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Mechanistic determinism and the connection of systematic systems with
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June2022

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Review:

Determinism, determinism, or determinism is a philosophical subject according to which every event, including human cognition, behavior, decisions, and actions, is causally determined by a continuous chain of previous events. Algebraism can be defined in another way: the hypothesis that there is only one possible physical future at any given moment. As a result of the numerous historical debates that have taken place on the issue of determinism, there are various philosophical views on the subject. Algebraism is usually opposed to free will and moral responsibility. Algebraism, determinism, determinism, or determinism is a philosophical subject according to which every event, including human cognition, behavior, decisions, and actions, is causally determined by a continuous chain of predetermined events. . Algebraism can be defined in another way: the hypothesis that there is only one possible physical future at any given moment. As a result of the numerous historical debates that have taken place on the issue of determinism, there are various philosophical views on the subject. Determinism is usually opposed to free will and moral responsibility. In this article, an attempt has been made to address the relationship between mechanistic determinism and the connection between systems of rational rationalism.

Keywords:

Introduction:

Algebra is philosophical. See that all events are completely determined by existing causes. Definitive theories throughout the history of philosophy are the opposite of the motives and considerations of the text and sometimes overlap. The opposite of determinism is a kind of misinterpretation (otherwise called non-repair) or accidental. Algebraism is often at odds with free will. Algebraism often means causal algebra, known in physics as cause and effect. This is the concept that the event is causally bound in a certain pattern so that each case (of an object or event) is entirely by the previous government. The meaning can be distinguished from other types of determinism. Other topics are often It is related

to finite systems, because if the whole world is controlled by one system, it is (or multiples) if other controlling systems control it. Numerous historical topics include more than philosophical positions and types of determinism. These include issues of determinism and free will, which are technically compatible (let me give you the two) and incompatible (denying their coexistence is a possibility). Determination should not be confused with reasons, motives and desires by determining the fate of human actions. Algebra is about education that affects the process of knowing our lives. It's all about the cause and effect of what we do in life. Cause and effect are always linked in our cognitive processor. It assumes that once you see that you have enough about an object or human, such an observer may continue any other movement if he predicts an object or human. Decisiveness can seldom require that a complete prediction may be accepted in practice. Individual freedom is always realized in a special situation and in the face of limitations. These limitations are now much clearer as a result of behavioral research. Humans are shaped by the environment and hereditary traits in two ways and are now free despite these limitations. Materialism and mechanistic science In the eighteenth century, at the time of French intellectuals, mechanical determinism sought to popularize the view that man is determined entirely on the basis of physical cause-and-effect relationships. Lametri describes man as an "iron man" and says that man is inherently no different from an animal, and that free will is an illusion. The theorists of Marxism, under the influence of Frederick Engels and Ernst Heckel, thought so. Undoubtedly, this determinism is the mental presupposition of some neuroscientists today who are still philosophically still in the nineteenth century and often do not think much about it.

Twentieth-century French existentialists, in open opposition to materialism and mechanistic science, understood human beings in terms of their freedom. Through freedom, people determine what they are. In Jean-Paul Sartre's major work, "The Originality of Existence is a Kind of Humanism Written in Youth," we read: "Determinism is not at work. Man is free. "In fact, man means freedom." This philosopher and writer saw the danger of individual freedom as

an opportunity, and at the same time saw it as a compulsion to shape individual life. What is needed here is not arbitrariness and burden in any direction, but responsibility and commitment. People are always completely free or not: even those who are imprisoned and tortured are free and remain free. The human brain is not unique. Some of the human intellectual abilities existed in the earlier stages among the humanists. Therefore, we assume that without the brain, the realization of thought is not possible and without the activity of certain centers of the brain, the realization of thought is not possible. This is the philosophy of resistance. A philosophy born of World War II and Nazi Germany. But as we get closer to Marxism, the "committed philosophers" completely abandoned their original goals under the influence of the Algerian and Vietnam Wars, with their support for the Stalinist alliance of the Soviet Union, China, Cuba, and the Red Army faction. Sartre also emphasizes That individual freedom is always realized in a particular "situation" and in the face of limitations. These limitations are now much clearer as a result of behavioral research. Humans have evolved in two ways under the influence of the environment and hereditary traits, and are now free despite these limitations.

Determinism:

Determinism is a philosophical theory according to which every event, including human behaviors and actions, is causally determined by a continuous chain of previous events. In other words, according to determinism, the world system has a causal order that will ultimately lead to a single result. There are three main positions in the discussion of determinism and free will, which are determinism, adaptation, and authoritarianism, which, along with destiny, constitute the four general views of this discussion.

Philosophy of determinism

A very common misconception about determinism is that many people think that determinism does not necessarily mean that human beings or individuals have no influence on the future and future events. This view is called fatalism. While determinists believe that man influences the future and future events, the

extent of one's influence depends on past and future events. More precisely, causal relativism relates to the ideas of materialism and causality. Among the philosophers involved were Karl Marx, Feuerbach, Georgy Plekhanov, Vladimir Lenin, Louis Althusser, Alain Badiou, Antonio Gramsci, Friedrich Engels, Ibn Arabi, Thomas Hobbes, Spinoza, Leibniz, Canntut, Deutsch Most recently, John Sirle, Ted Hendrich, and Daniel Dent were mentioned. According to mechanistic determinism, each event is a loop of a continuous and unbroken chain of previous events, while the probabilistic or selective model does not take this into account.

The nature of determinism

The exact meaning of the word determinism has been explained and interpreted in various ways throughout history. Some so-called "incompatibles" view determinism and free will as two incompatible phenomena. The view that they do not believe in the existence of something called free will and consider it as just an illusion is called strict determinism. Others, called adapters or soft determinists, believe that the two ideas can be related, and that free will and determinism are not mutually exclusive. Those who disagree with the existence of free will but reject determinism altogether are called proponents of free will, which, of course, should not be confused with its political definitions. Most disagreements are due to the fact that the definition of the word "free will" is as vague and variable as the word "determinism". Some think that free will is related to a metaphysical truth independent of mediation, while others think that free will is seen only as a sense of mediation that human beings experience during action. Hume, for example, argues that as long as a person does not freely reach a set of desires and beliefs, the only meaningful interpretation of freedom relates to an individual's ability to translate desires and beliefs into voluntary actions.

Variety of determinism

Causal or law-based or causal determinism is the hypothesis that future events are required by combining past and present events with the laws of nature.

Such determinism can be seen in Dave Laplace's intellectual experiences. Consider a being who is aware of all past and present truths and all the natural laws that govern existence. Such an existence may, under certain conditions, be able to use this knowledge to predict the future, even in the smallest detail. Laplace's dogmatic determinism (according to Stephen Hawkin) is primarily considered scientific determinism. It is based on the assumption that all events have a cause and effect, and that the exact combination of events at a given time produces a specific result. This causal determinism is directly related to predictability. Flawless predictability fully implies determinism. But a lack of predictability does not necessarily mean a lack of determinism. (In other words, one can be deterministic but not able to predict). Inability to predict can be related to causes such as lack of information, excessive complexity, etc. Take for example a bomb that is landing on the ground. Using mathematics, we can calculate when a bomb lands. We also use past events to know what will happen when a bomb explodes.

Rational determinism is a type of determinism according to which all propositions, whether related to the past or the present or the future, are both false and true. The question of free will in this view is how choices can be made freely, what one will do in the future is already determined as right or wrong now. In addition, there is environmental determinism, also called geographical or climatic determinism, according to which the natural environment is more determinant of culture than the social environment. Those who believe in this kind of determinism state that human beings are severely constrained by stimulus-response (environmental behavior) and have no ability to deviate from it. Key proponents of this view include Ellen Churchill Sample, Alsworth Huntington, Thomas Griffith Tyler, and, to a lesser extent, Jared Diamond (although there is disagreement as to whether he is an environmental determinist or not).

Biological determinism is another view on the basis of which all behaviors, beliefs, and tendencies are determined and proven through one's genetics. In addition, there are other types of determinism, among which we can mention

cultural determinism, psychological determinism. Combining deterministic views is also common. For example, bio-environmental determinism.

Divine determinism is another type of determinism in which there is a god who determines all that man does. Both by knowing the actions of human beings in advance by some form of infinite knowledge and by commanding the actions of human beings in advance. The question of free will arises from the perspective of how our actions can be free when there is a God who has predestined those actions before us.

∪. Pride divides algebra from the perspective of causality into three types to show that if one believes in any form of causality or does not believe in causality, there is no choice but to accept algebra:

1. Destiny algebra: Belief in a ruthless divine creation and a specific law that is according to the will of God or the gods leads to belief in destiny algebra. In destiny algebra, everything is in the hands of the celestial force, and the will of the celestial force is "unpredictable." What is destined is only in divine knowledge. In this view, there is no definite law or order between phenomena, and everything is in the hands of the gods or celestial powers. If one wants to change one's destiny, one must reach for the same sky. If we know all the present conditions, we still can not predict whether a bud will open tomorrow or not, because we do not know whether God's will has been given to open it or not.

2. Deterministic or deterministic determinism: Belief in a disciplined divine creation or belief in the existence of a causal relationship between phenomena leads to belief in deterministic determinism. In deterministic algebra, our effort is part of a chain of phenomena, and what will happen may be related to our desire, will, and action, but our desire, will, and action are determined from the beginning.

3. Pseudo-destiny algebra: Belief in the absence of a causal relationship between phenomena, as it seems to be so at the quantum level, or the absence of causality and, consequently, the temporal nature of phenomena, leads to the

belief in quasi-destiny algebra. Whether it is known in advance what we will and what we will do was one of the important achievements that some philosophers attributed to the findings of physics. They also considered our minds and brains to be material and subject to the laws of physics, and they placed great emphasis on it.

Proponents of free will, on the other hand, thought that if they somehow demonstrated that there might be a disturbance in determinism at the level of brain and mental processes, they would be able to return to free will. With the findings of quantum theory and the occurrence of coincidence in quantum events, it was thought that there was a significant disruption in determinism, and if these quantum events were involved in the formation of our will, we can no longer say that our will is known from the beginning; And they saw this as a way to return to free will; A will that is unpredictable. But assuming that chance and probability inherently enter quantum events and that determinism collapses at the quantum level, it must be admitted that it is not phenomenon number one that causes phenomenon number two; Rather, phenomena are not causally related, and there is no precise rule at the quantum level. This means that if we are to continue to use the presence of the obligatory or God to explain such a situation, we have to accept that God or the obligatory does not only carry the title of "series of causes", but in addition to being a series, must, like an animator, Take action at all times and make a direct decision to create events. That is, it is obligatory to decide where and when to create the electron. Of course, his hand is not very open; That is, although it can make any decision about any single electron and create it wherever it wants, it must, in general, decide on a large number of electrons that do not deviate from the Schrödinger wave equation and the result is the placement of electrons and other elementary particles. It turns out to be a kind of water that at higher levels of quantum levels, everything seems deterministic and disciplined and predictable.

Seeking a solution out of the quantum world not only does not lead to responsibility with responsibility, but also leads to an unbridled form of destiny algebra that, if we remove the animator, we can call it "quasi-destiny algebra."

Predestination algebra is similar to predestination in that the future cannot be predicted, and it differs from predestination in that neither the obligatory nor God can know what will result from non-existence. In this kind of algebra, nothing is predictable, and everything is not only out of our hands, but even out of the hand of the obligatory.

Determinism in the Eastern tradition

The idea that the universe is an algebraic system is found in both Eastern and non-Eastern religions, philosophy, and literature. Algebraism is well established in the "dependent principle" of Buddhism, which states that every phenomenon is conditional and dependent on phenomena other than itself. Can be seen. A popular informative story called Net Indra expresses this metaphorically. A very large lecture hall is decorated with mirrors or glass hanging from ropes of different lengths from different parts of the ceiling. One point of light is enough to illuminate the whole scene as light is refracted and transmitted from one hanging bubble to another. Each bubble illuminates another. In the same way, each of us is enlightened by everything in the so-called universe. In Buddhism, this doctrine is used to show that attributing any particular value to something means ignoring the interdependence between that thing and everything else, rather than a mechanical world determining the will that humans think they are in. They are shaped by it, it is the will of all created creatures that determines the reality that appears and in which we perceive ourselves as living beings. In Indra's story, the note of light that radiates from one bubble to another throughout the scene is a metaphor for karma. (Keep in mind that in the West, the term is often used in connection with the concept of the result of good and bad deeds of the past.

The word karma in Eastern texts refers to an action or, more precisely, an intentional action. In Buddhism, it is believed that every karma (every voluntary action) will have a karmic consequence and will have an effect elsewhere, and that these voluntary actions advance the universe. The result of this kind of attitude is often in conflict with our usual expectations. A variable flow of

probabilities for the future is at the heart of the theories that accompany I Ching. There are probabilities at the center of things and man. A kind of divine will regulates the fundamental laws for realizing the possibilities in the universe, and the will of human beings is always a factor through which human beings can grapple with real-world situations. If a person encounters a huge storm in life, he still has a number of choices even in that situation. A person may give up. Another may choose to fight and eventually survive. Yi Jing's thinking is closer to quantum physics than it is to classical physics. It also aligns with the existentialist or existentialist ideas of considering one's life as a plan. Followers of a philosopher named Mozi made early discoveries in the physics of light and other branches of physics. These discoveries were in line with deterministic ideas.

Only complete indifference can prevent the formation of karmic relationships. Any interest and taste creates a karmic relationship.

Structural determinism

Structural determinism is the philosophical view that actions, events, and processes are based on and determined by structural factors. In any given structure or set of predictable components, this concept emphasizes rational and predictable events. Umberto Maturana and Francisco Varla popularized the idea, writing that the overall order of a living system is maintained through a circular process of self-referential flow, and thus its organization and structure define the change it undergoes. [7] According to the authors, a system can undergo state change (restructuring without loss of identity) or disintegration (restructure with loss of identity). Such changes or disruptions do not occur through the components of the perturbation agent because each perturbation causes only responses in the corresponding system, which are determined by the structure of each system itself.

At the individualistic level, this means that free and independent human beings are motivated to react based on external stimuli or changes in circumstances. However, their inner state and existing physical and mental

capacities determine their response to these stimuli. Structural determinists at a broader level in society believe that larger issues in society — especially those related to marginalized minorities and societies — are often assessed through existing structural conditions, making it difficult and sometimes impossible to change existing conditions. For example, this concept has been applied to racial politics in the United States and other Western countries in Britain and [Australia], and structural determinists complain about structural factors due to the prevalence of racism in these countries. [8] In addition, Marxists also write Karl Marx was conceptualized in the context of structural determinism. Louis Althusser, a structuralist Marxist, argues that the state, in political, economic, and legal structures, in turn reproduces the capitalist discourse, and allows capitalist structures to flourish.

Proponents of her case have been working to make the actual transcript of this statement available online. Critics call it too rigid, reductionist, and inflexible. In addition, they criticize the idea of overemphasizing deterministic forces such as structure rather than human autonomy and the ability of individuals to act. These critics argue that politicians, academics, and social activists have the potential for significant change despite severe structural conditions.

In Persian literature

Rumi says:

We are all lions, but the lion of knowledge

Let our attack be from the wind

Our attack is from the wind and the wind is invisible

Sacrifice the soul that is invisible

We are in a twisted world

Because A has nothing of itself

In Masnavi and other works of Rumi and mystic poets, such verses seem to be in contradiction with the previous verses about free will, and one may wonder which of the determinism or free will is our truth. The answer of Rumi and the sentence of our elders is this; That algebra and free will are not the truth of our present. On the one hand, we feel free and we can not deny our own feelings. On the other hand, we know that everything that happens has a cause and that cause is also a cause. It reaches the first cause, which is God. To get rid of this contradiction and astonishment, the wisdom is that we consider ourselves and others as independent and responsible in our relations with each other and act accordingly, but at the same time be aware in the world of perception that neither we nor others have any independence. We are not action, but we are subject to the divine command to do something of our own free will; In this way, our hearts will remain clear and turbulent with creation, because we do not blame anyone in the interior, because all ridicule is the right command, but in the world of relations in social and moral relations, it is in everyone's interest; That we and others consider everyone independent and responsible.

