Social Justice in Western Thought and Islam Challenges and Variables in the Arab World: A Descriptive Study

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Abstract

The study aims to discuss the most prominent theoretical concepts towards "social justice" in both Western thought on the one hand and Islamic thought on the other. Accordingly, the study concluded on the central hypothesis that "There is an effective correlation between religious and political thought in the West and among Arabs and Muslims, and between the application of the concept and tools of social justice." The study used both the descriptive analysis and the quantitative legal approaches when dealing with theoretical issues of social justice, whether in Arab and Muslim thought or the Western world. The study reviews all of the foundations, tools, and characteristics, in addition to the problems, challenges, and variables facing the Arab world to achieve "social justice."

The study concluded with several results, including that social justice is apparent in the theoretical concept of decision-making centers and society, regardless of its multiple vocabularies, whether in Western or Islamic thought. Still, the challenge remains in the application tools, and they will approach to enhance the public interest.

Keywords: Social Justice, Western Thought, Islamic Thought, Challenges, Variables, Arab World

General and Theoretical Framework of the Study
Problem and Questions of the Study

The concept of social justice is related to the advanced level that states and all governmental and non-governmental political units seek to achieve justice and equality in public dealings with the various members of society by providing each of them with high levels of fair requirements in various means and fields. In other words, justice must be based on clear laws and moral norms that relate to the fairness of individual and collective behavior within each state. The responsibility for achieving social justice must lie with governments, civil society institutions and international organizations in order to achieve just relations between the various groups that affect the rights of all people.

Therefore, the process of analyzing "social justice" tools has different aspects, especially when searching for issues and vocabulary that emanate from this concept, such as "social interaction" issues, which include the interaction of individuals and groups with a particular social group or group on the basis of personal biases or patterns and prejudices Such as issues of discrimination on the basis of religious belief, gender, education, etc., in addition to identifying topics related to "government laws and legislation"

that have always led to "injustice and social exclusion" especially when the right of a social group to access the same opportunities enjoyed by members of other groups is excluded. ; Such as laws in the political, judicial and economic fields (such as political participation, litigation, taxes, health, work, education, investment, and others).

These societies in general and the Arab world in particular suffer from a descriptive subject. On the other hand, discussing the topic of "social justice" in light of the principles, components and theories reviewed by Western philosophers and theorists on the one hand, and the principles that emerged from the Islamic religion and Muslim scholars on the other hand. They all remain influential in developing positive solutions to challenges and problems. Therefore, the study will discuss these topics based on the following questions:

1. What is the theoretical and modern concept of social justice from the point of view of specialists in the field of political and ideological systems in the West on the one hand, and Islam and Muslim thinkers on the other?

2. What are the general foundations of social justice? What are its tools and features?

3. What are the most important challenges and changes facing social justice in the Arab world?

Objectives of the Study
The study is based on achieving the following objectives:
1. Clarifying the theoretical concept of social justice for political and ideological systems specialists among Western and Muslim scholars.
2. Discuss the foundations, tools, and theories of social justice and clarify the modern concept of social justice.
3. Identify the most prominent challenges facing social justice in the Arab world due to using political power.

Importance of the Study
The importance of the study comes from both theoretical and practical significance.

A) Scientific (theoretical) Importance
The main general frameworks are based on the religious and philosophical thought of specialists in political systems to improve the level of reformist development in its various aspects to achieve misgivings and dimensions of social justice. Where it presented the religious premises of the Arabs, Muslims, and the West on the one hand, and the other hand, these premises provided many of the main rules to reach better levels of individual and group rights, which would have a positive impact on the political, economic and social aspects. Therefore, the importance of the scientific study becomes apparent when discussing each of the theoretical aspects of social justice, such as the principles, tools, and theoretical ideas of both the West and Muslims.

B) Practical Importance:
As for the practical importance of the study, it will become apparent when discussing the multiple challenges and variables facing the process of reaching social justice in the Arab world because of the wide gap between the fundamental pillars of justice and the reality of practical application in the political and social systems.

Hypotheses of the Study:
Based on the study problem and its objectives, the research is based on two main hypotheses:
1- "There is an effective correlation between religious and political thought in the West and among Arabs and Muslims, and between the application of the concept and tools of social justice."
2- "There is a correlation between the political, economic and social challenges and variables and the reality of social justice in the Arab and Islamic world."

Methodology of the Study:
The study will employ both the descriptive analysis and the quantitative legal approaches when dealing with theoretical issues of social justice, whether in Arab and Muslim thought or the Western world.

Variables of the Study:
Independent Variable: Social Justice in Western Thought and Islam
Dependent Variable: Challenges and Variables in the Arab World

Previous Literature
There are many previous studies and literature published in periodicals and books that discussed the topic of social justice from various aspects. Among these studies are the following:

In their study of the ***"Social justice the superior economic growth model? Comparative analysis on G20 countries,*** by Shijun Li, Bing Wang, Robert Read (Reviewing editor) and published in ***Cogent Social Sciences, V 6:1, 2020.*** The authors explained the Concepts of social justice and economic growth. They also explained that "social justice is such an overall fairness to the stated values, including income, well-being, opportunities, freedom, rights, needs...etc." And they pointed out that social justice always focuses on the "basic public values" of a society because they are what make human behavior More discipline and cooperation to achieve proper stability. Likewise, the role and impact of social justice was emphasized. Where the modern theory of social justice is expressed in a descriptive way in the form of "the principle of maximization", which integrates both the advantages of justice and equality with common interests and the so-called mutual expediency, so that the relationship between social justice and economic development has all contributions to promoting the growth of the state to adapt in a way Better with unprecedented changes in the current century. The author also added that in the current circumstances, the economic level, governance capacity, social stability, cultural education, and the environmental environment of a country are no longer linked to the borders at the level of one country.

Finally, the study discussed the need to give priority to human rights justice, especially when the executive branch focuses on human resources and the relationship between individuals and the state, including the basic protection of human rights and respect for freedom. In the field of freedom, the authors added that it includes several basic issues such as defending civil and economic rights, equality between all members of society to be able to access education, information and media, and encouraging the sharing of political power among all groups. and minorities. The authors emphasized that the gender gap was examined in light of the following basic categories (participation, economic opportunity, education, health...etc).

In another study entitled "***The State of Social Justice In The Arab World: The Arab Uprisings of 2011 and Beyond"*** by Robbins. M, and Amaney J, Contemporary ***Readings in Law and Social Justice, 8(1), 2016.*** The authors argued that the Arab uprisings were sometimes seen as calls for democracy, but from the point of view

of researchers and those interested in the issues of the peoples of the region they were more subtle calls for social justice. public, including confronting inequality and the spread of corruption in many institutions of Arab countries, in addition to demanding individual rights and respect for human dignity. The popular protests led to major changes across the Arab region, including the downfall of many heads of state. As the authors demonstrated in their research and by comparing data from public opinion polls conducted after the Arab uprisings and protests, we note that citizens have experienced some tangible improvements, including a reduction in the waste of public money, but there is still a real and necessary need towards many major sectors. Reforms to combat corruption hotbeds and thus improve economic results and government effectiveness in positive action for growth and development towards individuals and public and private institutions, amending legislative frameworks related to freedoms and political participation on the one hand, and encouraging investment to improve the standard on the other hand.

