ANTROP TAMOYILNI O‘RGANISHDA TARIXIY FALSAFIY MAKTABLAR VA EMPIRIK METODLARNING AHAMIYATI

Jumaniyozova Sabohat Bekturdiyevna
Mirzo Ulug‘bek Nomidagi O‘zbekiston Milliy Universiteti mustaqil tadqiqotchisi

Annotatsiya:
Katta portlash nazariyasi bilan ham bog‘liq jihatlarini ochib berishga harakat qilamiz. Kosmologlar oldida endilikda qanday qilib olam paydo bo‘lishidagi dastlabki shart-sharoitlar yulduzlar, galaktikalar va oxir-oqibatda hayotning paydo bo‘lishi uchun imkon berar darajada yaratilgani savoliga javob berish muhim ahamiyat kasb etadi. Bundan tashqari, Olamning fizik qonunlarining bu qadar nozik parametrlardan iborat ekani olimlarni endilikda bu qonunlar qandaydir yanada fundamental va yaxlit qonunning emerjent xossalari bo‘lishi mumkinligi haqida firr yuritiladi. Ushbu maqolada falsafiy maktablar va an’analar doirasida Daoizm va Induizm kabi ta’limotlardagi yaratilish bilan bog‘liq g‘oyalar tahlil qilinadi.

Kalit so‘zlar: Kosmos, Katta portlash nazariyasi, yulduzlar, galaktikalar, antrop, Daoizm va Induizm, tabiat, fizik qonunlar, aksiologiya, koinot, emerjent xossalari, teologiya, Darvincha evolyutsiyon nazariya, Gegel nazariyasi.

ЗНАЧЕНИЕ ИСТОРИКО-ФИЛОСОФСКИХ ШКОЛ И ЭМПИРИЧЕСКИХ МЕТОДОВ В ИЗУЧЕНИИ АНТРОПНОГО ПРИНЦИПА

Жуманиезова Сабохат Бектурдиевна
Независимый исследователь Национального
университета Узбекистана имени Мирзо Улугбека

Аннотация:
Мы также попытаемся раскрыть аспекты, связанные с теорией Большого взрыва. Теперь космологам важно ответить на вопрос, как были созданы начальные условия для формирования вселенной таким образом, что стало возможным возникновение звезд, галактик и, в конечном итоге, жизни. Кроме того, тот факт, что физические законы вселенной состоят из таких тонких параметров, заставил ученых предположить, что эти законы могут быть эмерджентными свойствами какого-то более фундаментального и целостного закона. В этой статье анализируются идеи, связанные с творением в таких учениях, как даосизм и индуизм, в рамках философских школ и традиций.

Ключевые слова: Космос, теория Большого взрыва, звезды, галактики, антроп, даосизм и индуизм, природа, физические законы, аксиология, вселенная, эмерджентные свойства, теология, дарвиновская теория эволюции, гегелевская теория.

THE IMPORTANCE OF HISTORICAL PHILOSOPHICAL SCHOOLS AND EMPIRICAL METHODS IN STUDYING THE ANTHROPIC PRINCIPLE

Jumaniyozova Sabohat Bekturdiyevna
Independent researcher at the National University of Uzbekistan named after Mirzo Ulugbek

Abstract:
We will also try to reveal aspects related to the Big Bang theory. It is now important for cosmologists to answer the question of how the initial conditions for the formation of the universe were created in such a way that it was possible for stars, galaxies, and ultimately life to arise. In addition, the fact that the physical laws of the universe consist of such delicate parameters has led scientists to speculate that these laws may be emergent properties of some more fundamental and holistic law. This article analyzes the ideas related to creation in teachings such as Daoism and Hinduism within the framework of philosophical schools and traditions.

Keywords: Cosmos, Big Bang theory, stars, galaxies, anthrop, Daoism and Hinduism, nature, physical laws, axiology, universe, emergent properties, theology, Darwinian theory of evolution, Hegelian theory.

Introduction

Today, the significance of the concept of cosmic contingency is not limited to cosmology alone. It is also closely connected to theories about the origin of the universe, such as the Big Bang theory. A key question facing cosmologists is how the initial conditions of the universe were finely tuned to allow for the emergence of stars, galaxies, and ultimately, life.

