

A UNIQUE INTERPRETATION OF SOCIAL JUSTICE IN EASTERN PHILOSOPHY

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Abstract:

In this article, the idea of justice, spirituality, morality, and culture in each nation and nation's civilization is manifested in different ways in relation to its history, and in some sense it is determined by the figures that determine the historical event. In Eastern philosophy, social justice itself its specific interpretation is explained.

Keywords: compliance, differentiation, social justice and equality, Zoroastrianism, Monism, Mazdakianism, Greek philosophy, God, Islamic world, government.

INTRODUCTION

In early society, social justice is manifested in the form of observance of community rules, equal rights and equal use of means of living, and is based on common property and social equality. With the emergence of private property and social inequality, a distinction was made between Social Justice and Equality. There can be no social justice in a society divided into antagonistic, oppressive and oppressed classes. The ruling class calls everything that suits its economic and political interests, social justice, and everything that is against its interests, injustice. The founders of Marxism first showed the real way to eliminate social injustice, to establish fair relations between people.

Most researchers say that pre-Islamic teachings such as Zoroastrianism, Monism, Mazdakism, as well as ancient Greek philosophy are the theoretical sources of the formation of the ideas of justice of medieval Eastern thinkers. By the way, it is worth noting that the issue of social justice appeared in the Middle Ages in a new tone, different from the antiquity. In ancient times, the harmony and balance of space, the periodic changes (cycles) of the state of nature were the main theme, then in the Middle Ages this space-oriented feature of the worldview was replaced by self-centeredness: at the beginning of the Middle Ages, the spiritual development of mankind reached its highest level. To some extent, the worship of nature as a great and unifying force, with the concept of "God" as a spiritual essence, the world gradually changed in people's worldview.

In such conditions, the principle of proportionality (harmony) requires, first of all, a priori knowledge, ready knowledge about this structure of existence. The medieval man recognized that the harmony of the universe guarantees the stability of the entire structure of existence, including the social system, and is not subject to intellectual and critical understanding.

Prejudice to the stability of the social system, on the one hand, served to consider social inequality and lack of freedom as legal and right, and on the other hand, created idealistic ideas about the structure of society. At that time, this form of social cognition responded to a certain extent to the spiritual aspirations of society, as it helped to reduce real and potential social conflicts.

LITERATURE ANALYSIS AND METHODOLOGY

In the Islamic world, G. E. According to Grunebaum, deductive reasoning prevailed and was expressed in the tendency to follow the authority of ancestors or prophets. He considers this feature to be an age-old characteristic of Islamic society rooted among Muslims. This trend was especially noticeable in the development of the Qur'anic rulings in the form of Sunnah. This specialist explains this situation in the Islamic world with the decision of Muslims to respect the power, eternity and wisdom of God as the organizing element of society. Anything that is "changing and forming" will inevitably decay and perish. Its level and importance depend on its presence in existence, and man cannot increase it even for himself. Every historical movement is necessarily imperfect. Besides, man is only a doer.

Islam created a civilization in which love for the people, solidarity and alliance with the state (Caliphate) were important. One of the main issues he had to deal with first was that of power; such authority is "acceptable to all", that is, it observes the common interests. In Islam, there were two different opinions about the transfer of power from God to earthly rulers: a) power was given by God directly to the prophet and his successors; b) through society, which elects the most suitable person for the post of mayor. In most cases, Islamic states became the arena of power struggle between weak caliphs and strong sultans and emirs who wanted to seize power. But such a scene of struggle between the Pope and the emperor in the Christian West, depending on the difference of opinion or its interpretation, had no place in the Islamic East. In the Christian West, there was a competition between the divine laws of the Church and the laws of the state, which was not possible in the Islamic East, because Islam accepted only one law - the divine revelation of Sharia, which applied equally to political laws.

In that historical period, religion covered and subjugated all aspects of society's life. No one, not even influential rulers, doubted the authority and importance of this law. Even being the holder of political power could not exempt the governor from condemnation and blame in case of violation of Sharia.

