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THE NATURE OF EXISTENCE, AS CONCEPTUALIZED IN PHILOSOPHY AND NATURAL SCIENCES, ENCOMPASSES VARIOUSCONCEPTIONS

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Annotation: This scientific article explores the concepts related to the natureof probability in philosophy and the natural sciences. Through scientific research and theoretical analysis, the article investigates the nature of probability and its significant role in philosophy and the natural sciences. Key topics include the epistemological, ontological, and methodological foundations of probability, as wellas its importance in the natural world and theoretical considerations thereof. The article discusses the uniqueness of probability and its impact on philosophy and thenatural sciences, along with the methods used to study probability. As a result, the article presents further insights, challenges, and scientific approaches to deepen understanding of the nature of probability and its specificity in philosophy and the natural sciences.

Аннотация: В этой научной статье исследуются концепции, связанныес природой вероятности в философии и естественных науках. Путем научных исследований и теоретического анализа статья исследует природу вероятностии ее значимую роль в философии и естественных науках. Основные темы включают в себя эпистемологические, онтологические и методологические основы вероятности, а также ее важность в природном мире и теоретические соображения по этому поводу. В статье обсуждается уникальность вероятности и ее влияние на философию и естественные науки, а также методы, используемые для изучения вероятности. В результате статья представляет дополнительные идеи, вызовы и научные подходы для углубления понимания природы вероятности и ее специфики в философии и естественных науках.

Key words: Philosophy, natural sciences, essence of existence, concepts, epistemology, ontology, methodology, significance, contemplation, uniqueness, influence, learning, deepening, issues, scientific disciplines, theoretical analyses, research.

The concept of existence. Philosophers have been discussing "existence" and "non-existence" since ancient times. They have written numerous works on the

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emergence, nature, characteristics, and forms of existence. So, what is existence? This question, seemingly simple at first glance, has not found a universally convincing answer that satisfies everyone. This situation is explained by the diversity of perspectives on existence. For example, some philosophers define existence in terms of materiality, associating it with material entities. From their point of view, existence is a concept that captures objective reality. In this view, thoughts, human contemplation, and mental constructs emerge from existence. When faced with the question of what exists beyond our thoughts, they argue that such concepts are products of objective reality.

The concept of existence in philosophy is expounded upon in the branch called ontology. (This term was first used by X. Wolff.) It explores the issues of existence and non-existence. Non-existence means that everything is reducible to nothingness; everything has its beginning and end in non-existence. Non-existence is synonymous with boundlessness, infinity, and eternity. Wherever there is non-existence, existence emerges. Thus, the essence and manifestation of existence are both rooted in non-existence. The existence of existence is infinite. Existence cannot be compared to anything. In this sense, existence is ineffable.

Concepts of existence. Throughout history, philosophers have put forward various ideas about existence. In the teachings of Zoroastrianism, which emerged in Central Asia, existence is the result of the interaction of sun and fire, and the eternal fire forms the essential nature of existence. Because according to this theory, fire exists at the basis of any change and movement, and it represents the existence of existence. The ancient Greek philosopher Socrates compares existence with knowledge, and according to him, anything that we know exists; the more extensive human knowledge is, the more extensive existence it encompasses. The ancient world's atomist philosopher Democritus defines existence as consisting of a collection of atomic particles. According to his view, the nature of existence lies in its existence. Non-existence is the absence of existence. In Islamic teachings,existence is divine essence. That is, it is the existence created by God. In this regard,there are teachings of the unity of existence and the unity of existence.

Islamic scholars affiliated with Islam have developed various teachings about existence. For example, according to the thoughts of Farabi, the first existence is thatof the eternal God. According to the ideas of Biruni, existence is so universal that it underlies everything, so existence is the basis of everything. European scholars suchas David Hume and George Berkeley taught that existence is a collection of our perceptions. Hume considered existence as a collection of our intuitions. Berkeley,

on the other hand, defines existence as the manifestation of absolute spirit. Many naturalistic perspectives in philosophy have interpreted existence in terms of the present time, that is, in terms of the actual world. In fact, the concept of existence isa

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broad philosophical concept that encompasses the entirety of existence, its past, present, and future. Philosophers have approached the understanding of existence by juxtaposing it with the concept of non-existence and have sought to reveal the essential nature of existence in this context. Materialistic literature defines existence as synonymous with objective reality, equating it with matter. Existenceencompasses objective and subjective realities, existing and potential worlds, material and spiritual aspects, past and future, life and death, soul and body,embracing the general concept.