The fact that the physical laws of the universe consist of such finely tuned parameters has led scientists to speculate whether these laws might be emergent properties of a more fundamental and unified principle. This has implications for theories such as quantum gravity and the unified field theory.

According to N. Shermukhamedova, “As astronomical data becomes more precise, the number of cosmic objects that could potentially support intelligent life continues to decrease.” From this perspective, hypothetico-deductive ideas in the third millennium, such as human migration to Mars, indicate an increasing interest in the significance of cosmic objects.[1]

The anthropic principle also plays a role in the search for extraterrestrial life. According to this principle, the existence of observers is a necessary condition specific to our universe, which raises the possibility that signs of life may be discovered in other regions of the cosmos.

These observations were first thoroughly elaborated in Frank Tipler and John Barrow's 1986 book, The Anthropic Cosmological Principle. In this 700-page work, teleological ideas are systematically laid out, assessing the compatibility of various cosmic conditions with the requirements for life. The book provides a deep historical overview of the anthropic principle and remains a comprehensive source on the topic. It also briefly explores the idea that the universe was purposefully created by a transcendent being—an idea that echoes the ancient perspectives of philosophers like Plato and Aristotle, who viewed the cosmos as a space imbued with purpose and order.

For instance, in Plato's dialogue Timaeus, the Demiurge is depicted as a divine craftsman who creates the world based on rational principles. [2] Similarly, in Physics, Aristotle describes a "prime mover" responsible for initiating motion and order in the cosmos.

During the Middle Ages, such arguments were refined and integrated into Christian theology. Thinkers like Thomas Aquinas and William of Ockham sought to harmonize philosophical reasoning with religious teachings. Aquinas's famous "Five Ways," and especially his teleological argument, attempt to show that the universe's order and purpose are indicative of an intelligent creator.

However, during the Renaissance and the Scientific Revolution, theological explanations of the cosmos faced increasing challenges from emerging scientific theories. Copernicus, in De Revolutionibus Orbium Coelestium, introduced the heliocentric model, which contradicted the prevailing geocentric view. Nevertheless, figures such as Newton and Kepler continued to argue for a rational and harmonious cosmos created by a divine mind. Kepler's metaphor, "I am stealing the golden vessels of the Egyptians to build an altar for my God in the wilderness" [3] reflects this belief in reconciling scientific inquiry with divine purpose.

The mechanistic worldview of the 17th and 18th centuries further transformed creation-based arguments. Philosophers like René Descartes and Isaac Newton conceptualized the universe as a giant machine governed by deterministic laws. Descartes, in Principles of Philosophy, interpreted nature mechanistically, while Newton's Mathematical Principles of Natural Philosophy described cosmic order in mathematical terms.

During the Enlightenment, arguments for creation came under critical scrutiny. Philosophers such as David Hume and Immanuel Kant offered new perspectives. Hume, in Dialogues Concerning Natural Religion, critiqued the foundations of teleological reasoning, suggesting that creationist conclusions stem from anthropomorphic projections rather than empirical

evidence. Kant, in Critique of Pure Reason, argued against speculative metaphysics, [4] proposing that God is the necessary basis for reason, soul, and nature.

It is important to note that the anthropic principle has occasionally been misused as a tool by religious creationist groups attempting to reintroduce the concept of a Creator into cosmology under the guise of science.

In the 19th and 20th centuries, scientific progress—especially the spread of Darwin's theory of evolution—led to the decline of creation-based explanations of the universe. Darwin's On the Origin of Species explains the diversity of life in naturalistic terms, challenging ideas of special creation. Friedrich Nietzsche's existential philosophy further critiques the notion of cosmic purpose, advocating for a reevaluation of values in a post-theistic world. This shift reflects the transition from theistic interpretations of cosmic order and complexity to naturalistic explanations grounded in scientific inquiry.

It should also be emphasized that ideas related to creation are not exclusive to Western thought; philosophical traditions such as Daoism and Hinduism also contain concepts of cosmogenesis that align with or complement the anthropic view.

In the 20th century, teleological thinking experienced a revival in various scientific disciplines, contributing to renewed debate about the nature and development of the cosmos. While "teleology" had long been associated with divine design and prophetic intent, modern scientists began to re-examine teleological concepts within the framework of empirical research and philosophical analysis.