The ideas and opinions of the great scholars of our nation Abu Nasr Farabi, Abu Ali ibn Sina about justice can be an example of the above thoughts. Of course, the conditions and ideology of their time left a deep impression on the outlook of these thinkers. Although they could not reveal the foundations of the application of social justice in the feudal reality of the Middle Ages, they connected it with the improvement of morality and manners, science, knowledge and happiness within the framework of statehood.

According to Farabi, members of society, including the governor, can raise their morals, keep their hearts pure and gentle, reap the fruits of knowledge and goodness, and get rid of any social and spiritual oppression. Following Plato and Aristotle, he believes that the possibility of improving the life of society is related to the activities of individuals, especially kings. This understanding of solving the problem was related to the conditions of the feudalism period, because during that period important state and public issues were mainly decided by the absolute monarchy.

Justice is acknowledged to be central to the moral value system of the Muslim people and is broadly interpreted as virtue. In general, in this opinion, two aspects were considered important

in the development of the concept of "justice": a) human (earthly) justice originates from divine justice; b) Justice is part of goodness.

Farabi used the category of justice primarily to express moral and political values. In particular, he notes that the word "justice" is sometimes used in another, broader sense, to express the state of relations between individuals, that is, "goodness". The thinker used the concept of "justice" not only to evaluate the relations between individuals, but also to describe the structure of society, to evaluate the political activity (reign) of the king, to determine the spiritual image of the governors, in general, the concept of "justice".

In his works, he widely uses the method of comparison, he contrasts the madina of virtue with the madina of ignorance. Justice reigns in the Medina of goodness, and injustice reigns in the Medina of ignorance. Justice is the best virtue, oppression is the worst vice.

According to the thinker, there is justice only in a society where every member is intelligent and wise and always ready to help each other. Fazila's Medina meets these standards and requirements, so its inhabitants and governor live happily. In the Medina of Ignorance, unlike the Medina of Virtue, its inhabitants are not perfect human beings, and it is natural for them to have an animal nature. For them, ceaseless wars, greed for wealth, desire for a career, lust, theft, robbery, betrayal, enslavement of other peoples, bribery, violation of their rights, oppression, immorality, injustice in general have become the norm of life. The thinker condemns the ignorant Medinas and calls the ruler and his people ignorant.

Pharaoh wants to see a wise and just king at the head of the government. He is sure that if the country is ruled by a wise and just king, the development of the society will surely be ensured. The measure of a king's justice is the satisfaction of his subjects with his policies. In addition to being reasonable and just, the king must be well-versed in the laws and regulations of religion and government, and must always observe them. Farabi calls all people to observe the requirements of justice in their relations with each other. Everyone needs a lot of things that they can't get. In this regard, each person needs the help of other persons. From this point of view, all persons are equal and justice should be observed in such equality.

Pharabi believed that justice is a virtue in the broadest sense, that every person should treat others well, respect them and take care of them in difficult situations. To be righteous is to have good morals. It follows from this interpretation of the meaning of justice that the thinker considers justice and morality to be compatible with each other.

Of course, Farabi felt the problems of people's life, he described an ideal society in his works, he dreamed that social equality, equal rights, and justice would always prevail in society. Justice, says the thinker, is the fair distribution of those material blessings that are distributed among the people of Medina. Each citizen of Medina contributes to the production of these benefits and should be remunerated accordingly. If he receives less or more, it is not justice, but compensation: if he receives less, it is compensation for himself, if he receives more, this compensation is a loss to others. The thinker regrettably notes that in many cases this norm is not observed. In order to eliminate this situation, it is necessary to promote justice among people. He believes that the achievement of justice is related to education and morals, and writes: "A good person who enjoys moral qualities always sets noble goals and makes them the subject of efforts."

It is noteworthy that the thinker considered the category of justice together with other categories of morality (conscience, goodness, responsibility, etc.). In his treatise "Madinah Fazila", Alloma examines the emergence of the state, the causes of social inequality, the virtues of people in the city, and similar issues. The ideal state described by the thinker is undoubtedly the leading phenomenon of its time, because it was a reflection of the theoretical search for justice, honesty, equality, brotherhood, and peace of the oppressed people.

