



## ABU NASR FORABI ON LEGAL ISSUES

Bobir Negmatov

candidate of philosophy, associate professor, professor of the  
Department of National Pride and Military Patriotism of the Academy of  
the Armed Forces of the Republic of Uzbekistan

bobir.negmatov@mail.ru

+99897 0014-63-37

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**Abstract:** This article presents an analysis of the great thinker Abu Nasr Farabi's philosophical views on the issue of legislation, his views on the need to have life experience in order to issue laws.

**Key words:** virtue, law, philosophy, law, politics, warlord, humanism, heritage, idea, principle, justice.

**Annotatsiya:** Ushbu maqolada buyuk mutafakkir Abu Nasr Forobiyning qonunchilik masalasiga oid falsafiy qarashlari, qonun chiqarish uchun hayotiy tajribaga ega bo'lish zarurligi haqidagi qarashlari tahlil qilingan.

**Kalit so'zlar:** добродетель, закон, философия, закон, политика, общее, гуманитарное, наследие, идея, принцип, справедливость.

**Аннотация:** В данной статье представлен анализ философских взглядов великого мыслителя Абу Насра Фараби по вопросу законодательства, его взглядов на необходимость наличия жизненного опыта для издания законов.

**Ключевые слова:** добродетель, закон, философия, закон, политика, военачальник, гуманизм, наследие, идея, принцип, справедливость.

### Introduction

Researching the problems of the formation and development of national statehood and communicating its positive aspects to the general public will never lose its relevance. Through this process, the opportunity to gain sufficient knowledge about the historical roots of nation-statehood will expand. Therefore, the in-depth study of legal issues in the doctrine of public administration of our great ancestor Abu Nasr Farabi is important for understanding and understanding the processes of establishing a legal state in our country today.

For Farabi, philosophy and politics are the means to happiness, and law reinforces their basic rules. According to him, the law is a set of norms, traditions and rules. Therefore, the main purpose of the law is the obligation to follow it. Here the law appears as a guarantee of virtue, justice, and, moreover, all the means and ways of achieving happiness.

According to Aristotle of the East, the law should have legal characteristics as a means of establishing a certain order, worthy of acceptance from a spiritual point of view, authoritative, understandable for ordinary people, meaningful, logically based, fair and most importantly - for execution. should be mandatory.

### Methods

As the scientist thinks the most difficult task is to implement the law. It is easy to question the law and complain about it. Such trainings have a special place in the processes of establishing a legal state today. Particularly noteworthy are his views on the importance of respecting the law. According to him, "a real lawmaker, when adopting a new law, takes into account that it will bring happiness, joy, freedom and prosperity to all classes, generations,

and residents of the country. The law has different characteristics and characteristics. it must be worthy of being greeted with goodwill by the people who are"[1].

The thinker said that law-making is a continuous process, and the need for this or that law loses its social meaning and significance, that is, it loses its legal character when its nature changes. The invalidity of the laws and their disappearance, - writes Farobi, - is explained by two reasons, firstly, their validity expires, and secondly, it can be the result of mass disasters such as floods and plagues that occur in the world"[2].

On the other hand, Farobi also emphasizes that it is impossible to pretend that anything is real, because it does not change the essence of anything, especially laws. Also, desire may or may not be a virtue in itself. Because the scholar believes that only desire based on common sense leads to goodness with its consistency. In order to justify this opinion, the thinker writes: "It is good for the legislator to strive for things that fill the heart and mind and to take great care of them.[3]"

As the thinker continues his thoughts on the formation of the state administration system, he emphasizes the necessity of political competition in the power engaged in establishing the law. In this competition, the Good people must win and have every opportunity to do so.

### Result

Speaking about legislation, Farobi emphasizes that its power should first of all be manifested in the consciousness of people who understand the necessity of the law. At the same time, he envisages attracting people with life experience and good morals to make laws, in which the thinker thinks about the gradual formation of the system of public administration: "after establishing order among the people, to appoint strategists against the possibility of war, their military commanders "It is possible that the correct order may not be established at once"[4].

Under the scientist, the activities of legislators should be in the form of regular general meetings and forums. In turn, this process must be open to the public and conducted at an appropriate level. For example, he continues his opinion and says: "The first dignity and pride of leaders and rulers should be open-mindedness and respect, the second - goodness, and the third - prestige"[5].

According to the thinker, the humanitarian essence of legislation is that it "takes into account the natural characteristics of a person and tries to correct these characteristics through them, because by correcting them, the character and behavior of a person is corrected"[6].

The great philosopher sets a number of requirements for jurists, that is, law makers and those who implement it: a jurist must possess all the highest rules of pedagogy, be a connoisseur of the art of speech, be able to estimate the potential of the audience and, accordingly, he should be a lecturing, thorough trainer. If people do not fully understand the essence of the laws, there is a danger of abandoning them.

### Conclusion

The great manifestation of Eastern peripateticism pays special attention to the place of education and legal culture in the development of the system of law enforcement and the execution of laws. People who disobey the law and encourage their subordinates to do the same are harmful to society, says Farobi. According to him, any law-making has significant force only in the context of conscious voluntary obedience. Therefore, it is important to

increase legal culture through education rather than coercion, use of power or decision-making in the establishment of law.

The great humanist puts forward a number of important ideas for his time, regarding the role of laws in the life of society and the fact that obeying them is a must for citizens. He who aspires to great things and subdues his passions does not engage in foolish activities. Moral virtue is a habit, like justice, wisdom, courage, formed over the years. "Although man does not have innate qualities such as arrogance and arrogance, he must exercise his heart, because man has an innate quality of not noticing many crimes of his loved one".[7]

In short, building a secular state and civil society on the basis of political-legal and spiritual-ethical values, increasing the political activity and legal culture of the people living in it is one of the important principles of the reforms implemented in our country. Therefore, the legal legacy of our great ancestor Abu Nasr Farabi is not only the historical-theoretical roots of our national views, but it will undoubtedly serve as an important source in building a New Uzbekistan based on justice and the rule of law.

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