3- In his article on **“Global social justice as a new focus for development policy,”** Published in March 2008, ***Overseas Development Institute (ODI),*** Written by **Simon Maxwell.** In his study, the author asked what this means for global social justice? It concludes that the concern for social justice is the driving force behind the progressive development policy at the local and international levels. However, the author added that the work we have to do is to embody thinking through what global social justice might mean. And the pursuit of justice does not come easily, and the reason for this is due to the fact that the demand for justice will remain a demand of the elites and the forces of societies that must meet to work together to reach progressive internal policies. As for global social justice, Simon Maxwell stated that "global social justice" should be of more interest to professionals in political reform and justice, and in order for it to become so, it was necessary to achieve the goals of income, health and education as specified in the objectives of development strategies. The author also raised several questions related to the challenges of human justice, including: Who will see those who fight for global social justice as a reasonable global geneticist? What actions do they recommend, and in what timeline for achieving this? Among these questions, mutual accountability must occupy an important place as rich countries and developing countries must be accountable to each other. At the end of his article, Simon Maxwell concludes by saying that it is easy to see how a focus on "global social justice" can provide a framework for thinking about exciting and potentially dangerous ideas about how to move the international sustainable development agenda relatively further afield. An effective approach to development goals, and therefore it is necessary to constantly search for how to translate these ideas into action? (Maxwell, S.2008, p. 96)

Finally, it can be said; Despite the importance of these studies mentioned above and many others that discussed the issue of social justice, this study comes from my point of view to increase the focus on the issue of social justice, both among researchers and specialists in social sciences and political systems, and to add the vocabulary and meanings of the descriptive approach when learning about the reality of social justice in the West on the one hand, and the Arab and Islamic world on the other.

Introduction

The issue of social justice is one of the topics that have a wide range of interest among those interested in social affairs and human rights. The analysis of the problem of social justice varies from region to region and from culture to culture, and political system to another, depending on the culture and interests of the political system and the extent to which it is affected by value controls and internal and external interactions.

The public policy of any country is primarily responsible for achieving a better life for citizens, and this is done through the continuous roles of public authorities, including legislation and implementation, and thus fairness of the law based on justice, and keenness to achieve opportunities for everyone in terms of work, education, health, and social care... etc.

Globally, and through the attention of the United Nations development programs towards social justice and from the point of view of human rights, social exclusion is unacceptable because it involves denying human rights that not only hinders human development but also represents an obstacle to democratic governance and presupposes the denial of Democracy and citizenship itself. (The United Nations Development Program) indicated in its 2004 report, "Democracy in America. Toward a citizen's Democracy, "Democracy is and should be a kind of political organization and for the people, which implies Democracy that is not limited to political citizenship that creates and supports the system and its laws, but also civil, social, and cultural citizenship (Organization of American States, 2014). Collectively, integral democratic citizenship is empowered by recognizing, guaranteeing, exercising, and enjoying human rights, which ultimately becomes an invaluable measure of democratic governance (Ibid, 2014).

I. Social Justice: A Theoretical Study

The dimensions of social justice all affect many sectors of public policy and administration, including health care, gender equality, and various human rights such as education, employment, public participation, and politics such as elections. It can also be divisive, especially in light of conflicting ideas about public justice and positive balance in dealing with all members of society and limited resource allocation. In addition, discrimination and social justice are incompatible. While the term "social justice" finds widespread use these days, it is not new. It appeared in Federal Papers of the USA and was most likely first used in the 1880s. American legal scholars applied the term in economics by the Industrial Revolution. Therefore, social justice applies to all components and sectors of society, including race and gender, and is closely related to human rights in all aspects, whether legislative or behavioral, that affects or affects the individual himself. It should also be noted that the general knowledge among those interested in social justice

and human rights, which considered the concept of social justice means respect and protection of human rights for all. Every person has equal opportunities in rights and duties without discrimination from other individuals or groups of the state, and it must be noted that this does not completely guarantee that society will be perfect or with a high level of equality, or that everyone can necessarily always be happy or satisfied. With this, everyone will have the opportunity to work to achieve the necessities of life they want, and difficulties do not, therefore, prevent them from realizing their hopes, such as systematic obstacles or discrimination. It is useful to say that there is no clear approach to what the required social justice looks like in practice, but this is the reason for the importance of principles such as participation because social justice reinforces the concepts of fairness and equality for all individuals and state institutions in many sectors that provide a happy life for all. For example, it promotes equality in socio-economic, educational, employment and health opportunities, and is essential to the safety and security of individuals and groups.

The concept of social justice is interconnected and intertwined with several political ideas, and sometimes it is confused with other concepts. In the following lines, the paper will present a set of conceptual relationships, a "conceptual network" linking social justice with other concepts such as equality, freedom, development, and distributive justice.

1. Social Justice and Equality:
These two concepts are often confused and taken by some as synonymous. However, it must be noted that social justice does not mean complete or absolute equality; that is, it does not mean, for example, the mathematical equality in the share of members of society in income or wealth. There may be differences in these shares, as these differences coincide with the individual differences between people in many matters, such as differences in the effort exerted in various works and what requires skill, scientific qualification or experience, and differences related to age and health.

2. Social Justice and Freedom:
The relationship between the application of social justice and the issue of its incompatibility with the concept of freedom is a constant debate and discussion in political thought, as some thinkers - a right-wing liberal trend - argued that social justice requires a redistribution of wealth in society, which will make us exposed to private property and redistribute it. That property is an essential pillar of freedom, and thus there is a conflict between the two concepts. Others, a left-liberal current headed by John Rawls, went that there is no contradiction between the two concepts; social justice aims to re-give rights to the poor and the vulnerable after being robbed of them, so any freedom they possess they possess. At the same time, they cannot provide for their basic needs, which are the first and named freedoms. Then there is no contradiction between the existence of social justice and the individual's enjoyment of their freedoms [1]. And a third trend, which is socialist, went that the contradiction came mainly because of the wrong understanding

on the part of Liberalism of the concept of freedom, for the idea of freedom in the socialist movement means emotional liberation from all the hardships of life and devotion to creativity after work.

