



PRELIMINARY IDEAS OF NECESSITY AND ACCIDENT

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Abstract:

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The article describes the historical aspects of the categories of necessity and chance, the content of issues related to these categories. In the teachings of representatives of the philosophical schools of the ancient East, India and China, the specific aspects of necessity and chance, existing alternative views were analyzed

Keywords: necessity, chance, determinism, regularity, synergetics, epistemology, chaos, upanishada, dao, cause, effect, causality

Necessity and chance are considered philosophical categories, and they have been created for several centuries based on the development of people's practical activities and abstract thinking. Currently, these concepts continue to be researched within the framework of determinism, indeterminism, social anthropology, philosophy of history, and synergetics. From this we can understand that the concepts of necessity and chance have a unique dynamic character. On the basis of theoretical sources and experimental knowledge collected during the development of philosophy and science, it is of urgent importance to further enrich and clarify the content of issues related to the concepts of necessity and chance. The Russian philosopher N.V. Pilipenko, who gave more detailed information about the historical aspects of the categories of necessity and chance, said that "the initial ideas about necessity and chance originated from the unique scientific knowledge and social experience in the views of ancient Indian and Chinese philosophers, and they did not have a clear scientific basis." Myths played a key role in the development of human life in ancient times, ensuring harmony and connection between the world and people, nature and society, society and people. Some researchers believe that mythology is also the desire of our ancestors to know the world and themselves. Philosophical schools formed in the East in ancient times were mainly characterized by idealistic views on necessity and chance, and mainly by giving them a theological spirit. At the same time, there are cases of interpretation of necessity and chance based on nature itself. This also indicates the existence of alternative views on necessity and chance in ancient Eastern philosophy. For example, in ancient India, "In the Upanishads, it is stated that the origin of the first existence, the first cause is the divine origin-Brahman or atman, as well as purusha", while in the Indian Vedas it is said that "the universe is one whole, and all living beings are

particles of that whole." In the Vedas, the idea that the world surrounding humanity is materially immutable in nature and uncreated by anyone is widespread. According to him, the changes that occur in things are random.

With the help of the categories of necessity and chance, first of all, we can find out the essence of many puzzling events in existence and their theoretical and practical significance. In this sense, A.A. Nachaev, as noted, comes to the conclusion that "by researching the important aspects of the relationship between nature and society on the basis of general laws, the concepts of necessity and chance will acquire an ontological status." Solving complex problems and puzzles in existence acquires epistemological meaning. As a special form of knowledge, these concepts have an epistemological basis.

It is known that the formation of the categories of chance and necessity has a long history and different interpretations. In particular, we can see that it was formed in connection with the development of religion, art and philosophical thought of ancient times.

The sage Kapila, the founder of the Sankhya school, which is considered a dualistic school, said that "the material origin - prakriti and the spiritual origin - purusha lie at the base of the universe. All things and events in the universe are formed from the combination of these two primordial matter (prakriti) and spirit (purusha). According to the teachings of representatives of the Sankhya philosophical school, which paid great attention to the category of cause and effect, "all things and events in existence are connected by a necessary cause." So, in the views of philosophers of the Sankhya school, the question of necessity and chance is solved from a deterministic position. Because, according to their opinion, "The cause is inextricably linked with the effect." If it were not so, everywhere everything would appear as it is. Every cause determines some effect, and there is no



cause without an effect. The effect is an integral part of the cause. Therefore, any consequences are understandable."

Representatives of the Charvak school connected the principle of determinism with the necessity that exists in nature. The categories of necessity and chance were also emphasized in the Vaisheshika school. According to the representatives of this school, there is a causal connection between events, which is maintained due to necessity. Therefore, most of the ancient Indian philosophers tried to understand that coincidence and necessity are manifested in nature, the origin of events and the connection between them. In fact, the attempts of the Sankhya and Charvak schools to know causality can be explained by their search for necessity in existence.

In the East, the question of necessity and chance had a more religious-philosophical and mystical basis. In particular, it is said that in the views of representatives of the Swabhava - Vedic philosophical school, nature is not dominated by chaos and randomness, but by a specific internal law that implements the development of things and events. According to him, all animate and inanimate things move because of their inner nature and in this way complete their activity. It can be seen that in the views of the representatives of the school, metaphysical concepts denying the necessity of chance or necessity were put forward.

According to ancient Chinese philosophy, "Man strives for the earth." The earth aspires to the sky. Heaven strives for Dao, and Tao strives for naturalness. Naturalness corresponds to the concepts of legality and necessity. Contrary to the philosophical views of Lao Tzu, Confucius recognizes the origin of all things as heaven. According to Confucius, all things on Earth have a necessity and have a natural basis. According to the teaching of another famous Chinese philosopher, Wang Chun, the earthly process is determined by fate, in the sense that fate is subject to necessity, that is, the forces of nature determine the death of people, their life, their actions, wealth or poverty. "Amal or lower class is determined by fate, happiness and wealth are not measured by intelligence and wisdom." In general, in Chinese philosophy, in contrast to Indian philosophy, the difference between materialistic, mystical and idealistic views is clearly noticeable in understanding the concepts of cause, effect, and necessity.

In the ancient Chinese philosophy, different approaches were taken to explaining the connections between chance - necessity, cause - effect, and remarkable opinions and comments were expressed in

this regard. According to Lao Tzu, the founder of the Taoist school, the eternal, immutable, formless and indeterminate basis of the universe is the dao. By virtue of Dao, things are born - appear and exist. According to Lao Tzu, "Man aspires to Earth, Earth to heaven, heaven to Dao, and Dao to nature." It follows that naturalness and lawfulness correspond to necessity. The Chinese philosopher Confucius recognizes the origin of everything as the sky. According to him, the sky is necessarily present in all things on Earth and is natural.

In the philosophical views of Xun-tzu, Han Fei-tzu, Wang Chun, who had a special place in ancient Chinese philosophy, it is said that the sky is nature. Nature was not created with any judgement, desire or perception. There is no purpose that nature follows. Existence has the first simple particle - tsi. According to them, "each item has its own appearance due to the different mixing of Tsi, they are different from each other. Just as a child is born when the qi particles of a man and a woman join together, all things are formed from the qi particles of heaven and earth coming together." The Chinese philosopher Wang Chun understood Dao as the natural causal path of all existence, which is in constant motion. According to him, things and events appear naturally by themselves. The source of development of nature is in its structure, it does not need any external influence in its existence, emergence and development.

Based on the comparative analysis, it can be said that in Chinese philosophy, in contrast to Indian philosophy, the difference in understanding the categories of cause and effect and necessity is clearly felt. In particular, some philosophers (Lao-tzu, Xun-tzu) considered dao to be a natural and legitimate (that is, necessary) way of developing existence. Others (such as Confucius and his school of followers) saw the Dao as a fixed necessity decreed by heaven. Wang Chun considered necessity a force of nature. In general, the existence of coincidences in the world was denied by most of the ancient Chinese and Indian philosophers.

In conclusion, it can be said that people are often interested in asking the question of how this or that event happens - by chance or by necessity. That is why some say that only chance reigns in the world and there is no room for necessity, while others say that there is no chance and everything happens by necessity. But such approaches cannot be given a one-sided answer, because chance and necessity are concepts that have their equal "right" in existence. In this sense, we can see that elements of spontaneous



thinking in a certain sense prevailed in the views of the classical philosophers whose names were mentioned above. Also, the philosophical concepts of this period are the product of the thinking of their time. That's why there is a need for scientific and philosophical concepts in the new definition and classification of the concepts of necessity and chance.

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