

## Analysis of the Idea of Freedom in Eastern and Western Philosophical Views

**Saodat Sattorovna Jabborova**

Teacher of History Department of Turon Zarmed University, [sattorovna1975@gmail.com](mailto:sattorovna1975@gmail.com)

**Abstract:** The article examines the philosophical aspects of the idea of freedom, which is a product of human thinking, its formation and interpretation in different regions, and its social significance. The uniqueness of the idea of freedom is analyzed in the history of Eastern and Western philosophy.

**Keywords:** freedom, Eastern and Western philosophical thinking, mental and emotional aspects of freedom, will power, internal freedom of the subject, personal freedom, social freedom, freedom is voluntary choice.

-----

In western and Eastern philosophy, the idea of freedom and its historical roots and interpretation are always considered the main and most interesting issue in world civilization. In these two regions, different views on freedom are studied and the causes are analyzed.

In it, the concept of freedom substantiates the idea that in the West it is a movement of a system of perfect legal norms that protects identity, autonomy of the individual and his freedom from possible attacks by the state. In the East, however, individuality, personal aspects and their general characteristics related to human dignity are more discussed. It is substantiated that in the understanding of freedom, freedom of the individual comes first in the East, and in the West-social freedom. It has been proven that freedom of personality is an important factor in the spiritual and general development of a person. At this point, if we dwell on the concept of freedom, then freedom is the act of a person on his own desire. The concept of freedom is widely used in our society in such areas of social knowledge as jurisprudence, political science, ethics, and aesthetics. Freedom is a free, voluntary choice of a person to fulfill the task before society.

Of particular importance in the history of Western and Eastern philosophy is the study of the main stages and peculiarities of the evolution of the attitude to freedom from the point of view of a comprehensive and deep understanding of the theoretical foundations of putting this problem in modern social philosophy. The relevance of this issue is also explained by the need for a dialogue of Eastern and Western cultures, scientific and spiritual values in the conditions of modern globalization. From what has been said, it turns out that now in the theoretical thinking of the West and the East, from the point of view of understanding the specific and general aspects of freedom, lighting is more relevant than before. Recently, certain successful attempts have been made in this direction, and therefore they need to be continued.

First of all, it should be noted that it is advisable to take the concepts of East and West not in the geographical sense, but in the sense of a whole region, which is characterized by civilized, historical and cultural features.

In the philosophical ideas of the early period, the idea of freedom, both in the West and in the East, was more described as a generation of Sages, a moral ideal of individuality. Of course, it was not by chance. This was due to the nature of the social system and the historical conditions of that time. Since it is very difficult to fight against state violence on the way to freedom in a slave society, and especially during feudalism, many thinkers have seen a way out of it in enriching the inner world of a person. During feudalism, the influence of the Christian religion in

the West and Islam in the East increased even more to people's ideas about freedom in this direction. Previously, freedom was usually of an individual nature and was limited to spiritual freedom; it is not for nothing that in the current era, in particular, in the philosophy of education, it is filled with more socio-political and legal content.

In general, western philosophy was dominated by a rationalistic understanding of freedom. The views of representatives of German classical philosophy on the problem of freedom are clear evidence of this. Thus, from the point of view of Hegel, who linked world history with freedom, historical progress is that freedom is nothing more than evolution.

In his opinion, the development of freedom essentially coincides with the progress of democratization of forms of government. Focusing on this, V. Asmus noted that Hegel, unlike moralists of antiquity, as well as Spinoza, Fichte and Schelling, distributed freedom to the general public, not considering it only a share of the intellectual elite. Consequently, Hegel's understanding of freedom was drastically different from that of ancient philosophers and their direct understanding. Pre-Hegelian philosophy considered freedom to be the property of only sages, philosophers. Only sages and philosophers believed that they could rise to the level of knowledge of necessity, that is, to the level of freedom. Thus, in ancient philosophy, freedom meant not a whole society, but a group of people. Socrates, Plato and other prominent thinkers of the time said that only the wise can be free.

The analysis of the evolution of the ideas of freedom in eastern and Western thinking implies taking into account the following point of view. The fact is that the existing society sought the solution to the problems of Eastern philosophy in the personal qualities of the ruler. For Example, N. Ganjavi's works are proof of this. But in literary thought, the image of a just king developed even before Ganjavi. Thanks to the righteous and intelligent ruler, equality and freedom seemed to reign in society. On the contrary, in the Western world, such hopes were associated with the self-development of a person, with the improvement of his political life.

