The Development of Peace and Security Concepts in Political Theory

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ABSTRACT

The political and legal views of Eastern and Western thinkers on security, stability, and peace constitute an important component of their culture, and the vast political and legal experience of our ancestors is embodied in the foundation of such views. This article analyzes the approaches of Eastern and Western thinkers to issues of security, stability, and peace based on their political and legal views. In particular, the views of thinkers such as Confucius, Augustine, Al-Farabi, Ibn Sina, Thomas Aquinas, Martin Luther, Hugo Grotius, Hobbes, and Kant on peace, justice, the rule of law, public administration, and international relations are analyzed, revealing the connection between historical experience and the present era.

Keywords: Security; Stability; Peace; Moral; Kingdom; Law; Government; Cooperation; Alliances; Sovereignty.

1. Introduction

To this day, the political and legal views of Eastern and Western thinkers on security, stability, and peace embody a rich theoretical and practical experience, dating back to the times of Confucius, Socrates, Plato, and Aristotle. It studies the specific features of the historical stage of the development of political doctrines, analyzes the content and methods of political concepts that have developed over the centuries, and reveals the reasons for the achievements and shortcomings of our ancestors in political life. Our President Shavkat Mirziyoyev, drawing attention to the relevance of these political views, says: "We must all look to the future with confidence, focus all our attention on solving the tasks before us, and put forward the new ideas and initiatives that our people are waiting for and that the times themselves demand. "We must draw the necessary conclusions from the past, from our history, from our mistakes and shortcomings, further enhance the place and prestige of our Uzbekistan in the world, and defend the glory and honor of our Motherland in all aspects with dignity and courage" [1].

1.1. Study Objectives

The following are the main objectives of this study:

Firstly, The main objective of this article is to develop skills in understanding the theoretical foundations of political thought by analyzing the political concepts of peace, security, and stability proposed by Eastern and Western thinkers; **Secondly,** the article explores the development of ideas concerning justice, law, morality, religion, and governance in historical and modern political doctrines and examines their interrelation with current global issues; **Thirdly,** the role of these concepts of peace and security in contemporary international relations is also analyzed.

2. Research Methodology

In preparing the article, the views of Eastern and Western thinkers on peace, security, and political stability are analyzed based on historical-political, comparative, and systematic analysis methods. The political concepts of

thinkers such as Confucius, Al-Farabi, Ibn Sina, Augustine, Kant, and Hobbes are compared with modern political and legal ideas, revealing their relevance. Relying on the harmony of historicity and modernity, the development of political thought, the formation of the concept of peace, and its impact on today's international stability are scientifically explored.

3. Discussion and Results

Confucius (551-479 BC) was a great Chinese philosopher, founder of Confucianism, and political figure. The main essence of Confucian teachings is set forth in the book "Lun Yu" ("The Analects of Confucius"). Confucius advocated non-violent methods of governance, encouraging rulers, officials, and citizens to build their relationships on the basis of goodness.

This exhortation is addressed primarily to rulers, since their adherence to the principles of virtue plays a decisive role and predetermines the primacy of moral standards in the behavior of citizens. Rejecting violence, Confucius says: "Why kill people while running a country? If you strive for goodness, the people will be kind. The morality of a noble person is like the wind; the morality of a lowly person is like grass. Where the wind blows, the grass bends".

According to Confucius, the main virtue of citizens is loyalty to the ruler, obedience to and respect for all "elders". Confucian political views sought to achieve internal peace between the upper and lower classes of society and stabilize governance. Along with purely moral factors, it also draws attention to the need to eliminate the polarization of wealth and poverty among the population. "If wealth is distributed equally," he says, "there will be no poverty; if harmony reigns in the country, there will be no shortage of people; when peace prevails (in the relationship between the higher and the lower), there is no danger of overthrowing the ruler".

Confucius rejects rebellion and the struggle for power, and highly values the benefits of civil peace. Confucius also had a negative attitude towards external wars, and the invasions of Chinese kingdoms against each other or other peoples ("barbarians"). Confucius, without rejecting the hegemonic claims of the Chinese rulers in principle, advised them: People who live long and are unruly need to be "conquered through education and morality.

According to the teachings of **Aurelius Augustine**, nature encourages people to unite first into families and then into states to ensure internal peace and external security. **Augustine writes about several types of laws:**

1) The eternal law of the universe

The eternal law of the universe is a normative expressi1on of the universal order. Augustine himself describes it as "according to him, it is just that everything should be in the most perfect order";

2) Divine law

Through this, Augustine understands God's wise and just decrees. Written divine laws are contained in the "holy canonical books": the Old and New Testaments. It is this law that determines the relationship of man with God and man with man;

3) Natural law or law of nature (physical, etc.)

