

The Essence Of The Concept Of Freedom In Law

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Abstract: In our article, the role of law in human nature. Principles of different understanding of the concept of freedom in law. Historical manifestations of freedom, reflections on the freedom of existence in practice

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Introduction.

As human beings live through epochs, the concept of law develops extensively in their minds. If we look at history. When did the law come about? The question arises. It varies from literature to literature. The emergence of the concept of law in general. The growth of the human factor and the glorification of the human being. Why didn't the concept of full law appear before that time? The reason is that in the past, the concept of man was irrelevant, to put it bluntly, "man is worth a penny." That is, until now, the basic human being has not been fully understood. The higher a person's level of self-awareness, the more he has. The higher a person is, the higher he is. The field of law is more dependent on me than any other field. Therefore, our understanding of law is a perpetual human factor. Nowadays, the concepts of law in relation to consciousness, in relation to psyche, in relation to culture, in relation to upbringing, have developed.

Legal consciousness is a form of social consciousness, a set of ideas, feelings, and perceptions that people have about law, law, order, and other legal phenomena.

A legal psyche is a set of legal feelings, emotions, moods, and thoughts that arise spontaneously in a particular social group, individual, or society as a whole.

Legal culture is the level of legal knowledge of people, their conscious attitude to the law, respect for and observance of the law.

Legal education is the process of inculcating the knowledge of law in the culture and consciousness of the members of society through the constant purposeful influence. [4]

Of these, legal education is the most important. Law cannot be imagined without the concept of freedom. The understanding of law as a universal and necessary form of human freedom is also formally linked to the principle of equality. Law, as an expression of equality, is a general form of social relations of subjects who are independent of each other, subject to a common norm in their behavior, behavior and relationships. Such independence from each other within the legal form of the relationship of the subjects, and at the same time their uniform, equal subordination to the general norm, determines the content and essence of the legal form of existence and the expression of freedom.

The legal form of freedom demonstrates the formal nature of equality, universality and

universality and freedom, and compares and expresses the inner essence and meaning of legal formality, universality, equality and freedom. [3]

The freedom of the Indians and the freedom of their will are similar concepts. The will in law is the free will, which corresponds to all important definitions of law, and thus differs from arbitrary will and opposes arbitrariness. The voluntary nature of law is determined by the fact that law is a form of human freedom, that is, they are free will. This volitional aspect (he or she, in its right or wrong interpretation) is defined by the power of the will (Aristotle Grodsky et al.), The expression of the general will (Russo), the class will (Marxists), and so on. will be available in various tariffs and descriptions. [2]

Mankind has not yet discovered any other form of expression of existence and freedom in social life than law. This is neither logical nor practical. People are free in their equality and equal in their freedom. Illegal freedom, general and one-dimensional freedom, in short, inequality, the so-called "freedom" is the ideology of elite privileges, and the so-called "equality" without freedom is the ideology of slaves and the oppressed masses ("equality in action" the demand is to replace equality with flatness). It can be either (crop in legal form, or arbitrariness (in one form or another). Third or no: something (illegal and no free) is always arbitrary. [2]

Thus, the historical development of freedom and law in human relations consists in the development of equality of people as formally (legally) free individuals. The masses of people who were not initially free are gradually transformed into free individuals through the mechanism of law - formal (legal) equality, over the course of historical development. Legal equality in the form of a particular law and order

makes freedom a reality in the general normative-legal form.

At the same time, the notion that rights and freedoms, rights and justice, rights and equality contradict each other is widespread. In many ways, they are due to the fact that when they say law, they mean any order of the government, often anti-legal, arbitrary, violent laws.

Freedom is often opposed to equality. For example, a number of Sophists of the younger generation (Paul, Kalikl, Kriki) rejected the legal equality of freedom, the privileges of the "best" and the rule of law of arbitrariness, the rule of the strong over the weak. reached In the 19th century, such an approach was developed by F. Nistshe. In the 20th century, N.A. Berdiyev based his religious-aristocratic concept of "individual freedom" (in the apology of inequality and in the critical spirit of equality). [1]

List of used literature

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