



## **THE ROLE OF CONFUCIANITY IN ENRICHING TEACHINGS ABOUT JUSTICE**

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<b>Received:</b> July 24 <sup>th</sup> 2023 <b>Accepted:</b> August 24 <sup>th</sup> 2023 <b>Published:</b> September 28 <sup>th</sup> 2023	The article reveals the views of great thinkers of both the East and West who put forward the idea of a just state. Confucius formulated the foundations of social order for society, which have found their logical continuation in modern society as the rule of law.  The issue of justice is becoming one of the fundamental ones for the real life of Uzbekistan; it is consistent and impartial observance of the established principles of justice, which not only must be proclaimed, but also strictly implemented.
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Even in the distant past, great thinkers of both the East and the West put forward the idea of a just state [1], which is based on wisdom, courage, prudence and justice.

The question of justice becomes one of the fundamental ones for the real life of Uzbekistan and turns into holistic justice, and not some kind of justice, based on the presence of the first three components of a fair state [2].

Justice is an important condition for ensuring the stability of Uzbekistan and its integrity; without this, independence cannot be preserved. But ideas about justice today require, however, not just to reproduce the idea of preserving equality, or reflecting the individual contribution of everyone in reforming society, but also real freedom. In our case, this is consistent and impartial adherence to established principles of justice, which must not only be proclaimed, but also strictly implemented. And here it is appropriate to note the statement of Confucius about personal example on the part of the ruler, following the requirements of order and discipline.

Initially, in the history of social consciousness, the understanding of justice was associated with the recognition of an unambiguous and unquestioning understanding of the norms of primitive society. This was a demand for punishment for violating a general norm. Everyone will agree with the idea: "Nothing outrages us more than injustice; all other types of evil that we have to endure are nothing compared to it" [3]. I. Kant's idea of how to understand justice, which is similar in meaning, was proposed even earlier by the school of Confucianism represented by Mencius: "I value life, but I value justice even more. If I cannot have both, then I will prefer justice" [4].

Confucius himself attached great importance to the concept of "order" (li) as the norm of specific relationships, actions, rights and responsibilities between people. Order according to Confucius is established thanks to the ideal model of relationships between people and with nature. Therefore, order includes, in addition to the rules of external behavior, the proper performance of duties, which, in particular, includes politeness, accuracy, humanity and, of course, fairness

Confucius sought to create the ideal of a bearer of justice who would fight against the injustice that reigned around him. Based on this ideal, Confucius formulated the foundations of social order for society, which have been continued in modern society in the form of the rule of law.

Another important aspect in the work of the great Chinese thinker is the "straightening of names," i.e. the desire and ability to call things by their proper names, without revealing elements of deceit and misinterpretation. Another side of the manifestation of justice is the provision about the impossibility of ruling over the people through deception and lies. Confucius put forward the following position: if there is a shortage of food or military equipment in a country, this is fixable, but if there is a lack of faith in the ruler and his entourage, then it is difficult to talk about the stability of such a state. And Plato speaks somewhat differently about this in his famous work "The State"; he argues that a just

person loses everywhere compared to an unjust person. Plato's teacher Socrates is even more categorical and concludes that injustice is stronger than justice, this is explained by the fact that justice is suitable for the strongest, while injustice is expedient and suitable in itself [5]. Thus, to put it simply, justice is the interest of established power. Justice is considered even more simply by such a medieval authority as Machiavelli; in his opinion, justice in politics comes down to the mastery of cunning and force. Machiavelli states in his famous work "The Prince": "... all armed prophets won, and all unarmed ones perished. ...the character of people is fickle, and while it is easy to convert them to your faith, it is difficult to stay in it. Therefore, we must be prepared to force them to believe when the people's faith dries up" [6].

The understanding of justice, thus, in the Middle Ages already, comes down not so much to an ethical as to a socio-political category in which a merging of moral and political assessment takes place. And both in the past and in the present, justice is one of the key components of public opinion. It has always determined and will continue to determine the basic rights and responsibilities, freedoms and opportunities of public life.

And yet, a state that has achieved the concentration of the people's efforts on one thing, according to the followers of Confucianism, has every chance of being viable [7]. Isn't this the power of Confucianism, which existed as the official ideology of China until the twentieth century?!

Thus, justice as a norm and as a value needs to determine true priorities, determined primarily by the established tradition and mentality of the people uniting. And if in the first years of independence justice came down primarily to establishing order and stability, today the relevance and demand for justice comes down to the equality of individuals, regardless of their place in society. The process of following the principle of justice in New Uzbekistan is defined as decisive in the Decree of the President of Uzbekistan "On the development strategy of New Uzbekistan for 2022-2026." [8].

The principle of justice may suffer from its formal impotence. The President of Uzbekistan showed both wisdom and courage, raising the demands of justice in all spheres of life to a new level, which in principle boils down to the justice of the main social institutions, the justice of public life, where such values as freedom and equality become not an empty phrase, but a tool for managing society .

The further implementation of the principle of justice in our society should focus on private or personal justice, where it is largely morally sanctioned. Private justice corresponds, on the one hand, to the level of development of civil society, and on the other, to the presence of actually valid law. It is no coincidence that President Sh. Mirziyoyev raises the issue of developing and adopting the Concept of Improving Lawmaking and Rulemaking to a new level. and further development and improvement of civil society institutions. And yet, it is important on the part of the President to pay close attention to solving the problem of employment in general, limiting financial speculation, squandering public funds, strengthening and expanding the ability to fight corruption. The state and the President as a political leader must protect freedom, serve as a guarantor of the rule of law, and promote the prosperity and well-being of the people. The state cannot always and not everywhere stoop to the private interest of an individual citizen, but it is called upon to take care of what is connected with the entire people, the state, i.e. in other words, "to elevate every spiritually true and fair interest of an individual citizen into the interest of the entire people and the entire state" [9].

Consideration of the moral aspect of the problem of justice comes down to the fact that no matter how much we talk about the priority of injustice in relation to justice, it comes down to the problem of good and evil, where there may be more evil than good, but our society cannot refuse this requirement to fight for good.

Justice covers the main aspects of human life. It is not only a moral category, but also a key category of politics and law of New Uzbekistan. It is difficult to imagine how one can distinguish good and evil from each other without the category of justice. The idea of justice arose among people in the earliest period of their lives in connection with the awareness of their equality before God and death. The further course of the modern history of Uzbekistan once again shows that justice is presented as "... some agreement about not harming and not suffering harm" [10]. But besides this, another opinion should be kept in mind: if something has ceased to be useful, then it is no longer fair. Currently, Uzbekistan, based on the principle "From Action Strategy to Development Strategy," is proceeding from seven priority areas, which in particular emphasize the transformation of the principles of justice and the rule of law into a fundamental and necessary condition for the country's development and the implementation of a fair social policy. [11] The position of the student of Confucius, the philosopher of the distant past Mencius, is in many ways similar: the basis of justice is a feeling of shame and indignation [12]. The desire for justice is the eternal desire of humanity, and the question of what justice is appears as an eternal question of philosophy, the importance of which increases as humanity grows.

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