



## COMPARATIVE ANALYSIS OF THE ROLE OF THE PHENOMENON OF FREEDOM IN THE VIEWS OF PLATO AND FARABI

**Journal Website:**  
<https://masterjournals.com/index.php/crjp>

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

**Submission Date:** Sep 16, 2024, **Accepted Date:** Sep 21, 2024,

**Published Date:** Sep 26, 2024

**Crossref doi:** <https://doi.org/10.37547/pedagogics-crjp-05-09-09>

**Raximdjanova Dilnavoz**

senior lecturer at "ALFRAGANUS UNIVERSITY" non-governmental higher education organization, Uzbekistan

### ABSTRACT

The article examines the ideas of Plato, one of the ancient philosophers, and Farabi, one of the representatives of Arab-Muslim philosophy, about the concept of freedom. It is shown that freedom is related to the law and the state. The negative aspects of freedom are interpreted. Many studies show that it is not possible to define the concept of freedom in one way, its first interpretations go back to antiquity, and they can be taken as the basis of all points of view. In the research work presented in this article, the societies that do not belong to the ideal state in Plato's socio-political views were considered one by one. As a result of the analysis, it was learned that freedom is condemned as a vice in this society. Also, the views of these two philosophers on this phenomenon were compared. The closeness between them is revealed.

### KEYWORDS

Freedom, state, law, subjection, society, ideal society and state, tyranny, aristocracy, oligarchy, democracy, timocracy, people, justice, free choice, will, desire, suffering, pleasure, materiality, power, ambition, insight, ignorant city, virtuous city.

### INTRODUCTION

The phenomenon that is happening in the world today - selection or designation (it is not difficult to understand that it is inevitable to talk about the local leadership at first, and then about other positions) is a

typical example of not learning the lessons of history and society. For now, about half of the citizens are ready to give up their right to vote - and their responsibility for voting. In the conditions of future



"technological" pressure, their number may be even greater. The desire to abdicate freedom and responsibility at the expense of oneself is very strong and strengthened by the power of authority.

Therefore, the issue of freedom is considered a constant topic. It is a phenomenon that appears during life, just like the natural needs of people. The need for it is felt when the will is lost. Therefore, freedom continues to change new approaches depending on the times without losing interest in itself. Now, without deviating from this topic, this paragraph will analyze how the terms of freedom occupy a place in the philosophy of Plato and Pharoabi. Their views are subjected to a comparative analysis. Plato's views have been discussed in the above paragraphs.

#### Literature review on the topic

The work of great thinkers such as Farabi, the great representative of the philosophy of Eastern perepateticism, and Plato, the representative of Greek classical philosophy, have been thoroughly analyzed by many researchers in the philosophical, social, and historical literature, including the history of philosophy, in a unique style, according to their time. We can cite many examples of this, and we can also find solutions that fully meet today's demands from their masterpieces. Also, A.F. Losev [19], G.V. Drach [16], V.S. Soloviev [25], L.I. Shestov [27], E. Brown [1], G. Murray [4], R. N. Parkhomenko [20], A.Kh. Kasimjanov [18], A.D. Azerbayev [12], N.V. Yefremova [17], Fr.Dieterici [2], M.Fakhry [3], M.M. Khairullayev [26] and other researchers' works, treatises, articles we can bring.

#### METHODOLOGY

Scientific-philosophical principles such as systematicity, theoretical-deductive conclusion, analysis and synthesis, historicity and logic,

comparative-comparative analysis were used during the research.

#### RESULTS

Plato, the student of the world-famous Socrates, in turn, did not distance himself from the thoughts of his leader. Emphasizing that there is freedom in the human world, he says that it is reflected in self-awareness and free choice of one's own path. But his opinion, which is different from Socrates' thoughts, can be seen in his comments such as "The State" that only the soul determines its future existence and activity in another world. Plato said that the human heart and soul has the ability to choose how to spend its life, whether it is poor or rich, its social status, that is, whether it lives as a king or a peasant, and even whether it is born in the body of an animal, not a human. emphasizes. Once they make that choice, no force can change their decision. After this process, the soul drinks water from the river of oblivion and forgets its choice. A person follows the path determined by the choice made by this soul throughout his life [24, 413]. From these, it can be concluded that Plato tried to reveal the concepts of human freedom in this kind of choice, but the opposite meaning of destiny in his views.