Definition of determinism:

Determinism is derived lexically from the word (Determine) meaning to determine and determine. Of course, due to the widespread use of translations of algebra and determinism, these translations are also practically common and used, but the translation of "determinism" seems to be more appropriate, because it is closer to the root translation, but in a definition The claim of determinism can be described simply and simply as follows: "Determinism, determinism, or determinism is a philosophical subject according to which every event, including cognition, behavior, decisions, and human actions, is causally perpetuated by a continuous chain of "Previous events have been determined." Algebraism can also be defined in another way: "A hypothesis according to which there is one and only one possible physical future at any given moment. According to the views of historical determinism, the course of history, regardless of the efforts and activities of individuals, It goes its own way. Now that you are determined, your future will be the same, as it was in the past. Examples of these beliefs can

be found in the views of Marx and Hegel. According to Marx, the revolution and the classless society will come to an end. In; Any resistance to it or any attempt to change it is necessarily futile and will ultimately be fruitless.

The theory of determinism encompasses every action in such a way that it is practically difficult to argue against it. Because this broad theory follows Causality more, or in other words, uses it as a basis, and since it assumes the causal relation as a necessary and determined relation, it reaches algebra. . Of course, this theory has other justifications. Suppose you want to say no, human actions are not an option but there are actually several ways to choose between them, so the future depends on your decision, you do not change the future but You make it at all; At the same time, according to the theory of determinism, your will is under pressure; That is, you choose the path (because you can only walk one way in the end) where determinism is present, and this choice, and therefore the path you enter, is overshadowed by your algebra. Philosophy of determinism A very common misconception about determinism is that many think that determinism necessarily implies that humanity or individuals have no influence on the future and future events. This view is called fatalism. While determinists believe that man influences the future and future events, the extent of one's influence depends on past and future events. More precisely, causal relativism relates (and relies on) the ideas of materialism and causality. Among the philosophers who have dealt with this issue are the sage Omar Khayyam, Thomas Hobbes, Spinoza, Leibniz, David Hume, Holbach, Kant, Laplace, Schopenhauer, William James, Nietzsche, and most recently John Sirle, Ted Hendrich, and Daniel Dent. کرد. Mecca states that Skinner's selective or probabilistic determinism offers a completely different concept of determinism that is by no means mechanistic. That does not take into account the probabilistic or selective model of the situation.

The nature of determinism

As a result of the numerous historical debates on the issue of determinism, there are various philosophical views on the subject. The exact meaning of the

word determinism has been explained and interpreted in various ways throughout history. Some so-called Incompatibilists view determinism and free will as incompatible phenomena. The view that they do not believe in the existence of something called free will and consider it as just an illusion is called strict determinism. Others, called soft adapters, believe that the two ideas can be related, and that free will and determinism are not mutually exclusive. Those who disagree with the existence of free will, but reject determinism altogether, are called libertarians. Is. Some people think that free will is related to a metaphysical truth independent of mediation, while others think that free will is only a sense of mediation that human beings experience during action. Hume, for example, states that as long as a person does not freely reach a set of desires and beliefs, the only meaningful interpretation of freedom relates to a person's ability to translate desires and beliefs into voluntary actions. Determinism abounds in various philosophical, cultural, and political fields. In future issues, while referring to the types of determinism, we will have a brief search in the opposing theories of this ideology and we will also compare the relationship between categories such as freedom and determinism or determinism.

Philosophical algebra

The issue of determinism and free will in Islamic philosophy and wisdom is more related to necessity and possibility, the principle of causality and the promise of not violating the effect of the perfect cause, which in the same sense is the discussion of necessity and non-necessity in the system of existence.

Muslim sages believe that the system of existence is lawful, obligatory, and necessary, which is composed of the essentially obligatory and the non-essentially obligatory, so that all non-essentially obligatory things eventually lead to the essentially obligatory, and there is no exception in this matter. . At the same time, man has a kind of free will, because some of his actions precede the four principles of free will (ie, knowledge, providence, will and power), and the present that precedes these principles is optional, although these principles themselves are not optional. . They emphasize that the necessity of the system of

existence and the principle of causality is not only not in conflict with human free will, but also the researcher and affirmer of his free will.

- Argument of the mentioned theory

The sages argue that everything that does not exist by nature, but came into being, must have a cause and effect. If that cause does not exist in its essence, another cause is necessary to reach a cause which is in its essence, existing and the total origin, and by its inherent knowledge arranges all things in order and cause, and arranges the system of the universe according to The divine scientific system is adorned. Therefore, in the world of corruption, no accidental nature and no accidental authority can be realized and existed unless it happened from a cause to lead to a cause. The occurrence and occurrence of human actions also requires a cause that is beyond his essence and free will, because if his essence is the complete cause of will and will, the cause of action, at all times, voluntary will and action must be issued from him, if not. . Man sometimes writes voluntarily and sometimes does not write voluntarily. Man's actions are voluntary, but they are related to a cause other than his essence and free will, and that cause, whatever it is, according to the order of cause and effect, leads to necessity and necessity, to the essential necessity of existence.

- The result of the belief in this algebra

The result is that man is really an actor and the relation of action and creation to him is correct and his action is voluntary, because the present voluntary action is preceded by power, will and free will, and it is the authority of the one whose action is by will, not his will is by will. . There is authority in man and he realizes this authority by conscience, but man himself is not the complete cause of this authority and this will and authority is not related to his nature, but it happened later and needs a cause and narrator to the extent that it leads to God's eternal will and authority.

As a result, every universe and inhabitant, whether good or evil, is documented to be the cause of the eternal will. Therefore, human free will is in

fact a kind of necessity and urgency (determinism), and the distressed human being is in the form of free will or is in his free will, that is, he was not created by his own free will, but was created free. In other words, he is obligatory at will, and the obligation at will is not only contrary to the will, but also realizes it. At the same time, man is a potential authority and needs a preacher to call him to action and make his authority effective, but not an actual authority like God, whose authority is actual and he is inherently independent, and whose actions are a requirement of his nature and goodness. Other than essence and goodness, motivation and claimant do not force him to act.

In Spinoza's thought

In the philosophy of the modern age, algebra and free will, along with the progress of natural sciences, became the subject of reflection for thinkers in the search for the relationship between the human person and nature or society. Of course, the ancient and medieval philosophers were not indifferent to these two concepts, while for them the concepts of necessity and coincidence were noteworthy. Moreover, these two concepts did not form a complementary whole at the beginning of philosophical thought; Coincidence or freedom was a manifestation of necessity. Hence it can be said: in the beginning it was a necessity. The words *eleutheria* liberty (in Greek) and *libertas* liberty (in Latin) had no philosophical meaning from the beginning; Freedom in the thinking of these two peoples was not the subject of philosophical discourse, but rather an association of necessity - the necessity of destiny, the will of the gods ... The necessity in this respect was appropriate to justice.

The first evolution of the word "freedom" in Athenian society was that the free was a human being who was a citizen of the city-state and was responsible for it; He lived under the cover of the law and was subject to right and wrong. A free person was one who was not captured; A free man was a non-Greek (Berber). Freedom was different from anarchy from the beginning. In the ancient Greek language, in addition to the word mentioned, the word *hekon* (meaning volunteer) was associated with individual freedom in a more specific sense of the

word. The word was then used in Greek literature (poetry) as opposed to necessity (ananke). In the literature, the hero was described as a man who resisted necessity, the idea of overcoming necessity. This meant freedom of negative charge. "Incompetence" became the definition of this literary figure. In the play "Iranians" by Achilles, a free person is one who follows the general law of God (Masra 404). In Sophocles' poem, this freedom is equivalent to autonomy. This word, which originally originated from the realm of duties and rights of the individual city-state, became the supreme moral freedom in the works of Greek tragedians. From the word eleutheria (freedom), the adjective eleutheros (free) took on a philosophical meaning.

The sophists interpreted it in terms of nature (physis); They said that freedom is a phenomenon that can be determined by nature. According to them, what is determined by law is a condition for nature. In the philosophy of the sophists, nature is what finds philosophical implication regardless of external determinism. Of course, anything that has a free effect is necessary. The Sophists believed that whatever nature creates is tangible; When the will (unimpeded) turns to the transcendent according to its nature, freedom is the obedience to nature. Man must choose in the face of nature as the norm, according to what is permissible. The enjoyable thing (as the guardian of life), the pleasant thing, determines what should be chosen, and what should be avoided. Of course, any pleasure is not worth striving for; According to Democritus, only the pleasure of moral beauty implies this quality. Whatever the value of this value, it must be. Therefore, selection becomes a matter of duty. Gorgias considers the legal sophist to be the most divine God who is universal in all things. Action commensurate with this necessity is virtue (arete). Stoic thought of freedom resulting from tension and dialectics are two experiences: the experience of the unity of the universe (Cosmos) over which the Logos observes, and the experience of what we have - all activities that originate in Our animal motives to the highest cognitive actions that can not be achieved without human action - that is, free agreement. Freedom means total freedom to act for oneself; Accordingly, emotions are also in human power, because they depend on human

judgment; When we affirm them from the origin of weakness, we are short ... Agree is valid when it includes both cosmic and inner elements ...

The categories of necessity and freedom were developed in the seventeenth century in post-Renaissance contexts, so its medieval theological aspect was close to psychological and physiological determinism. The issue of stronger stimuli arose; In relation to that, freedom was the norm of behavior, not the will, and was understood. Freedom in the sense of the word *libertas* and necessity are also key concepts of Spinoza's philosophical thought. In "Ethics" he explains the relationship between freedom and necessity:

"Freedom is that which exists only by the necessity of its nature, and is motivated to action only by itself. Necessary or forced is something that is determined by something else in order to exist and be effective "(Part I, Definition 7). In this sense, only God is free, that is, he is determined by inner necessity, while man is free, because he is a part of nature (extension), with unknown emotions and motives that he determines from the outside. Accept. Accordingly, the fact that is determinable is exempt from freedom. Of course, Spinoza examines human freedom in Chapters 4 and 5 of "Ethics" (and, moreover, in treatises, letters, etc.) and discusses the role of freedom in civil society. What is appropriate in this passage is what's individual freedom has to do with the determinism that is the condition of the existence of things. The above definition shows that free is that which exists merely as a matter of its natural necessity and that has the impetus for its action exclusively within itself; The essential thing is the one that is determinable from the other and exists in some way and is determined by action.

Since everything is inherent in itself or in something else (principle 1), it can be said that only essence is free, and all the states that represent it are determined by their existence and action by something else. Slow, meaning "forced." Essence or nature is free for two reasons: one is "the cause itself", which means the word is positive; It is its creator and all things that have an inherent existence

("Ethics" of the first part, the twenty-fifth theorem, note). Moreover, because it is equal to the totality of reality and there is nothing outside of it that conditions it.

It can be seen that freedom in the sense of Spinoza has nothing in common with freedom of will, it has no possibility of doing or not doing something. Spinoza's god is not inherently related to the will (ibid., Theorem thirty-one, notes 1 and 2; theorem thirty-two). This God is neither a person nor a knowing agent nor a soul; It is a substance with infinite attributes (Theorem No. 9), each of which is expressed in innumerable states according to a necessary (innumerable) system that represents an essential, all-encompassing, objective, objective, and eternal law; A law that the human being can know gradually, without being able to participate in its formulation, but can only follow it. All finite things, all the individuals we experience, are part of the totality that is found in the universe, while the universe is not something "beyond" the infinite multiplicity of finite things. Essence is a free cause. Because it is its principle and cause, and the whole of existence constitutes its infinite aspects; The set of laws is inherent, objective, and necessary, without being the product of divinity, the superhuman mind, but is derived from the functional laws of nature (ibid., The seventeenth theorem, proof). Spinoza claims that man's belief in this That he is free, on the one hand, is the result of his knowledge of his own voluntary motives, and, on the other hand, is due to his ignorance of the causes which compel him to react (ibid., First, attached). As a result, the claim that human actions are formed on the basis of universal and free experience is an illusion that the study of the human condition reveals its instability.

So what is the nature of human freedom and what are its limitations? This nature must be inferred from the definition of human nature. Nature is a state or set of states of substance; Its status must be explained in terms of "non-being", which is both ontologically and logically and epistemologically dependent. Man, like any state of substance, is not self-cause, its cause is in the essence (of God) ("Ethics" I, the twenty-fifth theorem, note). Human existence is determined by harmony with a system of unbearable change, without being able to free oneself from it. So what is the composition of human freedom? What are the boundaries

he can not cross? According to Theorems 26, 27, 28, and 29, it can be said that a human being is produced by a person who is also a human being; In an instant, involuntariness enters the universe; It has an evolutionary structure that acts on and influences his psychological and physical structure. He grows up in a family atmosphere, acquires social belonging, and finds a place in social relations. His mental and physical training is progressing. It always grows under the influence of two external and internal factors, mental and physical. It is by considering these assumptions that are the foundations of algebra, and by considering their clear meanings and consequences, that we can speak of human freedom. Spinoza answers this question according to the meaning he gives to reason. Freedom and necessity are directly equal by the rule of nature imposed on man, while in the case of man it is a state of essential reality, an aspect of it. The idea of freedom is the consequence of thinking and logical, scientific delay. Obviously, it can not be said that man can interrupt or disrupt the system of necessity; Whether in the form of an "active" or "passive" agent, as an atheist or a "rational".

According to Spinoza, freedom is the product of cognition nurtured by reason, the content of which consists of the analysis of the concept of reason (ratio) and related concepts; Reason, which in essence means clear and definite understanding ("Ethics" III, Theorem 26), is the second of the three cognitive types that, according to Spinoza, focus on human cognitive ability. Rational cognition arises from the acquisition of "common concepts" and thoughts commensurate with the nature of things (Ethics, II, Theorem 40, Note 2) in comparison with the first type of cognition, which is only capable of scattered and separate cognition. The intellect perceives them as united, and in this way promotes them to an accessible element in which all the effects of the force of an attribute of substance are found. Therefore, the intellect understands the unity of reality at the first level. Finds things in their necessity (ibid., II, Theorem 44). The practical view that is obtained from this form of understanding is not the acceptance of what is predestined, but the intellect inferred from it a series of practical norms that are grounded in recognizing virtues and abilities and are appropriate in social life. The question is, what does the intellect want? Since the

intellect does not demand anything that is in conflict with nature, it typically wants man to love himself. Seeking what is useful to him leads to his perfection and sublimity. In general, everyone should protect their existence as much as possible. ("Ethics", fourth, the eighteenth theorem, note).

A look at these norms brings us closer to the primary motivation of free human action, that is, to the motivation that man acts from reason and respects his own existence and seeks his own good. In fact, the preservation of the existence or protection of the soul, which is the essence of every creature with a soul and an object, is in itself, and the natural right of man. The highest degree of human freedom is subject to reason in civil society. ("Ethics", IV, Theorem 73), in social activity, an activity in which morality and politics are in harmony with each other. He who is guided in the light of reason, lives in a state based on common rules, is freer than when he is alone and obeys himself.

Spinoza emphasizes that the realization of individual power in the physical and mental elements requires the domination of passive emotions, in the sense that one must deal with them as a component, because he has a passive function in relation to the world around him. This overcoming of these emotions takes place without conflict, through the emotions themselves, which are "nothing but the emotions of the body and the example of these emotions." Emotions are of two kinds and distinct: passive emotions (which emanate from the body, and we are not the complete cause of them); And the emotions that are active (and we are the complete cause of them). Thus, emotions reduce, or vice versa, the power of human action. In the first case, the person is the disproportionate cause of his body emotions, and his cognition of his condition is disturbed, because he has disproportionate cognition. In the second case, the person is the complete cause of emotions, has a proportionate knowledge of his condition; The emotion that comes from it is action. Thus, overcoming the state of bondage (slavery) of emotions, which is the natural condition of man as a component, achieves rational cognition through the transition from turbulent cognition.

Overcoming the requirements of passivity - which is human nature as a component - requires, as noted, the transition from turbulent cognition to clear and distinct cognition; This is the knowledge of reason. There is a connection between passive and active emotion (and intellect) in the desire for refuge. This emotion (desire) can be both passive and arise from the intellect and be promoted to action (ibid., Third, the fifty-eighth theorems, the fifty-ninth; the fourth, the sixty-first theorem and the argument).

