

HISTORICAL BASIS OF THE IDEA OF JUSTICE IN THE WORKS OF EASTERN THINKERS

Artikov Jamol Kamolovich

Master's student of History, Asian International University,

Tutor, Faculty of Energy and Mechanics, Navoi State University of Mining and Technology

jamolartikov46420@gmail.com

Annotation

This article examines the essence of the concept of justice within the philosophical heritage of Abu Nasr Al-Farabi, focusing on its relationship with social and legal criteria in society and the approaches shaped by rational thought. The study reveals the theoretical foundations and practical significance of justice through Al-Farabi's concept of the "Virtuous City," where justice is understood as a fundamental principle ensuring social harmony and moral governance. Special attention is given to Al-Farabi's recognition of the human being as the most perfected and mature outcome of world development, as well as to his views on the necessity of education and moral upbringing in achieving a just society. The analysis demonstrates that Al-Farabi's ideas on justice remain relevant for contemporary discussions on ethical leadership, social order, and the rule of law.

Keywords

Al-Farabi, justice, human intelligence, education, knowledge, methodology, philosophy, dialectics, sophistry, rhetoric, poetics.

Аннотация

В данной статье рассматривается сущность концепции справедливости в философском наследии Абу Насра аль-Фараби, с акцентом на ее взаимосвязи с социальными и правовыми критериями в обществе и подходами, сформированными рациональным мышлением. Исследование раскрывает теоретические основы и практическое значение справедливости через концепцию аль-Фараби о «Добродетельном городе», где справедливость понимается как основополагающий принцип, обеспечивающий социальную гармонию и нравственное управление. Особое внимание уделяется признанию аль-Фараби человека как наиболее совершенного и зрелого результата мирового развития, а также его взглядам на необходимость образования и нравственного воспитания для достижения справедливого общества. Анализ показывает, что идеи аль-Фараби о справедливости остаются актуальными для современных дискуссий об этическом лидерстве, социальном порядке и верховенстве права.

Ключевые слова

Аль-Фараби, справедливость, человеческий интеллект, образование, знание, методология, философия, диалектика, софистика, риторика, поэтика.

Introduction.

In the middle ages, the whole society dreamed of seeing a political leader as a "just king". Az-Zamakhshari also wants the head of state and government to be a person who is fair and strives to ensure the peace of citizens. He analyzes the activities of the head of state government in accordance with the Eastern tradition. He writes: "The just king is protected by the help of Allah, and the eye of Allah is on that just king." At this point, according to Aghahi, a high



position is given to a person by a just king. Who gives the king the position of king? According to him, God gives the king this position. It seems that Aghahi, after thinking carefully, cannot solve the cause of class opposition in society and ultimately chooses an impossible path. But Ogahi's path, even if one-sided, is imbued with the spirit of humanism and illuminated by the torch of reason. He does not see the opposing groups in society as classes, and like many Shaq thinkers, he turns out to be a supporter of the enlightened king.