In his teachings, Plato did not go beyond the limits of the content given by the concept of "polis" and treated it as a being of goodness. Virtue is considered a perfect concept, and at the same time, it also perfects being. The term autarky (independence) in the polis language is the main sign of freedom. It can be explained as follows: a person whose activity is aimed at achieving goodness can be the owner of freedom. Because goodness embodies freedom in its autarky, that is, in its independent action. Just as the human heart is regulated by self-control and deliberation, the polis is regulated by the assembly and unity of the people. In



this case, the freedom of an individual does not mean his independence from society, but his mastery over himself and the pursuit of goodness. Here it is proved that his thoughts are similar to the views of Socrates. In addition, Plato described friendly freedom as the highest category of freedom in his dialogues. And this happens in the perfect society of the polis. Similarly, the concept of "friendship" can be compared to the formation of self-love by every citizen [20]. In this approach, we can see that the phenomenon of internal and external freedom is synthesized and that it is more in favor of the polis.

Throughout his life, he studied the phenomenon of freedom in a one-sided way and did not stop. On the contrary, it developed the subject. Plato set himself the goal of providing a solution to issues such as the need or lack of freedom for a person living in society, the reason why a person needs it, and its importance in the life of society. In the process of studying these problems, two different dialectical approaches were formed. Plato interpreted the positive and negative aspects of freedom. Dwelling on its positive aspects, he classifies the immeasurable contribution of freedom to the realization of one's essentially original power, to creative discovery, and at the same time to achieving a certain higher goal. Also, the philosopher did not forget to emphasize the negative effects of freedom. He came to the following conclusions through his observations:

- freedom that goes beyond the limits of the law is dangerous for the citizens of the polis and can harm it;
- due to human nature to abuse freedom, there is a possibility that freedom can lead to destructive consequences in their hands;
- it is not the right way to hold freedom in human hands;

- if freedom is accepted as a privilege of the state, it will be acceptable.

In the above comments, it was noted that, on the one hand, freedom, although not absolute, is realized through the heart, and on the other hand, the excess of freedom to build an "ideal state" will lead to negative results in the form of the collapse of society. It was said that it is appropriate to exclude freedom from human life. For a thinker, the main goal of human life is not to achieve freedom. In Plato's "State", the main task of citizens is to serve it steadfastly and contribute to its development. The poets who did not glorify him, extinguished the loyalty to him, wrote poems against him in the spirit of complaint were expelled from the life of Plato's society.

As Plato sees freedom in a political and social sense, it is necessary to mention the role of freedom in state systems. He divides the types of states into five. He also mentions that they did not originate from the earth, or from nowhere, or from some things, but from human nature. These regimes reside in one of the types of states that a person's character is more inclined to. Now let's focus on this dialogue:

"- Therefore, since there are five types of states, different people must have five different devices of the soul.

- For what?

- We have already considered the best fit for the aristocratic government and recognized him as good and just.

- Yes, we have already studied it.

— And now we must describe the worst, in other words, the competing and ambitious men according to the Lacedaemonian system, and then the oligarchic, democratic, and tyrannical man, comparing him with the most just in the case of showing the most unjust,



and also the pure it is necessary to conclude our consideration of the question of how justice and pure injustice relate to the happiness or unhappiness of its owner. And then we either believe in Phrasimachus and pursue injustice, or we come to the now obvious conclusion and maintain justice.

- Of course, it should be done that way.

— Since we begin to consider not individuals, but the morality of the state, because they are more obvious there, now we get a state system based primarily on ambition (I cannot use another expression, whether we call it "timocracy" or "timarchy" anyway, it doesn't matter) and, accordingly, we consider similar people; then -oligarchy and oligarchic person; then we look at democracy and observe the democratic man; finally, we will go to a country ruled by tyranny and observe what is being done there, again focusing on the tyrannical layer of the soul. Thus, we try to be a sufficiently knowledgeable judge in the matters we plan.

"Such a review would be consistent and thorough" [23, 910-911].

It can be seen that in Plato's view, the state is divided into aristocracy, timocracy, oligarchy, democracy and tyranny. The philosopher looked at these structures separately. He values aristocracy as the highest and best type of government. In it, he puts forward the views that businessmen operate with intelligence. They do not obey the desires and needs of the body. If attention is paid to the idea of Plato's ideal state, then it is possible to observe the stratification of society. Each category of citizens is defined by metals such as gold, silver, iron and copper. The nature of the power depends on the nature of the people in this category. And it becomes clear that the managers of his ideal society are related to the power of the aristocracy. The intermingling of castes is represented by the view that

it affects the quality of future generations and undermines this perfect state.