Freedom is the intellect. It seems that the only "knowledge of necessity" means not only the knowledge of the objective conditions in which he acts, but also an increase in the natural tendency to know oneself and the search for one's own benefit through discernment. Those are the tools that are best for being rational. Thus, the stimulus to overcome the particularity inherent in the natural rights of the individual is nurtured by reason, which is itself the expression of freedom, because it is an incentive to enjoy the collective rights that everyone has over beings and other things. This is so that every issue is regulated, not on the basis of conflict under the influence of individual appetite, but in accordance with the laws of reason which establish collective norms. What form freedom takes, and what dimensions of necessity In civil society, based on the provision of individual freedom, it remains for itself, Spinoza explains it according to the definition of the necessity of citizenship under state law. The government actually means ensuring peace, security, welfare and freedom of the citizens. The state loses its ground of existence when it fails to fulfill or abandons its mission, a mission whose content is determined by reason. Defined by freedom of thought, criticism, judgment, comment on religious or civil power; It means the freedom of thought, expression and action that takes place within the framework of law. These are the rights and duties of the citizen in a rational state, according to which action and behavior are unquestionable duties. Do not acknowledge the government; In this context, the way is paved for the overthrow of the established system.

According to the freedom of thought, speech, and opinion (Letter No. 30), the freedom that Spinoza speaks of is not the freedom that a wise man can

presuppose, and he feels himself to be dependent on the power of an independent state. But freedom based on the gift of judgment and the use of those means is appropriate for the discussion and dissemination of ideas that come to mind, for the action of anyone who wants to live a committed life in a civil state. It can be said briefly that the appropriateness of the system of necessity and the realm of freedom in Spinoza's "ethics" is the dialectical crystallization of the two concepts of necessity and freedom, the nature and interrelationship of which have been discussed throughout history. Each of these two concepts of necessity and freedom of force lies in the function of the opposite concept.

Ali algebra, sometimes synonymous with historical algebra (the type of path dependence), "the idea that every event is necessary because of past events and conditions with the laws of nature." Consider:

Counseling, selection, and performance are the declining essential links in the causal chain that create something. In other words, even if you consult, determine our choices and actions like anything else, but given the algebra of causality, there is still no disease that or the existence of other things depends on our choices, choices, and actions. Specific method

Ali determinism causes an unbroken chain of previous events to open up to the origin of the world. The relationship between events or the origin of that world may not be clear. Critical determinists believe that there is nothing in the world that has a cause or cause of its own. Causal determinism is also generally considered to be the idea that if it happened or existed, it was predicted by circumstances. In the case of nominal determinism, these conditions are also taken for granted, and it is clear that they will be fully realized in the future, if they are a combination of the previous conditions of the world and the laws of nature. Despite this ability, he also considers you a metaphysical source. (Like the case of verbal determinism) .454> More than the philosophical theory of algebra, adjust yourself with the idea that it has predetermined reality in some way.

Nominal determinism

Nominal determinism is generally synonymous with physical determinism (as opposed to non-physical determinism), the most common form of causal determinism, meaning that the past and present of the future sentence are completely and necessarily subject to strict natural laws, that any event is inevitable. It is obtained from the previous occurrence. Nominal determinism is sometimes demonstrated by the 299 Dave Laplace experiment. Nominal determinism is sometimes called scientific algebra, although it is a misnomer.

Necessity

Necessity is closely related to causal algebra as described above. It is a metaphysical principle that all probability can only be due to denial. There is exactly one way. Leucippus claimed that nothing happened without anything happening and that everything happened for a reason and necessity.

Pre-repairism

Predetermining is the idea that all things are pre-determined. This concept is often debated with reference to causal determinism, which suggests that there is an unbroken chain like the previous one that opens to the origin of the universe. In the case of predestination, this chain of situations is predetermined, and human actions cannot be pre-established in the results of this chain, which they cannot.

You can use the meaning of such causal algebra before training, if it can be classified as another type of algebra. I can also alternate with causal algebra - in a context that can be used to determine future events. Nevertheless, preconditionism is often independent of causal determinism.

Biological determinism

The term prediction is also commonly used in the field of biology and the use of Vieira, because in this case a type of biological determinism, sometimes called determinism, is also called genetic. Biological determinism is the idea that each of human behaviors, beliefs, and desires is proven by human genetic nature.

Destinyism

Destinyism is typically distinguished from "determinism" as a form of teleological determinism. Destiny is the idea that everything happened in destiny, so that it has no control over the future. Fate has arbitrary power and does not need to follow any decisive or decisive law. Types of lethality include verbal determinism and the idea of determinism, where there is a god who does all that man does is not allowed. This may be done either by knowing their behavior in advance, through all-encompassing new science, or by deciding in advance on their performance.

Verbal determinism

Verbal determinism is a type of determinism in which all events that occur or are predetermined (for example, predetermined) occur by a monotheistic god, or the destination does not occur according to science and knowledge. There are two forms of verbal determinism, which are referred to as strong and weak verbal determinism.

Strong theological determinism based on the concept of the Creator Gods has all these events in history that slow you down:

The weak algebra of theology is based on the concept of divine foreknowledge - "because God's knowledge is perfect, because God knows that the future has inevitably happened, that is, that the future is already fixed." has it. Some argue that verbal determinism requires appreciation of all events and results by divinity - that is, that the weaker version of classification as theological algebra can not mean that if the result is free it is free, or if the weaker version is not formed. In general, verbal calibration. According to free will, "verbal determinism is the decoration that God exists, and of all the things that are said to be erroneous if we have a future," the minimum maximum criteria that exist for collecting all forms are designed from Verbal determinism.

Verbal determinism can be considered a kind of causal determinism in which the previous conditions are the essence and will of God. Some have argued that

Augustine of Hippo introduced theological determinism into Christianity in 412 AD, while all early Christian writers practiced freedom from Stoic determinism and extremist advocacy. However, there are parts of the Bible that you think the new idea is a kind of verbal determinism that can support such.

Rational determinism

Algebraism is enough to focus on the fact that, even without being physically complete microscopically, you can predict the ability to distribute 1,000 small coins.

Rational determinism, or the request for acceptance, is the concept that states everything, whether it is past, present, or future, or right or wrong. Note that you can support causal determinism without necessarily supporting rational determinism and vice versa (it depends on one's view of the nature of time, so it is random). The problem of free will, especially now, is highlighted by rational determinism: how can you choose, given that you want a future that already has real value in the present (that is, has already been correctly or overcome)? Was he free? ? This may be referred to as a possible future.

Under pressure from rational determinism, there are ideas about temporal-mechanical algebra or eternity: a particular relativity view. J. C. Smart, a proponent of this view, uses the term stress-free to describe your existence in the past, present, and future. In physics, the "block world" of Hermann Minkowski and Albert Einstein-Fried could be another time after the fourth (such as the three spatial dimensions). In other words, there are all other parts of real-time, such as city blocks on an up and down a street, although the order of them depends on the driver.

Adequate determinism: Sufficient determinism is the idea that due to quantum incoherence, quantum instability can be ignored in most macro cases. Random quantum events are "average" in a large number of particles (where the laws of quantum mechanics typically approach asymptotically close to the laws of classical mechanics). Stephen Hawking has a similar idea to explain: He says

that the microscopic world of quantum mechanics is another possibility. That is, quantum effects seldom change the prediction of classical mechanics because on a larger scale they are quite accurate (not yet fully teacher). What is "necessary enough" to be the size of an animal cell (even given the lack of quantum interpretation).

From the world.

Interpretation of the over-the-world set of linear causes occurs with sufficient consistency but still shows that the continuous branching of causal chains to create "multiple worlds" to account for multiple outcomes of single events. In the sense of the set of causes of the events leading up to the present, they are all valid but appear as a single linear time flow in a field that is probably not mixed. Under this model, causal sets are still "compatible" but not monopolized by single duplicate results.

The commentator is sent with the suggestion "another result is available" in a set of parallel streams of the world that are separated if the action is performed, if the unique causal chain disability is the "next step". This theory is sometimes described by the choice of complication options, but more complex models of reasoning can segment it and occur with all the particle wave functions in play. This model is highly contested by the scientific community.

Philosophical types

Determination in nature / breeding controversy

Nature and upbringing interact in humans. A scientist who looks at a sculpture after a while cannot ask if we produce materials.

If sometimes forms of determinism are too much about human behavior and cognition, others set themselves up as a response to the discussion of nature and upbringing. They suggest that behavior is a perfectly appropriate factor in behavior. With the growth of scientific understanding, the strongest versions of

this theory have changed widely as single-cause fallacies. In other words, do modern deterministic theories attempt to explain how nature is nurtured and fully predictable? The concept of inheritance has been helpful in making this distinction.

Biological determinism, sometimes called genetic determinism, is the idea if each of a person's behaviors, beliefs, and desires is proven based on a person's genetic nature.

Behaviorism includes the idea that it can track all behaviors. For specific reasons - environmental or reflective. John B. Watson and B. F. Skinner developed this determinism focused on growth and development

Cultural determinism, along with social determinism, is a theory that focuses on upbringing, and it is the culture in which we grow up or find that determines that we exist.

Environmental determinism, also known as climatic or geographical determinism, suggests that the physical environment, rather than the socially appropriate, enables culture. Proponents of environmental determinism often support behavioral determinism as well. Major proponents of the concept include Ellen Churchill Sample, Elsworth Huntington, Thomas Griffith Taylor, and possibly Jared Diamond, whose status is being debated as an environmental determinant.

Determinism and prediction

A technology determinist may suggest that technology, like the cell phone, is the greatest factor shaping human civilization.

Other "definitive" theories only seek to highlight a specific factor in predicting the future. These theories use this complication as a guide or constraint in the future. They do not have to think that being fully aware of a factor allows us to make a complete prediction.

Your psychological determinism may mean that human beings should act according to reason, but you can also use your psychological selfishness to push yourself. The second view is that human beings always act according to their forgotten interests. The Sapir-Whorf hypothesis could argue that humans experience the world as grammatical structures that they use useably.

Economic determinism is economic superiority in the development of human history. This is with the dialectical materialism of Karl Marx.

Technological determinism is a reductionist theory that assumes that a society has socio-economic growth and cultural values.> Structural determinism

Philosophy has been searching for the concept of determinism for thousands of years, which is based on the principle of causality. But philosophers often do not distinguish between cosmic nature, human nature, and historical reality. Anthropologists define historical reality as synonymous with culture. The reality of determinism, as an uncontrollable element for human beings, in the classification of different types of society, after overcoming the "society of nature", recognizable by overcoming the unstructured (and best, constructive) society with the nature of animal species, has a minimal social Being and minimal psychological processing). Conversely, constructed communities are subject to cultural mechanisms, i.e., mechanisms other than natural computation, in which stimuli are common to all social animals. At present, for specific animal cases, structural elements can be retained with less ability than co-sapiens, that is, elements from mass communities, or tribal communities, or those with stable social classifications. These structural elements, whether artificial or out of the nature of the particular type in which they appear, cause them to become external, that is, to create confusion over the domestic motives of desires, needs, and other special matters. Contemporary human beings are generally in a social reality equipped with a structure, of the class-organic type, if the concept and essence of the state is introduced, and if it is constructed as reality, it is adjustable, suffering from this reality. I am a brand, a controller, so as to fully determine their complete personality, thinking and behavior. Man is very little or

not aware of this regulator, and only with in-depth philosophical studies and the influence of all people if he has such knowledge that he wants to be bought. Separately, they at least allow themselves to be somewhat detached from this decisive influence, only if you use the reality of these structures, if it has your hypothesis, in the historical period that if you find it, Margin. Lives on its own. This marginalization can necessarily mean social isolation, which makes socialization expensive, activates activity. In logic it is a special moment in which one lives and continues, even Rather, it abstracts from hierarchy. Logic, based on the principle of authority, which characterizes the reality of construction, is historically determined and, in turn, determinative, in the eyes of others and people.

Simple classification of philosophical positions on free will and determinism.

Philosophers have spoken of the truth of determinism and the truth of free will. These four positions may be created in the figure. Compatibility points to the view that free will is compatible with determinism in interpretation. On the other hand, three incompatible situations are likely to make you. Hard inconsistencies It is possible that free will with determinism and uncertainty, "libertarians" where fixed determinism can not exist and freedom may exist, and hard determinists <447 are incompatible.> This determinism is not fixed and there is no free will.

The Dutch philosopher Baroque Spinoza was a deterministic thinker of the budget, and if it were, human freedom could be desired by recognizing the decisive causes, and so it is. He defined human slavery as the state of captivity of a man who is aware of his desires, but on the other hand, if he installs him, on the other hand, free or virtuous man, through reason and knowledge, is able to achieve true freedom. , Even if he is "determined". According to the Dutch philosopher, action is 2222 true freedom because of our inner necessity, while in a state guided by external determination, it is like captivity. Spinoza's thoughts

on slavery and human freedom are described in detail in the fourth and fifth volumes of his work, *Ethics*.

The standard argument against free will, according to the philosopher J. J. C. Smart focuses on deterministic messages for "free will." However, he ensures that there is no denying that he is right or wrong. On the one hand, if determinism is correct, all our work is predicted and assumed that we are not free. On the other hand, if determinism is wrong, it is assumed that our actions are accidental and thus we do not seem free, because we had no role in controlling what happened.

With ethics and ethics

Another topic of discussion is the reasons why determinism has an impact on morality. Strict determinism (belief in determinism, not free will) is considered traditional moral judgments impossible, especially because it is criticized. Some philosophers find this result acceptable.

The newagen philosopher and inconsistent Peter van I lays down the principles when free will is necessary for moral judgments:

Determinism by Greek philosophers in the 7th and 6th centuries BC by philosophers before the fall of Heraclitus and Lucipus, later Aristotle, and mainly by the Stoics. Some of the major philosophers who have dealt with this subject are: Marcus Aurelius, Omar Khayyam, Thomas Hobbes, Baruch Spinoza, Gottfried Leibniz, David Hume, Baron de Holbach (Paul Heinrich Dietrich), Pierre Simon Laplace, Arthur Schopenhauer, Wei, Friedrich Nietzsche, Albert Einstein, Niels Bohr, Ralph Waldo Emerson, and others recently, John Searle, edited by Hondrich, and Daniel Dent. It was a form of determinism that was by no means mechanical. Mechanical algebra suggests that each event has an unbroken chain of previous events, but this is not a selective or probabilistic model.

Western tradition

In the West, some elements of algebra have been expressed in Greece since the 6th century BC by the pre-dictators Heraclitus and Lucipus. In your opinion, the first complete concept of algebra originated from the Stoics as part of the theory of universal causality algebra. The philosophical discussion of acquisition, including Aristotelian moral elements with Stoic Budgetic psychology, is for the first time in the works of Alexander Aphrodite in the 1st to 3rd centuries AD a discussion of determinism and freedom in which the divine paradox of free will is allowed. The writings of Epictetus as well as Middle Platonism and early Christian thought played a major role in this development. The Jewish philosopher Moses Maimonides said of the deterministic concepts of an omniscient God: "Does God know or can he not be a particular person or is he evil? If you say 'he knows', then necessarily in the sense that [man] is compelled to "Do as God knows, otherwise God's knowledge will be incomplete."

Newtonian mechanics

Algebra in the West is often associated with <248> Newtonian mechanics / physics, which represents the physical matter of the universe based on a set of fixed and known laws. The "billiard ball" hypothesis, a product of Newtonian physics, could argue that the rest of world history would inevitably follow the creation of the right conditions for the universe. If it were in fact possible to have full knowledge of physical matter and all the laws governing that matter at any time, if the siege of the time and place of any event that ever occurred was an admission (Dave Laplace). In this sense, the basic particles of the universe work in the same way that billiard balls roll on the table, move, and predict in a predictable way if it creates the woman to the expected results. Whether it does so is all-encompassing or not, Newtonian mechanics only work with the resulting accidents. For example, if an object in position is detected, it starts and is determined by an object with velocity, which predicts it directly to a predictable point if it is pushed. Newtons argue that if they go elsewhere, they should be questioned if the object is original, precisely because it is original, because gravity or other three-dimensional fields are neglected, and so on. Advances in precision always bring a person's observations closer to the predicted results.

When dealing with situations on a normal human scale, Newtonian physics has succeeded like no other, with no competition. But when your speed is a significant fraction of the speed of light, it opens up my work dramatically as interactions on the atomic scale are studied. Before the discovery of quantum effects and other Newtonian physical challenges, "uncertainty" was always a term applied to a student's confidence in causes and disabilities, not to their cause and teacher.

