

SOCIO-PHILOSOPHICAL TENDENCIES OF SOCIAL JUSTICE IN SOCIETY

Ozodboev Rakhimjon Rakhmonjon
Researcher Uzbekistan

Abstract: In this article, the socio-philosophical aspect of justice is researched in the interaction of various relations of society members. Also, the meaning of the concept of social justice was studied.

Key words: state, politics, people, management, justice, social justice, science, humanitarianism, democracy, trust.

Social justice is a historically, culturally, socially, politically and economically conditioned moral category, which includes ideas about what is and what should be in the mind of society, as well as the level of legality of legally approved norms of political, legal and economic life. reflects The problem of realizing social justice (even in the form of equality) is closely related to another problem - economic inequality, inequality in the distribution of material goods, uneven distribution of income and wealth in society. Of course, this situation is (to some extent) a reflection of natural inequality and therefore cannot be completely changed.

The idea of justice and development will have more and more possibilities in the conditions of the democratization of the society, it will become an important political value as an expression of law and order, freedom, democracy. In the conditions of the formation of market relations, the power of social justice can be clearly realized by eliminating the lawlessness and bureaucratic vices that prevent people from manifesting their abilities and fully enjoying its results. The main goal of building an independent and strong state in Uzbekistan is to build a fair society where people, their rights and freedoms are considered the highest value and respected. At the same time, it is to further strengthen our rightful place in the Muslim world and the world community [1. - B. 31].

The implementation of a strong social policy in our country, especially the social protection of the needy segments of the population, requires the cooperation of the state, non-governmental organizations, political parties, and citizens' self-government bodies, which are engaged in the implementation of social justice and democratic standards. Realization of social justice, as an

important demand of democracy, requires solving important problems such as ensuring human interests, formation of the middle class of owners, elimination of manifestations of social injustice.

Justice is a socio-philosophical, moral and legal concept. It plays a big role in people's socio-political consciousness. It reflects the concepts of certain social groups and individuals. Political behavior, norms of rights and duties, ethical relations, work and reward, crime and punishment, service and its recognition, recognition of dignity, etc. are evaluated through this concept. The concept of justice is determined by certain historical conditions and socio-economic relations.

The socio-philosophical aspect of justice refers to the mutual equality of society members in various relationships. The moral aspect means to have the same attitude in interpersonal relations, not to touch each other's honor, to follow the rules of etiquette. The legal side of justice means compliance with the laws, and the political side means governing the state based on the rules of justice and taking care of citizens. In a developed society, justice requires people to work on the basis of democratic laws, in which every person lives on the basis of the property earned by his work, entrepreneurship, intelligence. In its activities, the state monitors the observance of the rules of justice and laws by citizens, ensures the inviolability of property and equality before the law of society members.

In the Islamic worldview, justice is expressed by placing something in the right place. This, in turn, means treating others equally. Allah the Exalted says: "O you who believe! Stand with justice and be a true witness for God, even if it goes against yourself, your parents, and your relatives. Whether he is rich or poor, God is nearer to him. Do not do injustice by following your lust. If you twist your tongue or turn your face away, surely Allah is aware of what you do" (Surah An-Nisa', verse 135). "My Lord commanded to be just." (A'raf, verse 29), "Indeed, Allah enjoins justice, good deeds and doing good to one's relatives." (Nahl, verse 90), "Indeed, Allah commands that you hand over trusts to their owners and judge between people" (Nisa, verse 58). Also, the Holy Qur'an reminds people that He is just and declares that He will judge everyone in a fair manner on the Day of Judgment (Yunus, verse 47). [2]. Allah Almighty commanded "justice", because justice is the basis that holds the interests of individuals and society. According to this justice commanded by Allah Almighty, every person, community and every people should be treated fairly based on their human interest. In it, there is no regard for selfishness, friendship or enmity, lineage, godliness or kinship, wealth or poverty, strength or weakness. The measure is equal for all. The establishment of such pure justice in no other nation, system or not in religion.

Justice and spirituality are closely related concepts. Where there is no spirituality, there will never be justice [1. - B. 432].

The concept of justice is compatible with human nature, because human nature opposes all forms of oppression. Speaking about the harmony of justice with human nature and the dependence of human nature on justice, Maturidi said that God has made righteousness, wisdom and justice beautiful

in the eyes of the mind, and oppression, unwisdom and lies are ugly. [4. - B. 346], he says that he placed justice in the hearts making it great and valuable, and oppression ugly and worthless [5].

The introduction of social justice and democracy into the life of society cannot be implemented without political activity and participation of citizens, and this, in turn, requires the full application of such principles as transparency, awareness, diversity of opinions, multi-party, critical and creative environment in our country. Consistent and stable implementation of the principles of social justice and democracy in the process of building a civil society requires the ideological and ideological stability of our citizens. This is based on their commitment to the ideals of civil society and our national values.