First of all, Plato considers timocracy as an imperfect and not good government. Timocracy is described precisely as the rule of the soldiers and the military. It reflects the power of ambition. He calls it a form of government between aristocracy and oligarchy. In this system, managers say that due to the mixing of categories, those with some average quality will be in charge. In timocracy, private ownership appeared, and while it existed in the upper classes, the rest of the citizens took a place in society as subordinate servants. People with a military mentality are placed at the head of the state under such a management, not wise men. Such a society tends not to peace, but to conflicts and wars. Competition will increase. There is a mixing of good and bad here. Strict and strict rules of the system cause attempts to break it. Because here it is not necessary to understand them, but to blindly follow and force them. It describes the characteristics of citizens living in the government as follows:

"He is stricter, less educated, but he appreciates knowledge and willingly listens to others, but he does not know a single word on his own. Such a man is cruel to his slaves, but he is far from disdainful of them, for he is well educated; in dealing with free people, he is polite and very submissive to rulers; Being a lover of power and ambitious, he believes that the basis of power should not be the ability to speak or the like, but military exploits and all military things in general: therefore he loves gymnastics and hunting" [23 , 913].

His next system is the oligarchy. In this government, rich people are at the head of the state, and society is divided into classes, which appear to be rich and poor. Plato here explains that the beginning of oligarchy arises from the development of certain features in timocracy. That is, pride and power in timocracy lead to





wealth accumulation. And wealth accumulates in the hands of the managers, not in the subordinates or the governed. Also, some of the basic values there are lost, and as a result, a new system of government, an oligarchy, with new values is created. People are treated according to their wealth. In the state administration, they value wealthy people more and give them the opportunity to work in good positions and positions.

In an oligarchy government, the nature of people becomes unique. They are distinguished by their dependence on wealth. They aspire to collect it through greed and keep it under their hands without spending it as much as possible, and fulfill their desire to increase it at the expense of others. They try to be very frugal and economical. This kind of people can be seen very well revealed in the character of Rana's father, the hero of the novel "Scorpion from the Altar" by Abdulla Qadiri, who created people in the 19th and 20th centuries. Plato also gave enough thoughts about the fact that citizens and leaders under the rule of oligarchy have such feelings.

"Indeed, in the age of oligarchy, the rulers who are rich and in power do not want to restrain the immorality of the youth by law, and to forbid the waste and destruction of their wealth; on the contrary, the rulers take advantage of this and buy their property or give them interest loans to make themselves richer and more powerful" [23, 918].

Therefore, at the top of such power, there can be only managers who are stingy and whose only desire is to gain wealth. And now Plato quietly goes on to explain his thoughts about democracy. The division of the rich and the poor into classes in the oligarchy is the cause of the discontent of the poor. Such injustice and restriction of their rights causes riots in the government.

"- Democracy, in my opinion, is achieved when the poor win, destroy some of their opponents, drive out others, and make the rest equal with others in civil rights and public office, a process that under a democratic system, mainly, happens by drawing lots.

— Yes, that's how democracy is established, it is implemented by force of arms or by its opponents being afraid and retreating gradually.

- How do people live with this? And what is this state system? After all, it is clear that it affects a person through the appearance of having democratic characteristics.

"Yes, that's for sure."

- First of all, these will be free people: the state will have complete freedom and openness and the opportunity to do whatever they want.

- Yes, they say so.

- And where such an opportunity is given, without a doubt, everyone will live according to their own wishes.

"Yes, that's for sure."

- I think that with such a state system, people will be different.

- Of course.

- This seems to be the best state system. Like a cloth covered in all colors, this system can look very beautiful, decorated with different habits. Perhaps many, like children and women who admire all things colorful, decide that it is the best.

- Of course.

- With him, my friend, it is easy to choose the structure of the state.

"What do you mean?"



— After all, due to the ability to do whatever he wants, he covers all types of state devices. Perhaps if someone wants to build a state like you and me, he should go to a place where there is a democracy, and there, as it were, he enters a market where he trades with different regimes, chooses the one he likes, and based on that choice, he himself. can form a country z.