3. Social Justice and Development:
To achieve social justice, the state must have a specific and clear strategy and practical, integrated and comprehensive development policies in various political, economic and social aspects. This requires, in addition to reform and political development, work on building state institutions (public and private) capable of absorbing all the changes that occur in the state on the one hand, and the public authorities in the state. The state must also strive and work hard in preparing and mobilizing public opinion and state institutions, in addition to official and unofficial efforts to make all efforts that will achieve all aspects of social justic . As for the economic sector, it does not differ much from the state in creating investment conditions, pioneering opportunities, raising the level of growth, confronting unemployment and inflation, and creating partnerships and cooperation with various internal and external sectors in order to serve. The required economic development, which is reflected on all components of the state, including individuals and institutions, needs pillars, including: e . . First, it must be mentioned that one of the foundations of successful work to reach the goals set by the executive authority is the real intention to establish social justice, which must be accompanied first by the process of economic development that can meet the needs of the different classes, especially the lower classes, in order to serve the cause of the required community support. Second, the prerequisite for the success of social justice, which is the existence of societal development, must be fulfilled so that the strata of society can accommodate the next wave of change [2].

4. Social Justice and Distributive Justice:
Some thinkers and philosophers used the two concepts as synonymous. The two concepts are close to a large extent, as justice is represented inequitably distributing political freedom, social equality, and natural rights among members of society, and the goal of distributive justice is to advance the basic structure of society organized by institutions in a way that serves the application of Social Justice [3].

Social justice: Principles and Tools
Principles of Social Justice
There are four main goals based on social justice, which are human rights, access to life requirements, political participation with decision-making, and equity in equal opportunities compared to individuals and groups of society, and this can be clarified as follows:

1. Get the necessities of life:
Having access to the basic obligations of life such as housing, food and education is very important for a just society that wants its members to live within the normal limits of daily life. Where access is restricted due to discrimination based on factors such as gender, race, socio-economic class, etc., it leads to the suffering

of individuals and society. For this reason, those interested in social justice work to achieve opportunities for all, away from controlling economic resources and jobs.

This natural right associated with the concept of "equity" is based on the fact that all human beings are equal before God and the law, regardless of gender, race, age, class, language and religion, and they are entitled to benefit from available public benefits and resources. These include affordable access to livelihoods, capacities, education, information, health services, employment and employment opportunities [4].

2. General human rights:
The link between social justice and human rights has strengthened over the years. It became clear to activists and governments that no one could live without the other. When society is just, it protects and respects all human rights. This connection is necessary because human rights are universally recognized. Various treaties help in holding governments to account. Also, human rights as a basic principle of social justice can be divided into two sub-groups which are:-

(a) Legal rights include inherited rights and other legal rights such as the right to be paid for one's job on mutually agreed terms.
(b) Moral rights, including the basic human rights of people, such as freedoms and entitlements such as the right to "give people an opinion on matters that concern them" and the right to coexistence of ethnic or racial groups in certain geographical areas of the country [5].

3. Right to fairness:
A just society that works towards equity and opportunities for all individuals and groups leads it to remove all barriers and challenges that hinder the realization of their potential by providing all available opportunities in an equitable manner for all of them.

4. Political participation and decision-making:
The concept of political participation and decision-making is related to public power and societal culture, and participation is believed to change existing power relations because it strengthens the attitude of traditionally vulnerable and marginalized groups and individuals towards other actors such as public and social institutions. Therefore, social justice is not possible if the most affected people cannot participate in the political process, so participation must be encouraged and rewarded so that everyone can talk about their demands and needs. Therefore, participation in the context of social justice means involving people in the decisions that govern their lives. In light of this, political and societal participation guarantees the promotion of democracy, a better distribution of resources, the provision of services, infrastructure, and others. (Gooden, 2015. 147-150) [6]. With the four principles I discussed above, the important question remains is social justice possible? Where is the required social justice? Are social justice issues more pressing than others by country?

a) Racial Equality
Racial inequality is one of the most common social justice issues at the international level because many countries have a clear history of racial discrimination towards a group of people compared to themselves, and the practice of inequality in the state and society is one of the negative phenomena that leads to the inability of racial groups Obtaining the needs of daily life such as finding work and access to health care and education. This means that they suffer from inequality with others within the society in which they live.

b) Gender Equality
Studies show that it will take nearly a century for global gender equality to become a reality. For example, in the United States, there are clear challenges to achieving social justice, such as the gender wage gap, weakening reproductive rights, and unequal educational opportunities holding women back.

Tools of Social Justice
Many tools are used to measure social justice, the most prominent of which are: (Khechen, 2013)

1. Equitable Outcomes of Performance of Social Public Policies:
As is known, social policy is the most powerful tool for spreading the values and characteristics of social justice and ensuring equal distribution of material and immaterial goods in society. It significantly influences the well-being of individuals and organizations through its specific pathways of regulatory actions and measures, funding priorities, tax regulations, and decisions about how social benefits are accessed and distributed. More specifically, "as a public measure designed to expand people's choices and opportunities," public policy "addresses simultaneously aspects of economic production and equitable redistribution, as well as issues of equality and rights" [7]. It should be noted that the failure of social policies to achieve social justice goals in many countries is often attributed to several interrelated concerns, such as the disconnect between economic and social policies and the successive liberalization of services in the wake of neoliberalism.

2- Inclusive economic growth
Inclusive economic growth ensures that every member of society can participate in the development process, whether in decision-making, decision-making, or participation in the work required of the person concerned. In other words, inclusive growth means sharing and sharing of benefits. Sharing without sharing benefits will make growth unfair, and sharing benefits without sharing will make it a luxury outcome [7]. Economic planning also plays a pivotal role in promoting social justice when approached holistically, in the sense that it is a method that recognizes the development needs of each geographic region and allocates national resources equitably among the various areas to maximize them, on the other hand, hand, opportunities and positive multiplier effects between areas. On the other hand, reducing vulnerabilities arising from each region's particular physical and social conditions and achieving comprehensive national growth requires the cooperation of different levels of government. Likewise, it requires the inclu-

sion and active participation of private actors, civil society groups, and local actors in making, implementing, and managing investment decisions targeting their regions (ibid. 70).

3- Multilateral participatory planning:
Many countries have adopted participatory decision-making tools, methods, and processes to promote social inclusion and social justice. Specifically, the inclusion and participation of the poor and traditionally excluded groups in decisions about the allocation of public resources have been enhanced for two reasons: (a) to ensure that limited public resources often address local priorities and build on existing local knowledge, and (b) build a local commitment to positive change where people are more likely to buy and commit to the proposed development plan if they take an active role in its development and implementation. (Udogbeme, 26.33-2008)

5- Community values
Investing in the common good can only be achieved by promoting shared visions and values that motivate everyone in society to work and work for the well-being of all. These shared concepts and values are consolidated and maintained only through concerted national efforts to promote societal ethics and civic participation in political and social issues of common interest. Societal values, social norms, and traditions prevailing in a particular society are central to societal moral thought. Societal ethics particularly emphasize the strong relationship between people. It encourages their cooperative action for the common good of society that may sometimes go beyond the special needs or interests of a particular individual, social group, or organization.