Newtonian mechanics, as well as any of the following physical theories, are the results of observation and experimentation, because they describe "how everyone works" if described. Under these circumstances, there are ancient Western scientists. If a logical connection between cause and effect is observed, there must also be natural laws behind this law. Belief in perfect natural laws guides everything, rather than description, if the search for a set of universal laws that exist in the ruling world is simplified. This movement is typically notable for encouraging deterministic views in Western philosophy as well as theological views of the classical Pantheon.

Eastern tradition

The idea that the world world is a definite system is expressed in two religions, Eastern and non-Eastern philosophy and literature. Philosophy of the Indian subcontinent, the concept of karma deals with philosophical issues similar to the Western concept of algebra. Karma is understood as a spiritual mechanism that creates the whole cycle of rebirth (as Saṃsāra). Karma, positive or negative, accumulates according to a person's performance throughout his life and at the time of death determines the nature of his next life in the Saṃsāra cycle. Most of the major religions that spread from India have this belief to some extent, especially Hinduism, Jainism, Sikhism and Buddhism.

Opinions about the repair of karma and free will are many and far between. For example, in Sikhism, the grace of God, obtained through worship, can clear one's karmic debts, a belief that reconciles the principle of karma with a monotheistic God, one must freely choose worship. Jainism <447 On the other

hand, we believe in a kind of consistent adaptation in which the Sa of sara cycle is a purely mechanical process and occurs without any divine intervention. Jeans have an atomic view of reality, in which karma particles form the basic microscopic basis of the universe, in ways similar to today's atomic theory.

Buddhism

Buddhist philosophy includes several concepts that some scholars at various levels describe as definitive. However, a direct analysis of Buddhist metaphysics through the lens of determinism is difficult because of the difference between European and Buddhist thought traditions. Dharmas are necessarily the result of another phenomenon, to which it can be said to depend, such as the links of a massive chain. In traditional Buddhist philosophy, this concept is used to describe the function of the saṃsāra cycle. All actions have a force majeure, the consequences of which will be evident in the next life. In other words, righteous or unrighteous deeds in one life will necessarily provoke good or bad reactions in another.

Another Buddhist concept that many scholars take for granted is the idea of the other, or Anata. In Buddhism, the attainment of enlightenment involves the fact that man realizes that there is no fundamental nucleus that can be called a "soul" and that humans are instead made of various factors that are constantly changing. Which connects them to the Saṃsāra cycle.

Some scholars argue that the concept of non-self necessarily rejects the ideas of free will and moral guilt. In this view, if there is no autonomy, and all events are necessarily and unchangeable created by others, there can be no autonomy, moral or otherwise. Other scholars, however, disagree, arguing that the Buddhist view of the world provides some sort of adaptation. Buddhism understands reality on two different levels, the ultimate reality that can only be understood by the Enlightenment, and the false material reality of illusion. Thus, Buddhism considers free will as a concept belonging to material reality, while concepts such as non-self and origin belong to ultimate reality. Buddhists claim that the

transition between the two can be understood by one who has attained enlightenment.

Although scientists thought that any uncertainty in quantum mechanics occurred on a very small scale to affect biological or nervous systems, there is evidence that nervous systems are affected by the theory of turbulence due to the lack of quantum determination. . It is not clear what the consequences of this will be on the issue of free will, given the different reactions to the issue in the first place. Many biologists do not give algebra: for example, Christoph Koch argues with it on the basis of production processes (emergence <), and in favor of "freedom of freedom" (447). Other proponents of emerging philosophy, or productive philosophy, of the cognitive sciences and evolutionary psychology, argue that a particular form of algebra (not necessarily causal) is correct. Instead, they suggest that the illusion of free will is due to the creation of unlimited behavior from the interaction of a finite set that determines the rules and parameters of experience. Thus the unpredictability of emerging behavior from deterministic processes leads to an understanding of free will, even if free will does not exist as an ontological being. In Conway's life game, interaction creates only four simple rules of patterns that seem "alive". For example, chess and go board games have strict rules in which no information (such as card face values) is hidden from each player and no random events (such as spinning dice) occur in the game. However, chess, and especially Go with very simple determining rules, can still have a lot of unpredictable moves. When chess is reduced to 7 pieces or fewer, the final game tables are available, which moves to achieve a perfect game. This means that a more predictable chess game is possible due to the more complex space (with 32 main pieces reduced to 7 pieces or fewer). In this scenario, the winning player can declare that a catastrophe occurs in a certain number of moves, assuming a full defense is lost by the player, or if the defender chooses the optimal moves, because the game is inevitable. It is suggested that the experience of free will emerges from the interaction of finite rules and definite parameters that produce almost infinite and unpredictable behavioral responses. Theoretically, if all these events could be calculated, and there was a

known way to evaluate these events, the seemingly unpredictable behavior would be predictable. Another practical example of John Horton Conway's production processes is the playable life game. Nasim Talib is wary of such models and uses the term "ridiculous fallacy."

Compatibility with science

Some philosophers of science argue that while algebra of causality (in which everything, including the brain / mind is subject to the laws of causality) is compatible with minds that have scientific ability, it is not destiny or algebra. These philosophers distinguish that causal determinism means that each stage is determined by the previous step, and thus allows the brain to reach a conclusion using observational data, while determinism in Those steps are not interconnected, the primary cause of the results making it impossible to correct erroneous hypotheses for the observed data. This is often combined with the argument that if the brain had fixed views and the arguments were only after construction and had no causal effect on the conclusion, science would be impossible and the use of arguments a meaningless waste of energy without a persuasive effect. On fixed display brains.

Mechanistic materialism in the worldview

Behaviorist inspired by the thought of people like Thomas Hobbes, insists that what falls within the realm of human understanding is nothing but material and moving substance. Mechanistic materialism in the worldview (Part I) Mechanistic materialism in The worldview thinks like dialectical materialism; The difference is that the worldview of dialectical materialism emphasizes the three elements of "thesis-antithesis-synthesis", that is, it believes that every phenomenon forcibly cultivates its opposite within itself, which is the result of their opposition, the phenomenon There will be a third (synthesis) and this path will continue as the universe moves and moves. But mechanistic materialism emphasizes the two elements of matter and material motion, which act algebraically in any phenomenon, without the phenomenon cultivating its opposite from within and confronting it. The emergence of phenomena and the

rotation of the universe is constantly based on a plan programmed by the presence of matter and material motion, not on the rotational formula "thesis-antithesis-synthesis", as dialectical materialism claims. Both views are false and doomed to failure from the point of view of Islam and logic and rational argument. Hobbes considers existence to be purely natural and material; Something that has taken place without the previous will and planning and has no point of reliance and connection to the Almighty Creator, manager and resourceful. Behaviorists, following Hobbes's view, tend to suffice with a materialist interpretation of the world and man and base their worldview on it; Unaware that the world has become soulless from this perspective, it finds the verdict of a machine that works without a specific purpose, plan and will, and only based on the current situation. This conception of existence has affected all areas of thought, including epistemology and behaviorist anthropology. When you look at these parts, you see nothing but a movement and a machine-like and soulless property.

It is clear that when the emergence and evolution of the universe goes back to the flow of materialism, whether mechanistic or dialectical, and the rules governing the universe are set and set only on the basis of partial, material, and observable realities, we expect progress. It will be misplaced towards transcendent thoughts. Moreover, when all visible reality and truth is nothing but matter and material motion, the universe is trapped in a mechanistic algebraic circle under the influence of these two basic elements. In this case, matter and motion are the basis of a special plan according to which existence is governed and nature acts accordingly. Materialism is the core and spirit of worldview behaviorism, and objectivism is the indisputable approach of this school. Goes, and expensiveness is an efficient tool for discovering and proving facts for its followers. Obviously, that spirit and this approach and tools will be considered as the basis of cognition and the basis of behaviorism. With this statement, the path to behaviorism has a materialistic nature that is based on sense and sentimentality, empiricism, trial and error. In this case, the whole process that is used to understand and recognize the facts and facts, has a sensory, experimental,

physical and physiological aspect, and in no way, relies on things beyond these. Behaviorism inspired by the thoughts of people like Thomas Hobbes insists that what falls within the realm of human cognition is nothing but material and moving substance and substance, and that one through it understands properties such as color, smell, shape, and the like. It is achieved through the senses. From this perspective, our feelings, imaginations, and even our thinking about objects and beings are reduced to a sensory, material, and psychological movement, and find no spiritual or spiritual aspect in the specific sense of the word. In fact, a series of chemical, physiological processes work mechanically, in a physical, objective and tangible framework and structure, to achieve perception. Accordingly, the physiology of the brain, nerves, senses, and perceptions in no way invokes an element called the soul; Because there is basically no spirit independent of physical, chemical, mechanical, or electrical interactions. Watson. John B. Watson (1828-1958) has been thinking about studying behavior and knowing facts since he founded behavioral psychology; It is only by examining the observable activities of the subject. "Psychology, as the behaviorist sees it, is a purely objective and experimental branch of the natural sciences whose main subject is the study of individual behavior and its fundamental problem is 'prediction and control,'" Watson said.

Cognition in this view is itself a kind of behavior that, according to Thorndike, is machine in nature. In the other view of the behavioral psychologist, b. F. Skinner, observable cognitive activities based on stimulus-response psychology emerge and make a person's behavior readable. Behavior, including cognitive behavior, however, has the status of a dependent variable that depends entirely on the type of stimulus and its intensity and weakness. In the meantime, paying attention to the machine nature of cognitive behavior becomes important. To study behavior, it must be broken down or reduced to its simplest elements, the stimulus-response units. Stimulus-response units (not consciousness) are elements of behavior; That is, they are like building blocks on the basis of which complex behaviors are known. Individuals and human beings can be recognized and judged only by observing their behavior by a

psychologist. Materialism is at the heart and soul of behaviorist worldview, and objectivism is the school's inalienable approach, and machinism is an effective means of discovering and proving facts for its followers. Obviously, that spirit and this approach and tools will be considered as the basis of cognition and the basis of behaviorism. The stimulus is in fact the same condition that has an external manifestation and an internal effect on the organism; In the sense that from the outside of the organism causes the behavior of the organism. So the stimulus of the internal aspect, and the appropriate response of the external aspect? has it. Behavior itself is the product of a process that takes place between the two elements inside and outside. In this case, there is no way to know the facts but to rely on a process involving internal interaction, external action and reaction; Operations whose basic characteristic is materiality and objectivity. Individuals and human beings are recognized and judged only by observing their behavior by a psychologist. Behavioral psychologist has no direct relationship with people and their intangible and internal activities, and the only criterion for judging people is their observable behaviors, and only then can the behavior of people and their personality be measured and evaluated. Thus, in the method of "stimulus-response psychology", individuals are never in the center of attention and knowledge of the psychologist. Hence, the stimulus-response approach is also called the "black box" or "puzzle box" approach; This means that the work of the nervous system inside the box, so to speak, is not in the spotlight. In other words, the behavioral psychologist should focus on examining and limiting things that come in and out of the box, without worrying about the activities that take place inside the box. Another term coined by behaviorists for the "stimulus-response" approach is "internal-external analysis," which refers to a particular way of studying, recognizing, and discovering individual behavior.

Behaviorism, as it has been said, in practice, and voluntarily and of course I do not know what to do, has closed the way of logic, reasoning and thinking to the understanding of many existing facts and realities; Only on the pretext that he wanted to study and analyze facts only in a scientific way based on feeling and observation. Applying the behavior of observing behavior related to the

"stimulus-response" approach, although it seems appropriate in some cases, can never meet the human cognitive need in all cases. On the contrary, in many cases this method brings no other result than limitations and bottlenecks in the realm of epistemology.

Undoubtedly, behaviorists, with their interpretation of psychology and human activities and behaviors, have "degraded human dignity to the level of a machine"; Because his existence and "behavior are considered similar to the work of a machine." The "stimulus-response psychology" approach has found its way into the "stimulus-response-organism-response psychology" approach by placing man as an organism in the position of the interface between the stimulus-response. The use of "organism" instead of human in this approach is worth considering. An organism is a machine term, and it refers to a body and apparatus that moves and acts without prior planning and creative will, and only on the basis of being influenced by factors outside the organism. With this statement, "there is no more news of an active human being, a human being who has an active and voluntary choice. If we talk about the human will, in fact, his will, in turn, is conditioned and influenced by environmental factors, and not under special human conditions, it takes shape and direction. In behaviorist anthropology, the most important point that is emphasized is the "machine greatness" of man. From a behavioral point of view, the voluntary and motivational factors influencing the emergence of behavior and personality formation have either not been the focus of attention at all or have been simply doubted and denied. Obviously, when human behavior becomes mechanistic in nature and nature, human personality becomes mechanistic following his behavior. This is where in the philosophy of education we talk about technology and engineering human behavior and personality; The most important feature of which is artificial and mechanical movement and behavior. Hobbes, moreover, believed that in the enjoyment of life there is no significant difference between man and an artificial machine. On the other hand, he even likened organized human society to a machine that has an artificial and involuntary life. In principle, behaviorism considers the biological, psychological, and sociological

structure of the human personality to be interpretable and explainable only in terms of mechanistic conditions. Prominent behavioral psychologists such as Watson should be identified with the pattern and approach of "animal psychology." Inspired by Darwin's book *Manifestation of Emotions in Humans and Animals*, Watson was influenced by the book's main theme: "Emotional behavior in humans is the result of inheriting behaviors that were once beneficial to animals but are now useless to humans." ». The animalistic approach to identifying man and his personality and behavior, like the machine-oriented approach, somehow distorts human humanity and degrades his status. Natural phenomena are incapable, but not able to provide a clear and convincing explanation of vital phenomena, especially the life of the human world. Moreover, renowned Western physicists such as Einstein, Heisenberg, and Dyerk have "considered the mechanistic explanation for the phenomena of the world of physics incomplete," let alone considered it sufficient to know and introduce man.

In sum, behavioral anthropology, willingly or unwillingly, and knowingly or unknowingly, has closed the way to understanding and recognizing "many angles and subtleties of human spirituality, spirituality and perfectionism." It is even more unfortunate that "in the behaviorist attitude, humanity is denied or neglected with a scientific and psychological style, and human principles and values, as a function of this attitude in general, fade away.

Dialectical materialism

The issue of world unity is of great philosophical importance in terms of recognizing the nature of the phenomena that take place around us. Materialism and idealism also have opposite answers to this question. Among the idealistic systems, the schools of Unity of Existence (Pantheism) more or less consistently believe in the unity of the world and believe in a single principle and a single essence, which it considers spiritual, mental, supernatural or emotional. The philosophy of existential unity has been very common among our ancient thinkers. These believe that "the essence and source of existence is one" was

eternal and eternal and infinite and without beginning and without end ". In the words of Hafez: "Everywhere is the house of love, whether it is a temple or a temple" and in the words of Saadi: "I love the whole world from which the whole world is his" or in the words of Rumi: (Provided that you "polish the face of the mirror first") or Attar's poem:

"The string of the presence of light of the essence that shines on the particle from the particles"

Our thinkers in this field have advanced so much that in this unity they have considered different phenomena of material existence with epistemological and mental processes, of one type and one essence. Rumi, with a deep philosophical vision, says to himself that you were nature and you became a soul:

You have become a part of the sun, clouds, and rains, bad breaths, actions, promises, and thoughts

In an idealistic and objective system, its absolute thought is the basic principle and general origin from which the unity of the world arises. The German philosopher Hegel considered the objects and phenomena of the objective world to be the embodiment and crystallization of the absolute idea which, in its constant motion, created the world around it. Nature and man and social relations are also the product of wisdom and thought. Concerning the belief in the divine nature of the universe and that God is everywhere and everything and everything is a reflection of him, the logical continuation of this theory is that man is God himself and God the Creator is none other than "I think". In the words of Rumi:

Those who are creditors of God, God is not outside of you, you are

This is a theory that in the Middle Ages of Iran, due to its positive and humanistic role, in specific historical contexts, required a lot of courage from free-thinking heroes against the dark-minded. However, those who say "Ana al-Haqq" "revealed secrets" and therefore "did not show their heads". But in our

age, objective idealism and its variants in the fight against materialism, especially the thesis of the unity of the world because of its divine origin. Mental idealism unites matter and sensations, presupposes the mind and body as one and the same, and from here comes the unity of the world. But in any case, idealists (both mental and objective) place the unity of the world on the basis of a rational and sentimental ideological principle. According to this philosophical discussion, there have been monistic, dualistic and pluralistic currents in the history of philosophy. Some of these schools have understood or designed the dialectical relationship between unity and plurality in one way or another.