- Probably, there will be no shortage of samples.

— In a democratic state, even if you are able to rule, there is no need to participate in management; you do not have to obey if you don't want to, or fight when others fight, or if you don't want peace, you don't have to follow the terms of peace like others. And again, if any law forbids you to rule or judge, you may rule and judge as you please. At first glance, isn't it wonderful and doesn't such a life look attractive?

"Maybe, but not for long."

- Then. Isn't it wonderful that some prisoners are shown mercy there? Or have you not observed that people condemned to death or exile under such a state system live in society and interfere in its affairs: as if no one cares about him and no one follows him, such a person walks around like a god.

"Yes, and there are a lot of them."

— This complacency is not a small detail of the democratic system; on the contrary, it reflects a hatred of everything that we believe is important in the building of our country. Unless a man has, as we say, an excellent nature, he will never be virtuous; the same thing, if from childhood - in games and lessons - he does not come into contact with beauty, he will not achieve this. At the same time, the democratic system, arrogantly trampling all this, has no business with which professions they go to state activities. A person is respected when he realizes that he belongs to the crowd.

"Yes, a very noble pleasure!"

— These and similar features are characteristic of a democracy - a system without proper governance, but with pleasantness and diversity. There is a kind of equality with it that equates equals and unequals.

"We know what you are talking about" [23, 920-921].

So, as it turns out from the dialogue, you can meet all types of government in democratic governance. It shows that human actions are not limited, that is, those who have experience in public administration, or those who cannot imagine it, have the right to come. The qualities of those who come to the top of the power are not in the first place. It is enough if they come from the people. Therefore, Plato emphasizes that this type of government is a bad system of government that causes all types of bad government. Therefore, he also mentions the idea that the manager will become a tyrant.

So, how is the system of tyranny governed by Plato embodied? It is definitely formed on the basis of democracy. According to his theory, whatever the government greedily pursues, that will lead to its downfall. In oligarchy, wealth destroys it, and in democracy, freedom plays the role of cause. That is, on the ground of excessive freedom, future tyrants will come to the head of the state, deprive the people of the freedom they aspire to, and this system of government will turn into tyranny. A tyrant is a person who thinks about his own interests and subordinates others to his wishes. In a democracy, citizens try not to perform actions of a subjugating nature in order not to interfere with each other's freedoms. As a result, a young generation with a can-do attitude is formed, which creates future tyrants. Here Plato talked about extreme freedom. And from it comes a very strong and cruel slavery.



If we compare the thoughts of Farabi with Plato's socio-political views, their relationship to freedom is clearly visible. Like Plato, Farabi divides the types of political structure in his ideal society into five levels. The thinker's term perfect, i.e. virtuous city, corresponds to Plato's "aristocracy" as the most correct government structure. The rest are described as "corrupted" governance structures that are imperfect, flawed, and cause many problems according to Plato. Among these, Plato added governance structures such as timocracy, oligarchy, tyranny and democracy. But in his opinion, he emphasized that the worst among them and the rest of the bad management structures originate from him. It was a democracy. The same point of view is observed in Farabi. He describes such mismanagement as occurring in an "imperfect" society. Farabi, unlike Plato, devotes most of his work, i.e. the last eight chapters of his treatise, to revealing this type of imperfect society.

The philosopher said that the opposite of the virtuous city is the ignorant city, which is considered immoral and lost, as well as the individuals living in the virtuous city. Such individuals in cities are like weeds in wheat ears, thorns in crops, or thistles in seedlings. After them come people who are animalistic in nature. Humans, who are animals by nature, are not urban citizens and cannot have urban communities at all. Some of them resemble domestic animals, others resemble wild animals, and some of the latter resemble predators. Therefore, among them there are those who live scattered in wild places, those who live together and like animals, and those who live near cities. Some eat only raw meat, some grow plants, and some devour prey like animals. They live in the far north or in the extreme south of populated areas. They should be treated like animals. Those that resemble domestic animals and can be used in some way in cities

should be kept alive, enslaved, and used as domestic animals. Unutilized or harmful animals are treated in the same way as other harmful animals. In the same way, it is necessary to do the same with the children of urban residents [14, 137].

