



PHILOSOPHICAL AND METHODOLOGICAL ASPECTS OF THE IDEA OF FREEDOM

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ABSTRACT

The article explores the philosophical aspects and social significance of the idea of freedom, which is the product of human thought. An analysis of the processes taking place in political and cultural life today reveals that the subject is a global problem.

KEYWORDS: *freedom, idea, transcendental, existential, determinism, concept, anthropogenesis, sociogenesis*

INTRODUCTION

Freedom has been one of the most pressing issues in the life of all humanity and the individual throughout history. Because freedom is the need of a creative, creative, active, goal-oriented person, and it depends on his nature. Human freedom is also multifaceted, as human life goes through very complex relationships and relationships are manifested in so many different areas. First of all, it can be seen in freedom of speech, freedom of choice, freedom of religion, and so on.

The principles of any activity must be based on freedom of movement. Otherwise, dependence disorders become a chronic disease. So, every action, every aspiration must be spontaneous and creative. Then freedom will not become ineffective. [1]

Freedom is not only the goal of human cognitive activity, but also the basis of all values and principles. The essence of human freedom, awareness of its genesis, leads to the understanding of philosophy not only as a science, profession and worldview, but also as life itself, the way of life of man, the world of his profound thoughts and experiences, and self-realization. It leads to the search for a way to develop itself. Times have changed today, and we must all learn to work in freedom, openness, and transparency. This is how all developed countries and the world community live. [2]



LITERATURE ANALYSIS AND METHODOLOGY

The philosophical literature on this subject can be divided into three groups. First, the idea of freedom includes works that are considered in terms of classical philosophical methodology. In this context, the undoubted priority in revealing the problem of freedom belongs to the proponents of rationalist philosophy: I. Kant, [3] F. Hegel. [4] For them, the idea of freedom is based on necessity, private property and state structure.

The second group of literature on the problem of freedom is the work of existentialist philosophers. Representatives of Russian philosophical and moral thought play an important role in this: F.M. Dostoevsky, [5] SA Levitsky, [6] VS Solovyov. [7]

The third group includes works devoted to the study of the problem of freedom in terms of the postclassical paradigm, which is interpreted as a textual reflection of objective reality. Today, postmodernism is mainly a study of the philosophy of language and semantic and semiotic problems. Well-known philosophers R. Barthes, [8] V. Bryusov, [9] J.F. Lyotard [10] have contributed to the study of this issue. Although postmodernism, by its very nature, implies a radical pluralism of ideas, tendencies, and interpretations, few works have been written on the nature of the problem of freedom.

Also, the scientific and philosophical views of such scholars as Abdurahim Erkayev, Ismail Soifnazarov, Qiyomiddin Nazarov, Ibrahim Karimov, Muhammadjon Imomnazarov, Ibodullo Ergashev, Nigina Shermuhamedova on the ideas of remarkable freedom, the peculiarities of democratization of society in Uzbekistan, issues related to the role of the individual in the formation of freedom were interpreted.

Abdurahim Erkayev also approaches the structural analysis of the category of "freedom of thought", [11] Bahodir Zokir thinks about the specific philosophical foundations of the idea of freedom. [12] It has also been studied by many scholars to identify and solve the problems that shape the idea of freedom.

RESULTS AND DISCUSSIONS

The ideas, theoretical conclusions and logical arguments put forward in the article are useful in developing and developing hypotheses and theories about the socio-philosophical significance of the idea of freedom. The results of the study can also be used to further explore this issue.



From the materials collected in the article, analysis and conclusions in the development of textbooks, manuals, methodical recommendations, as a special course in higher and secondary special educational institutions, in the conduct of spiritual, moral and educational work among students and can be used to teach students of social sciences and humanities "Ethics", "Philosophy", "Social Philosophy", "Philosophy of Values", "Spirituality" and other socio-philosophical disciplines.

At the same time, the recommendations developed by state and public organizations to study the causes of various problems in the socio-political sphere, their elimination, the organization of socio-philosophical education and upbringing, the formation and development of youth philosophical worldview effective influence on the process can be applied in determining the spiritual level of individual freedom. At the same time, a number of research works on the formation of the idea of freedom, the problems of freedom, the importance of the idea of freedom in ensuring social development have attracted our attention. Our analysis shows that the idea of freedom has been studied in the context of relationships and from different perspectives. However, the research of the above-named scholars is mainly devoted to the general aspects of the idea of freedom, but not enough attention is paid to the role and importance of the idea of freedom in ensuring social development. Therefore, it is important to study the importance of the idea of freedom in social development.

Freedom is the basis of fundamental philosophical research on the analysis of transcendental, existential, meaningful problems of human life, its existence and contradictions. Today, the negative effects on human spirituality are increasing: truth, beauty, goodness, freedom and responsibility, faith and hope, love, conscience and duty cannot form the idea of freedom without these concepts, it is only self-awareness is the ability to express oneself, but also the power that sustains a spiritual being, enabling it.

The study of freedom as an idea, that is, as a whole of thought and existence, is truly relevant to those who have embarked on the path of social change. Historical thought is an idea that is inextricably linked with the cultural synthesis of modernity today.

The foundations of today's advanced Western civilization are laid on the basis of the protection of freedoms related to human interests. The legalization of individual freedom has led to the cultural prosperity of the West. Trade flourished, human creativity flourished,



and science flourished. This civilization and the pace of its development would inevitably affect all countries striving for progress in quality and potential.

The famous philosopher Andre Jid said, "In order to be able to think freely, we must first ensure that our actions do not lead to serious consequences." [1] Freedom should not be subjugated or conquered, but it should be subject to reason and guided by reason. That is why we must first cultivate freedom.