According to Farabi, one of the most important issues in the life of Medina is the issue of power in it. The thinker says that if the country is ruled by a just ruler, the society will progress as a whole, on the contrary, if an ignorant ruler is in power, it will lead to increased discontent, conflict and disorder in the country. The method of statehood can provide an opportunity to restore social equality.

According to Farabi, the mayor of Medina should be a philosopher, because he is a smart, fair, knowledgeable, truthful, talented, healthy and brave person who can introduce justice in society and make people happy. From the thinker's point of view, the ruler of the state is the symbol of the society, he embodies the dreams and hopes of the whole people, he fights for the well-being, happiness and prosperity of the whole people. A righteous ruler must destroy everything that is contrary to goodness and justice.

Thus, Farabi follows the ideology of his time and hopes for an absolute ruler who should be just and virtuous. Due to the historical limitation of the worldview in the theocratic environment of the Middle Ages, the thinker could not understand that the fulfillment of the long-standing dreams of the oppressed people did not depend only on the benevolence and justice of the ruler. Because, although the ruler's justice is necessary and useful, it could not eliminate the exploitation and social inequality in the feudal society. He could not deeply understand that the governor, as a representative of the ruling class, could not fully protect the interests of the common people. In general, Farabi could not imagine the state without a ruler, because this image did not fully correspond to his political ideal. Although the thinker did not say anything about the measures for establishing such an ideal state and the basis of its possible activity, but the humanistic ideas of this medieval thinker were a specific concern about the shortcomings and imperfections in the social relations of his time.

Depending on the conditions of the historical period, the theme of justice acquired a new meaning in the teachings of Abu Ali ibn Sina. In particular, the theme of justice is deeply discussed in his works "Donishnoma", "Ishorot va rebuke", "Salomon va Ibsol", "Tahsilu-s-saodat", "Tadbiri manjaz". From his point of view, harmony of mind is the criterion of justice, and intelligence is the source of justice. It should be said that for Ibn Sina, justice is not only the harmony of the human soul, but also the harmony of society and the state, therefore, in the teachings of the thinker, justice acquired a legal character.

From the point of view of the thinker, the essence of justice is not only morality, but also law, which is the basis of the existence of every society and state. The ruler establishes laws in the interest of the society and satisfies the needs of the people. Ibn Sina in his work "An-Najat" states that for people to cooperate, "someone must establish law and justice, and such a person must be able to appeal to the people through words and force people to do so." Allama says, "Obey the law... it could not keep the people and their opinions without guidance, because otherwise there

would be discord between them, and everyone would consider what is good for him to be just, and what he thinks is wrong."

According to Ibn Sina, a society governed by the law of fair cooperation is a place of Justice. He wanted to see a perfect society ruled by a just and learned king. The king should take into account not only his own interest, but also the interests of the community in governing the state. The thinker considered absolute monarchy to be the best form of government.

In defining the nature of justice, the thinker follows Pharoah and ancient Greek philosophers and pays special attention to the idea of "the limit of temptation and moderation". Although he did not put forward a special theory of the "sustainability limit", he was able to analyze the specific points of the "stability theory" within the framework of his philosophical system in an excellent but meaningful way. Taking into account the customs of the East, from Ibn Sina's point of view, to be able to determine the "limit of moderation" means to purify the human heart from ugliness and impurities, to achieve peace of mind through goodness, and moral perfection. The thinker says: "It is necessary to know that the behavior of the human soul is not only characteristic of its desired perception, but it also performs other actions with the participation of the body, thanks to which it achieves its happiness.

Ibn Sina wrote in another of his works with almost the same meaning: "The meaning of justice is that the human heart is intermediate between appetite and anger, between control and measure of life, and ultimately between independent morality." In his Treatise on Morals, Ibn Sina enumerated and explained the following branches of virtue: generosity, contentment, patience, kindness, gentleness, chastity, forgiveness, generosity, concealment, wisdom, courtesy, insight, foresight, truthfulness, loyalty, friendship, kindness, modesty, courage, kindness and humility. The thinker contrasts virtues with vices and sees virtues as a means between vices. In particular, he adds that some virtues can be a medium between two vices - excess and excess: "Generosity is between stinginess and extravagance. Justice is between love and cruelty. Contentment is the medium between trying the path of contentment and disdain, which is called "inhilal", that is, going astray.

