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CULTURE OF THE EASTERN RENAISSANCE PERIOD (IX-XII CENTURIES) AND THE IDEAS OF A SOCIAL STATE

G'afurjanov Lochinbek
Namangan State Pedagogical Institute
"Registrator Office" Manager
Master's student at Asia International University

Abstract: The article analyzes the socio-philosophical content of the Eastern Renaissance culture that emerged in Central Asia and the Middle East during the 9th–12th centuries, as well as its connection with the modern concept of the social state. It demonstrates how issues of science, justice, spiritual perfection, public administration, charity, and social protection were addressed in the works of the thinkers of that era. The study employed methods of historical analysis, comparative analysis, and a systems approach. As a result, it has been scientifically substantiated that the ideas of the Eastern Renaissance constitute the moral and epistemological foundations of today's social state model.

Key words: Eastern Renaissance, social state, justice, perfect man, science and enlightenment, social protection, philosophical heritage.

The article analyzes the socio-philosophical content of the Eastern Renaissance culture that emerged in the territories of Central Asia and the Middle East during the 9th–12th centuries, and its connection with the concept of a modern welfare state. It is shown how issues of science, justice, spiritual perfection, public administration, philanthropy, and social protection were addressed in the works of thinkers of that time. The study employed methods of historicism, comparative analysis, and a systems approach. As a result, it has been scientifically substantiated that the ideas of the Eastern Renaissance constitute the moral and epistemological foundations of the modern model of the welfare state.

Key words: Eastern Renaissance, welfare state, justice, perfect man, science and enlightenment, social protection, philosophical heritage.

The 9th–12th centuries are known in Eastern history as the "Eastern Renaissance," a period characterized by the rapid development of science, philosophy, medicine, mathematics, astronomy, and culture. This process is primarily linked to the formation of scientific centers and cultural integration processes during the Abbasid Caliphate.

Eastern Renaissance thinkers analyzed the relationship between the individual, society, and the state on a deep philosophical basis, promoting ideas of social justice and enlightened governance. Their views are inextricably linked to today's concept of a social state.

1. Historical picture of the culture of the Eastern Renaissance

In the 9th–12th centuries, Baghdad, Bukhara, Samarkand, Khwarazm, and Merv became scientific centers. The "Bayt al-Hikma" (House of Wisdom) functioned as a scientific translation and research center. The scientific heritage of the Greeks, Indians, and Persians was translated into Arabic and developed.

The great thinkers of this period, such as Abu Nasr al-Farabi, Abu Rayhan Biruni, Abu Ali ibn Sina, and Imam al-Bukhari, viewed knowledge as the primary condition for human perfection.

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2. Ideas of social justice and public administration

2.1. Virtuous society in Farabi's teachings

In the "Fozil Shahar" concept, Farabi emphasizes that the primary task of the state is to bring happiness to the individual. In his opinion, public administration should be based on moral qualities;

Scientists must play a leading role in society;

Social equality and justice must be priorities.

These views align with the core principles of the modern social state: protecting human dignity, creating equal opportunities, and ensuring social balance.

According to Abu Nasr al-Farabi, state administration should be based on moral qualities.

For Farabi, the true power of the state lies not in strength or wealth, but in the moral qualities of the leader and society.

According to Abu Nasr al-Farabi, state governance and moral qualities

In his famous work "Al-Madina al-Fazila" ("The Foolish City"), Farabi analyzes the issue of state governance on a moral-philosophical basis. In his opinion, the primary task of the state is to bring a person to happiness. This can only be achieved through a morally mature leader and a virtuous society.

1. Moral maturity of the leader's personality

Al-Farabi describes the head of state as the "heart" of society. If the heart is healthy, the entire body will be healthy. Therefore, a leader must possess qualities such as wisdom, justice, honesty, courage, modesty, chastity, thirst for knowledge, and high spirituality:

According to Farabi, a leader must be intellectually and morally perfect, pursuing the interests of society rather than personal interests.

Thus, public administration is not a political technique, but a moral responsibility.

2. The concept of a virtuous society

Al-Farabi compares the state to a living organism. In it, each member performs its own function, but they all serve a common goal: happiness.

He divides societies into three types:

1.Fozil shahar (virtuous state) – based on justice and science.

2. Johil shahar – material interests prevail.

3. Fosiq shahar – moral corruption prevails.

In a virtuous state, laws are just, scholars are respected, social equality is maintained, and human dignity is protected.

These ideas directly align with today's concept of a social state.