Mullah Sadra solved the problem of unity and plurality through his special dialectical thought and by resorting to the category of movement, and said that the world is an interconnected and homogeneous system in which the diversity of affairs and the multiplicity of existence are the result of the movement of substance and the completion of this movement. . But others saw an unresolved conflict in this regard and said:

Without unity, there was no plurality of two points in the principle of unity

How does materialism solve the problem of world unity?

In his monistic worldview, dialectical materialism rejected not only all the various idealistic schools, but also the narrow, dry materialist ideas that held the world to be composed of homogeneous elements, that is, did not understand the dialectic of unity and plurality. Marxist philosophy shows that The phenomena and trends of the world are qualitatively different, but they all share in this and are unique in that they are material. This is the cornerstone of our approach to the issue.

For dialectical materialism, the unity of the world lies in its materiality. In other words, the world is unique because it is material. But this single world is diverse because matter is moving. The cause of the diversity of the world is the diversity of different forms and aspects of matter, the diversity that is born of the

moving matter. All the manifestations, states, properties, and relations of matter are born from the way it exists, that is, motion. , Manifests in the unity of matter, motion, place and time. The solution to the problem of world unity is due to the intensive cooperation of philosophy and natural sciences. Materialist philosophy and its supreme form Dialectical materialism emphasizes the material unity of the world and looks at it through its main feature, the objective reality independent of our minds and consciousness. As for the discovery and explanation of specific connections and transformations and reciprocal changes and various forms of movement is a task, it is the responsibility of the natural sciences to adapt to the various stages of proving the material unity of the world.

Let us now see what the various sciences say about the material unity of the world.

The discovery of the laws of mechanics and the law of general gravitation showed that similar laws apply on earth and in the sky to terrestrial and celestial bodies. On the other hand, after spectral analysis of all cosmic bodies (ie, determining the chemical composition of molten and gaseous bodies, from the color of the light they emit), it was found that they contain the same chemical elements that exist on Earth. The chemical decomposition of celestial bodies, whether they landed on Earth like a solid meteor or brought to Earth by astronauts or self-propelled barges, achieved the same result. Modern knowledge has clarified the deep connections between the small world (microcosmos) and the big world (macrocosmos). The science of astronomy (physics of stars, chemistry of stars) and the study of the process of their internal nuclear explosions proved the unity of very small phenomena and huge cosmic phenomena.

2- Chemistry, biology and physiology showed the relationship between the living and inanimate worlds and the unity of living and inanimate matter. He exploited the insufficient knowledge and historical boundaries of the science of idealism and considered the intervention of a supernatural, immaterial and life-giving force necessary to breathe life into the soul. But advances in science discovered the objective relationship between the atoms of organic bodies and

the composition and structure of their molecules, and in the laboratory they succeeded in producing and creating these bodies.

Artificial organic materials were made from inorganic materials and elements. It turned out that there is no impenetrable barrier between animate and inanimate matter. The organic world is the fruit of the evolution of the inorganic world. Life is the result of a progressive evolution of inanimate matter. It has been shown that the life of a particular form is qualitatively different from that of matter, and that organic bodies are made of a variety of albumin, nucleic acid, and phosphorus compounds. The material unity of the world was also reasoned in this regard.

3- Modern sciences of psychology, physiology and cybernetics have proved the close relationship and internal connection between spiritual and psychological processes with their material and physiological basis. As Engels predicted, "the difficult and lengthy study of the material world, including the interactions of the human brain, has now proved that there is no other world outside the material world."

Advances in knowledge in understanding the functioning of the nervous system and the work of the brain have unraveled the mysteries of complex phenomena of human psychological life and have shown that the basis of all of them are physiological processes. Pavlov, the famous Russian scientist, rightly wrote that "psychological activity is the result of the physiological activity of a certain mass of brain cells in the brain." It is at the highest level of organization. The content of consciousness is nothing but a moving material world. In this sense consciousness is purely material is one of the properties of matter.

4- Another aspect of the issue of material unity of the world is the relationship between social phenomena and natural phenomena. This relationship was not properly understood before Marxism. Dialectical materialism showed that during the historical evolution of matter, the creation of man and human society is part of the material world and the natural fruit of its evolution and a qualitatively special and distinct stage of the evolution of matter. Marxism

proved the unity of all human relations (social, political, spiritual, etc.) on the basis of material production. It is in this process of material production and human labor that the unity, relations, actions and reactions of society and nature take place.

- The current tendency to synthesize different sciences is another fruit of the material unity of the world. This tendency is especially evident in cybernetics, which has a very broad subject matter. This science covers everything from the mechanism of machines and counters (computers) and living organisms to social phenomena and organizations. The fact that cybernetic unit laws can be applied to such different phenomena and processes is itself a sign of the material unity of these phenomena without negating the qualitative characteristics of each. Unity in terms of dialectical materialism is not only inconsistent with diversity but also requires it. The general conclusion is that the material unity of the world encompasses all aspects of the existence of all phenomena and processes of evolution of nature and society. The material unity of the world is general, universal and pervasive. Why did we rely on these basic theses of dialectical materialism? What is the importance of these theoretical principles for practical activity?

1- For revolutionary activity, issues such as determining the basic policy of the revolutionary forces, formulating strategy and tactics, preparing a plan and assigning tasks are vital. Marxist philosophy teaches that these tasks must be performed on the basis of the study of material processes and the knowledge of objective reality. In order to properly understand the issues and have a clear scientific view, one must discover and study the material causes of the phenomena, one must understand the motives, means and material foundations of the political-ideological life of the society, one must analyze the complex and comprehensive kidney. He paid attention to the objective material conditions of the working class struggle and considered the specific conditions of social development at each stage. In the light of this cognition, one can define one's revolutionary tasks correctly and avoid subjectivist (voluntarism) and voluntarist (voluntarism) mistakes. These two deviations in politics lead to ignorance of

objective laws and denial of the decisive role of materialized factors, leading to incorrect judgments and failure in practice. Politics must be based on the solid foundation of the science of study and knowledge of objective material reality.

2- Relying on the philosophical theses of dialectical materialism about matter and the movement, time and place of modern sciences and practice has given this philosophy exceptional power and increasing strength and proves its superiority over other philosophical schools. Therefore, in the struggle against the bourgeois schools, the communists must rely on and be equipped with the latest achievements of science. Idealists exploit the problems of the progress of science from the current unknowns, as well as the lack of public awareness and distort the results of science. Capitalism uses this idealistic enterprise to influence a section of the working class, toilers and intellectuals, and to resort to all kinds of superstitions and anti-scientific traditions in order to prevent the spread and rooting of the scientific worldview. Scientific, consistent and reasoned defense The thesis of the material unity of the world and its content is part of the comprehensive and important ideological struggle of the proletariat against the bourgeoisie.

Some scholars point out that mystics preached "love of all appearances of the universe" and their philosophy of existential unity, since it relies on pantheism (Pan means universal universality and Theo means God, all God, oneness). It is a step towards materialism in those circumstances because it does not seek God beyond the supernatural and assumes it within nature and all of it.

Monists consider monisme from the word mono to mean a unit of the universe based on a one-element principle and of one origin. Monism can be idealistic or materialistic. The two allists believe in dualism and dualism, and consider the two equal principles of material and spiritual as the basis of the formation of the world. Pluralists consider pluralism to mean several or more pluralists, who are numerous and distinct principles that make up the world in equal importance.

The origin of deterministic theories

Fate-based theories are the result of human skepticism as to whether their choices and actions may be determined by fate or God, the laws of physics or the laws of logic, heredity or environment, subconscious motives, or psychological and social conditions. All of these theories, with their many historical forms — whether providential, theological, logical, natural, psychological, or social — arise from the belief that we find ourselves truly free to choose and act when we feel we can affect the world in different ways; In this way, we find alternative possibilities in front of us and pick and choose those possibilities with small and large ones. It is in this way that we feel that what we have chosen and how we act is "in our own hands"; And that means we could have chosen and acted in a way other than the current way. In contrast, we consider an event (such as a choice or action) to be definite and causal, if there are pre-existing conditions (such as God's predestined actions and His absolute knowledge or various a priori causes and laws of nature) whose occurrence is a sufficient condition for occurrence. That should be the case. Since these antecedent conditions (referred to as determinism in general) seem to require only one - and not several - possibilities for the future, they pose a serious threat to our authority; And if we are not free then we will be right to ask: So why blame? Why praise? Why homework and responsibility? ... And in a word, why ethics and religion ?!

Different positions against deterministic and irresponsible ideas in the course of the history of philosophy

1) Traditional adapters

A group (called traditional adapters) deliberately and meaninglessly reading the authoritarian authority, the existence of superficial authority, such as that I can now continue or stop writing this text, away from the intervention of any disturbing factor, indicates that I am free. Accept and state that the same degree of freedom (having alternative possibilities in action) is sufficient to accept responsibility; In other words, in their view, the assumption that the former factors - apart from this minimal authority - may have determined my will and decision to perform one of the parties to the action does not matter, because I am

now writing of my own free will. This is why the term "adaptive" is applied to this group; By giving a minimal definition of free will, they do not give us inconsistent and inconsistent possibilities; While the free and voluntary act is considered to be free from external compulsions (such as physical coercion and threat, physical disabilities, etc.) and not a current free from the constraints of causality and the rules of the natural system that governs the world; If you want or want to do something else instead of reading the rest of this text, you do it (nothing stops you; then you are free). Thinkers such as Aristotle (according to some school philosophers), the Stoics, and many medieval theologians in the Old World, as well as Thomas Hobbes, John Locke, David Hume, and John Stuart Mill, followed suit in the modern age.

2) Authoritarians

Another group (called authoritarians) believes that this adaptive authority is just a lifeless body and a faded image of authority; And they themselves try to prove the existence of maximum optionality (and of course incompatible with algebra). But first we need to take a short look at how many such options there are. The negation of determinism (whether theological or causal) seems to be a prerequisite for man to have free will and an absolutely free will. But would it be reasonable for us to reach today without a specific past and without any influence from the factors around us? And at all, assuming its rationality and feasibility, will this indeterminacy really create our maximum authority and responsibility, or will it itself be such an obstacle in front of us? Arthur Schopenhauer, a nineteenth-century critic of utterly indefinite authority, paints the example of a man whose feet suddenly (and in a way that no one, not even himself and God, can control and predict!) See his feet moving by chance. They move him around the room against his will, and then he asks if these completely indeterminate events, in other words, by chance, are what the authoritarians are looking for in emphasizing maximum authority ?! In order to escape powerful forms, such authoritarianism is often used to explain how free actions can free themselves from the clutches of the deterministic and coercive causes and laws of nature, which God, with His primordial knowledge, has complete control over

future events. The hypotheses of extra-experiential powers, the immaterial selves, the self-existent selves outside of time and space, immobile stimuli, and other unusual forms of activity or causation have come into play. Even Immanuel Kant, one of the greatest advocates of authoritarianism, has argued that belief in absolute and indeterminate authority is necessary to give meaning to real morality and responsibility, but we can not fully understand this authority in scientific or theoretical terms. Such authority is the presupposition of our practical intellect and moral life. When we think in practical life about whether or not to keep our word to our friend, we already have the premise that we can keep our word or break it, and that what we do is "in our hands." . If we did not accept this, meditation would have no meaning.

But if we can keep our word or break it, then the law that governs our behavior is the moral law ("You must keep your word") that we can choose to follow or break. Kant believes that being governed by such a moral law is quite different from being governed by the laws of science and nature. (Kant, 1369: 85) The laws of nature are imposed on us from outside and we can not choose whether to obey them or not. Conversely, to act in accordance with the moral law, in Kant's view, is to be self-legislating or autonomous. It means being under the rule of law that we set for ourselves, the law that we can choose to obey or not. Such legislation itself, which he believes leads to real authority, is not compatible with being governed by the scientific laws of nature. Frankfurt's claim is that if one acts according to one's own will and the other does not interfere, then he will be responsible for what he has done, even though he has not been able to do otherwise.

Therefore, in Kant's view, there is a difference and tension between our moral or practical reasoning, which requires belief in a voluntary type of choice, and our scientific or theoretical reasoning, which cannot explain this free will. Kant sought to reduce this tension by claiming that science and reasoning merely describe the self as manifesting itself in time and space, not as the self (the self itself). According to him, our real selves or real selves can be free, because they are not subject to the constraints of time and space or the laws of nature. (Ibid.,

162-158) But when science and reason try to explain how the soul itself is free, they inevitably seek the physical, psychological, or social causes of our behavior; And this is where scientists describe themselves only as they appear to us - self-phenomena - and not as the real self or the self. Martin Heidegger and Roderick Chislem are prominent representatives of Kantian authoritarianism in the contemporary period (in the continental and analytical branches, respectively); For Heidegger Dasein is the same as existence and self-transcendence (transcendence) and the latter is the same as freedom; Because it is Dasein himself who binds himself to his inherent transcendence, and this is a kind of self-obligation (free obligation) to what is. Chislem also proposes a kind of direct causality in the field of human actions, which he calls "causal-agent", in order to explain free actions that are not determined by the former conditions. Such a cause acts as an immobile (and therefore deterministic but indefinite) stimulus.

3) New adapters

The other group (which can be called the new adapters in general) while unjustifiably and mysteriously enumerating authoritarian approaches and, of course, acknowledging the inadequacy of the authority of the previous adaptive tradition, sought to reform and supplement this tradition and instead suffice to This minimal discretion (and showing the superficial alternative possibilities of individuals as verbs) challenged the principle of the necessity of alternative possibilities for discretion. Harry Frankfurt and Daniel Dennett were pioneers; Consider the example of Frankfurt: imagine a person who comes to a crossroads as he goes along the path; He chooses one of the ways at his own discretion and continues to move, unaware that he had no other way, and if he had tried to cross the second way, they would have stopped him, that is, even though he did not want to do anything else, but even if He wanted to not be allowed to do so. Now do we consider this choice optional? Or do we have to consider him because he has practically no more than one way to go? Frankfurt's claim is that if one acts according to one's own will and the other does not interfere, then he will be responsible for what he has done, even though he has not been able to do otherwise.

But assuming that it is not necessary to be free to have alternative possibilities, then when do we consider ourselves free? Frankfurt introduces a kind of ability called reflective self-evaluation: the free person is able to critically evaluate and reflect on his or her existing desires, and then replace the past human instinctual desires with the superior human desires. Gary Watson takes a Platonic approach and sees the need for freedom as our power to control and harmonize our value system and our desire system. Susan Wolf also believes that if a person can adapt his behavior to the norms and norms set by society and ethics, he is free; Although in practice it has not been able to do otherwise than this ... In exchange for the elimination of alternative possibilities, many such alternatives have been proposed by the new adapters, all of whom seem to be subject to the criticism that: perhaps the search for alternative possibilities in Each of the individual cases and choices may not be right, but it will certainly not be right to exclude them from their field of life in general; Rather, some (not all) choices or actions in our lives must be such that we have been able to act otherwise, otherwise we will not be truly responsible for shaping the wills and desires on which we act. Therefore, assuming the correctness of determinism, which precludes any alternative possibility, the issue of determinism and free will will remain in force; At the same time, we remember the unpleasant consequences of the absolute rejection of determinism and determination: the issuance of involuntary and utterly chance actions by us, which, instead of expanding its authority, leaves it in the hands of mysterious algebraic forces.

Nietzsche believes that, incidentally, giving up the illusion of authority actually leads to a more positive, healthier, and more honest approach to life.

Authority is an Arabic word derived from the word "good", which means to choose and choose a good thing without urgency and coercion. As the scholars have pointed out, restricting authority to a good deed is considered only from the perspective of the doer. In the sense that the subject performs or leaves the present due to the observation and in terms of a good and expediency; But whether his choice is in fact right or good and in accordance with expediency does not imply the word authority.

