



Public Administration in the Views of Eastern Thinkers: A Socio-Philosophical Analysis

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ABSTRACT

This article explores the socio-philosophical views of Eastern thinkers on public administration and their relevance to contemporary governance modernization processes. The study analyzes the ideas of Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and Amir Temur concerning justice, moral governance, social harmony, and the role of knowledge in societal development. Particular attention is given to the concepts of the virtuous state, enlightened society, and responsible leadership as essential foundations of effective public administration. The article argues that the intellectual heritage of Eastern thinkers retains significant theoretical and methodological value in improving modern governance systems, strengthening civil society institutions, and ensuring social stability in the context of contemporary reforms.

KEYWORDS: Public administration, Eastern philosophy, socio-philosophical analysis, virtuous state, social development, justice, governance modernization, civil society, moral governance, social stability.

INTRODUCTION

The issue of public administration has long occupied a significant place in the scientific and philosophical heritage of Eastern thinkers. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized: “preserving, studying, and passing on historical heritage from generation to generation is one of the most important priorities of state policy”[1]. This perspective highlights the growing importance of deeply studying the rich intellectual and philosophical legacy of Eastern scholars and examining their views on state and social governance within the context of contemporary socio-political transformations.

Indeed, Eastern thinkers provided profound philosophical interpretations of such concepts as the just state, virtuous society, moral leadership, rule of law, spiritual maturity, and social harmony. Their ideas were primarily aimed at ensuring social stability, promoting justice, and strengthening the relationship between society and governance. In this regard, the socio-philosophical heritage of Eastern scholars serves not only as a valuable historical and cultural treasure, but also as an important theoretical and methodological foundation for improving modern public administration systems, strengthening civil society institutions, and ensuring sustainable social development in the modern era.

2. METHODS

This study employed historical-comparative, analytical, and synthesis methods to examine the socio-philosophical views of Eastern thinkers on public administration. The research focused on ideas of justice, virtuous governance, and social development within classical Eastern philosophy. The works of major thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, and

Amir Timur were analyzed and compared. Based on source analysis, the study identified key principles of governance, including justice, knowledge-based leadership, and social harmony.

3. RESULTS AND DISCUSSION

The socio-philosophical views of Eastern Renaissance thinkers on public administration are closely linked with the principles of social development, human welfare, and social stability. In this context, studying their intellectual heritage is of great importance for improving modern governance systems, strengthening civil society, and shaping a just state model oriented toward human interests.

In particular, one of the most prominent representatives of Eastern philosophy, Abu Nasr al-Farabi, provided a profound theoretical foundation for the concepts of a just society, a virtuous state, and a perfect human being. He interprets state and societal development as a process based on mutual cooperation, moral perfection, and spiritual values. From this perspective, Farabi's ideas remain highly relevant for contemporary public administration reforms and social development strategies.

Abu Nasr al-Farabi (873–950), known in world philosophical history as the “Second Teacher” and “Aristotle of the East,” systematically analyzed key issues such as the emergence of society, moral formation, the relationship between the individual and society, humanism, justice, progress, and the concept of a virtuous society. According to Farabi, “...a city where people cooperate to achieve true happiness is a virtuous city; a community united for the purpose of happiness is a virtuous community; and a nation that helps one another in pursuit of happiness is a virtuous nation. If all nations support each other in achieving happiness, the entire world becomes virtuous”[2].

Thus, in the teachings of Abu Nasr al-Farabi, the idea of a virtuous state and a just society is grounded in the principles of mutual cooperation, equality, solidarity, and spiritual unity among people. From the thinker's perspective, the primary function of the state is not limited to political governance alone, but also includes ensuring the moral development of individuals and fostering an environment of virtue within society. Therefore, Farabi regards justice, knowledge, and moral maturity as key factors of state development. In his view, only a governance system that serves the interests of the people and society can lead to the formation of a virtuous state. These ideas remain highly relevant today in the processes of public administration modernization, civil society development, and strengthening social stability.