6- Civic participation
The concept of civic participation emphasizes political participation in pursuit of the well-being of all. This is the meaning of "Thomas Ehrlich" The basic participation aims towards serious work to bring about a basic and positive change in the public life of societies in order to develop all of the knowledge, skills, values and motives to make this difference, which means improving the quality of life in society through political and non-political processes and more responsively For general conditions and goals, civic participation refers to individual and collective actions that address issues of public interest that are directly reflected on individuals and institutions of society and the state.

On another level, the principle of civic participation is closely related to the direction of democratic governance and the right of people to decide how public and societal resources are allocated and to have a say in the formulation and implementation of policies that best serve the public. Hence the role of governments, educational institutions, the media, and civil society is to promote ethical community ties, shared social values, teamwork, and responsibility towards the just protection of the public benefits of society. The good things also include education reform, tax reform, and labor market reform.

7- Corporate responsibility towards society
Corporate participation in social justice directly affects national economic growth and development. Scandinavia ranks highly in corporate behavior. In 2003, the World Economic Forum ranked Denmark, Finland, and Sweden very high in terms of the ethical conduct of their national companies, while at the same time ranking them among the most competitive economies in the world. Private businesses play a huge role in building a just/unfair society. In pursuit of profit, many companies act socially irresponsibly, for example, by exploiting their employees and deceiving their customers and the government, while others are more socially conscious.

Theories of Social Justice
Theory about social justice can be classified into three parts, which is:
1. Egalitarianism Theory
Equality is a school of thought directly related to the political philosophy that proceeds from the social equality of all people as human beings without discrimination. The forms of equality are all characterized by the idea that all individuals are equal in value or human moral status. Accordingly, the principle of equality is the principle that all citizens of the state must be granted completely equal rights and do not differ from each other, whether in rights or duties. (Robertson, 2007).

The term equality has two distinct definitions for specialists in this field. The first definitions goes by classifying equality into a political doctrine that all people should be treated equally and have the same political, economic and social rights, while the other concept considers it a social philosophy that calls for the elimination of economic inequalities between people. (Edgar, Johnson, 2018).

This theory believes that a fair distribution is when everyone gets the same (equal) share. According to the principle of equality, a distribution is unfair if everyone does not get the same amount. Equality can be understood as a belief or view that the destiny of human beings is equal because all humanity is one in the true meaning of humanity. This thinking in the modern world means new principles, which are freedom, equality and brotherhood among people. (Rahman, 1970). This results in one result, which is that every member of society is treated equally, and is not distinguished by social status such as race, religion or economic ability, because equality is one of the characteristics of civil society. (Alvi, 2015).

2.Socialism Theory
Socialism is a form of government in which most forms of property, including at least the essential means of production and natural resources, are owned or controlled by the state. Public ownership aims to ensure that the display is responsive to the needs and desires of the general population and that goods and services are distributed equitably (Dagger, Terence, 2020).

It means socialism as a theory to achieve social justice, when it calls for public ownership and not private ownership because the latter leads to the control of property and natural resources by a minority of society, which will lead it to control the wealth of others. And because individuals do not live or work in isolation from each other in society, but all of them live in continuous co-operation that calls for justice in distributing the state's wealth so that everyone benefits from it without a monopoly of a group or group that makes them control the gains of society. Moreover, socialism believes that everything that people produce is a social product, and everyone who contributes to doing good deserves a share in it and benefits equitably from it. Therefore, society and state institutions must control important assets from resources so that all wealth becomes for the benefit of all members of society .Socialists also build their ideas on the demand for equality in values, social justice, collective action and individual freedom. And socialism as a theory and application would be ideal to achieve those values through the elimination of capitalism, which has been replaced by public ownership, that is, a social system in which the government controls production and distribution. Also, in the theory of socialism, justice becomes a principle on how to divide collective and individual labor, and that the provision of necessary and other needs requires sacrifice from the individual and all members of society. (Ibid, 2020).

3. Liberalism Theory

Historically and in liberal theory, the idea of social justice is that all people should have equal access to wealth, health, welfare, justice, privileges, and opportunities regardless of their legal, political, economic, or other circumstances.

John Locke discussed many of the ideas attributed to liberalism in his second treatise on government published in 1689, where he clarifies the importance of the rights and natural laws of the individual and society. Locke believes that people are born as blank slabs because they are then without preconceived ideas or concepts (Armitage, 2004), and this state is known as the state of nature because it shows people in their most brutal form. Then, as people grow, their experiences begin to shape their thoughts and actions, whereby they have the knowledge and the ability to choose the best alternatives that change their evil nature, the nature of ferocity and virtue. On the other hand, "John Locke" believes that only civil government can remedy this evil chaos that man goes through in the early stages of his life, and then people act consciously and rationally towards a life of stability and the search for happiness and cooperation, especially when the government is clarifying the rights and duties that must be Individuals, power, and the whole of society abide by them by making laws that must be adhered to by all (Ashcraft 1980). Historically, it became clear to everyone that it was the governments that grant these rights and enforce laws that influenced the leaders of states in the early stages of the state, such as the Founding Fathers during the American Revolution and the French revolutionaries during the French Revolution (Britannica, 2020).

Liberalism, the belief in freedom, equality, democracy, and human rights, has also been linked historically with thinkers such as Locke and Montesquieu. With this, liberalism began to spread rapidly, especially after the French Revolution, which later established that the liberal democrats had an ideology based on the liberal and social democratic traditions (Snead, 1976).

There is also another division into social justice theories, as follows:

1.Utility Theory: Among the most important founders of this theory, Jeremy Bentham and James Mill in the nineteenth century, the practical approach in social justice indicates that the utility is the primary measure of justice and what achieves the maximum benefit for the most significant number of people; It represents true justice, and everything that has no use or benefits from it cannot be. A just social distribution provides the most significant amount of happiness to the largest number of individuals.

2. Existentialism Theory: The existential theory holds the individual responsible for his moral choices and ideals. Therefore, human freedom is considered fixed and cannot be removed by laws or ethical systems.

3. Self-Perfectionism Theory: One of its pioneers is Francis Herbert Bradley, the most critical thinker and pioneer of the theory of self-protectionism. Bradley believes that social justice is achieved when each individual performs his duty in his position. His tasks - which are assigned to him by the community or chosen by himself and committed to them - honestly and efficiently; this will lead to the achievement of individual and social happiness and justice. This reminds us of what the great economist Adam Smith said in the "invisible hand" theory, which indicates that pursuing his interest leads to achieving the public interest.