Aristotle connects the concept of freedom with purpose. Man is not free to choose a real goal because he is innate. This means that freedom is innate in its highest form, because the pursuit of a real goal is not a matter of personal choice. At the same time, a person is free to act in a way that has the qualities to find a middle ground that is very difficult in his actions.

Epicurus focuses on the individual dimension of freedom. To justify personal freedom, he adds to the concept of determinism. Epicurus philosophically analyzed the idea of the relative independence of the subject of freedom. He addresses the issue of freedom from the other side - freedom that cannot be enjoyed - which is the highest well-being of the individual. "So when we say that pleasure is the ultimate goal, we do not mean the enjoyment of freedom, but to meditate, to study the causes of all, is a choice that causes the greatest confusion in the heart, or to avoid it." [13] In fact, Epicurus speaks of freedom of thought.

Today, in the process of globalization, we need to be free-thinking, free-thinking, and civil, not broken and thoughtful. True freedom is high discipline, strict requirements, civic responsibility, rule of law.

European Renaissance thinkers sought to reveal the objective laws of nature. The source of action is not in nature, but in itself. In this regard, the categories of nature are considered a condition of freedom.

Spinoza's concept of freedom is related to the objective laws of nature. Man is a part of nature. Therefore, his desire for freedom is a natural law - a law of self-defense. This is an interesting and very topical idea. In order to survive, humanity must strive for freedom today, because freedom is a fundamental law of cultural and civilized life. Freedom is a purely theoretical problem. Uncertainty in the interpretation of freedom has a negative impact on daily life. The problem of freedom is related to property, power, social and moral



instability, and economic transit. In other words, a serious practical layer of the problem of freedom is opening up today.

Man's freedom comes from his nature, and there is no freedom of will outside of these natural circles. People are aware of their desires and think they are free. This illusion is necessary so that they do not know the reasons for their desires. The question of the relationship between freedom and necessity cannot be resolved if they are separated. Otherwise, it will lead to arbitrariness. "I don't think freedom is arbitrary, it's freedom necessary." [14]Obligation is not coercion, so coercion always goes against freedom.

The problem of freedom, according to Spinoza, can be solved in the process of learning. Ignorance is slavery. The level of knowledge determines the degree of freedom. But not all knowledge gives freedom either. According to him, freedom can be achieved only if the order and regularity of the world around us and our inner world are revealed.[15]

CONCLUSION

The considerations we have discussed above will give us a deeper understanding of the approximate function of philosophical knowledge in the social development of the idea of freedom. The essence of freedom should be defined as the ability of a person to freely exercise his will in accordance with his own interests and aspirations, without compromising the interests of others. Freedom is a social concept, and it is the optimal form of human interaction with other people. Freedom is a pathway of opportunities that a person can expand or contract through their actions. The basis of human freedom is the freedom to live.

The essence of the concept of freedom developed in the article is that this idea analyzes the problem of self-government and self-determination as a philosophical-categorical system. The formation of the human being is the main task of freedom, which, as the highest value, is a responsible choice between the blow of life, existence and non-existence.

Based on the results of our study, we conclude the following:

1. The epistemological foundations of freedom as a concept and phenomenon have been explored in the writings of great and well-known philosophers who have studied the problems of freedom from a socio-philosophical point of view since ancient times.



2. The essence of the recent changes is liberalization and democratization in all major spheres of society: economy, politics, spiritual life, ideology, everyday life. Freedom has brought many positive things, including the freedom for everyone to organize their lives independently. In the political sphere, human rights and freedoms, prosperity, dignity, public security, a new type of statehood that seeks to ensure the high competitiveness of the country - the formation of a democratic state for man, the world community, the emergence of civil society; added.

3. The concept of freedom describes the state of human consciousness and socio-personal activity, so the anthropogenesis of humanity, the specificity of the processes of sociogenesis and the search for the foundations of human freedom.

4. Freedom has exacerbated many problems. There was a sharp division in society between the rich (minorities) and the poor (the majority). Some plundered public property with impunity, plundered the people, and yet the people remained silent - a long-standing tradition of slavery and obedience. Many of the vices of humanity, acquired in the conditions of freedom, flourish in a beautiful bouquet, the most dangerous of which is the lack of spirituality. The loss of spirituality, the meaningless path of humanity, is becoming a major problem not only at the level of the individual, but also as a social phenomenon that is decisive for the fate of the state.

5. It is important for society that theoretical developments on the issue of freedom, in particular, justify the need for moral self-improvement for everyone, especially those with strong knowledge. One of the tasks of an effective system of education and upbringing is to keep the developing person's interest in the diversity of experiences as long as possible. Freedom is the main way to shape people's spiritual and material wealth.

6. It is necessary to consider the problem of introducing a materialist worldview in the study of the deep ontological basis of the freedom of the inner spiritual world of man and his characteristics such as life, responsibility, morality, loyalty, conscience. Moreover, the search for the true place of these forms in man's practical relation to the world is, strictly speaking, a priority of philosophical knowledge, and it deserves great attention. Moreover, the inner world of man is concerned with the enrichment of objective and subjective dialectics, given the whole complexity of his relationship to his outer world. This



will only intensify as humanity develops, and more and more objectively will the world of its culture, its spiritual potential.

Freedom as an idea is an opportunity to elevate a person. In our view, existence and non-existence are realized at the highest level, working with a horizontal spirituality, rather than with a transcendental-existential unity that complements and limits each other. These rules open a new direction in the study of the idea of freedom. This ultimately leads us to the problem of the self-movement of philosophical concepts.

This direction in the analysis of the idea of freedom, in turn, opens up the prospects for the further development of dialectical logic, which is responsible for the development of the spirit of culture and any development of thought.

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