In contemporary biology, the role of teleology remains controversial, particularly in light of Darwin's theory of natural selection. Darwin's ideas offer a powerful naturalistic alternative to teleological explanations by demonstrating how biological diversity can arise without external guidance or specific purpose. As a result, teleological thinking has largely been excluded from mainstream biological discourse, viewed instead as a relic of pre-Darwinian thought.

In the early 20th century, American biochemist Lawrence Henderson, in his book The Fitness of the Environment (1913), contributed to theological and philosophical discussions by arguing that Earth's chemical composition appears to be ideally suited for the emergence of life. According to Henderson, the physical and chemical properties of the Earth are so finely coordinated with the requirements for life that they suggest a purposeful order rather than mere chance. He writes, "The fitness of the environment refers to the purposeful organization of chemical elements and processes conducive to the emergence and development of living organisms". [5]

One of Henderson's key concepts, borrowed from biology, is "fitness." He suggests that the environment's suitability for supporting life is determined by its capacity to provide the

necessary chemical reactions and processes for biological functions. This perspective shifts attention from individual organisms to broader ecological contexts, emphasizing the interdependence between organisms and their environments.

Henderson's teleological interpretation of the environment sparked debate among scientists and philosophers. Some accepted his views as evidence of purpose and design in nature, while others remained skeptical of teleological explanations. Nevertheless, his ideas helped stimulate further development of anthropic reasoning in cosmology, particularly regarding the precise conditions necessary for life.

Henderson's work laid the groundwork for the formulation of the anthropic principle, which posits that the fundamental parameters of the universe must be such that they allow for the emergence of life as we know it. In this way, historical philosophical schools and empirical methods together continue to enrich the dialogue around humanity's place in the universe.

Bertalanffy's assertion that "Living organisms exhibit purposeful behavior, and it is impossible to explain this solely through deterministic laws. This may suggest that teleological principles are also at work here" [6] supports the interpretations discussed above.

The German biologist and philosopher Hans Driesch developed the concept of entelechy, which embodies the principle that governs the development and behavior of living organisms. In his seminal work The Science and Philosophy of the Organism, Driesch argued that living beings possess a certain vital force, or entelechy, which is responsible for their growth, development, and responsiveness to changes in the environment. To substantiate his view, Driesch wrote: "The entelechy of living organisms is a teleological principle that regulates their development and behavior. It is impossible to fully explain them solely through mechanistic interpretations of biology." [7]

At the same time, the roots of teleology can also be found in the absolute idealism of philosophers such as Hegel and Alfred North Whitehead. For instance, in the absolute idealism of these thinkers, the existence of a Supreme Reality, or the Absolute, is posited, which encompasses all existing entities in a unified whole. One of the central tenets of this metaphysical conception is that reality itself possesses an inherent orientation toward purpose, potential, and development.

From this perspective, in Hegel's theory, teleology is not merely a retrospective explanation of past events, but rather one of the essential features of reality itself, which constantly drives the human being toward higher levels of rationality and freedom. As Hegel writes in The Phenomenology of Spirit, "The development of Spirit is the history of its formation". [8] This signifies the teleological imperative in Hegel's dialectical philosophy.

Conclusion

It is also noteworthy that Whitehead rejected the idea of a predetermined telos imposed externally upon reality. According to him, every event contains a teleological impulse that motivates it to actualize its own internal potential. This teleological impulse, which drives each entity toward a higher degree of complexity and harmony, is what causes reality to continuously evolve and become enriched.

In conclusion, the analysis of teleological perspectives—especially the interrelation between Absolute Idealism and the Anthropic Principle—offers an opportunity to philosophically explore cosmic purposiveness as well as the relationship between the observer and the observed.

Although some researchers attempt to explain the universe's suitability for the emergence of life through cosmic intentionality or purposiveness, others maintain an agnostic stance and offer alternative interpretations within the frameworks of multiverse theories or other naturalistic models.

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Participant Information:

1. Full Name: Jumaniyozova Sabohat Bekturdiyevna
2. Academic Degree and Title: None
3. Workplace and Position: Leading Specialist, Republican Center of Spirituality and Enlightenment
4. Article Title: The Essence and Nature of Cause-and-Effect Relationships in the Cosmos
5. Phone Number, Email: +998 94 657 07 87