Natural science, physics, nature are different names for the same thing. Augustine writes about the physical (the law of gravity), the biological (the continuation of life, the law of procreation, various physiological laws). Here it also includes the law of communication and maintaining peace between people.

4) Civil law

The laws of nature are unconditional, but the procedure for implementing those related to human activity is determined by human or civil laws. The same law defines and enforces divine laws. Civil law is necessary because it establishes order on the ground.

Thomas Aquinas believes that the best and most natural form of government is monarchy, where the ruler is the representative of the people. In his opinion, historical experience confirms the advantage of monarchy. If power belongs to one person, the state will succeed. Where power belongs to the majority, unrest and chaos always arise.

Abu Nasr Al-Farabi-As a great humanist and humanitarian philosopher, he opposes a society that degrades human dignity and is based on the conquest of other countries. The thinker encourages people to live in peace and cooperation, and to be humane.

Al-Farabi's socio-philosophical and political ideas were widely spread in Muslim countries in the 16th-20th centuries, and scholars from these countries studied Al-Farabi's philosophical heritage with great interest.

The thinker's humanistic and moral ideas still serve humanity's pursuit of happiness, the establishment of world peace, the development of future generations as mature and well-rounded individuals, and the advancement of science and enlightenment.

Ibn Sina when analyzing his political and legal views, the thinker links the existence of the state to the division of society, emphasizing that it consists of three interconnected components. The main goal of the legislator in making laws and governing the country is linked to the fact that society should be divided into three categories. These are: 1) administrators; 2) artisans and 3) military. It is emphasized that the legislator should appoint a leader over each group, and other leaders should be appointed for those below him, and this should continue until the people come to a common rule.

The thinker believes that in order to maintain stability and peace in the state, everything must be regulated by law, and the individuals responsible for this must include three components of society:

First, the thinker emphasizes that the government, by its very nature, consists of the legislative, executive, and judicial branches, which are responsible for governing the state by developing rules of governance;

Secondly, it describes entrepreneurs and businessmen as planners, organizers, and implementers of economic activities in the country;

Third, it interprets state guards, military personnel, and politicians as organizations responsible for protecting state security.

Martin Luther (1433-1546), a professor at the University of Wittenberg and a doctor of theology, played a major role in the beginning of the Reformation in Germany. He was a moderate ideologue who advocated "rectifying" the

official teachings of the Roman Catholic Church. In his work "On the Power of the World" (1523), Luther argued that God created two powers:

Religious - for true believers, and a secular state - for people whose goal is to ensure external peace and tranquility. The need for the state (i.e., secular government) stems from the sinful nature of man.

Luther argues that "since the whole world is angry and it is difficult to find one true Christian among a thousand people, people will devour each other, and there will be no one to protect women and children, to feed them, and to serve God, and the world will be empty" [2].

One of the founders of the sociological approach to explaining the state and law is the Italian thinker-encyclopedist, philosopher, historian, linguist, and jurist **Giambattista Vico** (1668–1744). In his opinion, a person pursues only personal interest in all his activities and actions: "In his wild state, man loves only to preserve himself; but after he has married and had children, he loves to preserve himself as well as his family; after achieving civilian life, he likes to preserve the city as well as himself; When state power is spread over many nations, it loves to preserve itself while preserving the nations; and when nations unite in war, peace, alliances, and trade, it loves to preserve itself while preserving the entire human race. "In all these circumstances, man loves his own interests above all else" [3].
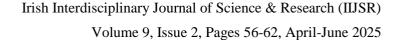
Jean Boden (1530-1596) the great French thinker and politician. He divides state sovereignty into external and internal. Externally, it meant independence from the Pope, internally - the elimination of all separatist political institutions familiar to the Middle Ages, primarily the system of vassalage. J. Boden distinguishes five signs of internal sovereignty:

✓ laws aimed at all subjects and institutions of the state develop;

✓ resolve issues of war and peace;

✓ appoint officials to office and define the scope of their duties;

✓ act as a court of last resort;

✓ grant pardons.

J. Boden opposed Aristotle's generally accepted idea that the purpose of the state is to achieve human happiness. In his opinion, the purpose of the state is to ensure internal peace, justice, and social harmony, as well as protection from external enemies.