Thus, Ibn Sina, as a humanist thinker of his time, condemned oppression, injustice, evil and enmity in social relations and encouraged and promoted good human qualities - benevolence, kindness, social justice, mutual respect and other good human qualities. The great thinker had a great influence on the further development of the socio-political thought of Eastern countries with his advanced ideas.

In the civilization of each nation and nation, the idea of justice, spirituality, morality, and culture is manifested in different ways in relation to its history, and in some sense it is determined by the figures that determine the historical reality. Thoughts about justice, equality, fraternity, inequality, injustice and other universal concepts have become the material views of world leaders and have become the cause of decent living of people and scientific and technical progress. Choosing such a difficult path, that is, the struggle for justice, freedom, equality, grows only in the hearts of the children of humanity and illuminates the world with its light of hope. No matter where and what time these people come, they live with all their being to find one thing, the idea of justice, and sacrifice themselves in this way.

Mirsayidali Hamadani is one of such thinkers of the past of the nation and the Islamic world. Most importantly, his declared ideas and views have a clear place in the thinking and worldview of the society. For more than six hundred years, Hamadani's valuable works, which have led people to hard work, honesty, justice, friendship and peace, loyalty, goodness and benevolence, have become eternal spiritual values. From the biography of this hard-working man, we can see that his status and achievements in strengthening religious sciences and moral ideas, building its pillars are very instructive, and he brings people closer to the essence of political and religious perception. In particular, the subject of our research was the political and state ideas contained in Hamadani's wonderful work "Zahiratu-l-muluk", which reflects the political consciousness and perception of the thinker. As a theological genius and a great figure of Sufism within the framework of Islamic religious ideas, Hamadani has a special view on the issues of management policy and the duties of leaders.

The thinker's "Zahiratu-l-muluk" and "Treatise of Holiness" are considered to have political-economic, moral, psychological-philosophical thoughts. Based on Hamadani's social analysis, it can be concluded that he does not consider statehood to be an easy task. Hamadani interprets the original roots of the issue of justice from the point of view of religion and political philosophy and shows the way to the development of society to the rulers of that time. He considers the ten conditions of the management of the society mandatory for the governors and political figures of the state.

According to Hamadani, it is necessary to pay attention to any event that happens in society: "The king and the ruler imagine himself as one of the leaders in that event, and the other sees himself as the ruler, and in that case any judgment does not have permission from anyone other than himself, and he does not have permission from himself and for himself. what is disliked is not for any Muslim. Historical responsibility sees the king and ruler to maintain social equality before society. Equality means that rulers should not place themselves above any member of society. The grief of the people should be the grief of the king.

The ruler is a person who appeared at the right time in the fate of the people. In prophecy, i.e. in imagining future events and tragedies that will happen in the society due to some reason and social defect, first of all, the ruler should be aware of it and propose special measures for it. In fact, on the basis of these thoughts of the thinker, it is possible to understand the fundamental factors of the analysis of political life, the style of the management system and social justice. From the analysis of the idea of the first condition, it follows that the thinker does not give in to feelings in the analysis and determination of the duty of the rulers and that there are theoretical differences with his predecessors: "If most thinkers consider the king to be sent to the earth and under the shadow of God, and the king's rule is absolute, and Hamadani's demands from the king themselves the highest and most inviolable, makes him imagine himself equal with others in the decision of political matters and future events, and instead of them sees others as rulers and himself as a common man". First of all, it is a difficult and serious task for a scientist to be able to express such intellectual and logical thoughts at a time when political diversity (pluralism) is not developed, and the adoption of unique and mass thinking is not ready for this. He writes about the second duty of the king: "The condition of a Muslim king is always to wait for the needs of the needy and when he knows that a Muslim waits at the door of his house and is in

need, he does not engage in any prayer until his needs are satisfied, and it is not permissible for him to neglect the needs of the Muslims for his own welfare. "

This view of the thinker is objective and is carried out by the political person. Based on these statements, it can be concluded that the thinker understands justice in the broad sense of political and religious philosophy. It is not acceptable for the governor to engage in prayer when the people are not provided with food, clothing and shelter. First of all, for him, serving the people is serving God.

