

ON THE PHILOSOPHICAL INTERPRETATION OF THE CONCEPT OF "FREEDOM" IN THE WORKS OF ANCIENT PHILOSOPHERS

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ANNOTATION

This article discusses issues related to the concept of "freedom", their consideration from the point of view of ancient philosophy. The questions of the influence and continuity of ancient philosophical thought on the philosophical views of L.N. Tolstoy.

Keywords: concept, fatalism, voluntarism, immanent quality, determinism, stoicism.

Existence, its meaning and essence, which characterize human nature, are expressed, according to numerous philosophical views, through various forms of manifestation of its freedom. Starting from the teachings of ancient Greek and Roman thinkers and until the heyday of German classical philosophy, the concept of "freedom" was considered from the point of view of correlating the existence of a person and the role of his activity, defining freedom as one of the most important forms of its manifestation.

In the era of antiquity, given the social system, which gave a sense of freedom only to the privileged part of society, the issue of defining "freedom" was considered from the point of view of understanding freedom through its necessity.

Thus, in ancient philosophy, two absolutely opposing theories characterizing freedom are formed:

1. Fatalism, excluding freedom as the main factor in the objective existence of man;
2. Voluntarism, which denies the dependence of man and his existence on external factors;

The main problem is the definition of human freedom as an immanent quality, as a natural property given to him from birth, or its determination through the process of human interaction with external social factors.

The ancient Greek philosopher Democritus, taking as a basis the doctrine of the anatomical origin of the soul, creates the principle of determinism on human activity and his mental state. The author has not yet established the difference between the category expressing, in contrast to the falsehood of chance, inevitable the nature of the connection between objects (events, processes, phenomena) is real of the world or statements and the form of mutual conditioning of phenomena and processes of being, with which, under certain conditions, one phenomenon (process) gives rise to another.¹

Another ancient Greek philosopher Epicurus, based on the physical properties of atoms, argues about free will, drawing a parallel between the properties of human nature and the chaotic, but free movement of atoms. Epicurus comes to the conclusion that freedom is manifested in its very necessity.

The Stoic school, which existed at the same time, argued that it was not the search for the source of freedom that was important, but the desire, through humility, to accept what was happening as a source of inner freedom.

¹ G. B. Gutner. Great Russian Encyclopedia /<https://bigenc.ru/philosophy/text/3168466/>

However, Stoicism and its teachings projected their doctrine of freedom onto an exceptionally narrow group of people: aristocrats, religious castes and philosophers-thinkers. Freedom as an achievement and property of the masses is excluded.²

Antique mythology plays an important role in shaping the philosophical views of the Stoics. In the mythology of Ancient Greece, the fate or fatal predestination of a person's entire life, the impossibility of avoiding fatal predestinations often plays a plot-forming character. Moreover, fatalism, which has a religious-idealistic basis, often carries the meaning of fate, which has a supernatural nature.

Destiny, considered from the point of view of the Stoics, in Greek mythology was denoted by the term "ananke" and was represented by some kind of matter that has power over the entire living world and humanity inhabiting it. Moreover, this vision of the world and the interpretation of "fate" can be traced not only in the vast majority of myths and legends of Ancient Greece, but also occupies a special place in reading the classic works of world literature of the 17th-19th centuries.

Stoicism, as a philosophical school, left a deep mark on the history of human striving to know the essence of freedom. The doctrine of the Stoics will re-emerge on philosophical soil, which received a new interpretation in the teachings of the representative of materialistic philosophy, Benedict Spinoza, in the middle of the 17th century.

The teachings of the Stoics had a great influence on the philosophical perception of the world of the great Russian humanist writer L.N. Tolstoy. In the writer's works "Thoughts of Wise People for Every Day", "Circle of Reading", "Way of Life", the author cites a large number of sayings of the ancient philosophers Seneca, Marcus Aurelius, Epictetus and others. Tolstoy's library in Yasnaya Polyana contains a large number of books written by the ancient Roman Stoics, and on the basis of which certain principles of Tolstoy's worldview were reassessed. Tatyana Kuzminskaya, Russian writer and memoirist who helped to rewrite L.N. Tolstoy, separate chapters of "War and Peace", especially noted the connection of Tolstoy with ancient Roman stoicism. Speaking about his attitude towards Marcus Aurelius, Tolstoy says in his letter: "I cannot and do not want to get rid of him".³

In the doctrine of the relationship between the concepts of "freedom" and "fate", L. N. Tolstoy adopts a lot from the Stoics in search of answers to "eternal" questions about the meaning of being and the place of man in it, about moral and spiritual rebirth. Tolstoy comes to his main convictions about the value and uniqueness of each person, about the mind, which is the very essence and spiritual strength of a person. After all, the mind, in the understanding of L.N. Tolstoy, exists as a common free beginning and is present in every person and life itself, its moral meaning lies in "the manifestation of an infinite mind, gradually revealing itself to people".⁴

Tolstoy's close interest in Stoicism can be explained by the peculiarities of Russian culture. The works of the ancient Stoics were very popular in the Russian cultural environment. Perhaps this was a

² **D. S. Shelgorn.** "The evolution of ideas about human freedom in the philosophical thought of antiquity and modern times"

³ **Tolstoy L. N. Full. coll.** cit.: V 90 t. M., 1958. T. 90. S. 256.

⁴ **On the concept of unity and its key motives in the legacy of Tolstoy**, see: Galagan G. Ya, L. N. Tolstoy: philosophical and historical foundations of the unity of people // Unity of people in Tolstoy's work. Ottawa, 2002, p. 77.

consequence of the broad educational activities of Russian Freemasonry, which had deep roots in Russia in the second half of the 18th and early 19th centuries. The philosophical and religious views of Russian Freemasonry are rooted in the philosophical teachings of the Stoics, where the doctrine of the nature of an individual person and the cosmos as a whole is considered. N. Berdyaev considered Freemasonry "the only spiritual and social movement."⁵

The final work of L.N. Tolstoy's "The Way of Life" begins with words that are essentially very similar to the attitudes of Masons: "In order for a person to live his life well, he needs to know what he should and should not do. In order to know this, he needs to understand what he himself is and the world in which he lives. This was taught at all times by the wisest and kindest people of all peoples".⁶

Ancient philosophy has left a big mark in the culture of many European peoples. The concept of "freedom", the origins of its origin, the philosophical interpretation of the nature of freedom and its connection with the concepts of "fate", "fate", "fatalism" moved into the mainstream of the religious and philosophical understanding of human nature in the works of many Russian literary classics.

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⁵ **Berdyaev N. A. Russian idea. The main problems of Russian thought in the 19th century and the beginning of the 20th century** // About Russia and Russian Philosophical Culture. M., 1990. S. 57.

⁶ **On Tolstoy's understanding of Masonic literature and the complex of Masonic ideas about the inner man during the creation of "War and Peace"**, see: Galagan G. Ya. Tolstoy's path to "Confession" // L. N. Tolstoy and Russian literary and social thought. L., 1979. S. 202 - 207.