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HISTORICAL-CONCEPTUAL ANALYSIS OF EQUALITY AND SOCIAL JUSTICE IN ISLAMIC TEACHING

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ABSTRACT

In this article, equality appears as the first sign of social justice in Islamic teachings. The stable and harmonious development of society, the formation of a person as a person and becoming a useful person is the result of observing the conditions of social justice. Although the concept of "social justice" is a widely discussed topic, there is still some confusion about this concept. As a concept, social justice implies that all individuals in society have equal rights and duties in all aspects of social life. A historical-conceptual analysis of "social justice" in Islamic teachings, tracing its continuous development from ancient history, helps us to define the concept and place of social justice.

KEYWORDS

Category, truth, idea of justice, model of justice, traditions, religious-philosophical doctrine, Holy Quran, goodness, universal criteria, Surah Fusilat, proportionality, balance.

Introduction

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Islam is the bearer of goodness in human society, and it is a religion that gives special and great priority to the celebration of goodness in social life. Islamic religious-philosophical teaching values social justice as one of the humanitarian criteria of society. Therefore, it is futile to expect justice from a society that lives with unjust customs and is governed by cruel laws. As the most righteous religion in the world, Islam stands for iustice and humanity. Islam, which recommends and demands justice for everyone, regardless of social origin and status, legal status, defines social justice as the negation of inequality. It is social justice that rejects all forms of slavery, oppression and exploitation of human faith.

In Islamic teachings, equality appears as the first sign of social justice. The stable and harmonious development of society, the formation of a person as a person and his transformation into a useful person are the result of observing the conditions of social justice. If social justice does not prevail, it is difficult to talk about the equality of human rights.

The social justice preached by Islamic teachings is not just a theory or an image. Since its inception, Islam has shown people ways to eliminate all kinds of injustices, it has guided people on this

path, it has condemned injustices, and it is still condemning them. Injustice, social inequality and slavery have been evaluated as social evils that must be completely eradicated in Islamic teachings. According to Islam, the path of humanity should be the path of truth, justice and equality.

Islamic teaching also applies equal rights to all peoples of the world. In general, in approaching social values, the Islamic religion, which considers the protection of the interests of not only a particular nation or nation, but also the entire humanity, to be a necessary factor, first of all places special emphasis on the "human factor". According to the teachings of Islam, humanity is not given equality because of the superiority of one nation over another. There is no equality that is more valuable than one, just as there is no nation that is superior to another. This is a fair way of approaching equality, including the value of equal rights.

LITERATURE ANALYSIS AND METHODOLOGY

In solving the problem of social justice, the teachings of Islam give great priority to relations between members of society based on the

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requirements of social justice. All people, humanity itself, feel the need for justice in all kinds of relationships, in its determining and balancing conditions. It feels natural. A person who always strives for good for himself and others can build a happy life based on wealth based on righteous values. Universal values are protected and developed where people accept justice as their banner and seek to achieve it.

In Islamic teachings, social justice appears as a certain measure and criterion of spiritual desire and material needs between people. Islam, which considers greed, greed, greed for wealth as unethical qualities, advises everyone to have the same share of spiritual and material blessings, considers it unfair to know no limits in meeting needs. According to Islam, the main thing is to treat needs with respect. The demand for justice makes it necessary to respect the needs of all members of society from the same position. Such respect comes from upbringing. Turning away from human labor, getting used to taking what someone else has earned for their labor, and appropriating someone else's property is contrary to universal ideals. A person who commits such an injustice should first of all be afraid of the voice of his conscience. Because the

voice of conscience, the judgment of conscience is the supreme court of God.

It is not without reason that fighting for the establishment of social justice and its protection is considered the duty of every honest person in Islamic teachings. For this, it is necessary to have an active life position. Such a position not only illuminates the human conscience, but also illuminates the paths leading to the struggle for justice. As a result, a person becomes a keen observer.

The religious-philosophical teaching and political-legal ideology of Islam appreciates it as one of the most beautiful qualities of a just humanity based on universal criteria. Helping each other, being loval in relationships and thinking of everyone in their own situation, avoiding indifference are among the most important principles of Islamic justice.

Among the world's monotheistic religions, Islam is a religion that is the bearer of goodness in human society and gives special and great priority to the celebration of goodness in social life. This is primarily due to the fact that the religion of Islam calls its followers to goodness and good deeds along with the people of the

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whole world. This is reflected in the Holy Qur'an: "Allah commands to be just and to do good" (Surah Nahl, verse 90).

In the mentioned verse, goodness is better than justice. For if justice is that a man should give what he should give and take what he should take, goodness is more giving than giving, and receiving less than receiving. Therefore, in all good things there is a specific, specific image of justice. But any justice done is not a reflection of the good yet to be done. This rule, along with Islamic virtue, is a moral indicator that reflects the fact that Islamic justice is based on virtue for human society. It is a brilliant insight into the moral philosophy of Islam that all mankind has always enjoyed and will continue to enjoy.

The moral philosophy of Islam explains in detail what is good and what is bad in human society. The conclusion reached in this process is as follows: man was created only to do good and good deeds, to benefit people, humanity. Evil and evil are the exact opposite. One should stay away from them and encourage others to do the same. Good and evil are incompatible.

It is not for nothing that Islamic moral philosophy emphasizes goodness and badness, good and evil.