As for the inhabitants of ignorant cities, they are considered citizens of the city. The urban life and urban associations characteristic of them are diverse: among them are the society of necessity in the cities of necessity, the society of exchange in the cities of exchange, the society of the bottom in the cities of the bottom, the society of ambition in the cities of ambition, the society of the love of power in the cities of power, the collective city and the free society in the free cities. The philosopher described them separately and wrote comments. So, they will be introduced from the beginning.

The city and society of necessity are those in which there is mutual assistance in obtaining all that is necessary for the existence and protection of the body. The methods of obtaining all of them are multifaceted: these are farming, cattle breeding, hunting, theft, and others. Each of these methods is hidden or open. Cities of necessity may have users of all arts to obtain what they need, or they may have what they need through one art: some farming or some other art. . According to their point of view, the most worthy people are considered to be the most shrewd, manageable and cautious people in the way of purchasing the necessary things typical of the citizen of this city. Their leader is the most controlling and cunning person who uses the citizens to get what they need; it is a controlling person who keeps things behind them or can give them from himself [14, 139-140].

A city and society of exchange - these are citizens who help each other to achieve prosperity and wealth, to



increase the necessary things and their substitutes. And their substitutes are dirhams and dinars, and only for the love of wealth and avarice is the accumulation of them more than necessary, although they themselves are only necessary for physical existence. They are satisfied with the most necessary things. This is achieved by them using all methods of collection or only the methods that are most suitable for a particular city. The most suitable of them for the city are the richest and most cunning people in getting wealth. Their leader is a person who is able to organize well the means that bring wealth to the population and always maintain this wealth. Here, wealth is acquired by all methods acceptable to meet urgent needs, that is: farming, cattle breeding, hunting and theft, as well as voluntary actions such as trade, rent, etc. [14, 140].

The city and community of Tuban are citizens who help each other to enjoy sensual pleasures such as fun, humor, or both, and to enjoy things like eating, drinking, and socializing. Their greatest pleasure is not the means necessary for physical existence, nor anything useful to the body, but the means of giving it pleasure, such as amusements and jokes. This city is recognized as the happiest and most contented among the ignorant cities. Because this city will achieve its goal after acquiring the necessary things and wealth. The most worthy, the happiest and the most contented of them are those who have more money and pleasure at hand for entertainment [14, 140-141].

A city and community of ambition are citizens helping each other to show respect in word and deed. That is, residents of other cities help them to show respect and show respect to each other. Mutual respect is carried out on an equal basis or on the basis of superiority [14, 141].

The city and society of authoritarianism are represented by people helping each other to win. This

can only be possible if all of them are united by their love for power. But they differ from each other in more or less degree of authoritarianism, types of victory and types of means by which people win. For example, some want to win for a person's blood, others for his money, and others for a person's slavery. In this matter men are distinctly divided according to the greater or lesser degree of their lust for power: whether it be a thirst for the blood, life, or slavery of men, or a thirst for the appropriation of their money. Their passion and purpose is to conquer, subjugate, and subjugate, so that the vanquished shall be completely deprived of that thing, or of any other thing in which he excels, and he shall give to the victor in all that he desires in full obeys. In civil politics, when an ambitious person wants something, he can achieve it without having to face or count on people's opposition.

Some of them believe that power is embodied in politeness, and others in violence or cruelty. Therefore, most of those who act out of bloodlust, if they find people sleeping, they do not kill him and do not take anything from him until he wakes up. They prefer to take people by force to ensure that they resist their actions by conquering and coercing them. Each of these people wants to win. Therefore, he wants to defeat the inhabitants of every other city. Strangers refuse to fight for strangers' blood and money because they need others. They subjugate others, keep them alive, do not help each other, but do not prevent them from defeating others [14, 148-149].

A collective city is a city where every citizen is completely free to do whatever they want. Its population is equal. Their laws do not favor one person over another. Their authority over each other and over the inhabitants of other cities extends only to doing things that will further their freedom. Among them are various customs, various concerns, desires, enjoyment





of countless things. Their population consists of countless similar and different groups [14, 156].

Combining all of these cities, matching the bottom and top cities, this city has all the guides we've mentioned above. Its inhabitants have no relationship with the chiefs who govern them, because the citizens of the city themselves designate them as rulers, and those who govern them do so only by the will of their subjects. Their leaders are subject to the wishes of the governed, which means that in these cities there can be neither a leader nor a subordinate, since the latter do not obey the orders of the other.