Human freedom depends on objective conditions and circumstances. He is not abstract he is always concrete. A person achieves a specific goal, relying on the possibility of appointment in certain conditions and circumstances. But not everyone can have the same conditions, situations and opportunities. When achieving a goal, someone lacks conditions, someone has a means of achieving the goal, someone lacks opportunities. In a certain situation and condition, someone may have freedom to achieve a goal, or someone may be deprived of it. Factors that increase a person's freedom include the knowledge and experience he possesses. In Islamic teaching, it is said that the human being is given the intelligence to be free. Abu Mansur Moturidi commented on the freedom of Will in Islam and explained that the intelligence given to man gave him in his behavior the freedom to choose good and evil, honest and haram, reward and sin, the right or crooked path, our future depends on which of these paths we can choose.

The Western model of freedom is also distinguished by the fact that special importance is attached here to ensuring the Coordination of individual and public interests. The freedoms and interests of the individual carried out in this way seemed to serve social progress. It should also be noted that in Western philosophy the idea of non-conflict of personal and social interests is not so new. This issue considered in every possible way by J. Lökk. Hence, when there is conformity and harmony between the individual and public interests, people do not view social norms as rules limiting their freedom. Social norms are the necessary rules designed to rationally regulate the activities of people. The validity of the system of social norms contributes to the stability of social relations.

As in the understanding of many other issues, in the interpretation of freedom there is specificity between these regions. It can be said that in the West, the whole society, including the idea of freedom, relies more on a rational way of thinking, where the feelings and desires of people are not taken into account correctly. On the contrary, I would like to cite the opinion of Spinoza in opposition to the idea that the emotional side is priority in the lifestyle and thinking of the East, and rationality is on a limited scale. According to him, the level of knowledge determines the

degree of freedom. But not all knowledge gives freedom.

It can be said that, unlike the West, the spiritual and moral aspects of freedom in the East have always been brought to the fore. Due to the dominance of this thinking and worldview for many centuries, the struggle for political freedom here was weaker than in the West. As a result, the legal mechanisms for the protection of human rights are not sufficiently developed.

It should be taken into account that true freedom is more manifested in expanding the boundaries of inner freedom than freedom of external action and behavior. At the same time, the presence of freedom and political freedoms in the general context is very important, otherwise the possibilities of free thinking will gradually decrease and eventually end. From what has been said, it becomes clear that even during the period of realization of political and legal freedoms, one should not forget about internal freedom, take care of its development.

An analysis of the attitude to freedom in these two regions shows that in the West, the main criterion for freedom is wealth, private property and rationalism, and in the East, spiritual freedom of a person, moral and emotional values.

In conclusion, we will say that the considerations we considered above allow us to study the social behavior of the idea of freedom, to understand philosophical knowledge more deeply.

### **Literature:**

1. Fundamentals of philosophy. / E. Popova Ed. - M.: Nauga, 1998. - 477 p.
2. Hegel, V. Works / V. Hegel. - M.: Thought, 1970. - T. 8. - 583 p.
3. Hegel, V. Lectures on the philosophy of history / V. Hegel. - M.; St. Petersburg: Nauka, 2001. - 431 p.
4. Ganjavi, N. Iskandarnama / N. Ganjavi. - Baku: Yozichi, 1970. - 328 p.
5. Russell, B. Western wisdom: a historical study of Western philosophy in relation to social and political conditions / B. Russell. - M.: Republic, 1998. - 478 p.
6. Sitaram, K. Fundamentals of intercultural communication / K. Sitaram, G. Kogdell // Human. - 1992. - Issue 4.- 814 p.
7. Spinoza, B. Theological and political treatise. B.Spinoza.- Minsk: Literature,1998.-548 p.
8. Torubarova T. V. About the essence of human freedom in German classical idealism-St. Petersburg. : Nauga, 1999.
9. Khalilov, S. East and west: towards universal ideas: Philosophical Studies / S. Khalilov. - - Baku: Azerbaijan University, 2004. - 624 p.
10. Jaspers, K. History of World Philosophy. St. Petersburg: Nauka, 2000. - 272 p.
11. Russell, B. History of Western phylosopy / B. Russell. - London: Routledge, 1999. - 842 p.
12. www.ziyonet.uz.