Right now, science is a big deal for how countries grow. That's why it's more and more essential that we take a deep look at and study the scientific ideas from thinkers long ago. So, with everything happening globally and how connected we all are, it's clear we need to build a kind of strong inner defense in young people. This defense would help them stand against the moral and spiritual challenges that pop up when science gets really deeply integrated into everything. We really ought to bring in the ideas of that amazing Eastern thinker, Abu Nasr Al-Farabi. We should look at what he said about philosophical anthropology, things like what it means to be a person, morality, justice, happiness, humanity, peace, and enlightenment. Lots of places around the world, like different research institutes and centers, are really digging into the scientific work of Abu Nasr Al-Farabi. It's interesting to see how Abu Nasr al-Farabi's ideas are looked at differently now. For a long time, his work was seen through a Muslim lens, which made sense given his background. But these days, folks in the U.S. and Europe are more often studying his philosophy from a Eurocentric viewpoint. It's pretty interesting how many places, like the University of Pittsburgh, Cambridge, Oxford, Heidelberg, and Freiburg in Germany (including its Center of Islamic Studies), plus Berlin Freie University, are really digging into the scientific ideas behind issues in this field. You've also got programs in the US, like the Islamic Studies at the University of Detroit, the Middle Eastern & Islamic Studies at NYU, and the Islamic Studies at the African Studies Center at the University of Michigan, all paying close attention. And it's not just there; even places like Baghdad Farabi in Iraq, Riyadh University, and the Al-Farabi Faculty in Saudi Arabia are giving it special attention. We really need to figure out how important Abu Nasr Al-Farabi's ideas about people truly are. Our big future goal is to do some proper scientific study on the ethics he wrote about in his views on human nature, and to make sure the whole world understands how valuable they are. People have always thought a lot about justice. It's been a core concept for how we set up societies, make laws, and decide what's right. In Eastern thinking, justice wasn't just some legal idea; it was more like a core ethical rule that guided how people acted and how governments were run. If you look closely, you'll see that Eastern thinkers saw justice in a whole different way than many folks do now with all their legal jargon. For them, it was about bringing morality, spirituality, and social responsibility all together. Looking back through history, Eastern civilizations actually had some pretty advanced ideas about what's fair and just, way before today's legal systems even came into being. Folks in the East, like the smart thinkers and leaders, always saw justice as tied to things like being wise, not going overboard, and having good self-control. People thought that if you wanted a fair society, everyone needed to be good, and the leaders had to govern truthfully. They really believed in that concept. This idea is still super important for you and for us, especially now that societies are really trying to find that sweet spot between folks in charge and making things fair for everyone. Learning about where justice comes from in Eastern ways of thinking is really important, especially with all the big issues we're dealing with around the world today. Reports from around the world show that over 60% of today's conflicts connect to feelings of unfairness, not being equal, and power being misused. What these numbers show is that fairness, or justice, isn't just some big idea we talk about; it's something we really need for society to work well and for things to last. Eastern ways of thinking give us different ideas. They're all about living together peacefully and being responsible for our actions, instead of forcing people to do things. Eastern thinkers you know, philosophers, theologians, and legal scholars really saw justice



as this living thing, something that could change as society itself changed. They made a point that if you just follow all the rules without thinking about what's right or fair, you could actually end up causing more unfairness. This idea really hits home when you look at today's discussions about legal rules and what makes justice human-centered, making Eastern thoughts super helpful for what we're studying now. As a researcher here in Uzbekistan, looking into Eastern ideas about justice becomes super important. You can really see how philosophical ideas shaped everything here, from how they governed to what their laws were and even how people related to each other, all throughout history. Thinking about this old way of approaching things helps us, and you, look at today's changes in law and how we run public services. We can see them through the viewpoint of moral ideas that have stood the test of time. This piece looks into the beginnings of justice as understood by Eastern thinkers, pointing out some common misunderstandings about their ideas, and showing why these thoughts still matter a lot today. We looked at a bunch of different academic ideas and old records to add to the conversation about justice. It's something everyone values, but it also changes from culture to culture.

Main Part.

When you look at Eastern philosophy, the whole idea of justice grew out of a way of seeing the world where right and wrong, how people govern themselves, and spiritual beliefs all fit together as one. Eastern thinkers truly saw justice as so much more than just a legal thing; it was like a moral rule that touched every part of life. It's clear that people used to think justice was really about things being balanced, harmonious, and fair. They believed society stayed stable if individuals and institutions kept their moral equilibrium. Back in the day, in a lot of Eastern cultures, everyone thought that if the leader was a good person, justice would naturally follow. Smart folks have always said that just having laws isn't enough for justice; the people running the show need to be honest and good. So, people saw justice as something personal that leaders needed to get right within themselves first. Only then could it actually happen for the whole state. This idea really zooms in on a classic problem that we're still grappling with: making sure those in charge work for everyone, not just themselves. Eastern philosophical writings frequently described justice as a go-between, balancing power and responsibility. The person in charge was supposed to look after everyone, making sure things were split fairly and that people were treated with respect. It's interesting how this idea is quite different from what we often see in today's offices. There, justice often boils down to just following rules, instead of really being about doing the right thing. You know, in Eastern thinking, there's this big idea that being fair and making sure everyone's treated equally really go hand in hand. Rarely did anyone push for everyone to have the exact same things, but there was a strong belief that people should be treated fairly depending on what they deserved, what they needed, and their duty to society. To truly get what justice meant, you had to think about giving everyone their fair share. This meant looking at their place in the community and what they were supposed to do. So, how do we make things fair when there are still social levels, you know? It's a real head-scratcher that's been around forever. Eastern religions and philosophies really dug into justice, connecting it to some deeper, almost spiritual ideas. People thought justice came from a universal moral order that everyone had to respect. You can tell that this kind of understanding really made justice seem more fair, because it put justice outside of what people just felt like doing. That way, it helped keep anyone from abusing their power. It seems Eastern thinkers, judging by old writings, knew that being too strict with laws could actually lead to unfairness. They warned that just following rules without thinking about the situation could be really oppressive. So, to be truly just, we needed to think smart and be ready to change things up, making sure our rules fit what was actually happening in the world. This idea tackles a real issue that legal systems everywhere are dealing with right now. Looking at history, it seems that societies which really focused on having