In them, the people who are praised and respected are those who give freedom to the inhabitants of the city, who satisfy their desires and whims, who protect this freedom and satisfy their various needs in relation to each other and to their external enemies, and all those whose desires are limited to necessities.

These are the most honorable, most worthy people they obey. And their other chiefs are equaled with the inhabitants for obtaining favors according to their desires and aspirations, and the latter reward their efforts with honor and money accordingly. In this case, the population themselves do not consider such a leader worthy, they themselves are worthy of him, because they give him honor and money without using the leader [14, 157].

In this city, either by fulfilling the wishes of the people, or because their ancestors became famous through their leadership, they can become leaders who are respected by their citizens by maintaining their father's right to lead. In this case, the population will be under the rule of the leader, and all the ignorant desires and goals of this city will have the fullest form. This city is the most wonderful and happy among the ignorant cities. It looks like a colorful and diverse garment and thus it turns out to be everyone's favorite haven, as

everyone in this city gets a chance to satisfy their desires and aspirations. That is why people flock to this city and settle there. Its sizes are very large. People of different sexes are born in it, there are different types of marriages and sexual relations, and children of different upbringings and backgrounds are born here. This city is made up of different associations with different parts, where the foreigner is not separated from the local population and where all desires and actions converge. Therefore, over time, the most suitable people can be formed in it. All kinds of sages, orators, and poets can be there. Its parts can be transferred to the noble city that appeared in this city. Therefore, in this city, good and evil are more harmonious than in other ignorant cities. At the same time, the larger, wider, larger and fuller this city is, the greater and stronger the good and evil will appear in it [14, 157-159].

Each ignorant city independently sets its own goal. The personal goal of every leadership is to obtain necessity, wealth, pleasure, fame, glory and praise, victory or freedom. Therefore, such managements spend money on purchases. This is especially true of collective city leadership. Here, no one has an advantage in governing the citizens more than the other. If the population gives power to one of them, then either for a certain period of time, the population keeps the power behind him, or as a result, they seek to receive money and other rewards.

Their virtuous leader is one who has the discretion and good judgment necessary to satisfy their desires and aspirations in all their variety and complexity, while at the same time protecting them well from their enemies, taking nothing for his own gain, but a person who works only with the most necessary things is considered.



Their truly virtuous leader is a person who directs the actions of the townspeople and directs them to happiness, while at the same time being ruled by the townspeople. If he leads them, then later he will either interfere, or be confirmed, or have an unstable leadership position.

Likewise, each of the ignorant cities wants to be ruled by someone who is compatible with their relationships and desires, and who will facilitate, provide for and preserve them. They do not want and reject the leadership of virtuous people. However, the formation of virtuous cities and virtuous leaders is possible and easily realized in cities of necessity and collective cities. In ignorant cities, the objects of need, wealth, pleasure, entertainment and fame can be achieved through violence and conquest or by other means [14, 159].

## CONCLUSIONS

If we compare the views of the above two great philosophers using the comparativist method, we can observe succession in the works of Farabi. But it can be seen that Farabi transformed Plato's ideas based on his time and adapted them to the spirit of his time. So, Plato's Ideal State is depicted close to Farabi's city of Fazil. Like Plato, he condemns excessive freedom. Ignorant townspeople are somewhat similar to citizens living in Plato's imperfectly governed cities. But Plato focuses more on revealing the ideal society. He tried to answer the question of what a perfect state should be. If we sum up the thoughts in one place, the excess of freedom is the reason for the disorganization of the society, the disappearance of the rules, and the forgetting of human virtues.