Truth and what is authority: What is true freedom and authority? What is the criterion or criteria by which one can distinguish a free verb from an algebraic verb? In response, there are various theories and approaches by thinkers that we will express:

1. Independence and non-external coercion

The oldest and most famous definition and criterion of free action is the voluntary independence of the subject and the lack of domination and coercion of the external factor, to which Wolfson adds the constraint of consciousness and knowledge of the subject. , Mentions the voluntary action as its origin from the essence of the subject without the coercion of the external factor, so that if the end and motive of the action is the essence of the subject, it is an optional action, otherwise it will be a reluctant and involuntary action.

2. Spontaneity

This definition is based on the will of the subject and describes the autonomous subject as an agent who alone is the agent, motivator of the action and decision maker for his action. Hume states the only correct meaning of authority Slow: The only correct meaning of authority is the authority to act and not to act according to the belonging of the will; That is, if we want to be static, we can, and if we want to move, we will be able to do so.

. Self-determination

This statement, proposed by the gentle compensators, accepts the principle of the necessity of algebra, but believes that this kind of algebra is not incompatible with freedom. Because the subject himself has somehow led himself to the field of algebra and coercion, and since algebra has not been necessary by the external factor, algebra does not concern the subject itself. Ultimately, it can be accepted that the subject has coerced himself.

Ian Barbour reports the position of mild compensators that freedom is not a lack of predestination but a special kind of predestination; It means self-

compulsion. Some contemporary Sunni thinkers have interpreted necessity and predestination originating from the essence of the subject as "intrinsic predestination", which is true of this view. Which will come in the theory of autonomy.

4. Internal necessity

This statement, by stating the existence of the principle of causality and necessity in the world, especially human beings, also considers human actions as necessities, but because this necessity is an internal necessity and originates from man himself, it does not conflict with freedom. Aristotle is one of the proponents of this theory.

5. Being voluntary

Some thinkers define voluntary action with the factor of "will"; That is, the present is an option that precedes the will of the doer. Proponents of this theory consider the existence of the preposition of the verb in its attribution to be an arbitrary description. Hence, the question of whether the will itself, as a carnal act, has the criterion of being optional, that is, the "previous will", or not, is answered that the aforementioned criterion, that is, the "previous will", does not include itself, and the so-called The will does not have to be voluntary. Because some preconditions of the will (perception and perception of the action and acknowledgment of its usefulness, enthusiasm, measurement and reflection on the aspects of the action) may occur involuntarily in man that it becomes the source of the will and if the will and its preconditions are voluntary, The sequence of will is necessary, which is contrary to conscience.

Contemporary thinkers define Cohen as "the force of will" and Danes Scotz as "the perfection of the will." Most Islamic scholars agree.

6. Lack of barriers

Another popular definition of free will is the lack of an obstacle to doing or leaving an act. Berlin defines this definition as one of the most common:

"Freedom is the absence of obstacles to the fulfillment of human aspirations; "This is the common meaning and perhaps the most common meaning in which the word freedom is used." Descartes also defines authority as not being hindered.

7. Power and strength

Some philosophers interpreted authority as the ability and power of the subject to perform or omit an action. According to them, a free and independent human being is a human being who has the necessary and sufficient ability to perform an action. Descartes writes in one of his definitions of the will: "The will is only our power over action or omission (ie, to prove or disprove, to pursue or to refuse). "Let us act in such a way that we do not feel compelled by an external force." "Freedom is the power that man has to act or to avoid a particular action," says John Locke. Is the power with which the mind exercises its will "(Ibid., 31). And freedom, by virtue of its power and authority, presupposes its condition, in the sense that the realization of freedom and authority is conditional on the existence of the power and might of the doer; But mere betting cannot be representative. A capable person who does not intend to do the present is not considered an autonomous actor.

8. The knowledge and satisfaction of the doer

Some pro-libertarian philosophers, since they could not believe in the violation and cessation of the principle of causality by human beings, tried to introduce the two as compatible with each other. For this purpose, they offered a new definition of freedom, the result of which is the interpretation of the authority to perform the act by the subject consciously and by Reza and Tayeb Nafs. Thus, although the human act is issued in the order of causes and as a necessity, but according to the two conditions (awareness and consent of the subject) is attributed to the optional act. At least they accepted it. In other words, if the verb is not fully satisfied by the subject, it is not at least inconsistent with it and the subject does not hate it. Aristotle says in this regard: It is out of person and out of ignorance, and the ordinary one who tolerates coercion has no

accompaniment or consent. In this definition, Aristotle mentions the characteristic and criterion of the compulsory action in three things, including citing the other, ignorance and lack of awareness, lack of accompaniment and disagreement. Satisfaction and his companionship will be an optional act. Sadr al-Muta'allehin defines a disciple as a subject from whom the issuance of a verb is done according to two characteristics, namely knowledge and gentleness of the verb. He gives the example of compulsion to a verb that the issuance of a verb from him, although it is conscious, but due to the lack of gentleness of the verb with him or hatred of the verb, such a verb is not in the rank of a disciple and free agent. Allameh Tabatabai in his comments on words In this position, Sadr al-Muta'allehin also mentions the difference between the autonomous subject and the forced one, the mildness and hatred of the verb with the subject. Allama Sheikh Mohammad Hossein Isfahani (Company) also mentions the optional verb as a combination of the two previous conditions (knowledge and the consent of the doer).

. Selected theory (compulsion of compulsion and compulsion)

"Independence and non-external coercion" is the basic condition of a free and voluntary act, but the former condition is a necessary condition and not sufficient. Because, in addition, there are other conditions such as knowledge and satisfaction of the subject, the explanation of which and the possibility of including the independence of the subject on the two, has already been discussed. But the most basic forms of the theory of agent independence are the principle of imagining and proving the independence of the agent and the lack of algebraic effect of external factors and preferences. The self-knowledge of the soul and its perfectionist attributes such as power, as well as the existence of innate instincts such as love of essence and perfectionism, constitute the essential essence of human activity. This essence causes man to prepare all his forces from the very first stage, without facing an external factor, towards preserving and completing his essence and removing its obstacles. This stage is the primary origin of the activity of the human soul, which some interpret as the "nature of the will". The stage in which the human soul assesses preferences in the face of committing an

act or leaving it, and after assessing and preferring a preference, acts on the act. At this stage, although human actions are realized according to the system of causality as a causal necessity, but this is not a deterrent to human autonomy because human will and choice are in the same chain of causality and its role as the ultimate cause in The realization of the defect, that is, the obligatory act, is an important and fundamental role.

From this perspective, the influence of external factors as a necessity, not a complete cause, is partially justified, in the sense that some preferences may affect the human will as much as necessary, which is interpreted as an algebraic act, but in On the other hand, man resists some external preferences and causes, and it is not mere submission to them that these actions are called voluntary actions, and it is sufficient to describe man as an autonomous actor.

The result is that by accepting causality and necessity in the realm of human actions, one can rule that man is free, but not by rejecting causality, but by accepting causality and that man himself is in the chain of this causality and in committing his actions from It plays an effective role in considering preferences by the rational soul.

Definition and truth of algebra

Algebra has been used in Persian in various meanings, including: breaking, closing and repairing a broken bone, force, oppression, reluctance, dissatisfaction at work, and hatred and difficulty; But in Arabic it is mostly used to mean forcing a person to do something by force and threat. Algebra, various approaches have been offered, but its common and general definition can be the same as its literal meaning. Kurd in the sense that a compelled human being means a human being who has been compelled to do something by another agent. Sheikh Mofid says in the definition of algebra: "Algebra is the carrying on the action and the urgency towards violence and domination, and the truth is that the action is created in life other than that which is in force at once and refuses to exist in it" (Al-Mufid, 1414, 46). This factor can be an external factor such as forcing a weak person to perform an action by a capable person with threats and

reluctance and can be related to internal factors; As some psychologists claim that human actions are performed algebraically in response to actions and psychological factors embedded in the human psyche. کرد. A definition such as "causal necessity" or "self-compulsion" may be taken for both opposing definitions. As in the first section, some authoritarians define authority as necessity or coercion. While the generalists' general definition of determinism, that is, absolute necessity and causality, is included; Thus, a verb (albeit with two different readings and definitions) is considered both an optional verb and an algebraic verb, which fully demonstrates the need to separate and explain the intentions of those who agree and those who oppose human freedom. For this reason, it is necessary to provide a parameter and definition of an optional verb that is agreed upon by the proponents and the opponents; Then, in the position of proving, analyzing and evaluating whether such a current is realized and objectivity or not?

Reflecting on the definitions and expressions of the authoritarians and determinists, it seems that the place of difference and controversy is in how man influences and acts in his action. Both spectrums accept the issuance of an action by man in the position of the subject in which man himself has a role, but the question and dispute is in the manner of influence and role of man. The determinists claim that this influence and role of man is done under the determinism of another factor and thus the human being is forced, but the authoritarians believe that human activity, although it can be influenced by other factors, but the main factor and Determinant and so-called affirmative of the action is the human soul itself, which the soul deals with the present obligatory and fulfillment according to the knowledge of its presence and its affairs. According to the criterion of both groups, the voluntary action \neg It can be defined as: the present in which the independence of the subject is taken into account in performing the act and to the negative definition, ie no external coercion. Algebraic action is also the present that the action is performed not with the independence of the subject but under the algebra of the non-human soul.

The difference between algebra and coercion

With this definition, we can distinguish between the two words algebra and coercion. Coercion is claimed by determinists, which usually has an algebraic effect on the action of the subject by an external factor (either external or latent in the psyche); But algebra can also be combined with the theory of free will. The soul, by influencing its affairs and forces and how much it is affected by it, performs the present, which in the first stage is an effective factor and in the next stage it is a normal and affected factor, but not from outside but from its affairs. There is a kind of algebra, not coercion.

Types of determinism

The American philosopher and psychologist William James divided compensation into two extremes: extremist, moderate, moderate, or moderate.

1. Hard-Determinism This kind of determinism, as its name implies, considers man to be an absolute and pure compulsion in his actions, which has no effect or authority in his actions. Proponents of this view define authority as "lack of algebra," and since man is influenced by internal and external causes in his actions, he is not empty of the chain of algebra; Therefore, the chosen description, which is the lack of algebra, does not apply to him.

By calling this theory "strict determinism", Barbour considers its contents to consist of three principles, which are: a) All events are determined, that is, they are forced; B) Freedom is the "absence of predestination" and therefore; C) Freedom is nothing more than illusion. He cites classical physicists such as Laplace as advocates of strict determinism, noting that some of them emphasize strict determinism despite the violation of scientific causality in quantum theory. The second range of rigid compensators including B.F. Skinners are in the science of behaviorism who believe that human behavior is the product of forces that are in or affect him. His actions are lawful functions imposed on him by foreign forces. The third spectrum of proponents of this view is psychoanalysts,

led by Freud, who justified the actions of man by proposing the subconscious mind.

Barbour says:

A compensation in the tradition of psychoanalysis refers to the influence of unconscious forces on human actions and concludes that no person can be held responsible for their actions; What character is the product of childhood experiences that he does not have (Barbour, 1983, 341). In strict determinism, man is by no means responsible and accountable for his actions and the issue of punishment and encouragement and other moral norms have no meaning. Ultimate punishment is only in the form of corrective (pragmatic) means in society.

2. Soft-Determinism: The previous narrative defined freedom as "lack of determinism", which was in conflict with determinism and causality; But this view defines free will as "self-compulsion" and emphasizes the principle that human actions are determined by man himself. In the sense that human actions are determined by their motives, and if it is algebraic, its source is not external but human itself, so by maintaining the principle of causation and algebra, we can speak of a kind of free will and make man responsible and He considered himself responsible for his actions (Ibid., 342). This passed (Mahmoud, 1973, 11).

Regarding the former division, it should be noted that strict determinism is mere determinism that contradicts the previous principles, but its moderate reading is almost the middle ground between the two extremist and deviant readings on the issue of human freedom. The extreme reading, which was strict algebra, passed. Deviant reading is the definition of free will and idiocy, which is interpreted by some Western philosophers as "free will." The moderate reading of algebra is the same definition of free will as "self-compulsion" and "union of compulsion and compulsion", which was elaborated in the definition of free will.

Authority and philosophy

The relationship between authority and the principle of causality is one of the controversial philosophical and scientific issues that has led to the formation of two different views:

First view: inconsistent

Some philosophers and empirical scholars believe that belief in the principle of absolute causality undermines human free will. Therefore, in order to prove its authority and sanctity, one must abandon the principle of causality and at least exclude it in the realm of human actions. In other words, the relationship between authority and causality is a relationship of two opposites that cannot be combined.

1. Causal and causal algebra

In support of their claim, inconsistencies argue that every phenomenon has a cause according to the principle of causality. This rational principle and rule include the virtuous and virtuous actions of man, such as mental actions such as the will and its principles. Because according to the principle of causal necessity, which is a branch of the principle of causality, with the realization of the perfect cause, the effect is necessarily and forcibly realized, and there is no meaning left for the will and decision not to perform the action; Therefore, with the realization of the will, which is the last part of the complete cause, human actions become necessary. On the other hand, since the will is the phenomenon and the act of the event itself, it needs an existential and existential cause, and with the realization of that cause or causes, the existence of the will will be necessary, and that cause or causes as well. The phenomenon needs another cause, the result of which is the algebraic effect of man on external causes. In philosophical terms, any possibility phenomenon will not materialize as long as it has not reached the level of necessity, and this necessity is also demanded by an external cause: "Our thing does not have to exist."

Here it seems necessary to refer to the view of some who believe in the incompatibility of authority with causation. These include Spinoza; In his view,

the actor is free to consider man in terms of negligence or ignorance that the will does not exist in general. What is true is partial wills; That is, the intentions that a person makes in different cases, and every intention has a cause that, despite that cause, that intention will surely occur. This cause is itself the result of another cause. Papkin and Sterol, believing in the incompatibility of the principle of causality with authority, describe the existence and validity of the principle of causality as one of the foundations of the theory of determinism. They refer to the theory of violation of the principle of causality in human actions and call it "completely unjustified and arbitrary" (Stroll, 1997, 164). Existentialist philosophers are contemporary philosophers who try to prove human freedom by violating causality. They denied many types of determinism, such as religious, philosophical, and scientific determinism, and emphasized the freedom of human nature, as Sartre states: "There is no scientific determinism, man is free ...". Criticism of this doubt should be said that the authority and criterion of voluntary action is not a cause of negativity to be eliminated with the realization of the principle of causality in the present principle of authority, because in the definitions of authority it was elaborated that is.

2. Transformation of preference without restraint

One of the branches of the principle of causality in man is the necessity of choosing with the preferred, in the sense that the will and the choice of the action, in addition to stopping at the actual cause, also depend on the existence of the preferred and the end. The will of a particular action is impossible for man without preference and end, and assuming the existence of preference and the actual cause, the realization of the action becomes coercive and necessary. In other words, human choices are impossible without preference, and in spite of preference and actual cause, they are certain and necessary, and there is no presumption for freedom and authority. Proof of human involuntary has been reported (Al-Razi, 1407, vol. 9, 21). Hence, some contemporaries strongly deny the principle of transformation of undue preference in human actions and to its permissibility and occurrence in voluntary actions.

The answer to this doubt is also clear from the answer of the previous reason, and the result is that the preference of a preference is done by the will of the actor, which takes that action out of algebra and puts it in the order of choice. The necessity of algebra in will is discussed in the next issue.

3. The sequence of wills

If the criterion of the voluntary act is the belonging of the previous will to it, then the will itself, as a human act, in order to be characterized voluntarily, another will must be assigned to it, otherwise the act of the will will have no criterion of the voluntary act. And if the previous will belongs to the will, the previous will, in the form of an action, will need another previous will. Since the sequence is invalid, it must either be interrupted from the beginning to a will or a series of wills in a position, and in any case, algebra is necessary. For if the first will is involuntary and voluntary, the human action is documented as an algebraic will whose algebraic nature is clear. But in the presence and multiplicity of wills, eventually (presumably) the wills lead to a cause and origin from which the human will is affected by that cause and origin, and this is algebra. The above forms, by Eastern philosophers And the West is on the rise, and Spinoza says:

What is true is partial wills; That is, the intentions that a person makes in different cases, and every intention has a cause that, despite that cause, that intention will surely occur. This cause is itself the cause of another cause. It has been and every creature is inevitably a cause and the intellect is not in awe of admitting this.