4. Rawls' Theory: The theory of the American philosopher John Rawls is one of the contemporary social justice theories that confront the practical approach, where Rawls sees that social justice begins with giving individuals the greatest possible freedom, provided that the release of any member of society does not violate the liberty of another member, then no It is possible to tolerate inequality and social inequality unless it is in the interest of the less fortunate and wealthy groups, and does not in any way prevent equal opportunities for everyone to gain access to power.

5. Ambedkarism Theory: It is an anti-class movement based on the ideas of the Indian philosopher and Minister Bhimrao Ramji Ambedkar, who led the campaign to liberate the social outcasts "Dalits," and he saw that political Democracy could not be without social Democracy that recognized equality, freedom, and brotherhood as the principles of life.

Social Justice in the Western World
Philosophical concept in the West

In ancient Greece and Rome, it was a little different. Their development was diversity in the application of the principles of social justice, as the deal moved from the chaos of barbarism to the civilization that contributed most to dealing with societies and individuals. Where their political system became based on human agreement. Citizens had a political voice among the ruling elites,

rather than the simple elite, hereditary power and total domination of the ancient civilizations that preceded them. On the other hand, in the Greek era, citizens were believed to have certain civil rights and duties - and could argue for or against any proposal when exchanging ideas whether in courts, public affairs, etc.

The vision of the Greek philosophers, including Plato, and in the book "The Republic" contained the foundations of the "ideal state" ruled by intellectual elite of philosophical kings - not the financially powerful elite or that brute force of the hereditary aristocracy. Society existed to cultivate truth and virtue in the souls of its inhabitants, based on the assumptions that only knowledgeable men should rule. All populations having fundamental rights should contribute to the general welfare, according to their own intellectual capacities and aptitude. Education, not privileged birth, was the primary driver for determining the social and economic relationships of the population in Plato's Republic. The educational system played a selective role as it classified intellectual competence and Plato classified society into future classes (philosopher kings, assistants, soldiers and workers to serve the needs of society).

For this, it should be noted that the modern and contemporary medieval political thought was influenced by the Greek liberal thought, as it can now be said that many professionals in the process of political, social and economic reform, whether those liberal thinkers or even those conservatives and other currents and moderate ideas. Rather, many reformers consider the general description that we still have "Greek ideas and culture", both in our culture and our political beliefs. That is why I think Americans are more likely to agree with an ancient Greek poet or philosopher than with sociologists and politicians of the modern world when supporting their arguments or defending their views on various issues.

From this point of view, the majority of Americans believe that America is the only heir of ancient Greek thought - taking from the ideas of "Ancient Athens" American democracy flourished and it came to defend the moral and human virtue according to their belief. With their belief as well that America was influenced by ancient Roman thought, which was famous for the Roman Empire when it provided many of its legal lawyers and political conscience. However, the Roman Empire quickly fell as a result of tyrannical rule and a series of emperors and corrupt people who brought the decay of Roman society until the power of the empire collapsed.

Conversely, other contemporary American thinkers claim that we still overlook the fact that Greek and Roman societies flourished on the backs of slaves, and that only a minority of Greeks and Romans had political and economic rights over others. That is, the transitions to a society run by the so-called "oligarchy" or the so-called "European nobility".

It is strange to talk about social justice in Europe and the rest of the world (with the exception of America) that the masses will live on the brink of starvation, unemployment and disease. Therefore, the general situation was characterized by chaos and misery - where the strong plundered the weak. Therefore, human life was characterized by brutality and far from establishing human rights or justice and equality to a certain extent. Until the idea of a "social contract" appeared between the government and the people until people reached the natural rights that enable them to to live a happy life. On the other hand, the customs, traditions and relations that link the church with believers, politicians, and the negative view of some minorities and groups of society have been violated. The opinion of the majority in Europe and the material world was that people's interests were not compatible with ideas of reason, equity or justice, but rather with selfishness and individual interests.

In the early and middle stages of the history of the United States of America, the most optimistic trend in America was ruled by political leaders who were influenced by the philosophers of what is known as the "age of intellectual reform and enlightenment." "Nevertheless, notions of slavery dominated the behavior of influential Americans for many years and were woven into the social order during the colonial era and beyond. Thus the American situation was among a mixture of multiple ideas, where concern for moral behavior, concern for the common good and help for the less fortunate in society, where this meets With ideas (Kant), the concept of 'life, liberty, and property' (Locke) and the replacement of property by 'work behind happiness'. Jefferson's Amendment, as well as those who harmed the natural rights of man (Voltaire's Doctrine) and the social contract between government and people (Rousseau). Hence all these currents of thought and devoid of real application are often at odds with the current of opinion, the dictates of reason, intellectual powers and stakeholders, and pressure groups, especially before the American Revolution.

In Europe Locke, Voltaire and Rousseau were considered too radical among their contemporaries, promoting ideas based on an ambiguous concept and inconsistent with the reality of human nature. Therefore, there were a few holders of power and property controlling the general number of peoples. Therefore, the influential classes and those with higher interests were not obligated in all circumstances to respect the rights of the people. Similarly in America, Thomas Jefferson was seen as a traitor to the class interests of northern bankers and southern plantation owners, as well as the negative view of Franklin D. Roosevelt "more than a century later when he implemented integrated programs for Americans toward workers' rights, unemployment insurance and Social Security during a period "Economic Depression".

During the industrial revolution that began in England the number of people who rose from the very poor to the middle class was small compared to the masses of the poorest and most in need of easy conditions of life. But the stable economic system and the social traditions of previous societies continued as they were due to the absence of the principles of social justice and equity in the equitable distribution of jobs and wealth owned by the state. Where the industrial revolution led to inequality between the classes of society and the enormous wealth went to the very few financial

elite class and not to the members of society. Competition and productivity also led to "Darwinian thinking" based on the concept of survival of the fittest and the so-called law of the jungle for Herbert Spencer, where such ideas are a product of the ancient world that put man against man in the pursuit of power, prestige and wealth. The material wealth stood at the expense of ordinary people, and this led to little interest in the worker, the poor, the disabled, the illiterate, and others who needed social and health care and self-realization.

Social Justice in the West: Religion and Contemporary Concern

The idea of social justice is based on the Christian faith to help the less fortunate - the weak, the sick and the oppressed. Surely Jesus cared deeply about people. He has done his best to help people who are facing injustice. The Bible is full of passages calling for people to be helped and cared for. Rather than being driven by power, pride, or material wealth, clergy who follow the Bible find purpose through acts of justice. Since the 1920s, social democratic governments in Western Europe have promoted that all citizens should be treated equally. A society cannot be just or just if it has different classes or types of citizenship, such as nobles and the rest of the population, whites as first-class citizens, blacks as second-class groups, dominant and dependent (or oppressed), etc. must be reduced or eliminated; Opportunities for the poor and the working people should be expanded; The government is obligated to provide free health and education services (including college); A free market system needs to be regulated by the government; Workers have the right to organize into unions; Resources should be allocated more evenly, and the rich should pay higher taxes. In short, income and wealth must be redistributed so that there are more important opportunities and equality among the population, and therefore more justice. On the other hand, it can be said that in Europe, the word "liberal" is used instead of "socialism" and the word "progressive".