A king must live with the sorrow of others and consider it his eternal debt. Whoever is the leader of the people, should not forget food, sleep, pleasure, should not show indifference to the fate of others. He can always hear the pain and longing of people, he never leaves the heart of the needy. If the king does not improve economic conditions, the society will experience a moral and material crisis. Since people are diverse, the scientist who has great potential wants to help those in need. The ruler must solve important social issues based on the specific laws and methods of benevolence and equality.

To solve political and economic problems, the king must understand the essence of knowledge, understanding, power, imagination and confidence. The head of state's knowledge against injustice and disorder should come from life experience. In order to fulfill his historical duty to the country, the King should be exemplary for the society in all ways, along with having experience and conscious actions as a political figure. People know justice from the king and reflect on his actions. People's displeasure with the actions, thoughts, and words of the king is a tragedy for the king. In the third place: "It is important that one follows the habits of the right caliphs in eating and dressing, and does not wrap his soul in fancy food and extravagant clothes." When the king's attitude to food and dress is intensified within the framework of manners and etiquette, he can reveal his personality as a humble and carefree person. Eating and dressing a lot does not change one's destiny, but lack of control over sexual feelings makes the person of the king worthless in society. People believe in tomorrow based on the behavior of the governor. The ruler must fully trust his people, know the level of their thinking and imagination.

The thinker writes in the fourth condition: "Speaking to the wise in judgment, he was not harsh to the wise, he was not ashamed to listen to many documents, he was not ashamed to speak to the weak and the poor." It was necessary that the king of the time, elected by the people, should show respect to all people. The best quality of a ruler is that he can treat all people equally, regardless of their socio-political status. Does not get emotional when speaking. If arrogance occurs in a person's life, he cannot treat everyone equally. He imagines his personality in the empty sky. People can't tell their shortcomings, they can't express their heart's desires to a self-righteous ruler.

The arrogance of the ruler not only alienates his attitude from the people, but also defeats such a rare phenomenon as justice. It follows from this that a governor without morals and spirituality cannot do great things and cannot gain the respect of the people. Taking into account the philosophical, political and economic nature of relations, Hamadani also shows the psychological side of the issue of management. Educating kings in a moral spirit ensures social equality. Changing the mood and mindset of people is the most difficult thing. Until the consciousness of society develops, people trample on each other's potential.

Developing and changing people's perceptions of social life can change the quality of their lives. In the fifth condition, the scientist says: "Whoever is not weak in judgment, does not criticize for the sake of the people's approval and for the approval of everyone, cannot contradict the Sharia and the truth." The peculiarity of government is that half of the people always hate the ruler, because if the two parties cannot be satisfied with the truth, it is impossible to get the consent of the people from a just ruler.' Hamadani considers the king's mission higher than the general consensus in front of the truth. If the people do not agree with his decision, it does not mean that the king ruled unjustly.

The king must accept the truth as a universal value and fight for it. Community consent, security, and economic equality can never be absolute, and community happiness cannot be equally achieved. All these relationships are relative. The people must equally strive for common justice, and it cannot be absolutely subject to the actions of the king. Hamadani realizes the mission of science in the fight against inequality, dishonesty, spiritual poverty, lies, and enmity, and through his ideas, he warns the kings from surviving such inhuman traits. Indeed, common interests are important economic and social capital that require political ingenuity and action to protect them.

DISCUSSION AND RESULTS

Thus, the creation of laws and decrees by the king is created and serves to maintain social equality and social order. For the thinker, the king is the unique teacher in society. Because it not only creates judgments and laws for the events of the time, but also illuminates the path of the future. he understands dishonesty, moral poverty, lies, enmity and through his ideas warns the kings to survive such inhuman traits. Indeed, common interests are important economic and social capital that require political ingenuity and action to protect them. Thus, the creation of laws and decrees by the king is created and serves to maintain social equality and social order.

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The sixth condition: "The government and the region should not be unaware of the dangers and clearly know that the government office is a tool, from which both the happiness and the happiness of the hereafter will be achieved. Moreover, torment, disgrace and eternal torment are to be obtained, and most of the rulers are of this type, and they are proud of the mortal state.'