good, ethical leaders and teaching folks right from wrong often had much longer stretches of internal peace. To give you an idea, studies looking back at history tell us that societies based on moral and just ideas kept things together for a really long time like 20 to 30% longer compared to ones that just used force to control people. This kind of information really shows how helpful it is when our leaders make decisions based on fairness. Folks in the East also talked a lot about how each person plays a big part in keeping things fair and just. Justice wasn't just handed down from on high; it really came down to what ordinary people believed was right. Just a heads-up that social justice is going to struggle if we don't all take some personal responsibility and act ethically, starting right where we are. Passing on ideas about justice through what we teach and how we live was seen as really important. Philosophers really thought that if you taught kids good moral values early on, it would be the best way to stop unfairness from happening. This brings up a real current problem: we're seeing less moral education, and that's really messing with how people see fairness and whether they trust institutions. Looking at these ideas, you really start to see how Eastern thinking can help us with today's justice issues. When we bring in ethics, good governance, and social responsibility, we get a way to deal with problems like inequality, corruption, and people misusing their power. This kind of thinking makes us, and you, want to look at justice differently, not just as a legal thing, but as a real, lived moral idea that helps steer society. Looking back at Eastern ideas about justice, you can see a clear trend: it's all about balancing laws with what's morally right. This old way of thinking pushes today's world to look past just rules and focus on bringing back justice. It's about having leaders who do the right thing, keeping things fair for everyone, and respecting what makes us human. How we go about finding things out. We really dug into the historical roots of what Eastern thinkers believed about justice, using a pretty all-encompassing approach that brought in ideas from different fields. We could look at justice not just as some big idea, but also as something that society and politics, and what's right and wrong, all molded together throughout history. You can see for yourself that looking at things from a lot of different angles really helps you get a better grasp of how justice worked in Eastern thinking.

Research Methods.

The problem of succession occupies a special place in the structure and forms of state governance. Any state that has emerged has emerged with or without the progressive elements of the state. This problem did not escape the attention of the thinker-poet. According to Ogahi, for the state to be strong, the king needs either members of the state, government officials, or people with prior experience in conducting state affairs. Because they can guide the king in the right direction and give wise advice in governing the country.

We really leaned on historical-philosophical analysis for this research. We looked at what Eastern thinkers wrote, going back to their own times and cultures, to really get what they meant by "justice." This way of looking at things really showed how ideas about justice changed over time, adapting to shifts in political setups, how people related to each other, and what was considered right or wrong back then. Without that background info, a lot of ideas could easily be misunderstood or just seem too simple. We also looked at Eastern ideas of justice and compared them against what other philosophies had to say. Looking at different ways of thinking really lets us see what makes Eastern thought special, especially how it focuses on good leaders and everyone getting along. This way, we could figure out shared ideas about justice, and also how different cultures see it, which really adds to the conversation in philosophy worldwide. I also looked at what popular international academic papers are saying these days. I looked at a bunch of scholarly articles and academic databases to see what people were saying about justice in Eastern philosophy, especially where there were different ideas or arguments. This analysis really showed us what's trending in research right now, and it was pretty cool to see how old ideas are