One of the greatest scholars of the Eastern Renaissance, Abu Rayhan al-Biruni made a significant contribution to world civilization through his rich scientific and philosophical heritage. His views on society, the state, science, and humanism continue to retain their scientific relevance. In his works, Biruni pays special attention to issues of peace among nations, mutual understanding, and cultural dialogue. In particular, in his work “India”, he strongly condemns wars and conflicts, emphasizing that the main cause of tensions between peoples lies in their insufficient knowledge of each other's history, culture, and values[3].

Biruni regards science and education as the primary driving force of social development. In his view, science serves as a key power that guides society toward progress, regulates social relations, and ensures the moral development of individuals. He considers justice, humanism, and moral maturity as the fundamental criteria of societal advancement. At the same time, he emphasizes that the progress of society is directly dependent on people's level of knowledge

and moral qualities. According to Biruni, enlightened individuals elevate society, whereas ignorance becomes a major obstacle to development.

Abu Rayhan al-Biruni was among the first scholars to scientifically substantiate the decisive role of the natural-geographical environment in the formation of civilizations. According to his perspective, social development is shaped not only by the human factor but also by living conditions, climate, and geographical environment. This approach reflects Biruni's comprehensive, systematic, and rational-scientific analysis of social processes.

Moreover, Biruni links the essence of governance and state administration with humanitarian principles. In his view, "the main function of the governance system is to protect the rights of vulnerable groups, ensure justice, and maintain peace and stability in society"[4]. Accordingly, he emphasizes that even sacrificing personal comfort for the sake of others' peace is an important expression of social responsibility and a high moral quality in governance. Thus, Biruni's ideas remain highly relevant in contemporary discussions on social stability and the modernization of public administration systems.

The issues of public administration in the intellectual heritage of Eastern thinkers are interpreted in close connection with the principles of justice, responsibility, and rational governance. In particular, the views of Amir Temur on state administration play an important role in the formation of a centralized and just system of governance.

In his work *Temur Tuzuklari*, Amir Temur states: "In the affairs of the state, and in matters related to the army and the people, the ruler should not act on the basis of others' words or actions. He should listen to what viziers and commanders say about any person, whether good or bad. However, in decision-making, he must act with deliberation and not in haste until the full truth becomes clear"[5].

This statement reflects Amir Temur's highly rational, prudent, and responsible approach to governance. According to him, a ruler must base all decisions on justice, impartiality, and deep analysis. In particular, he emphasizes that in matters concerning the interests of the state and society, haste, one-sided judgment, or reliance on unverified information may lead to serious negative consequences. Therefore, Amir Temur attached great importance to consultation, analysis, observation, and verification of truth in the governance process. These ideas are also consistent with modern principles of public administration. Contemporary governance systems prioritize transparency, justice, objectivity, and evidence-based decision-making as key indicators of effective public administration. In this regard, the governance principles reflected in *Temur Tuzuklari* serve as an important theoretical foundation for the socio-philosophical analysis of public administration modernization processes.

These analyses demonstrate that, in the intellectual tradition of Eastern thinkers, public administration is not merely an administrative mechanism but a phenomenon with a profound socio-philosophical essence. Their works substantiate that the effectiveness of governance systems is closely linked to the moral climate, spiritual values, and level of knowledge within society. At the same time, they emphasize that state stability is achieved through fair decision-making, the prioritization of public interest, and the central role of the human factor in governance. In this sense, these ideas enrich the theoretical foundations of modern public administration and contribute to the development of more human-centered and efficient governance approaches.



In conclusion, the socio-philosophical heritage of Eastern thinkers shows that effective public administration is fundamentally based on justice, knowledge, moral responsibility, and rational decision-making. Their ideas emphasize that governance is not only a political function but also a moral duty aimed at ensuring human welfare and social harmony. In this sense, the intellectual legacy of Eastern scholars remains highly relevant for contemporary processes of public administration modernization, supporting the development of transparent, fair, and evidence-based governance systems.

References

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