, tolerance, which are the components of the high spirituality characteristic of a just and virtuous society, are described as the most basic qualities of a virtuous person. As Abu Nasr Al-Farabi stated, "The perfect human potential brings the mental thinking power to the practical mind, and then the practical mind to the active mind. The owner of an active mind is intelligent, perfect human mind close to reward, he is not attached to material things, has a high spiritual and spiritual world, a perfect mind"[8].

\*Abu Nasr Farabi "A cultural society or a cultural city (or country) is such that every person from the population of this country is free and equal in profession, there is no social difference between people, everyone is engaged in the profession that he wants or chooses. People will be truly free... But there are some cities (or countries) in which the thoughts and intellect of the whole people are focused on accumulating wealth and wealth. Leaders from them also consider leadership to increase wealth. That is why sooner or later they are in the act of accumulating wealth. People of the city, who worked under such leaders, developed various bad habits, lust, envy, robbing each other, enmity, conflicts. "A generation with different characteristics and inclinations will be born from the people of such cities," he says[9].

Alisher Navoi recognizes that society consists of different classes, not classes. The state is the force that stands between these classes, brings them to a compromise, protects their peace and well-being from oppressors, thieves, and enemies. That is why he preaches that the people should not serve the king, but the king and his officials should serve the people. A just king, not an unjust king, dreams of being the only one in the world when he is just[10].

In conclusion, the concept of social justice has been highly valued in both East and West since ancient times and in our present life. It is also very valuable for our country, which has entered the path of independent and sustainable development. Today, carrying out socio-economic and socio-political reforms in Uzbekistan and the formation of stable institutions in the form of a developed civil society and the rule of law based on them is directly related to the need to develop the principles of social justice

and its effective implementation. President Sh. Mirziyoyev's working methods and policies in our country are organized on the basis of the principle "The State is for the people". "Adherence to this principle indicates the need to make a person and his interests the main criteria of state policy and reforms. This is the reason for recognition not only in our country, but also in the whole world, that these reforms are compatible with the most democratic principles, that their ultimate goal and the priority direction of state policy are aimed at ensuring human interests, rights and freedoms" [1].

We can see this in the work being done on freedom of religion and expression, gender equality, equal access to education and healthcare for all, social integration of the elderly, protection of the rights of children, youth, women and persons with disabilities and migrants. In a word, social justice is a concept of great practical importance in the gradual development of our country. It should be noted that social justice means conditions in which every member of the society has equal rights, the same protection and duties and responsibilities, and ensuring the equality and security of social, economic, political, legal and freedoms of every person living in the society. Currently, the reforms implemented in all spheres of Uzbekistan are imbued with the spirit of social justice and are the final result of ensuring human rights and freedoms. "Social justice" is the main indicator of human dignity in this country.

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