In America, in the mid-twentieth century, political scientists and sociologists began to discuss issues of social justice, and their ideas focused on equality, while raising challenges related to racial discrimination, poverty, and equal opportunity. It is worth noting that in 1961, "James Conant" published a book entitled "Slums and Suburbs". Slum schools have been compared to their suburban counterparts; they lacked resources, experienced teachers, and a relevant curriculum that could meet the needs of their students. Conant stated that youth out of school and out of work poses a threat to the social and political health of large cities, and thus the writer warned that there would be dire consequences if the social and economic situation in these schools and cities did not improve.

In 1962, Michael Harrington, a socialist writer, published The Other America. The book focused on the forgotten, marginalized, and invisible poor Americans, who he claimed make up a third of the US population. Harrington's main point was that poverty was no longer cyclical or temporary. The condition was permanent amid a general boom. It was a farce in the world's richest country where many Americans were struggling and living day in and day out. Although the book was small, it was an important factor in mobilizing national support to help the less fortunate in America. They were crucial to influencing President Kennedy and Johnson and led to the subsequent War on Poverty.

In 1971 he published "John Rawls" (The Theory of Justice) and emphasized that justice must be conceived within the framework of fairness and basic moral principles, and that a social contract is needed to guarantee the basic rights of the people. With these controversial ideas, the book had an effective role in urging those interested to discuss the principles and policies of justice and expand the writing about them. This facilitated the integration of the concept of justice into the American civil rights movement with an emphasis on the rights of all people and the moral principles of justice and criticized the gap between workers with higher and lower wages; He called on the rich to pay more taxes.

Social Justice in Islam Religion
Foundations of Social Justice in Islam

There is no doubt that there is a straightforward approach in Islam that guarantees the achievement of social justice among people, and among the most prominent features of this approach:

All Muslims before Islamic law and the law is equal in favor of the rich over the poor, nor the strong over the weak, nor the one who has power and influence over those who have no authority, because the criterion of differentiation in Sharia is only holiness.

1. Emphasizing the equality of people with rights and duties. That belief would eliminate social differences between people and achieve justice between them.

2. Zakat is an obligation that God has written as a known right to the poor and needy in the wealth of the rich. 2- The obligations and pillars established by Islamic law and affirming them to achieve social justice, on top of which is the obligation of zakat. Among people, and the consequent invalid social classifications. And that is why the authority must be careful. It must be careful to maintain the minimum decent living for the people and provide assistance to everyone who needs it from permissible sources of socket to secure social security.

3. Ensuring the rights of the individual in society. The individual's right in Islam is preserved since he is a fetus in his mother's womb. Therefore, Islamic law includes many provisions that deal with those individual rights, including, for example, the provisions of inheritance and duties, the provisions of alimony, endowment, wills, and much more. The conditions regulate individuals' financial affairs and ensure that every individual in society obtains them right away from injustice and in a way that achieves social justice.

4. The Social Solidarity System. Also, social justice in Islamic law is reached through the social solidarity system, which aims to balance and balance individuals, groups, and classes, meaning that

social solidarity establishes and maintains the social fabric and achieves balance in the level of adequacy of society and controls inequalities by the controls of religious law and adequacy in giving, and setting A ceiling for inequality prevents monopoly, influence, and tyranny.

Through this, it can be said; the primary goal of social justice must focus on the basic structure of society, or more precisely, how major social institutions distribute fundamental rights and responsibilities and define how privileges are divided through social cooperation. In Islam, the word equality is mixed with the word justice. One of the greatest of Islam is that it combines justice and equality. The truth is that there is no freedom or equality without justice, for the first time in the history of humanity, is a law and teachings that direct all humankind, and every person on the back of the earth is considered qualified to accept rights and abide by duties like any other human being, and that both origin, gender, and color cannot differentiate between one person and another before the law. Achieving social justice is one of the firm foundations of justice, through which equality among human beings is achieved by promoting the concept of equality in opportunities, rights, and duties, and this contributes to bridging existing openings and the conflicts and generalizing social justice for the sake of a happy life on earth. Islam is the first to make social justice. The Muslim is supposed to be socially fair in his behavior, energy, and practices so that he and the rest of the community enjoy security and peace.

Muslim scholars have addressed the issue of social justice. Several scholars and thinkers have discussed the issue of social justice in Islam by rooting it from the book and the Sunnah. They also explained how to achieve social justice according to their perceptions. Among the thinkers who addressed this issue was the scholar Sayyid Qutb, author of the book Social Justice in Islam, where he talked about Human equality and social solidarity, as well as the methods of achieving social justice through the self-control of conscience and the application of the provisions of Islamic law in life.

Social Justice in Islam and Method of Application

Social justice in Islam is comprehensive human justice in all aspects of human life. Social justice in Islam can only be perceived within the general conception of Islam about the universe, life, man, and society. Islam represents a comprehensive and integrated conception that addresses various aspects of life. Social justice, according to the Qur'anic vision, is to take care of the general rights of society and individuals, to give each member of the community the rights and entitlements he deserves, the fair distribution of wealth among people, equality of opportunities, the provision of basic needs in a just manner, and respect for the moral and material human rights. Islam has come to elevate the value of a person, regardless of his creed, gender, or color.

Islam is equal to all human beings, regardless of religion, color, ethnic, or class differences. Islam does not distinguish between human beings in all these matters.

Equality in Islam is one of the concepts that complement the concept of justice on the face of it. Equality is conditional on the occurrence of justice. If it is achieved in society, it guarantees the equal distribution of rights to all members of the community in political, economic, cultural and the like, without distinguishing between individuals, whether in a race, gender or color, and equality between people, which are among the most critical components and foundations of building social justice, means equality before Sharia and the law, equality of opportunities, equal access to public office, equal access to benefits and privileges, and equality of rights and duties. Equality among people gives vitality to society and equality of opportunity for its sake. Equal distribution of wealth, with equal rights and entitlements, is not preferred in the same position and with the same qualifications as one employee over another, for any reason whatsoever, such as language, color, sect, race, tribe, or similar considerations that do not weight religion. Social justice does not prevail except with respect for human rights. Respecting and honoring the human being as a human being is one of the best certifications for applying justice.

As for the concept of social justice in Islam, it is one of the most critical components and foundations of justice in Islam. Social justice in Islam is required for the individual and social human beings, but it is a divine command. Justice is giving everyone his right and putting things in their rightful places.