Analysis

In solving the aforementioned doubt, various solutions and answers are presented, the most important of which are analyzed here.

Authority, the intrinsic act of the soul

In this theory, the will is described as the direct act of the human soul. Payment. According to the philosophical interpretation, the actions of the soul can be divided into two types of interactions and actions. The first type is the effect of the soul from the outside, which includes enthusiasm, joy, love, hate, pain and sorrow. The second type is the things that the soul does with the knowledge of presence to itself and its powers, as well as the knowledge of the interests and vices of the action. In this hypothesis, the soul is not affected but effective, and if the effect of the soul is judged in some way, the maximum effect is not from outside but from its essence, affairs and powers. The soul, by being influenced by its knowledge, acts on the expediency of the present to the will and does it. In this case, the will becomes the act of the essence of the human soul and is not imposed on him from outside, and there is no place for assuming the will as a mediator between the will of the act and the essence of the soul. It should be done so that the will does not need another will, otherwise it is necessary that the will of the doer is not the same as its essence. His will is your will and it is not necessary for you to have the will of the same essence "(Al-Shirazi, vol. 6, p. 388). It is an abstract matter that the human intellect and mind can assume with its imagination to infinity, but this infinite series also stops with the cessation of the flow of imagination (ibid.) Sadr al-Muta'allehin in another position, in Explain how to act Man divides human actions into two types of external actions and internal actions. Internal actions are as specific as the will itself and the use of the five powers and senses, and external actions. Since the human soul by its very nature and consequently has the powers and instruments (external and internal senses) of that present knowledge, its relation is beyond science; Rather, the soul loves itself and its actions for evolution. This knowledge and relationship is the reason for the use and application of powers and instruments for the soul, which is sufficient in the use of powers and there is no need to imagine the action and acknowledge its benefit, but in external actions to imagine the action and acknowledge its benefit. And there is a will to it; But the will in the inner actions is only the knowledge of the presence of the soul in its essence and powers (Ibid., 162-161).

Eric Fromm is fascinated by the role of the activity and creativity of the soul, not only accepting the passive role of the soul, as he says: "Man is faced with the problem of choice from the beginning of existence; Especially every time he wanted to start working, he thinks; That is, it transforms its role in relation from nature from object to agent. Ian Barbour uses the terms self-determination and spontaneity of the will for the soul: Man is not an involuntary mechanism of motivation-response but a self-organizing system, or at least An autonomy and spontaneity is limited and definite. Human choices are influenced by moral, intellectual and intellectual ideals. Man's reflection on his ideal goals and commitments towards them shapes his behavior (Barbour, 1983, 347).

For the sake of clarity, he likens human activity to painting, whose work of art is not the algebraic effect of his past or detached mental imaginations, but the effect of his past and present imaginations (ibid., 347). The art of poetry and writing is similar in that they can depict how the soul is active.

Second view: adaptive

Another view is that the rule of the principle of causality and its flow in human actions has no conflict with the principle of human freedom and the two aforementioned principles can be combined. The difference between this view and the previous one goes back to the definition of authority. The inconsistency view interprets the presumption of cause for the action as incompatible with the principle of free will by defining authority over the indefinite verb and causality; But the view of adaptation to the various definitions it offers of free will, and the common denominator of which is the acceptance of the cause of the voluntary act, not only does not consider the existence of the principle of causality as contrary to free will, but also mentions its essence. For example, the definition of authority to spontaneity or the knowledge and consent of the subject, while acknowledging the principle of causality, merely cites the act to man and the spontaneity or knowledge and consent of the subject to justify the voluntariness of the action. In other words, the difference between the two views is on the existence of "free will" in which the meaning of freedom is free from cause; That

is, is the human will influenced by previous causes or not? Advocates of inconsistency believed in the existence of "free will" by believing in the conflict of causality and free will, and others denied the existence of free will in the sense of non-causality of the will, believing in the non-conflict of causality and free will.

Hobbes, three centuries ago in his famous book *Leviathan*, defended the compatibility of necessity and freedom; he believed that the term "freedom of will" referred only to "human freedom" and not to the impermanence of the will. (1698) Like Hobbes, he wrongly declared "free will": "It is not a question of whether the will is free, but whether a man is free."

New authority and physics

Classical physics, until the end of the nineteenth century, emphasized the rule of scientific algebra in all areas of nature and man, and thus advocated algebra, but modern physics invalidated some principles and rules of classical physics and its validity expired. One of the frictions of modern physics with classical physics in not predicting and determining the causes in the world of atoms is "microscopy". Classical physics, which claimed the special and mechanical structure and order of the natural world, which could predict their future state, proved the opposite in the physics of the particle world, and showed that the laws of nature, They are not permanent and algebraic, they always act on certain parameters, but some laws are performed without special order, which are unpredictable due to their change, and so-called natural laws became statistical laws. You tore the compensatory curtain of classical physics (Barbour, 1983, 344).

Paul Folkie writes in his explanation:

The issue of considering statistical rules arose with the theory of gas pressure. In physics, it is said that gases exert a constant pressure on the walls of their vessels, but if we consider the movement of a particle of gas through the vessel, we will see another matter. On the other hand, it is impossible to predict a

particular particle that is constantly deflected by the intersection with other particles. Nor can we determine when this particle will hit which point on the vessel wall, and we can determine the probability of this only from statistical laws (Folkie, 71-70).

Planck's research on the spectrum of light radiation in 1900 and Einstein's research on photoelectrics in 1905, as well as the research of Burcompton, Schrödinger and Bourne Haggie, confirmed the violation of scientific algebra. Proponents of the earlier view argued against Heisenberg And quantum uncertainty relied. Because the human will, by disobeying the laws of physics, acts directly on the present, which is unpredictable by the laws of physics. Ian Barbour describes the position of the new physics as follows: Proponents of authority resorted to Heisenberg's principle, which saw it as an expression of objective uncertainty in nature, not of mental uncertainty in human knowledge. The will decides which of the probabilities will come true without violating the laws of physics. (Barbour, 1983, 343.) Barbour quotes Compton's theory of the unpredictability of some human actions despite the same situation: Knowing the basic conditions enables us to predict what will happen. Does not make; What with uniform initial conditions, we can not always produce uniform results (same).

Analysis

In analyzing the theory of the application of freedom to unpredictability, we must first point out the confusion of freedom with oysters and chance. Proponents of her case have been working to make the actual transcript of this statement available online. Proponents of her case have been working to make the actual transcript of this statement available online. So should authority. In other words, the proponents of the previous theory observed that a definite thing and something have a specific cause and can be predicted accordingly, and since the voluntary thing is the opposite of algebra, it must have the opposite effect; That is, it has no cause or at least is not predictable; While their mistake is in the contradiction of determinism and free will. Because its relation is two

contradictions and two opposites can be common in some rulings and works. For example, white and black objects are two opposite objects; Nevertheless, both are common in availability, space and weight, and other precepts. Algebra and free will, although not as collectible as two opposites, can be common to some rulings. For example, attributing the verb algebra to causality and predictability is not in conflict with attributing the voluntary verb to it. That is, the voluntary verb also has a cause and can be predicted. For example, after the preparation of a verb for the autonomous subject, the realization of the verb and some of its characteristics can be predicted; But the fact that some human actions are unpredictable does not contradict the principle of claim; For the claim is not that all human actions are predictable because he is an independent agent, but the claim is: actions that are issued by free will are predictable; This is not for everyone but for the actor himself. But as for the principle of the theory, which is why some human actions are unpredictable, it must be said that there is no connection between the two. Because some algebraic, causal and causal verbs may not be predictable for us because they remain unknown. So mere unpredictability cannot be a reason for coercion or discretion.

Quantum theory

Quantum (Quantum) literally means quantity and its sum is Quanta. In physics, it is the unit used in quantum theory for energy. Discontinuous thermal radiation emitted as small nuclei of energy is called a quantum (Companion, Persian encyclopedia, the word quantum).

In the term of quantum theory, it is the violation of the scientific algebra of classical physics in the world of atoms. Quantum theory can be represented by various interpretations, the first of which was the kinetic theory of gases. Here we refer to its three famous narrations to clarify whether it can have a positive or negative relationship with the principle of authority or not?

1. Heisenberg uncertainty principle: Werner Heisenberg in 1927 emphasized the impossibility of determining the state of electrons and their velocity. "Is it possible, with the help of quantum mechanics, to show the fact that an electron is

seen in a certain place and moves at a certain speed?" He writes. (Heisenberg, 1989, 80-79).

2. Unpredictability: According to this principle, some conditions of atoms such as path, fission, number and collapse can not be predicted. Heisenberg says:

Radium B atoms must sooner or later emit electrons in a direction and become a C radium atom, but we can not explain why a particular atom decays at one moment and does not at another, or what causes it. Let that atom send its electron in this particular direction and not in the other, and this is where the law of causality collapses (ibid.).

Barbour also writes in his account:

It is neither theoretically nor practically possible to predict the moment when a single radioactive atom decomposes in an atomic reactor after its activation is stopped. What can be calculated is the probability that it will decompose in the first minute. It is less likely that it will decompose during the second minute or the third minute and so on (Barbour, 1983, 314).

3. Scattering of electrons: In a laboratory, electrons pass through narrow apertures proportionally, and after colliding with the curtain behind the aperture, ignite on the screen at various points. Despite the same firing conditions of the electrons, for example, one electron appears at point A and the other electron at point C, and so on.

Some Western authoritarians, observing the research of modern physics and the decline of classical physics, especially in the case of the violation of "scientific algebra", interpreted it in favor of their claim and named it as one of the arguments that can be attributed to Yuran, William James and Eddingstone pointed out (Najafi, 1352, 170). Jeans writes about this:

The world that modern physics offers us may seem to be a good place to stay for free men, not just a haven. It is a house where we can at least make events our own and live for our own endeavors and successes (ibid.).

Analysis

The inaccuracy of the relation between the discussion of free will and the problems of physics was clarified and it was said that the principle of free will not only have nothing to do with the principle of causality and scientific causation, but also the proof of free will is due to the proof and truth of the principle of causality in the world. Authoritarians who found authority incompatible with the scientific algebra of classical physics did not, in fact, have a clear interpretation of their claim and, in a word, confused authority with oysters, but modern physics and quantum physics could not violate the principle of causality (in the philosophical sense). In the light of its validity, the principle of authority is proved or confirmed. Another thing that should be said about the category of psychology and proving the algebra of human actions: firstly, the previous claim has lost links that some psychologists have raised, and secondly, the maximum human reaction to preferences and stimuli in Proves the limit. Nevertheless, the human will can resist psychological and external stimuli. Western philosophers have portrayed the conflict between determinism and authoritarianism as the existence or non-existence of "free will", which is due to the illusion of the cause of dissent. From free will, it does not seem accurate.

سرنوشت‌باوری

Destiny in the realm of philosophy is a doctrine according to which all events and actions are subject to the domination of destiny. It has also been called destiny. Free will (authority) has no role in this tendency. According to the destiny of history, it moves only in a possible and predetermined routine, and actions always lead to an inevitable and permanent end, so it is more appropriate to accept this certainty or inevitability of resisting it. The view of destiny does not follow the law of all or nothing and exists in various degrees and forms.

The difference with determinism

Philosophically, destiny-belief is different from concepts such as determinism, defeatism, and fate.

Determinism

Here, only in the comparison of determinism and destiny, belief should be predetermined from the point of view of future determinists, but human actions as a part of the future causality affect it. In other words, they believe that the future is established because of the principle of absolute causality, while the destinyists consider the future inevitable and inevitable without regard to causality; Therefore, according to determinism, if the past is different, the present and the future will also be different; But for the fateful, such an argument is out of the question at all, because the past could not have existed other than what happened. Moreover, in the view of determinists, unlike destiny, submission to destiny is not emphasized.

برهان

The fate of belief in philosophy is discussed on the basis of false argument and logical argument. False argument argues that if a disease is destined to be cured, it will be cured whether or not to see a doctor. If it is destined not to improve, there will be no improvement if you see a doctor; Therefore, recovery or non-recovery is predestined. In this argument, destiny is considered from the causal aspect and its causal aspect is neglected. However, some proponents of this idea also address this issue, saying, for example, that visiting or not seeing a doctor is pre-determined.

Existentialism

Existentialism or Latin: Existentialism is a term applied to the work of certain philosophers of the late nineteenth and early twentieth centuries who, despite profound scholastic differences, share the belief that philosophical thinking begins with the subject of man. In ontology, the starting point of a person is determined by what is called the "view of existence" or the feeling of non-belonging and loss in the face of a seemingly meaningless and absurd world. According to existentialists, life is meaningless. That one gives meaning to it means that we find ourselves in life, then we decide to give it meaning or nature,

as Sartre said we are doomed to freedom, that is, we have no choice but to choose and bear the burden of responsibility. Existentialism is sometimes confused with absurdism, while it is a separate category, absurdists believe that life has no purpose and meaning, while existentialists believe that man should have his own meaning and purpose in life. Make.

Existentialism is derived from the word Existence (Latin: Existence) meaning existence. Soren Kierkegaard is called the first existentialist. There are types of existentialism that can include atheism and Christianity. Among the most well-known Christian existentialists are Kierkegaard, Marcel, and Jaspers. The verb *existere* and *existo* in Latin means to come out of appearance. This term is also conventional with being and being, but in the term of existentialist philosophies, it is interpreted as the originality of existence and has nothing to do with Mulla Sadra's theory of the originality of existence, which is about absolute existence. In these philosophies, it is necessary to pay attention to the root of the word Existence, which is derived from the Latin *Existere*. The appropriateness of the term "emergence or apparent appointment" for this term is known. In existentialism, as stated, the emergence of an emerging or sometimes exalted existence means an existence that constantly wants to pass and become a new object whose existence corresponds only to human existence. In the philosophy of existence, then, existence means permanent excellence, that is, the transcendence of the status quo. Therefore, existence requires becoming. When in the philosophy of existentialism, existence is taken to mean permanent excellence and transcendence of the status quo, and it is considered synonymous with becoming, it is also linked to its literal meaning. Because we said that its literal meaning is to appear and come out. Existence, then, is a being that is constantly renewed and appears in a different way. In another sense of existentialism, ontological philosophers consider human existence as a distinct form of existence from other beings and carefully call existence into this distinction of human beings. They try to show the difference between the existence or being of human beings in this world and other forms of existence. "Every new nature is valuable in itself." This is a statement made by the school

of originality about the definition of the concept of value. In the same way that in continuation of Descartes' philosophical phrase "I think then I am" Albert Camus says "I revolt then I am". In addition to accepting the sentence about value, this phrase also has a meaning. That living like in the past is equal to living non-original. Every human being who enters the world has unique genetic characteristics that, as a result of these factors, have a unique personality (consciousness). So it is valuable in itself. Here we refer to the precedence of human existence over its nature and in the field of ethics we have separated human value from its function. This is where Jean-Paul Sartre writes: "All one human being is made of all human beings and is equal to all of them, and the value of each of them is equal to him."