Evil can never be equated with good. The difference between them is the distance between Earth and Heaven. Or to equate these moral qualities would be the greatest and unforgivable injustice.

DISCUSSION AND RESULTS

Since Islam appreciates goodness and good deeds as a factor in the purification of human spirituality, it recommends to be inclined towards good only when necessary. Since good and evil are twins and always step in pairs, it is not advisable to hesitate between them. That is, when choosing, as well as trying to eliminate evil or evil, a person should be inclined only to good. Goodness or inclination to good actually means evil or prevention of evil. The Holy Qur'an advises: "Good and evil are not the same. Return evil with good. Then you will see the one who is an enemy among you as a friend!" (Surah Fusilat, verse 34).

It can be seen that Islam recommends people to do only good and to turn away from evil even in the most difficult and difficult times. The moral philosophy of Islam considers returning evil for evil not a virtue, but a vice. The most consistent

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response to turning away from evil is goodness. Evil is a mistake, and if it is wrong, to respond to it with evil is a double sin. Since it is difficult to remove this mistake, a person should respond to any evil done against him with good, so that the other person will realize his mistake and be ashamed of his actions.

Islam requires adherence to the conditions and judgments of justice. Violation of the terms of justice in communication, human relations, exchange, trade and other mutual transactions between people, cheating, making various false promises, abuse of trust, etc. appears. All this comes with injustice.

Adherence to the rule of Islamic justice requires special caution, courage, patience and restraint from each person. So, the judgment of justice should be followed, but it should not lead to the emergence of other regrets, first of all, balance should be expected. Otherwise, doing justice can lead to injustice. If any dangerous wrong, immoral behavior is to be punished, this punishment should consist of compensatory damages and should be accompanied by compliance with the conditions of justice. The stricter the sentence of justice, the more convincing and hopeful its reward should be, not offending the wrongdoer from the reality of life, ending with his understanding of his mistake.

The social essence of Islam is to direct the relations between people to the right path goodness and truth. Islam operates as a social institution that regulates relations between people, events and processes in society in general with moral standards. Islam as a social institution has a perfect foundation. It is a social institution that shows, directs and illuminates the ways of life and activity of a person. The excellence of this institution lies in the fact that the Islamic worldview requires strong communication, mutual understanding and an integral connection of cause and effect in relationships. Therefore, the reasons for the emergence of warm relations should not be conflicts, but the desire to get closer to each other and the initiative to protect the conditions of justice. It is at this time that any positive result is achieved. The unity of belief. thought and action makes the ceremony of justice necessary and prepares a solid foundation for the future development of mutual relations.

Islamic justice requires replacing bad and useless deeds with good and useful deeds. According to the Islamic worldview, imperfection is replaced by perfection, ugliness is replaced by beauty, and

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crookedness is replaced by straightness. The only standard above all these is social justice. Social justice wants to eliminate the vices and all the troubles in society. Because these are completely contrary to the divine wisdom that Islam praises and defends. The elimination of oppression, violence, various evils and immorality is one of the main indicators of Islamic justice. Because any intention of the society against existence is nothing but injustice. Oppression and violence are symbols of shame and ignorance, not justice.

The Islamic worldview connects the regulation itself with justice, that is, it is necessary to observe the principle of justice in the regulation itself. Violation of balance and proportion in the regulation of mutual relations between people, showing weakness in solving something is injustice not only to one person, but to the whole society.

According to Islamic belief, regulation is absolute and its terms are based on the principles of justice. Therefore, changing mutual relations and allowing discrimination would be black for white, crooked for straight, and bitter for sweet. The regulation, sometimes accompanied by injustice, creates such an atmosphere in the society that an angel becomes a devil, and a person known for his goodness enters the skin of a demon. In order to eliminate such an unnatural environment, there is a need to find answers to various questions that make society think at times when human thinking cannot help or can help only a little. Such thoughtprovoking questions can only be answered by the power of scientific sophistication. The Islamic worldview has such a power of scientific maturity.

The history of the principles of justice in Islam testifies that God's justice, that is, "divine justice" is a clear expression of a strong belief based on a deep belief that God is just in matters of creation. God created man to be independent and free. Man's freedom, will and all other powers are in his hands. Man can do all things, and God has given him such authority.

All beauty and non-beauty in the universe is a gift of divine power. Therefore, every creature on Earth has its opposite. For example, there is justice and crime in every society. Justice and oppression, crime and punishment, etc. are phenomena that go hand in hand. Their coexistence is inevitable, but they are not and cannot be grounds for denying rights and justifying oppression.

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Conclusion

First, although the concept of "social justice" is a widely discussed topic, there is still some confusion about the concept. As a concept, social justice implies that all individuals in society have equal rights and duties in all aspects of social life. This means that all basic rights such as health, education, justice, work and cultural expression must be guaranteed for all. This idea is based on the principle that it is not possible to talk about the development of society only in terms of economic growth. In this sense, the concept of social justice is related to the construction of a type of political organization that ensures that the Social Welfare State, that is, the nation state, must provide the means to guarantee social security to all citizens. Access to its wards, i.e. fundamental rights and social security measures, should be extended to all.

Second, from a legal and institutional perspective. justice follows the path of laws because they limit the scope of our actions in civil society. However, we know very well that in the conditions of constant historical changes in every society, the laws that are considered "just" may turn out to be "unjust" in many ways.

Third, social justice is different from the idea of civil justice, that is, from the justice of courts and the image of a 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.

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