3. Principles of ethical policy

According to Forobiy:

1. Politics is a moral activity

Public administration is not the use of force, but spiritual leadership.

2. Justice is the main principle

An unjust state does not last long.

3. Science is the foundation of management

Reason and knowledge are the most important tools of a leader.

4. Prioritizing public interests

A leader is measured not by personal wealth, but by the well-being of the people.

In modern interpretation, Farabi's ideas align with the following modern principles:

Forobiy's view	Modern social state
Virtuous leader	Responsible public service
Adolat	Rule of law

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Forobiy's view	Modern social state
To rely on science	Professional Management
Saodat	Human well-being

2.2. Society and Responsibility in Ibn Sina's Views

Ibn Sina interprets society as a system based on mutual cooperation. According to it, the state is responsible for ensuring the physical and spiritual health of the individual. This idea is one of the theoretical foundations of modern healthcare and social protection systems.

2.3. Scientific and Social Development in Biruni

Biruni viewed science as the primary factor of social development. Scientific thinking, experience, and objectivity lead society toward progress. The modern social state also considers the development of human capital a priority task.

The Eastern Renaissance and the Idea of Social Justice

Among the representatives of the Eastern Renaissance, thinkers such as Abu Nasr al-Farabi, Abu Rayhan Biruni, and Abu Ali ibn Sina deeply analyzed issues of public administration and social balance.

In his work "The Views of the People of the Foolish City," Farabi substantiates the model of a just society and emphasizes that the primary task of the state is to ensure the spiritual and material well-being of citizens [Farabi, 1993: B.45]. In his opinion, the management of society should be based on ethical criteria.

Ibn Sina notes that social cooperation and the distribution of professions are the primary conditions for the stability of society [Ibn Sino, 1980: B.112]. These views are close to the principle of social solidarity in the theory of the modern social state.

3. Elements of social protection during the Eastern Renaissance

In the 9th–12th centuries, the following social institutions existed in society:

Vaqf system — social charity and financing of education;

Bimaristonlar — providing free medical services;

Madrasas — a system of free education;

The institution of zakat is a mechanism for supporting the poor.

These systems served as the first forms of social protection in cooperation between the state and society.

4. The Idea of the Perfect Man and the Social State

Eastern thinkers put forward the concept of the "perfect human being." A perfect person is an enlightened, morally pure individual who prioritizes the interests of society over personal interests.

A modern social state also relies on the activity, spirituality, and responsibility of its citizens. Thus, the anthropological concept of the Eastern Renaissance can be interpreted as the spiritual foundation of today's model of a democratic and social state.

5. Comparative Analysis: The Eastern Renaissance and the Modern Social State

Eastern Renaissance Ideology	Principle of a modern social state
Virtuous city	Legal-democratic state
A perfect person	Active civil society
Waqf and Zakat	Social protection system
Priority of science and enlightenment	Investment in human capital

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Eastern Renaissance Ideology
Fair governance
Principle of a modern social state
Social equality and the rule of law

Heritage of the Eastern Renaissance and the Modern Model of Social Protection

In New Uzbekistan, the social protection system is being gradually modernized. Based on the "Social State" principle, reforms are being implemented to reduce poverty, support persons with disabilities, digitalize the pension and benefit system, and introduce the "Social Register" mechanism.

These processes harmonize with the ideas of humanism of the Eastern Renaissance. The principles of justice, responsibility, and mercy form the spiritual foundation of social policy.

Development trends and prospects

The modern model of the social state is developing in the areas of digital social services, targeted social assistance, cooperation with civil society institutions, and investment in human capital.

The heritage of the Eastern Renaissance can serve as a moral and methodological basis for these processes. The principle of enlightenment and reliance on science increases the effectiveness of social policy.

Conclusion

The culture of the Eastern Renaissance in the 9th–12th centuries promoted ideas of humanism, scientific thinking, social justice, and spiritual perfection. These ideas serve as a theoretical and moral foundation not only for their time but also for today's concept of a social state.

The heritage of Eastern thinkers shows that a strong state is, above all, one that relies on an enlightened society and fair governance. The modern model of the social state finds its historical roots precisely in the philosophical thinking of the Eastern Renaissance.

The culture of the Eastern Renaissance constitutes the historical and philosophical roots of the concept of a social state. The views of Al-Farabi, Ibn Sina, and other thinkers on justice, humanism, and enlightenment enrich the theoretical foundations of the modern social protection system.

The social reforms being implemented in New Uzbekistan are developing in harmony with the spiritual heritage of the Eastern Renaissance. This plays an important role in shaping the national model of the social state.

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