

Expression of Dialectic Categories in the Individual's Social Life

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ABSTRACT: The article gives a few conclusions about the attitude to random processes in the Psalms, the Torah, and the Gospels truth, the sacred books, that they have no clear, vague definition of coincidences, but are deeply acquainted with these sources, as you can imagine they have a chance to see the relationship to chance event. It should be noted that religious sources claimed more cases of necessity. This is normal. Almost all religions recognize that God is unique and capable of everything and that any event in the universe can not be hidden from him. In the books of God's holy words, more than ever, chance is regarded as a precedent. These books repeatedly state that God's power is infinite, that everything has come into being through him, and that any event in the universe occurs with his presence.

Keywords: God, "Psalms", "Torah", "Gospel", necessity, religion, human freedom, freedom, freedom of choice, selection, trial, coincidence, actions, accessibility, spiritual necessity, process.

Methods

Nowadays, If you think about the phenomenon of coincidence in the relatively purely preserved religious books right now, you will not see a clear, clear definition of coincidences, but only get acquainted with these sources, When you understand the content, you can see how are the relationships with the accident. It should be noted that religious sources contain more necessity events. It is natural, Almost all religious claim that God is unique and capable of everything. In particular, in the books of God's scared speeches, much more than causality is considered apriority. It's repeatedly emphasized in these books that the power of Allaah is infinite, that everything has come into being through him, and that any event in the universe occurs with its participation.

"The day is yours, and yours is the evening.

You have made the fat and the sunshine.

You have set the edges of the earth.

You are the One Who made summer and winter" [2.284].

Results

Also, in the Psalms, Which is the first of the sacred books, it is noted that not only the fate of events in the whole universe, but also the life of every single individual depends on Allaah's will.

"You examine my walking and sleeping,

All my ways are clear for you.

Without knowing how to say something

You know all about God.

He would still see me

If I had not lived a day,

You would have set my days" [2.284].

From the above-quoted verses, it is clear that all the events in human life have been predetermined, and its fate was written down to the book of Allaah. (In Islam, this book is called lahwul-maxvuz). If we talk about the chance of being coincidental in "Psalms," or "Zabur" it should be noted that the "Psalms" or "Zabur" contain little or no chance. In one sacred book, which was revealed to the prophet David, the word "coincidence" was used:

Let them suddenly fall into the trap of their own souls, so that they may perish by themselves. If we look superficially, then it seems that coincidence is being used in the wrong, negative sense. However, it is far more real than the fact that chance is used in this sense as evil for evil. To put it another way, let the criminals, in the face of the blasphemous deception, be in distress.

Another important point is that the "psalm" or "Zabur" points to the fact that the earth was given to humans, that they could live on Earth, knowing that random lives were at stake.

The heavens are the Lord's heavens,

But the earth he has given to the human offspring[2.284].

In the Torah, which is another of the Sacred Books, we will not see clear, explicit, explicit statements and arguments in the story of chance. But you can read and understand stories, stories, and stories written in it, and you can see that there is something wrong with them. It was revealed from the Torah that the Gospel and the Kufa were in the slightest variation in the Almighty, that God gave humanity a living thing and said, "You eat from every tree of this garden. But from the tree of the knowledge of good and bad. The reason is that Adam and Arafah used to eat the tree without obeying this command, and that they were exposed to Allaah's wrath and that they were expelled from the Garden, that is Paradise. Well, how does this example relate to the coincidence?

After making everything done the god that thing may see of this example, afterwards we have an opportunity of freedom and choosing. In other words, we see that people decide to do on their own their futures. Happening accidents dependent on people are researched is one of aims, it maybe that he man guilty of happening accidents. Of course, Adam and Hava might not have eaten that fruit. That was different human's future. But, being deceived human didn't do the order of the god and decided their generations and theirs. A lot of opinions is said in the holy book "Injil". For example, "The speed splasher" in Injil. "The speed splasher" went to splash. Some speeds came off on the side of the shore during splashing speed. The birds flew and ate them. Others came off on the stony. Speeds grew fast. But after rising the sun, speeds died without roots. Thorns grown and speeds didn't grow. So they died fast. Other speeds came off in places and they grew more and more. Hear everybody. It is seen to have accidentally clear processes (ate) the birds ate some speeds, some died, some grown and gave crop in result of the speeds came off different places. In other words this process always has in nature of peasant. The story of the speed splasher has got especial maintenance. It was said in "Injil". This problem is maintenance that speed the miracle of the god. It were come off the speeds along the road are mean they hear the miracle but the devil took away belief and help in their heart so they didn't find. It were come off the speeds on the stony. Place: they receive with happy when they hear the miracle.

But they do not have root. They will fall from it on a small scale. Seeds that have fallen among ticks tell these people that they hear word, but the cares of life do fall under wealth and excitement, and it's fact that don't give good results. The seeds that fell to the ground are those who hear this word, keep it in the case of seeds, a person's life and level of faith are reflected, the following conclusion can be made in addition to the above example and the definition given to it. All seeds are the same as before the earth, and accordingly, all people are equal before God, they have no advantages over each other. When seeds fall to the ground, they accidentally fall into different places, one to one, and one to another in a disadvantageous position, and this determines their subsequent development. If we apply it to human life, babies born in the world will also end up in different situations.

Such drops will not leave them all life. That is, the match persists for a long time. As we already know, the coincidence is that the coincidence is uncertain and unexpected. If we knew where, when, and why there would be a coincidence, it would lose its content. The growth of human intelligence and the development of science, some phenomena do not coincide with human beings. But there are still many random events and they remain unclear for us. This is primarily expressed in the fact that no one knows exactly what will happen tomorrow. Only Allah knows this. You say: "Today or tomorrow we go to the city and live there for one year, we trade and profit", but you don't know that tomorrow. What is life? Something like your life is like steam, which looks almost fragile and then decomposes. You instead: "If God wants, we must live or do it or not". So, people must do tomorrow's plans and goals. But these goals, the plans must not be fantastic, and abstract. First of all, we must build these plans and goals with believe and faith in God.

Conclusions

We can come up with some ideas about accident, according to our earlier notes:

- religion is a constant source of the accident. Existence of the accident in religious creeds let humans to change their life[3.131];
- the accident is effect of the independent actions of human and it will happen because of personal desire. And also the accident can be methodological approach to define aspects of the religion[3.131];

- it is more practical to learn the accident as a part of category, which is called “Needs”. This is because, the main idea of the all religions is everything in the universe created by Allah. The fear from natural disasters was not only reason, while developing religion. There was also a need for spirituality. Humans find out about reasons of natural disasters, however there are a lot of puzzles to be solved[3.131];
- Need is much more important than the accident, based on holy messages of Allah. You can notice that, the accidents were used to link events to each other. Religious creeds does not give direct information about the accident. Instead, it is described as a part of freedom and challenge[3.131].

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