Islam made justice one of the fundamental human values that Islam brought about, and it also made it one of the foundations of individual, family, social and political life. Where Islam tries with the core of the social problem and aims to eliminate the causes of poverty and deprivation and uproot the roots of economic corruption because justice cannot be achieved in many of its types without out the presence of social justice, as it is the one that creates the appropriate atmosphere and the suitable ground for the application of the principle of fairness and justice in other dimensions. Social justice in Islam is based on justice, which is one of the rules of the Islamic public order. In line with that, the Islamic economic perspective considered social justice one of the foundations of social justice in the Islamic financial perspective, all of which is reflected in providing Muslim needs and protecting his multiple rights.

The concept of social justice is derived from justice, which is unlike injustice. Social justice is an intelligent system, an ethical approach, and legislative provisions that ensure that if they are upright and adhere to them, equality before the law and the attainment of all rights in life away from injustice and favoritism.

Economic and social justice in Islamic societies. Islamic law came to achieve goals and objectives, bring interests, and ward off corruption and pests to achieve happiness for humanity in this world and the hereafter. In this article, we will talk about the concept of social justice and its pillars.

The system of Islam is based, according to Sayed Qutb, on two fundamental ideas :(Qutb, 1995)

1- Unity of humanity: in gender, nature, upbringing, and absolute equality between all the sons of Islam.

2- The universality of Islam: It is the general world order, "which God does not accept from anyone other than him," because the Messenger may God's prayers and peace is upon him, was sent to all people... But that does not mean forcing them to enter Islam. Instead, they are free, and the Islamic rule guarantees. Everyone has absolute equality and complete interdependence, Muslims and non-Muslims. This is because it stems from two basic rules:

A . Governance rule

Based on this rule, human beings cannot set the ruling systems, laws, and laws for themselves. The ruling is God alone in creation, will, method, and legislation; otherwise, people will fall into polytheism or disbelief. And from him, the ruler and the ruled must invoke divine control in every action.

B. The rule of justice

The rulers must judge the justice of Islam (God commands justice and benevolence), and based on that, obedience to the ruled is obligatory. There is no obedience in the absence of the ruling with justice "because the guardian in Islam does not obey himself, but observes, because he follows the authority of God and his recognition of him in judgment, than for his rise on the law of God and His Messenger, then his implementation of this law.

Therefore, the Islamic rule is based on the free choice of all Muslims without being bound by the mandate of a covenant or inheriting a king and whoever does not consent to it is a ruler over them with a justice who has no authority over them, nor is they obligated to obey. Even after choosing the ruler with fairness, he is compelled to consult because "Shura is one of the foundations of life in Islam" transcends judgment to other aspects of human endeavor. The monetary policy in Islam is to achieve servitude to God alone, by submitting to his law to gain the interest of the individual and the interest of the group, by adopting two methods upon which Islam is based "in achieving all its goals":

Legislation: Any financial legislation that aims to achieve a good society.

Orientation: That is, directing financial circulation to develop human life for the better.

That is why Islam preserves individual property and punishes assault on it with the most severe penalties. Still, it is not absolute freedom at the expense of the community's interest.

A. The rule of succession:
Money is Allah's money, and people are assigned to it on the condition that Allah's law is preserved in it, and every violation of the state invalidates the commitment.

B. The conditional ownership rule:
The individual has the right to own and invest, subject to Sharia law and the condition of collective solidarity.

Deduce from it; the importance of justice is to achieve equality among the members of society, regardless of the person's position, gender, or religion. Thus, security and safety will be conducted for all. They will be able to live and do their work without feeling fear of injustice and spreading love and intimacy among all members of society. In contrast to what injustice can leave, a sense of fairness and contentment among community members, so the qualities of hatred, hatred, and envy are taken to replace them with qualities of respect and friendliness. Types of justice Equal justice regardless of gender, race, or religion. Political justice, such as the right to run for office and politics works. Social justice includes medical, therapeutic, humanitarian needs, and access to employment. Judicial justice is the right to conduct a fair and balanced trial. Economic justice lies in the equitable distribution of wealth, the existence of a financial system based on fairness at work and rights, and the availability of living necessities for all without discrimination or differentiation.

Challenges and Variables of Social Justice in Arab World
As we mentioned at the beginning of the research, "social justice" depends on four main goals: human rights, access, participation, and equity, as social justice cannot be achieved without all of these principles. The consolidation of these goals is mainly related to social policy, which is considered the most powerful tool for spreading the values and characteristics of social justice and ensuring the fair distribution of resources in society. However, the failure of social policies to achieve social justice goals in many Arab countries is often attributed to many interrelated concerns. , such as the economic, social and administrative policy sector and the absence of supervision and follow-up. For a clearer identification, this part of the study will review a number of the main challenges and variables that still face the achievement of sustainable development in the Arab world.

The Main Challenges:
1 .Effectiveness of Government Planning:
Planning is one of the main functions of any executive authority or department, and it is one of the steps that precede any administrative work. Planning has direct importance in all development sectors in the country and at various levels. However, government planning in the Arab world, and like others in most underdeveloped countries, is still governed by several challenges, including governmental instability and the absence of the concept of the rule of law and institutions. (Odugbemi, 2008.29-33)[8].

2 .Political Challenges:
The state of instability in the Arab world compared to the conditions of developing countries, as a result of regional repercussions, is a significant obstacle facing general planning policies, given that the factor of stability in the region now governs the necessary

planning and implementation requirements, such as financial capacity, and the performance of the strategy within the timeframe. (Ibid.34)

3 .Economic Challenges:

The Arab world suffers from many economic problems, such as the scarcity of natural resources, the small size of the market, the high cost of the industrial sector, the increase in the size of debt as a result of preparing the infrastructure, poverty, unemployment, and inflation, in addition to forced migration from neighboring countries as a result of political conflicts and external international interventions. (Törnblom, 2007.76) [3].

4. Social Challenges:

These challenges are represented in the prevailing system of values and the state of tribal and regional loyalties in the Arab countries, which led to the spread of "corruption" and the difficulty of changing the prevailing societal culture to respond to reform requirements and modernization.

5 .Scientific and Technological Challenges:

Development planning in the Arab countries faces a scientific and technical challenge. The transfer of technology, acquisition and development is among the primary development challenges. This entails loading the balance of payments and the gross product into a complex work that the state's limited capabilities cannot tolerate. This is due to the backwardness of scientific research for several reasons, including the percentage of the share of scientific research from the general Arab gross product, represented by (0.17%) compared to (2.6%) in Britain, (2.2%) in France. Moreover, education in Arab countries is still focused on the theoretical side in most of its fields. Compared to other countries, it does not pay much attention to the practical side and modest research, books, and patents.

6.Administrative Challenges:

The planning process in the Arab countries faces many difficulties related to individuals working in planning or implementing the plan and the problems resulting from the complexity of the planning process itself. The problems resulting from the individuals are represented by those reasons related to the misbehavior of individuals due to which the failure to plan is attributed to the following:

• Lack of Commitment to Planning: managers have no real commitment to the importance of planning because they are preoccupied with their daily affairs and problems at the expense of the time required to be busy translating planning steps.

