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**PHILOSOPHICAL ANALYSIS OF NATIONS AND INTERNATIONAL
RELATIONS IN THE VIEWS OF EASTERN THINKERS****Kholikov Lazizjon Makhmud ugli**

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<https://doi.org/10.5281/zenodo.8129122>

Abstract: This article describes the philosophical analysis of nations and interethnic relations from the point of view of Eastern thinkers.

Keywords: Avesta, Confucius, Abu Nasr Farabi, “City of virtuous people”, Abu Raykhan Beruni, “Monuments of ancient peoples”, Amir Temur, “Timur’s rules”.

In the philosophical views of Eastern thinkers, the improvement of interethnic relations and their place in the life of society are of current importance today.

The sacred book of Zoroastrianism “Avesta” also mentions relations between peoples, the need for representatives of peoples to live a peaceful life and the fact that they treated it with understanding, the dream of people to live in harmony and peace. O Mazda, when will you give us a good life and pastures With Truth and Power, will Peace come? expressed in sentences¹.

The Chinese philosopher Confucius said that when each nation interacts with another nation, relations between them should first of all be based on respect for the customs, traditions and rituals of each other, and the rites of representatives of other peoples should also be based on their own values, part of which he claims that the ability to respect is an important element of tolerance².

The philosophy of tolerance, solidarity and reconciliation between ethnic groups found its embodiment in the works of scientists-encyclopedists who grew up in Central Asia in the 9th-12th centuries.

Abu Nasr Farabi, who became famous in the East as the “Second Teacher”, in his book “The City of Virtuous People” says the following about interethnic relations: the main principle that unites the relations of representatives of any nation is solidarity, harmony and humanity³. Also, Farabi emphasizes that nations and inter-nation relations are an incomparable force in protection from various external influences and pressures. It is clear from this that Farabi

¹ Jo'rayev N. Avesto. Tarixiy-adabiy yodgorlik. Asqar Mahkam tarjimasi. - Toshkent: “Sharq”, 2001. -B. 375.

² Robert Cummings Neville. Confucianism and toleration -P. 34.

³ Abu Nasr Farobiy. Fozil odamlar shahri. Mas'ul muharrirlar: M.Xayrullaev, M.Jakbarov. - Toshkent: Yangi asr avlodi, 2016. -B. 286.



recognizes that each nation should always live in harmony and cooperation with each other.

The philosopher explains the philosophical nature of the development of nations and inter-national relations as follows:

Firstly, relations of tolerance and solidarity between representatives of each nationality are formed in the process of their close communication;

Secondly, the stabilization of relations between the representatives of the nation occurs due to the similarity of their language, customs, culture and views;

Thirdly, one of the most important means of connecting nations to each other is the commonality of their habitations and the fact that they fight together against danger when it arises⁴.

Abu Rayhan Beruni in his work “Monuments left by ancient peoples” said that the customs, traditions and values of each people are different, and when any people enter into relations with each other, these relations should be based on peace and harmony, even in the name years. He also explains that in the time of the Prophet: the year of the earthquake, the year of peace, and the year of dating⁵.

The great statesman and philanthropist Amir Temur, in his “Timur’s rules” about the Turkic-Tajik and Arab novices who asked and sought asylum in my house, once again ordered that if someone from afar comes and enters my assembly, we could see that he had respect and reverence for the representative of every nation, regardless of his category, in his opinion that he should not return empty-handed with the blessing of the table of my country⁶.

Zahiriddin Muhammad Babur said that interethnic relations should be based on social partnership, cooperation and solidarity, and that it is necessary to always live with the pain of the nation. He expressed his opinion that this is far from kindness and harmony⁷.

According to Mahmudhoji Behbudi, recognized as the father of Central Asian contemporaries, for the development of a nation, science and ethics must be at the highest level, and scientists and intellectuals of this nation are always aware of the world and always say that in an article entitled “How nations develop” should be so: the ulema of each nation, the people of the nation write

⁴ Rashidov O. O‘zbekistonda millatlararo munosabatlar va bag‘rikenglik. –Toshkent. “Muharrir”, 2022. –B. 62.

⁵ Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. Mas’ul muharrirlar: I. Abdullayev, O. Fayzullayev. –Toshkent: Fan, 1968. -B. 31. Umumiy. -488 b.

⁶ Amir Temur. Temur tuzuklari. (Nashrga tayyorlovchi: Bo‘rivoy Ahmedov) –Toshkent: “Ilm-ziyo-zakovat”, 2020. -B. 88.

⁷ Zahiriddin Muhammad Bobur. Boburnoma. (Mas’ul muharrir: Mahmud Sa’diy) -Toshkent: “O‘qituvchi”, 2008. -B. 149.



for the nation, the writer and the pilot express the nation and the time before belonging to their nation⁸.

In a word, the socio-philosophical study of the views of Eastern thinkers on interethnic relations leads to a convergence of cultural relations between the peoples of the world. This process contributes to the preservation of the unique features of the national gene pool of representatives of different nationalities and peoples.

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⁸ Mahmudxo'ja Behbudiy. Tanlangan asarlar. To'plovchi, so'zboshi va izohlar: B. Qosimov.–Toshkent: "Ma'naviyat", 1999. Millatlar qanday taraqqiy etarlar. –B. 202.



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