Existence and Reality. The human beings, the world around us, nature, society, thought, ideas, dreams, and visions are all present, appearing in various forms and shapes, all under the sign of existence, which encompasses all. The concept of existence in materialistic content is only related to the objective real world, to the physical nature that is beyond consciousness. Existence's ideal, virtual, potential, abstract, and spiritual forms are excluded from this definition. In reality, the category of existence is a general abstraction, encompassing all things and events, grasping everything under the sign of existence. It not only captures objectivereality but also subjective reality. The concept of existence is broader than the concepts of existence and reality.

Existence is the part of existence that is currently manifest, and the past and potential things and events also fall under the concept of existence. Reality, on the other hand, is the part of existence that is accepted by everyone; it is the part chosenby them. Existence embraces both reality and potentiality. Traditional philosophicalviews distinguish three aspects of existence: nature's existence, social existence, andhuman existence. The most common sign for them is their existence. Similarly, in philosophical literature, the following forms of nature's existence and social existence are distinguished. Nature's existence is usually understood as the existenceof things (objects), processes, and states in nature. It is divided into two: primordialnature's existence (or natural nature's existence, which exists before and without human involvement) and the existence of things produced by human labor ("secondnature," that is, culture). "Second nature" existence, in turn, is manifested in the following forms:

-The concept of existence can be categorized into three main forms:

-Human existence (the existence of things in the human world and the unique human existence).

-Spiritual existence (individualized and objectified spiritual existence), and social existence (the existence of an individual in historical processes and societal existence), also referred to as societal existence.

The material form of existence encompasses all objects, events, processes, and their characteristics. Moreover, it is a philosophical concept that encompassesthought and all relevant relationships and interactions within the world. The search for the

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universal nature inherent in the material form of existence is one direction inseeking generality based on the material world, as mentioned above, it is a method of identifying substance. The second method is the search for the "construction elements" - the substrates that make up the fundamental structure of the material world. The third method is to identify the primary cause that gives rise to everything, the parent substance, or primordial matter. Let's dwell on this method in more detail. This method of searching for the substance of the material world is akin to the approach of a person picking a fruit, looking first at the tree, then at its flower, leaf, stem, and root, to understand what lies at the core of the material world around us, namely the initial material, the "primordial substance".

The search for the universal essence inherent in the material form of existencehas been instrumental in the development and advancement of philosophical concepts regarding matter. The concept of matter is more general than relative to both matter and atoms, and even more so to primordial matter. The notion of matterencompasses all material objects, expressing the entirety of objective reality. Philosophers write, "Matter in itself is nothing more than the product and abstraction of thought." Philosophers use the concept of matter to express common properties applicable to all material objects. Therefore, matter is the most general philosophicalcategory specific to all material objects. Of course, these definitions should not be taken as absolute without further clarification. These definitions may influence our perceptions of reality more directly.

As we move into the middle of the 20th century, scientific advancements in fields such as quantum mechanics, relativity theory, and contemporary cosmology have radically altered people's objective perceptions of the world. As a result, scientific inquiries into realities that cannot directly influence our senses have also begun. The scientific landscape of systems that move relatively slowly at small scales, as seen from the standpoint of classical mechanics, has been replaced by a new scientific landscape. This, in turn, has led to further development in conceptualizing matter. Taking these changes into account, Marxist philosophers introduced the notion of matter as having a direct or indirect (i.e., through various tools and devices) influence on our senses. Thus, this definition expands the notionof matter to encompass both material and immaterial forms, i.e., matter and antimatter manifestations. Materialists define matter as objective reality. Objective reality exists independently of human senses; it is the existence beyond subjectivity.

