

The Role of the Category of Chance in the Analysis of Social Life

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Article Information

Received: December 26, 2022

Accepted: January 27, 2023

Published: February 28, 2023

Keywords: society, chance, necessity, cause, probability, synergetics, fluctuation, bifurcation.

ABSTRACT

In the article, the author emphasizes a number of opinions expressed by philosophers of Central Asia and the 20th century about the phenomenon of coincidence, and in synergetics, which is considered one of the modern philosophical teachings, coincidence is studied together with the phenomena of necessity, causality and probability, because these phenomena are constantly connected to each other.

INTRODUCTION

Among the Eastern or Central Asian thinkers, Abu Nasr Farabi analyzes the category of chance in a meaningful way¹. The peculiarity of Farabi's worldview is that the scholar recognizes that random events are necessary and positive for the life of a person and society: "If there were no random events in the world, the causes of which are unknown, there would be no feelings of fear, hope, and confidence (in a person). In turn, the absence of these leads to the complete loss of order and discipline both in human life and in the legal functioning of politics. Subjects who will not have anything tomorrow due to fear and lack of hope and trust will not obey their governors, and governors will not care about their subordinates. No one listens to Allah and (people) do not show kindness and mercy to each other. Because he who knows exactly what will happen tomorrow will try hard not to take advantage of that thing.

DISCUSSION AND RESULTS

It should be noted that this confession of Farabi helps us to understand the importance of coincidence and draw theoretical conclusions². If there were no accidents in the world, if everything was subject to legal necessity, the meaning of life would change. Life, according to Farabi, consists of

¹ Салимов Бахриддин Лутфуллаевич (2020). ФИЛОСОФСКОЕ РОЛЬ ДИАЛЕКТИЧЕСКИХ КАТЕГОРИЙ В ЖИЗНИ ЧЕЛОВЕКА. Историческая психология и социология истории, 13 (1), 111-119.

² Салимов Бахриддин Лутфуллаевич (2020). Жизненный путь природы и общества состоит из цепи случайностей и необходимостей. Colloquium-journal, (24 (76)), 55-57. doi: 10.24411/2520-6990-2020-12159.

contradictions, coincidences and contradictions. A person who overcomes these conditions can live in society. In particular, the activity of the mayor should be an example to others. If it has 12 senses, the management is good and accidents are avoided. Humans have always tried to overcome difficulties and problems. Although most of them could not get out of the hardships of life, but they connected the content of their whole life to the struggle against life's eddies. It is the faith and hope to get rid of the whirlwinds of life that inspired them to fight and live. Most of the people also hope that their lives will be improved by some coincidences³.

Now, if we think about the negative consequences that occur due to the lack of fear mentioned by Farabi, it should be mentioned that the abstractness of the causes of many things in human life, including death, certain diseases and various disasters, makes a person alert in a sense. People fear Allah. Because no one knows what kind of days Allah will bring upon us tomorrow. All this ultimately leads people to respect the state system in which they live. It can be said that Amir Temur also used these comments of Farabi. This is clearly proved by Sahibqiran's words "I kept everyone between fear and hope". In fact, Farabi's opinions indicate that as a result of scientific knowledge, the phenomenon of chance occupies an important place in the development of man and society, and it is impossible to imagine the life of man and society without accidents. Therefore, relying on Farabi's thoughts, we can draw the following conclusion: a chance event gives a person a sense of hope and confidence. These feelings of hope and confidence inspire a person to live towards the future. That is, people can live believing that their future lives will be improved by chance as well as by necessity.

D.I. Shirokanov's, one of the philosophers who conducted significant scientific research on the role of the category of chance in scientific knowledge. Shirokanov has some interesting ideas about the category of chance. In particular, D.I. Shirokanov's "chance will always have its place in society. Because the various and relatively independent phenomena in it (society) inevitably crossed each other" is commendable. In fact, in all processes in all areas of society, one can see the phenomenon of chance to one degree or another⁴. If we take as an example the political life of the society, or rather the activities of famous people who play a decisive role in political life, then it is necessary to note that, first of all, the appearance of every famous person is a random event. After all, any famous person is, first of all, a human being. We have analyzed in the previous parts of our scientific work that chance haunts every person throughout his life. So, chance shows its influence on society through human activity. D.I. Shirokanov writes on this topic: "If there is a need for a famous person, he is always found. The fact that he (the famous person) is that person, that he was born there and became a famous person is a coincidence. However, if there was no such famous person, surely another person would be found and could take his place, better or worse than him⁵. This opinion of D. I. Shirokanov corresponds to the process of self-organization in society in terms of its content. A famous person in our eyes Bringing the unstable society to a state of stability by s is a form of self-organization. One can agree with many aspects of D.I. Shirokanov opinion. After all, coincidences play an important role in the birth of any person, his career and the process of becoming a famous person. But in the absence of that well-known and famous person, we cannot say that someone else will definitely take his place. True, substitutes are always found to take the place of any famous person. But what will be the activity of these substitutes, there is a doubt that they will take the place of a famous person and become famous people themselves. In our opinion, D.I. Shirokanov took a model from the following opinion of F. Engels, one of the ideological leaders of the system he lived and created: "The appearance of this same famous person in a certain country at a certain time is nothing more than a pure coincidence," writes F. Engels. - But if we reject this person, there will be a need to replace him with another person, and such a replacement will be found immediately. It was

³ Salimov Baxriddin Lutfullaevich. The philosophical role of dialectical categories in human life. *Oriental Renaissance: Innovative, educational, natural and social sciences*. Volume: 1, Issue 6, 2021. -P.406-410.