• Not to Distinguish between Planning Studies and Plans: these results in a prevailing culture that believes that plans are merely recommendations and not binding, and which results in the production of thought that depends on personal experience, and the dependence of decision-makers and all supervisors on the imple-

mentation of their unilateral vision in the process of implementing plans.

As for the difficulties resulting from the planning process, the most prominent of which is the difficulty in obtaining accurate information, the problem of the speed of change that occurs in the development sectors as a whole, and the lack of flexibility due to external environmental pressures such as political, technology and economic factors that affect one way or another on performance.

The main variables:

The most critical variables that affect the planning process for the development service in the Arab world can be classified as follows: -

A) Technological Variable:

Technological change is an essential matter that significantly impacts the planning process in all development sectors. As the technological change - in the industry, for example - has affected a tremendous difference in industrial devices and equipment, which significantly impacted increasing productivity, these changes have created many opportunities for various productive projects. Some establishments made it challenging to adapt to these changes, making it lose its ability to withstand and continue in the market.

B) Change in Government Policies:

Adapting to government policies has become one of the critical issues affecting the development process sought by individuals in society. The laws and regulations put in place by rapidly changing Arab state governments sometimes transform them into knowing the extent of their influence and measuring the ability of each to achieve the desired goals.

C) Change in the Efficiency of Human Resources:

The development planning process also calls for understanding the population distribution according to age groups, gender, and natural population growth, and identifying the nature of internal population attractions and expulsions, to determine the strategies necessary for the optimal investment of available natural resources.

D) Change in Societal Trend:

It is also necessary to identify when developing plans, the various societal variables related to social norms and trends and their desire to keep pace with the requirements and developmental reform, in light of the willingness of some decision-makers and administrators to maintain specific social standards that they are keen not to change, in exchange for growing visions that have a desire to change and adapt to openness Unusual.

E) Change in Economic Activity:

The change in economic conditions is considered one of the critical factors for the success of the development planning process; for example, financing new development projects depend on un-

derstanding regional and global markets and the tendency of financiers to bear the risks of new projects in light of instability of economic growth, which necessitates keeping pace with the identification of economic conditions outside the borders The state and within it.

Finally, and based on what has been mentioned, increasing the effectiveness of governmental administrative planning in the Arab world to ensure continuity of access to the requirements of the sustainable development process in general on the one hand, and to reflect on achieving the desired social justice on the other hand, and then to be effective in preparing human resources within the level What is required is that this requires adherence to the established plans, meaning that the primary goal of developing a development plan is based on when achieving the programs that will be reached through performance. To increase the effectiveness of planning, the following must also be taken into account:

• the obligation of plans: All individuals in institutions and at all their administrative and functional levels consider that the planning process is compulsory for all levels. It is necessary to implement them within the principles and programmatic and time frameworks required by the development plan.
• Monitoring the performance of the implementation of the plan: herein lies the role of the top management in monitoring the implementation of the plan's programs by the levels of management and employees in general, which allows for the identification of the review of procedural reasons that have always hindered the projects, and work to adapt the appropriate conditions to reach the maximum degree of achieving the desired goals.
• Availability of the appropriate organizational structure: Improving the corporate design helps clarify the performance of the development planning process by indicating the methods, procedures, and means necessary for implementation. The organizational structure allows delegating the authorities and departments at their various levels to take significant and partial decisions and all information in a way that serves the follow-up of the plan's translation of its objectives.
• an ability to understand policies and objectives: The absence of a correct understanding of the policies and strategies at the administrative levels entrusted with implementing development plans directly affects performance and contributes to moving away from the methodology of reaching the desired goals. Also, vague and incomprehensible policies and strategies negatively affect the purposes of the development plan. For the goals and policies to be understood, collective participation by officials of all levels must be required when setting up the development plan, especially those who implement it procedurally and monitor it, as this helps raise their morale when comprehending the goals needed.
• Taking into account the planning for variables and their trends: it is necessary to know the nature of the internal variables that occur in the country and which affect its institutions and components, such as the forces of demand and supply for financial and human resources, in addition to the external, regional and international variables, and the extent of their impact on the state of stability

or lack thereof. The ability to keep up with the time and phases in which the implementation of the plans takes place if they are based on short-term or long-term stages.

Accordingly, it can be said that the planning process for development areas in the Arab world is still facing many difficulties that result from the circumstances surrounding it, and difficulties resulting from the misbehavior of some officials in implementing plans, and understanding the behavior of individuals in their various job positions... etc.

Conclusion:
Based on the study problem, objectives, and questions, as well as the hypothesis on which the research study was based and contained in the general and theoretical framework, the concept of "social justice" has been reviewed from several aspects from the theoretical point of view of both the Western rulers on the one hand and the Muslims on the other hand, as well as clarification of each of The foundations, characteristics and tools, and a review of the most prominent theories addressed by many theorists in sociology, public policy, and economics, as well as the most critical challenges and variables facing the Arab world to achieve the meanings of "social justice."

Finally, and in light of what has been discussed, the study concludes with the following main Conclusions
1. The concept of social justice is based on achieving equity for all members of society with their access to socially, economically, and politically just opportunities and the United Nations have defined social justice as "the just and merciful distribution of the fruits of economic growth."
2. Social justice is a political-philosophical theory that adopts the need to look at the dimensions of achieving justice beyond civil and penal laws or traditional moral norms concerned with the justice of individual behavior. In contrast, social justice focuses on achieving just relations between different groups and groups within society. The responsibility for attaining social justice lies with Governments, NGOs, and individuals in every community.
3. Social justice is an essential requirement for people in the contemporary world, and despite the implicit awareness of the concept of social justice among most of us; it remains challenging to summarize the definition of social justice without delving into the principles and components of social justice, its theories, and the most critical issues of social injustice.
4. Human society was found to fulfill all the needs of its members, spread solidarity among them, and reach a stable and prosperous society. In addition to preserving the general interests of the community and the private interests of individuals, each individual can know his duties towards the state and its members in return for fundamental rights given to him.
5. In Western thought, the focus has been on the concept of social justice since the early nineteenth century, where the principle of social justice is economic justice, workers' rights, and the distribution of wealth to eliminate class inequality, to expand the concept of social justice later and include various disparities, including ra-

cial and ethnic discrimination and discrimination based on gender or social group.

6. Justice is one of the essential principles that Islam called and strongly urged; it is one of the most crucial reasons for establishing relations between members of the same society. Justice is the most critical factor that must be achieved in the community to lead to cohesion and stability.

7. The study concluded that many variables and challenges affect the achievement of "social justice" in the Arab world, such as technological changes and challenges, government policies, optimal investment of human resources, and the absence of necessary dealing with social needs economic challenges [10-60].

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