## REFERENCES

1. Brown E. Minding the gap in plato's republic. Washington, St. Louis, 2004.
2. Dieterici Fr. Alfarabi's philosophische Abhandlungen.- Leiden, 1892.
3. Fakhry M. Al-Farabi, Founder of Islamic Neoplatonism. His life, Works and influence. – England, Oxford: Oneworld publication, 2002. – 168 p.
4. Murray G. Five Stages of Greek Religion. – New York: Mineola, 2002.
5. Rakhimjanova D.S. Practical importance of the transformational interpretation of the phenomenon of freedom in ancient times and in contemporaneity. – Philosophy and Life. – ISSN: 2181-9505, <https://doi.org/10.5281/zenodo.6852328>. – Tashkent, 2024. – P. 120-129.
6. Rakhimjanova D.S. The concept of the idea of freedom in ancient and medieval philosophy. - Psychology And Education Journal. – ISSN: 00333077, <https://doi.org/10.17762/pae.v58i1.1562> – 1195 Stroud Court Westerville, OH 43081, 2021. – P. 4553-4563.
7. Rakhimjanova D.S. Comparative Analysis of the Interpretation of the Phenomenon of Transformational Freedom in Antiquity with Its Modern Approach. - International Journal of Social Science Research and Review. – ISSN: 2700-2497, <http://dx.doi.org/10.47814/ijssrr.v6i1.921> – Germany, Duisburg, 2023. – P. 457-466.
8. Rakhimjanova D.S. Ibn Rushd's Argument About Necessity and Freedom In Philosophy, Based on the Denial of the Opinions of His Contemporaries. - International Journal Papier Public Review. – ISSN: 2709-023X, <https://doi.org/10.47667/ijppr.v5i3.301> – Austria, Wien, 2024. – Pg. 20-25.
9. Raximjanova D.S. Erkinlik tushunchasini transformatsion xususiyatini ikki davr o'rtasidagi differensiatsiyasini sotsiologik so'rovnomasini orqali tahlili. – International scientific journal of Biruni. –



- ISSN (E) 2181-2993, Volume 2, Issue 02. – Tashkent, 2023. – B. 33-46.
10. Raximdjanoва D.S. Ibn Rushd falsafasida zaruriyat va erkinlikni zamondoshlari fikrlari inkori asosidagi o'ziga xos talqini. – Oriental Renaissance: innovative, educational, natural and social sciences. – ISSN 2181-1784, Volume 4, Issue 02. – Tashkent, 2024. – B. 562-570.
  11. Raximdjanoва D.S. Ibn Rushdning ixtiyoriylik va zaruriyat o'rtasidagi munosabatga keltirgan argumenti. – ActaEducation. – ISSN 3030-3140, Volume 1, Issue 2. <https://doi.org/10.61587/3030-3141-2024-1-2-21-26> – Tashkent, 2024. – B. 21-26.
  12. Азербайев А.Д. Свобода воли и выбора в наследии Августина Блаженного и философии Аль-Фараби // WORLD SCIENCE. ISSN 2413-1032. - № 7(11), Vol.3, - July, 2016. – 43-46 с.
  13. Аль Фараби. Совершенный град // Ибрагим Т.К., Ефремова Н.В. Мусульманская философия. Фальсафа. Антология. - Казань, 2009.
  14. Аль-Фараби, Абу Наср Мухаммад. Социально-этические трактаты. (Пер. с арабского). - Алма-Ата: Наука, 1973.
  15. Аль-Фараби, Абу Наср Мухаммад. Трактат о взглядах жителей добродетельного города // Философские трактаты. [Пер. с арабского]. – Алма-Ата: Наука, 1972.
  16. Драч Г.В. Рождение античной философии и начало антропологической проблематики. М., 2003.
  17. Ефремова Н.В. Арабо-мусульманская философия // Работа выполнена в рамках Программы фундаментальных исследований Президиума РАН «Традиции и инновации в истории и культуре» (Тема номер 3. Традиция, обычай и ритуал в истории и культуре). – С. 176-199.
  18. Касымжанов А.Х. Абу-Наср аль-Фараби. — М.: Мысль, 1982. – 198 с.
  19. Лосев А.Ф. Очерки античного символизма и мифологии. М., 1993.
  20. Пархоменко Р.Н. Генезис идеи свободы в западноевропейской философии // Философская мысль. – М., 2012. – № 4. – С. 179-210.
  21. Платон. Государство // Платон. Собр. соч. В 4 т. – Т. 3. – М., 1994.
  22. Платон. Политик. Законы. Послезаконие. Письма. Сочинения платоновской школы. – М., 1999. – Письма. – С. 507.
  23. Платон. Полное собрание сочинений в одном томе. — М.: АЛЬФА-КНИГА, 2016.
  24. Платон. Собрание сочинений: в 4-х т. – М.: Мысль, 1990-1994.
  25. Соловьев В.С. Сочинения: В 2 т. – М., 1990.
  26. Хайруллаев М.М. Фараби. Эпоха и учение. - Ташкент, 1975.
  27. Шестов Л.И. Сочинения: В 2 т. – М., 1993.