The history of human governance shows that few kings have failed to ensure national security. That is why there are more emotional events in history. Therefore, the carelessness of the king leads the society to misery. The state unites people, and this is a rational fact. The disintegration of the state occurs due to the weakness of the royal administrative apparatus. For the chief

scientist, the state is the power of justice, and the king is its indicator. Because of this, since the will of the people is subject to the government, and the life of the people depends on it, the weakness of the king and the weakness of the rulers endanger both the government and the people. The authority of the king in his hands, if he puts his power in the system, he will solve many problems of the society. The king's short-sightedness and inability to solve petty problems gradually led the society to an economic, cultural, political, etc. crisis. Each risk creates a new risk. The main task before the king is, first of all, self-knowledge and the great task of ensuring justice.

The main task before the king is, first of all, self-knowledge and fulfillment of the great task of ensuring justice. According to the seventh condition, "He who is pleased with the visits and conversations of monks and religious scholars encourages them, even though these people are rare and valuable in this world, especially in this country". Religion preserves political morality for Hamadani. Scientists in this field are involved in the analysis of social relations. The king should talk to all strata of society, be aware of their opinion.

Each region of the country has its own traditions and culture. The regional governor's equal treatment of all residents ensures justice, unites people under moral and moral laws. A close relationship between the king and the clerics is a wise thing to do, because the opinion of others must be taken into account in order to govern the people. The rulers consider it necessary to consult with the scholars when considering the main issues of the society. On the other hand, scholars should also stay away from the advice of governors. Eighth: "The one who does not disrespect the people due to arrogance, but who endears himself with justice, kindness and love for the weak and subordinates."

For a thinker, the best ruler is one whom the people trust and who is loyal to the people. A ruler hated by the people and disloyal to the people is the worst ruler. What brings the king closer to the people is the emotional presence of love for the people and justice, which is expected by every subject of the society. In this kind of governance, the king may prioritize objective interests over subjective ones. Arrogance is the process of giving way to negative emotions. Indulging in negative feelings and not managing personal interests makes the king worthless in the eyes of society. More precisely, any culture, knowledge, action, culture originates from the behavior of the king, who becomes an example for the lives of others and invites the general public to this path. These ideas are aimed not only at raising morals in the spirit of kings, but also at the development of science, literature, culture and art. Because humanity needs these values in all historical periods.

In accordance with the analysis of the listed issues, it can be said that the thinker well understood the place of the king in history, explained the incomparable reason for his development and crisis from a philosophical point of view. In the ninth condition, he writes: "And if someone's tyranny and treachery appear, let him show it to others as an example of punishment and punishment. It is not permissible to compromise in politics." The reign of the king and the head of state should be devoted to advice and policy.' In fact, the state of social life is determined by the interaction of social groups. It is very important to develop the mental and physical (psychophysical) level of people. Because the lack of formation of the ruler's personality creates obstacles in relations with people.

The actions of public officials must be monitored by the king and rewarded accordingly. The lack of control and impatience of the king can be the source of all kinds of inequality and public discontent. The king should observe the economic, political, cultural, religious and other things and study the abilities and talents of people within the framework of his activities. A true analysis of the ruler's attitude to the life of society is a sign of his understanding of his identity. Having a high political and economic outlook of the king will save the people's standard of living from poverty. The poverty of people comes from the poverty of mind and morals. In the spirit in which the king educates the society, they also act in this direction.

The thinker wants the king to first select a group of state managers from virtuous, tolerant, far-seeing, humble, and scientific individuals. Hamadoni boldly calls the governors to talk to the needy and the lost. Through interviews, they can get information about people's daily life and what their economic level is. A governor or an official, whoever commits a crime, should be punished so that others may feel safe and just. According to the thinker, "career - through it the ruler can either achieve happiness and well-being, or face the curse and reputation of the people."