The existence of objective reality is evident in the unique characteristics of existence. The indivisible properties of any body are called "attributes" in Latin. Attributes of existence. The attributes of a specific body are those characteristics that precisely define that body. Existence also has several attributes, such as motion, space, time, inertia, force, and others. Existence manifests itself through its characteristics,

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attributes. Now let's discuss the attributes of existence, or its indivisible essential qualities.

Motion. Among the attributes of existence, motion is considered to be the characteristic that expresses the fundamental mode of existence because existence cannot maintain its structural integrity without motion. Let's illustrate this with an example of material existence. Imagine there is an object in front of us. If it had no motion, the rays of light would not reflect off this object, and therefore, we would not see it. Similarly, the mutual interactions between molecules, atoms, and elementary particles that maintain the structural integrity of this object would not occur. As a result, the unity of the structure of this object would be compromised. Objects and events in our surroundings maintain their specific order and unity through motion; therefore, growth, development, expansion, contraction, and refinement exist. On one hand, motion is the result of the interrelations between theelements forming material bodies and, on the other hand, it occurs as changes in them. From this perspective, it's evident that the definition of motion as merely anychange is quite accurate. When discussing the source of motion, attention is paid to the mutual influences and relationships between internal elements in the system. Thus, any motion originates from the internal interactions within a system, providingthe internal relationships that ensure the existence of any body, primarily its internalconnections. The conclusion is that the types of motion are primarily based on the characteristics of changes. Changes range from simple phase transitions to complexsocial changes. Therefore, motion is not confined solely to phase transitions. Such aview guides the understanding of all processes in the world from a mechanical motion perspective. In reality, there are various forms of change, each differing in its nature. Mechanical, chemical, biological, and physical changes do not only correspond to social changes. Indeed, these changes may appear in all forms or aspects, depending on the circumstances. However, not all changes are exclusively phase transitions. For example, it may be appropriate to refer to the rotation of the Earth around the Sun and the Moon around the Earth as the primary form of phase transition in the solar system. However, this cannot explain the complex geologicalprocesses occurring within the Earth's crust or the living conditions of the biosphereon Earth's surface solely through mechanical motion. The complexity of motion increases with the complexity of the organizational structure of matter.

When there is a form of change that leads to development, it is called evolutionin philosophy. Evolution is a quantitative and qualitative change that has a specific direction and irreversibility, characterized by its complexity and advancement. In

this regard, there are two types of motion that differ from each other. The first type of motion refers to internal changes that occur within a system while preserving its characteristics and stability. In other words, in any body, there are internal changes

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that occur, but these changes do not significantly affect the external characteristics of the body. Every body that surrounds us undergoes internal changes, but these changes do not have a serious impact on the external nature of the body. Every objectthat surrounds us consists of molecules, and these molecules consist of atoms and elementary particles, and even at the molecular and atomic structure level, internal changes occur. Likewise, each object undergoes transformations due to the influences of the radiations emitted by other objects and the radiations emitted by them. Such external influences are also reflected in the process of adaptation and donot necessarily result in a qualitative change in the body's nature; it is possible for its stability and basic nature to be maintained.

The gradual accumulation of internal and external influences we mentioned above may later contribute to the emergence of a sharp qualitative change within the body. This kind of change, which alters the nature of the body, leads to the second type of motion and is referred to as evolution.

The process of development also occurs in two types. In the first type of development, any qualitative change in the body occurs without disrupting the structural integrity of the material that constitutes it. Let's take the development of the Sun belonging to the notarized nature as an example. According to scientists' estimates, currently, the Sun, with a temperature of about 6 thousand degrees on its surface, is gradually cooling down and expanding into a red giant, meaning the nuclear energy in the core of the Sun decreases over time, its internal density decreases, and the gravitational force at the center weakens. As a result, the Sun begins to shed its outer layers and becomes a white dwarf, eventually transforming into a neutron star. Such changes do not alter the structural integrity level of the material in the universe; that is, the degree of stability of material forms in the staticnature remains intact.