Hugo Grotius (1583-1645) Dutch scientist, prominent politician and jurist, founder of the rationalist concept of natural law. His main work is the three books "On the Law of War and Peace" in which he explains the principles of natural law, the law of nations, and public law.

Grotius, having studied international law, says that its defining characteristic is power. Therefore, war, as a state of struggle of forces, does not contradict natural law. But this does not mean that all wars are permissible. Hugo Grotius was the first ideologist to put the problem of just and unjust wars on a scientific and theoretical basis. Just wars - defense, preservation of state integrity, protection of property;

He argues that unjust wars are invasions carried out to seize the property of others and conquer other peoples. The main goal of war should be to establish a just peace based on natural law. The theory of natural law and the social contract developed by Grotius quickly found supporters in other countries.

His doctrine of peace, based on the principles of equality and cooperation between peoples and states, and the idea of international law and order, has led Hugo Grotius to be called the "father of international law". We can find the doctrine of the contractual origin of the state in the writings of two of the most important English philosophers of that time: in Hobbes and Locke.

Thomas Hobbes (1588 - 1679). He was one of the first modern writers to give a complete and systematic doctrine of the state, based on the pure principles of natural law without divine foundations. Hobbes points out that there are factors in human nature that guide and motivate people to escape this miserable situation. In his opinion, the fear of death and the desire to preserve one's own life motivate people to overcome the difficulties of the natural state. In this case, natural laws themselves guide people. The most important thing in this situation is to achieve peace. This is the first natural law. Achieving peace and tranquility requires people to give up certain rights that are theirs. This is the second natural law. The third natural law, which is the source and basis of justice, is compliance with the rights and obligations arising from contracts. Hobbes sees contract as the most important factor leading humanity to peace. His political and legal views are based on a number of natural laws, which, when summarized, lead to the following rule: do not do unto others what you do not wish upon yourself [4].

Hobbes, as a representative of an authoritarian political system, gave unlimited powers to the sovereign (the holder of an independent supreme power): in it he saw a mixture of all types of authorities (legislative, executive, and judicial). Therefore, he was against the division of power between the king, the House of Lords, and the House of Commons, which he considered one of the causes of the decline and collapse of the state. The sovereign had the right to declare war and make peace, to choose advisors and ministers, and to prohibit harmful teachings, including sermons against limiting the supreme power [5].

Montesquieu specifically emphasized that Hobbes's view of people's initial aggression and desire to dominate each other was incorrect. On the contrary, man, according to Montesquieu, "is at first weak, extremely timid, and seeks equality and peace with others. Furthermore, the idea of power and dominance is so complex and dependent on so many other ideas that it could not have been the first idea of man at the time.

But once people come together in society, they lose their weaknesses. The equality that existed between them will disappear, and two types of wars will begin - between individuals and between nations. The emergence of these two types of war, Montesquieu wrote, gives impetus to the establishment of laws among men.

Immanuel Kant (1724-1804). German philosopher and one of the central thinkers of the Enlightenment. In 1795, he published the pamphlet "Perpetual Peace" (1795), in which he developed general views on law and the state. I. Kant distinguishes between legitimate (defensive) and illegitimate wars.

Kant is a pacifist, anti-militarist, and peace activist. It formulates a number of principles that help prevent war. The complete triumph of peace will only occur when all states are united in a federation based on law (each state

retaining its sovereignty). Eternal peace, even if unrealistic, is a firm imperative. The state, according to Kant, is an association of people within the framework of legal laws.

His goal was to ensure justice for all citizens, and therefore he argued that the civic structure in every state should be republican. From Rousseau, Kant borrowed the idea of popular sovereignty, according to which legislative power can belong only to the sole will of the people [6].

4. Conclusion and Future Suggestions

Thus, the history of political and legal teachings of Eastern and Western thinkers reflects the accumulated political and legal experiences of war and peace and serves as an important methodological basis for ensuring today's stability and security. These concepts help shape the political and legal consciousness and culture of citizens and explain the essence of advanced ideas, views, opinions, theories, concepts, and doctrines in the field of international law.

4.1. Future Suggestions

Establishing intercultural legal dialogue platforms – Creating international forums where scholars and policymakers discuss and reinterpret historical legal doctrines can lead to innovative approaches to modern legal and diplomatic issues.

Developing a global archive of political-legal heritage – A comprehensive digital repository of political and legal texts from diverse civilizations can enhance global academic access and foster interdisciplinary research.

Researching continuity and transformation – Further academic inquiry should be encouraged into how foundational legal ideas have adapted—or been misused—in various historical and political contexts, providing lessons for future legal reforms and governance strategies.

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