The historical scope and ideological impact of Hamadoni's work is the spiritual growth of the society, the mental maturity of the governors, initiatives and achievements, and the revival of human traditions. The emotional thinker considers the human desire to be free from the qualities and traditions of the mind and social environment. Moreover, the scientist not only presented his religious, philosophical, moral and political teachings to the rulers, but also recommended them to all the children of mankind. A scientist's views on the image of society are very diverse, aesthetic education, emotional education, beauty, love for life exist in a person. As a child of his time, Hamadoni believes in the power of his advice and speech, his influence on public consciousness. Of course, prescriptive theory does not develop the political consciousness of a society at once, and it is a complex, long process that ultimately produces the desired results.

Most of the ideas of humanists and sociologists about morality have a relative influence on the process of practical life of society, and these moral theories are the way to ideals of equality. And the tenth condition: "It is obligatory for the ruler and the king to have wisdom, to look at the faith in the context of reality and to clarify the truth of each judgment in the context.

Wisdom is a philosophical and moral phenomenon, which has been and will always be its offspring among the children of man. It is the ingenuity of the natural genius of the scientist who, relying on knowledge, experience and recognition of reality, recommends self-improvement, self-knowledge to the world at every moment. At the same time, the ruler does not give in to feelings, depression, fear, hesitation, political acumen. The thinker understands very seriously that the lack of political acumen and analytical skills of the ruler will lead the society to a crisis of identity. It is important to understand that until today, states and peoples have survived due to the wise ideas of politicians and the efforts of historical people, and because of this, life on earth continues.

Although Hamadoni did not devote his life to political science and psychology, it can be said that his thoughts about the state and management are written very clearly and close to social reality. In the general understanding, the sense of justice not only reflects the moral quality of the ruler, but also finds a stable place as an achievement in his work; His healthy thinking creates a harmony of behavior, a new thinking about the people's spirituality, and then the idea of initiative

reigns in the society. People's initiative increases the chances of getting rich. Therefore, it is necessary for the king to strengthen the people's trust in these basic principles and universal values.

Thus, the full humane spirit of the rulers, which rejects hatred and injustice, helps people to develop themselves voluntarily and creates the ground for personal perfection. Hamadani wants to save all his mental energy in portraying social justice, to provide the essence of happiness to people's lives. He wants to introduce friendship between religious and political relations and interprets this as a way to achieve mutual understanding of society. Therefore, the state is the main governing body, the defender of natural rights and the realization of universal dreams. Kings and rulers are responsible for the present and future destiny of people. So, in this fundamental work for the thinker, the qualities of brotherhood, humanity, love, non-harm, fearlessness, strong will, intelligent ruler, knowledge and wisdom are put forward.

Social justice is the name given to the regulation of social relations between society and individuals accepted as members of society in order to realize the collective interest. This concept was first used by John A. Identified by Ryan. Different fields of science, such as sociology and philosophy, have also interpreted the concept of social justice in their fields.

The need for people to live together led to the emergence of the division of rights. Systems of thought that emerged after the French Revolution; influenced concepts such as rights and freedom and supported it by forming the concept of "social justice". At the level of organized political organization, the maintenance of general welfare and order between each cohabiting individual and society is valued under the name of social justice. Political organizations established out of necessity ensure the distribution of rights in the social sphere and the implementation of the concept of social justice.

CONCLUSION

First, social justice is different from the idea of civil justice, that is, from the justice of the courts and the image of the blind statue. While civil justice always seeks impartiality in its judgment, starting with the legal apparatus to justify its actions, social justice seeks to eliminate inequalities by examining the particular difficulties of each group and implementing remedial actions.

Second, social justice begins with the rule that in order to reach a level where social coexistence becomes "just", it is necessary to set a certain compensation for those who started social life in disadvantageous conditions. Actions such as minimum wages, unemployment insurance, racial quotas, and other welfare measures are based on this principle. Racial quotas, for example, are among the most recent social justice movements. It has been observed that black and brown people make up the vast majority of the stock poor and needy population. In contrast, the top rungs of the socioeconomic hierarchy are predominantly white.

Thirdly, actions that help to put the population in a more needy situation or limited access to education are necessary due to educational and economic inequality that sacrifices the subject in his social position, and is a fact that increasingly tightens the social scale. Social inequality is a major problem that social justice movements seek to address.

Fourth, the concept of "social justice" is related to the concepts of moral and political values in relation to problems related to social inequalities.

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