The emergence of living nature, the emergence of plant and animal worlds, the formation of human beings, and the emergence of society all correspond to qualitative changes and enter the second type of development. In philosophy, variousother forms of motion that differentiate qualitatively from each other are also studied. When materialists classify types of motion, they base their work on the following observations:

1) Different types of motion manifest themselves with distinct qualitative characteristics, each appearing at a specific stage of the material organizational structure;

2) Types of motion of matter are interconnected genetically and proceed from simpler forms to more complex ones, meaning more complex forms of motion emerge from simpler ones;

3) Higher forms of motion include lower forms within them, but higher forms of motion are not subordinated to lower forms of motion. Based on these observations,

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it is possible to classify the five forms of motion. These are mechanical, physical, chemical, biological, and social motions.

There are other perspectives in philosophy on classifying forms of motion. Some scholars advocate associating types of motion with the names of each discipline. The mistake in such an approach is that the majority of disciplines do notencompass all forms of motion but rather reflect quantitative relationships and conditions. For example, how does geodesy or geometry, trigonometry or topography, linear algebra study forms of motion? Cybernetics, on the other hand, studies managerial processes in both nature and society; it does not focus on one form of motion but encompasses several forms of motion. Another concept regarding the classification of forms of motion is also noteworthy. According to thisconcept, forms of motion are classified as follows: physical motion (motion of elementary particles, fields, and atoms), chemical motion (motion of atoms and molecules), and in this regard, the development of motion is divided into two directions, 1) biological motion forms at a higher level of motion development; 2) at a lower level of motion development, geological motion forms, and the advancement of biological motion leads to social motion.

Another concept involves classifying motion according to the levels of structural organization of matter. In this concept, forms of motion are divided into three categories: motion in the notarized nature—motion of elementary particles andfields, living nature—manifestation of life, society—human activity. Social motion,which is the most complex among the known forms of motion, encompasses humanactions, human thought processes, activities of social groups, interrelationships, and the movement towards social ideas on a societal scale. This motion cannot be fully explained with linear, cause-and-effect relationships. Predicting its future is also extremely complex.

The basic forms of existence include phase and time. Phase indicates the position, volume, mutual arrangement, density, or absence of density of substancesat a specific moment in time, while time expresses the continuity of events, the sequence of processes. It is known that all material bodies occupy space, volume, orsize. Phase represents the mutual arrangement of points in space at a specific moment, and time indicates the continuity of processes at a specific point in phase. The concepts of phase and time, in many cases, are referred to as space and time, respectively, in the language of force. These concepts reflect the external, relative characteristics of space and time, respectively. The substantial supporters define

phase as the place where substances are located, and time as the period during whichevents occur. Substantialists consider phase to be the substance that contains objects.There is nothing without a phase, meaning a phase without substances is possible. This difference was pointed out by the foundational figure of relativistic physics, Albert Einstein. For example, imagine you bring soldiers into view.

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According to Newtonian physics, when the soldiers leave, the barracks remain empty; this is the phase in the substantialist concept. According to the new physics, when the soldiersleave, the barracks also disappear. This is the phase in the relationalist concept.

The properties of phase and time are concepts that express quantitative and qualitative aspects of the existence of matter. Metric properties represent the quantitative relationships of matter, such as measurable, observable, and relative properties. These include volume, uniformity, isotropy (anisotropy), and others. On the other hand, topological properties illustrate the intrinsic structural aspects of matter. Such properties include continuity, connectivity, dimensionality,compactness, and orderedness. Time's topological properties include irreversibility and dimensionality. Some qualitative properties, like scale invariance, are added to time's metric properties. Changes in the metric properties of phase (time) do not fundamentally alter the structure of matter, while topological changes can lead to qualitative changes in the nature of matter. For example, the transition of a connected system to a more connected system alters the phase topology, producing various paths connecting the two points of the phase. In such a phase, it may be possible to fit a smaller phase into the interior of a larger phase. A system with a higher degreeof dimensionality is invisible and complex compared to a system with lower measurement and vice versa. Thus, the strong transformation of metric properties of phase (time) can lead to changes in the topological properties of matter. For instance,if the curvature degree of the phase changes, a connected phase may transition into a more connected phase.

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