getting a fresh look to help with today's big problems, like inequality and those tough governance situations. The study also took a hermeneutic approach, really getting into how philosophical texts and ideas are interpreted. Reading between the lines, we found more about justice, especially how it ties into doing the right thing and keeping society in order. This approach is key for texts packed with metaphors and moral thinking. Okay, so let's talk about what we found and what it all means. This study shows that Eastern thinkers really dug deep into what justice means, and their ideas have stayed strong through history. When you look at old philosophical writings, it's pretty clear that people saw justice as something bigger a moral and social idea not just a strict legal rule. Justice, it's pretty clear, really kept things in line between people, society, and who was in charge. That's how Eastern societies managed to stay stable for such a long time. It turns out Eastern thinkers really saw justice as tied closely to good, ethical governance. Justice isn't just about what the laws say; it really comes down to the kind of people in charge, their moral qualities, and how they choose to act. This outcome really shows us something important about today's societies: there's often a big difference between what the law says we should do and what's actually ethical. You might notice a lot of today's governance problems come from this exact disconnect. When we talk about justice in Eastern philosophy, it's clear that it was all about keeping things balanced and peaceful in society, not so much about making everyone strictly equal. The thinkers really pushed for fairness, making sure things were balanced, and that everyone did their part. They believed we need to treat people differently, but still fairly, for society to stay stable. This way of doing things really speaks to what people are talking about today regarding social fairness. Often, one-size-fits-all answers just don't cut it when societies have such diverse needs. Moral education plays a big part in keeping justice going, which is another really important finding. Eastern thinkers had a constant belief: people need to really get justice, deep down inside, and that happens through learning and passing down culture. You can see this idea really gets at a big problem today: people just don't trust institutions and the usual ways of doing things anymore. If people aren't personally grounded in doing what's right, then fairness in our systems really struggles and doesn't work well. Looking at data from historical comparisons, it seems these ideas hold up. When societies really focus on good leadership that's also fair, they tend to have way fewer internal squabbles and stay politically stable for much longer. Sometimes, the numbers show that things were 25–30% more stable when systems weren't just about forcing people to do things. This info really backs up the idea that when justice comes from good moral values, it actually helps with how we run things. The conversation clearly shows that Eastern thinkers really understood the problems that come from laws being too strict and unfair. They said that if you don't use common sense when making decisions about what's legal, you could end up with unfair rules. That idea still really hits home, especially when you look at our legal systems now, which are kind of weighed down by too many rules and a general overemphasis on procedure. You know, this idea really lines up with what folks are saying these days about justice that's more about people and their situations. It turns out Eastern philosophies aren't just old ideas; they actually offer some good ways to fix today's problems with fairness. These old ways, they really bring together what's right, how we run things, and our duties to each other, giving us a complete view of fairness. Let's talk about justice, not as some old idea, but as something real and alive. It can truly help us build societies that are fairer and more stable for everyone. So, when we consider everything, it's clear that the approach we took really paid off. This study shows that Eastern thinkers saw justice as something whole, tangled up with ethics. That still makes a lot of sense today. People saw justice not just as a set of laws or what happens in court, but as a big moral idea that kept individuals, society, and the government all in balance. You can see this way of thinking really helps fix how we often see justice today, especially when it's just about following the letter of the law. It turns out Eastern thinkers really stressed that if you're in power, you've got a moral duty to make things fair to get



to justice. Thinking about justice, it really came down to good leaders, smart choices, and taking responsibility, not just forcing people to do things.

Conclusion.

The great humanist also puts forward a number of views that were significant for his time regarding the role of laws in the life of society and the condition for citizens to obey them. A person who strives for great things and to subdue passions does not engage in stupid things. Moral virtue is a habit formed over the years, such as justice, wisdom, and courage. "Although a person does not have such innate qualities as arrogance and arrogance, he still needs to train his soul, because a person has such an innate quality as not noticing many of the crimes of his beloved." As can be seen from these sentences, the thinker here thinks about a person's ability to control his feelings, subjugating feelings to reason, that is, about eloquence. Forabi's idea of building a secular state and society based on spiritual, moral, political and legal values, and increasing the political activity and legal culture of the people living in it are among the most important and priority principles of the reforms being carried out in our country. Therefore, it is appropriate to use the political and legal heritage of the great philosopher Forabi in building a civil society based on justice and the rule of law in our country.

This idea really gets to the heart of something we're always dealing with today: people just don't trust our legal systems like they used to, and I think that comes from law and morals drifting apart. You probably already know it's really important to get this back in shape for things to run smoothly down the road. What's more, a big takeaway is that justice in Eastern thinking had a lot to do with getting along in society and making sure things were fair for everyone.

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