Justice is the measure and standard of human relations. In this sense, it always acquires social importance, it is a social value that acquires an important importance in the life of society, and therefore it is better to use the concept of "social justice". In fact, human history is a process of continuous movement towards social justice, progress and human aspirations. For centuries, the attempt to establish a fair society has not stopped. After all, the idea of justice is one of the ancient dreams of mankind. Because of this, thinkers of every age and nation have created works about a just society. Therefore, the problem of justice has occupied one of the central places in the sciences of human, society, and state structure.

Social justice is the importance and status of a person in the life of society, his rights and duties, his work and other services, or the negative impact he may have on society and other people (crime, damage, etc.) , awarding) or the compatibility of punitive factors (punishments, fines). Social justice is a social mechanism that means the presence of democracy in society, social protection of a person, equality of all before the law, as well as employment of citizens, their access to the fundamental resources of development - material benefits, medical care, housing, education, and cultural benefits.

Social justice is a real value. Today, social justice is a clear indicator of civil society. First of all, justice as a social system is built on the basis of certain standards and the requirement of conformity.

First of all, one of the clear criteria of justice is the existence of democracy in the first place. Democracy is not only the principle of organizing power, but also the rules of organizing society's life based on people's interests. In this sense, democracy creates conditions for realizing their potential for as many people as possible in society. This provides great opportunities for the principles of social justice.

At the same time, the social protection of a person is also a factor that stabilizes today's advanced civil society. When a person does not feel socially protected, he wants to change the existing social order.

Equality of all before the law acts as an important factor that ensures the strength of civil society.

In any modern society, the employment of citizens today is inextricably linked with the concept of justice. Since justice is actually more visible in comparison with injustice, it is natural for any person to judge the social reality around him as unfair in the case of unemployment, no matter how prosperous and virtuous society he lives.

In implementing the important principle "From a strong state to a strong civil society", we rely primarily on the strength and capabilities of these social institutions [1. - B. - B. 141].

In modern civil society, the basis that makes a person human is the sufficiency of education, medical services, and cultural benefits for citizens. In fact, each of these social benefits is of great importance for human happiness. But the involvement of the majority of society members in their joint scale can raise the value of social justice to the heights.

Finally, everyone's equal opportunity to obtain a high-status and well-paid job depends on their assessment of the society in which they live. It is natural for a person with a high position and a well-paid job to imagine himself happy, and in the eyes of such a person, his enterprise, firm or organization can be evaluated as the most fair. The opposite of such an example can be given.

The norms we mentioned above define only one side of the social justice system. Another important aspect of social justice is the requirement of social justice. First of all, the requirement of compatibility is evident in the compatibility of the importance of an individual in the life of society with his social status. Man always tries to gain importance in the life of society, and this desire is one of his basic needs. At the same time, a person wants this importance to match his social status in society and to have a decent status on this basis.

The compatibility of the rights and duties of the citizen is also a factor that clearly traces the relations in the civil society. Not only the society, but also the individual individual will benefit greatly from this. After all, only because of this compatibility, a person has the right to expect respect and recognition from others.

Even if there is no matching of crime and punishment, any society is bound to face complications in its development.

If the fit of crime and punishment has the power to legally order social relations, then the fit between labor and its valuation is a great economic orderer. It is difficult to imagine today's modern society without this rule of conformity. It is safe to say that this compatibility is the foundation of the entire economic system.

In order to better understand this mechanism of compatibility, it is necessary to refer to the principle of compatibility between service to society and its recognition. It is precisely because of this

compatibility that human-society relations are evaluated, and the compatibility of human-society-state interests is clearly demonstrated.

One of the fundamental features of civil society is the application of social justice values in its life activities.

Foydalanilgan adabiyotlar ro'yhati.

1. Мирзиёев Ш.М Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз.– Ташкент: «Ўзбекистон», 2021. – В. 31, 141, 432
2. Mansur A. Qur'oni karim ma'nolarining tarjima va tafsiri //Т.: Toshkent Islom universiteti. – 2004. – Т. 624.
3. Moturidiy, Kitob at-Tavhid. –В. 346.
4. Emine Ögük. Adalet İlkisi, İnsan ve Toplum Üzerindeki Yansımaları: Mâtüridi Örneği.. –В. 6.(Dergipark.org.tr. Murojaat etilgan sana: 22.05.23.)
5. Содиржонов, М. М. "Инсон капитали ривожланиш жараёнларининг этносоциологик хусусиятлари (Фарғона водийси мисолида). Социология фанлари бўйича фалсафа доктори (PhD) диссертацияси." Социология фанлари бўйича фалсафа доктори (PhD) диссертацияси.–2022 (2022).
6. Содиржонов, М. (2023). Yoshlar kundalik hayotining virtuallashuv sabablari va omillari (sotsiologik tahlil). in Library, 3(3), 36–40. <https://inlibrary.uz/index.php/archive/article/view/25661>
7. Содиржонов, М. (2023). Социологический анализ динамики и трансформации человеческого капитала. in Library, 3(3), 177–184. <https://inlibrary.uz/index.php/archive/article/view/25659>