⁴ Salimov B.L. Expression of Dialectic Categories in the Individual's Social Life // *openaccessjournals. eu. International Journal of InnovativeAnalyses and Emerging Technology*. Volume: 1, Issue 4, 2021. -P.16-18.

⁵ Salimov Baxriddin Lutfullaevich. The philosophical role of dialectical categories in human life. *Oriental Renaissance: Innovative, educational, natural and social sciences*. Volume: 1, Issue 6, 2021. -P.406-410.

something of a coincidence that Napoleon's ancestor of Corsica became the military dictator needed by the war-weary French Republic. But, if it were not for Napoleon, someone else would have played his role. This is proven by the fact that such a person was always found when needed." From these thoughts of F.Engels, it seems that the wrong conclusion was drawn that the deputy who would take Napoleon's place would also carry out Napoleon's policy. However, it is difficult to believe that Napoleon's successor, who by chance is never exactly the same in this world, could repeat Napoleon's actions in full, including re-establishing the monarchy in France or declaring war on Russia. In our opinion, when Napoleon Bonaparte did not take power in France in 1799, he was definitely replaced by another deputy. In it, we could see a relatively different image of France, Europe, and the whole world today. Our conclusion is that in place of any famous person, another substitute, maybe another famous person will be found. But then the historical development in that society, in that country, then in that region, and even in the whole world will take a different shape⁶.

It can be said that synergetics, which is considered one of the modern philosophical doctrines, teaches people the possibility of predicting (predicting) what the society they live in will be like in the future by studying the category of chance. We didn't use the phrase trying to predict in vain. After all, this phrase is different from foretelling, and it is very important. Because foretelling means knowing exactly what will happen tomorrow. This is unlikely and far from reality. In the language of science, "it is not possible to tell what will happen in advance about the future social situation in terms of social division (bifurcation). It is possible to try to foretell (prediction) only from the point of view of probability (generalized information about the possible manifestations and scenarios of the development of future events and the evaluation of these probable scenarios). If we explain the meaning of bifurcation, which we translate as social division, in a simpler way, it means that there are several ways of development of the society of individuals. It is very difficult to know exactly which way the society will go. In fact, "the progress of science has shown that it is impossible to say clearly that subsequent situations can always strictly repeat the previous ones." As mentioned above, we can only know about the possible manifestations of future development and self-organization, that is, scenarios. In simpler words, it means that the future can be like this, or it can be like that, and it can be different. It is known that the concepts of fluctuation and bifurcation are important in synergetics⁷. "Since fluctuation represents the transition of an unbalanced system to a balanced system, the chosen path of this process is not immediately clear. The process "ripens" to a point where the question of which way to go is raised⁸. This point is called a bifurcation point, and one of several random paths is chosen... Between any two bifurcation points, that is, after the next path is chosen, causality prevails. Causality is lost in the points themselves, and the selection is random." According to V. P. Bransky, "there is also a possibility of turning prediction (prediction) into foretelling. In the language of physicists, it is also possible to confirm predictions on the basis of experiments, that is, scientific experiments have.

CONCLUSION

If theory and practice coincide, then it can be considered that prophecy is confirmed. In this case, no one can prove that this is a coincidence. It is a social experiment and the whole history of the world embodies a chain of such experiments." The application of theory to practice opens the door to not only telling, but also to the flourishing of human society. Of course, both theory and practice should acquire a positive character. But we must not forget that theory and practice do not always match. Their compatibility depends, first of all, on the extent to which that theory is developed. However, we must also remember that the complete predictability of one's life is boring to people. Because their lifestyles are the same. "If all the events in the world were fully predicted, there would be no

⁶ Salimov Baxriddin Lutfullaevich. The philosophical role of dialectical categories in human life. Oriental Renaissance: Innovative, educational, natural and social sciences. Volume: 1, Issue 6, 2021. -P.406-410.

⁷ Salimov Baxriddin Lutfullaevich. The philosophical role of dialectical categories in human life. Oriental Renaissance: Innovative, educational, natural and social sciences. Volume: 1, Issue 6, 2021. -P.406-410.

⁸ Salimov B.L. Expression of Dialectic Categories in the Individual's Social Life // openaccessjournals. eu. International Journal of InnovativeAnalyses and Emerging Technology. Volume: 1, Issue 4, 2021. -P.16-18.

uncertainties. As a result, there is no need to take any risk in the movement of people. Such a world would be defined in a strictly relational or homogeneous sense. Nothing new can be created in it. Everything is doomed to repeat itself forever." In short, the phenomenon of chance can be seen in the life of the society. Chance affects society through human activities.

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