History

Existentialism was explicitly stated by nineteenth-century philosophers Friedrich Nietzsche and Søren Kierkegaard. Although it was a pioneer in previous centuries. Throughout his philosophical career, Socrates repeated the two slogans: "Life is needed, it is not worth living" and his second slogan was "Know thyself", the first question clarifies the nature of philosophy and the second question clarifies the nature of existentialist philosophy. . In the twentieth century, the German philosopher Martin Heidegger influenced other existential philosophers such as Camus and others. Dostoevsky and Kafka also used the concepts of existentialism in their literary works. Just as there are commonalities between existential thinkers, there are differences between them (the main difference is between existentialists who deny the existence of God, such as Sartre, and existentialists who believe in God, such as Tilich) and Not all of them correctly accepted the application of existentialism to their works. The term existentialism seems to have been coined by the French philosopher (Marcel) in the mid-1940s and adapted by Sartre in 1945. Existentialism and human originality was also an article published by Sartre at the same time, which played an important role in the study of existential thought. The term has long been attributed to other philosophers whose existence, and in its specific sense human existence, has been the central theme of their philosophy. Heidegger focused his

work on human existence from the 1920s, and Jaspers in the 1930s called his philosophy the philosophy of existence. Both were, however, the bed of influence of the Danish philosopher (Kierkegaard). For Kierkegaard, the crisis of human existence was a major concern. He is known as the first existentialist. In fact, he was the first to place existential questions at the center of his philosophy. Also in the past, other writers have explicitly addressed existential themes throughout the history of philosophy and literature. Following the emergence of existentialism for decades, when society officially became acquainted with it, the term existentialism suddenly became widespread. Some of the writings and thoughts that somehow dealt with the concept of existentialism are:

- The teachings of the Buddha
- Confessions of St. Augustine
- Mulla Sadra's superior mysticism
- Hamlet William Shakespeare

Historical contexts

Existentialism is one of the most important schools of thought in the 19th century onwards, which is referred to by various interpretations such as the schools of existence, the school of being, and the school of the originality of existence. It is obvious that the existential school and the school of existential originality are fundamentally different from the theory of existential originality that exists in Islamic philosophy, and the similarity is only in their names. Since this school of thought is a kind of rejection of absolutism and emphasizes the moment of life and living, it can not be called philosophy. Because philosophy is a general thought, and that is what these schools seek to deny. Regarding the historical background of this school, it should be said that after the Second World War, among the people who, despite the slogan of freedom, found that they had no control over their lives and had experienced despair, despair and absurdity, this Philosophy sought to provide an efficient and appropriate justification for the situation and a way to get out or cope with this feeling of

emptiness. According to them, human beings who are immersed in their daily lives are impersonal beings who have no understanding of existence at all. If the same person feels the fear inside him that is caused by emptiness and death, etc., he realizes the perception of existence. Because of this fear and apprehension, it is the basis of human freedom and causes its separation from other creatures. They say that there is no goal, value or duty that directs man and imposes a path, and man himself must create value and meaning and choose every action that he values in his mind as a duty. That is why he is responsible for his own work. Among the prominent figures of this school of thought, some of whom, of course, are reluctant to call themselves by this name, can be repeatedly referred to Kierkegaard (father of existentialist philosophy), German Nietzsche, Jaspers and Sartre, Marcel and Camus. Also mentioned.

Due to the emphasis of existential philosophies on human existence, the historical roots of this philosophy are attributed to Socrates or Augustine. According to existentialists, man can be discussed in two ways:

1- Abstract

2- Concreteness

Concretely, we discuss man in a logical way of reasoning. Proof or experimental. For example, we know the sex and season of man or we study his body parts through experimental research. The study of man is an abstract discussion from the point of view of a biochemist, psychologist, sociologist and philosopher. These thinkers study man in isolation from other objects. But in the concrete view, man is studied with all his relations and relationships, and man's relationship with other human beings, with God, nature, etc. and everything other than him, is not considered. Existentialist philosophers know man. Cognition is systematic, not systematic, they want to make man with all his relationships and not cut off from the outside world.

Existence characters

- Before modernity

(Epictetus - Marcus Aurelius - Saint Augustine - Socrates - Pascal)

- Nineteenth century

(Friedrich Nietzsche-Gabriel Marcel-Kierkegaard-Fyodor Dostoevsky-Onamuno-Franz Kafka-Heidegger-Jaspers-Freud)

-twentieth century

(Albert Camus - Simone V - Simone de Beauvoir - Jean-Paul Sartre - Ortega y Gasset - Chestov - Nikolai Berdyaev)

Unnecessary possibility

To state that this is something raises the question of whether that thing is by its very nature for the sake of the like or not by its very nature.

The answer in the school of existentialism, according to Sartre, is expressed in a literary text, through the mind of Antoine Roquentin, the central character of the novel Nausea: "It was a wonderful moment. I was there . Immobile and frozen. Immersed in a terrifying attraction. Eli, something new appeared in this heart. I realized nausea. I was the owner. Honestly, I had not yet defined my discovery for myself. But I think we should go now. Sartre goes on to say: "It is easier to put it into words. The basic thing may be unnecessary. I want to say that by definition, existence is not a necessity. To be very simple means to be there. Creatures are revealed. They let us deal with them. But we can never deduce them. I think there are people who have understood this point. Only they have tried to overcome the possible by inventing a necessary being whose cause is assumed in itself. So no essential being can explain its existence. It may not be necessary to dismiss a false aspect. It is absolute and therefore a cause without cause. Everything is without a cause. This garden, the city and myself ...)

the freedom

Man plots. At any given moment, it is inevitable that he will move towards his future by choosing between all the alternatives ahead. Man has no choice but

to make these choices and is doomed to freedom. The only way we are not free is to be free not to be free. There is no human reality except in freedom. In the school of existential originality, freedom means the possibility of choice. For Sartre, "we are the choice" is the existence of choice. There is no difficult external situation that makes human freedom of choice completely impossible. Undoubtedly, some situations reduce the number and variety of options, but they do not completely eliminate the possibility of choice. Even in prison and in the camp, I do not completely lose my choice. . I can choose whether to resist the prison guard or not. After the liberation of France, Sartre wrote that the French had never been so free, even during the occupation of the dictatorship and the resistance movement. This was clear. Indeed, freedom comes from restriction. Because man designs because of his limitations and is forced to choose an option in freedom. Freedom here means that when freedom is considered the context of my actions, the invalidity of any pre-determined purpose for my actions becomes apparent. I can organize or build myself according to the goal I choose. I can change the meaning of my life myself. With it, I create a world that means I live on it myself.

Responsibility

Freedom does not provide a calm and comfortable situation for human beings. The apprehension of making the right choice is constantly alive in us. Responsibility for what we choose to do for ourselves, our loved ones and others. Choosing is never easy. If it is true that human existence precedes his nature, man is responsible for who he is. This does not mean that man is responsible for his own individuality. It is responsible for all human beings. Responsibility in the philosophy of existentialism accompanies freedom. To say that each person is responsible for his or her own choices in which he or she has exercised or tested his or her freedom means that the individual is responsible for his or her own actions. Being committed to one's choices means recognizing them as the right actions. According to Sartre, knowing the right choice must make sense outside the relative range of belief.

Originality

Sartre explains that it is impossible to completely break free from false belief. But we can be honest with ourselves in the way we call it original. Heidegger did not consider any kind of morality to be original morality, which is why he left out the discussion of morality. In his view, originality could not be considered a moral presupposition. Originality made sense in actions. Not behaving like "everyone" and on this basis he discovered and walked a personal path. For Heidegger, originality was the attempt to find the right path. Can the word "correct" be used here? Doesn't this word promote ethics? Given the common meaning of morality, the answer is no.

In another sense of morality, it can be said to be a personal approach to life. Perhaps moral choices can be mentioned in this. Sutter had a special meaning of morality in mind. Originality meant morality to him. In existence and non-existence, Sartre showed that originality cannot be achieved. There is no such thing as a genuine person. But we can move towards originality. This is through my choice of what I believe in, my freedom. It is not the legacy of the past or the promise of contemporaries. It is possible. It is possible to have original actions. That is, contrary to popular belief, man is not perfect. There is no God like Spinoza who has reached perfection. Man, even when he is only of his own free will, against others, is against false beliefs and is not perfect again. He is a projected reality that is dominated by algebraic conditions, but has actions based on itself and not a "moral drive to originality." Sartre says that man is not what he thinks he is and what others think he is. So is what others do not think. Others aside, man is not really what he is now. Because he is in the process of transformation and becoming, he is facing the future and he has to change himself and constantly listen to someone else so that in the end he may give a picture of himself. I am human and I can not have ontological perfection of things.

Jean-Paul Sartre

Some philosophers believe that Sartre combined contradictory concepts in his work. Herbert Marcuse, for example, believed that Sartre's ideas were contradictory and overly idealistic, and that this idealism was contrary to Sartre's claim about realism. Also, Richard Wolheim and Thomas Baldwin show that Sartre's critique of Freud is in fact based on a misinterpretation of Freud's work. Will mingle with it. Someone who has made this famous movement more with his stories and plays and as a focal point for follow-up and debate in Paris. He borrows mainly from Husserl and Heidegger and, to a lesser extent, from Hegel, but pays homage to them with professional knowledge and a taste that Benkami's of. Academic (English) philosophers try in vain to dismiss him as a mere writer.

Materialism

Definition of materialism:

Materialism (Latin for Materialism) is a view that believes that everything in existence is matter and energy, and that everything is made up of matter, and that all phenomena (including consciousness) It is the result of material interactions. In other words, matter is the only thing, and reality is practically the same qualities that occur in matter and energy. Materialism is a philosophical school that is opposed to the school of idealism. Its important features are mechanical materialism and dialectical materialism. The material material was founded by Feuerbach and the dialectical materialist by Marx. From the point of view of philosophical schools that do not consider truth to be exclusive to matter, materialism contrasts the ideology of sensualism. And since its presupposition is the uniqueness of cognition over the five senses and the monopoly of existence in matter, it happens to be a school of idealism.

Madion Thought:

From ancient times the world has had different philosophical ideas and many philosophers have had different theories about the world and what is in it, and about the nature of objects and thoughts and human society and human nature. If we examine each of these schools, we see that in the end, they answered this

important question or tried to answer what is the relationship between matter and spirit (consciousness). So before explaining the philosophers' point of view, we must first see what is meant by "matter" and "soul." Let us first clarify the meaning of the words and terms so that nothing is confused. We all know that all the objects, phenomena and processes of the universe are either of spiritual or material origin. The so-called are either spiritual or material. Material means that everything that exists outside of human thought and mind, and their existence is not related to human thought and is independent of human, independent of human mind and thought and senses, exists objectively. But spiritual phenomena, that is, everything that arises from the activity of the human brain, is related to the flow of human cognition, and their result is called consciousness. These phenomena, like all human thoughts (thoughts) and feelings and desires (tendencies), are subjective and are not independent of man and his spiritual activity. So in the world, there are both objective or material phenomena and mental or spiritual or spiritual phenomena. Now that we have considered the meaning of the concepts of matter and spirit very briefly and for the sake of clarity of the discussion, let us return to the expression of the fundamental problem of philosophy.

The basis of all philosophical schools of the world is what is the relationship between material and spiritual phenomena (between matter and consciousness, between existence and consciousness)? Of these two, matter and spirit, which is primary and which is secondary, which is the first and which is the second? Which is another creator and offspring and which one is another creature and offspring? Are objective facts the result of mental imaginations, or, conversely, are mental imaginations the result of objective events? This is the question that has occupied the mind of the human explorer for centuries. This is the fundamental issue of philosophy.

The fundamental problem of philosophy was posed by Frederick Engels, one of the founders of Marxist philosophy. The fundamental problem of philosophy is the relation of thought (mind) to existence (object). In other words, it is a question of the relation of human consciousness to the external material world.

This fundamental issue has two directions. In the first direction, is the question of the primacy of matter over consciousness or consciousness over matter? That is, the same things we have explained so far. All philosophical schools are divided into two major groups according to their answers to this fundamental question. All philosophers, despite the diversity of philosophical thought and the diversity of schools, actually form two groups:

1- Those who believe that matter existed before the emergence of consciousness and that consciousness is the result of the long evolution of matter, are called materialists. Materialists consider thought to be the product of the human brain. The brain itself is also a material body at the highest and most complex level of evolution. Regarding materialists, Taghi Arani says: "We are in favor of the existence of real matter, time and place, which also exist without thought," and elsewhere he explains: "The existence of the universe and the outside world precedes the emergence of man and his creator. "The soul or mind has arisen as a result of a series of material changes, and therefore cannot be its originator."

2. Those who believe that consciousness precedes matter and is independent of matter, and that it is the creator of the material world as "pure intellect" or as "human senses and minds" are called idealists. They consider thought and cognition as the primary factor and the first and priority source.

It should be added that in order to distort and with the intention of deception, sometimes with a simple translation, materialists are called madians and idealists are idealists, and it is said that madians, ie those who pursue material interests, have a view to materialism and personal gain. ! They greedily seek wealth and fame. But it seems that the idealists, that is, those who have a view of spirituality, have turned a blind eye to the mortal world and have pursued a great ideal and have devoted themselves to an idea and an idea. It is clear that such a translation and definition of the meanings of materialism and idealism is not only completely inaccurate, but also highly biased. Materialism and idealism, on the other hand, are two major opposing directions in the course of philosophical

thought, the foundation of which is the answer to the question of the primacy of matter (reality independent of our existence) and consciousness (the fruit of the activity of the human brain).

But the fundamental problem of philosophy has another direction besides this one - that is, the primacy of matter or spirit (consciousness). The second fundamental issue of philosophy is the validity of human knowledge. Does it mean that human recognition of the world has real validity or not? Can human intellect know the world and realize the reality and reflect it correctly or not? Therefore, in researching the basic problem of philosophy, one must not only know which one has precedence between matter and consciousness (existence and consciousness), but also must answer the question of whether human consciousness is incapable of achieving the mysteries of nature and existence. Is it incapable or capable of unraveling the mysteries of nature?

Regarding this second aspect of the fundamental problem of philosophy, the answer of the materialists is: Yes, we can know the world. Human intellect and knowledge have the power to recognize step by step the nature of objects and processes and the nature of phenomena. Materialists believe that cognition is a reflection of the external world and therefore has real content.

On the contrary, many philosophers either deny the possibility of identification, or doubt the possibility of human consciousness to understand the reality of the world, or limit the power of reason and experience, or believe that only superficial components and apparent effects can be identified. Cognition and the essence of objects and phenomena can not be accessed. Some of them say that only their thoughts and feelings can be known, and others claim that the Absolute Spirit and us are supernatural. Some also believe that if science is available to human beings, it is not possible except through revelation, inspiration, enlightenment and passion. Marxist philosophy gives a scientific and materialist answer to both the fundamental problem of philosophy. That is, he believes in the primacy of matter over consciousness, and in the possibility of knowing the world and the validity of human knowledge.

Both materialism and idealism have taken many different forms. The characteristic of materialistic schools is that they see the world as it is and have been connected with science throughout history, relying on the achievements of science, and using it at any time according to the level of evolution of science to prove their theory. In contrast, the characteristic of different idealist schools is that they ignore the real world, distort it, and are inconsistent with the results of science, because science proves its instability. In general, idealistic schools have been of two main types: objective (or objective) idealism and subjective (or subjective) idealism.

Objective idealists (such as the famous ancient Greek philosopher Plato 347-427 BC, and among recent philosophers Hegel, the great German thinker 1831-1770) believe that consciousness itself, albeit in its general and pure form, is existence. It is objective and external. For materialists, the real world is objective. For objective idealists, consciousness is objective. Objective idealists say that the real world is the result of the evolution of "pure intellect" or "absolute wisdom" or its reflection, which in its descending course has evolved from its essence into the nascent world and has become material, that is, the origin. The beginning is the "idea" and then it starts the ascending path again and returns to itself.

Subjective (mental) idealists (such as Berkeley, the famous English philosopher) deny the existence of an objective world and matter outside the human mind and believe that only the individual (thinker), his consciousness and mind, have an external existence. "Being means tangible and understood," Berkeley said. In other words, mental idealism believes that the universe exists only in consciousness, in human senses and mind.

Therefore, philosophical schools are classified according to the answer to the basic problem of philosophy. All other issues, including political and legal ideas and moral and artistic methods, and the whole system of ideas and theories (ideology) of human beings, depend on how this main question is answered. Philosophers who answer this question incorrectly and believe that

consciousness is the primary source often also defend the interests of conservatives and reactionary classes in the social sphere. Their schools become a spiritual tool for the ideological and moral suppression of the toilers and their intoxication. Plato justified slavery and Hegel justified the absolute monarchy of Prussia. Contemporary idealists justify the destruction of the socio-economic system of capitalism in various ways. Most idealistic contemporary philosophers are at the forefront of anti-communism. Dr. Taghi Arani writes:

"Such thoughts (idealism) are specific to the reactionary classes who, in order to preserve their own interests and to think that the coercive policy of history may be changed ... have clinging to these rotten and rotten ideas" is the first stone in the great foundation of philosophical thought. This is where the fundamental question of philosophy comes into play. This first stone should not be tilted and the basic problem of philosophy should be answered correctly and scientifically (materialist) so that the glorious and lofty philosophical building can rise with a worthy strength and with a mission that is specific to it.

Material world:

In ancient times, a group of Greek philosophers considered this common ground or the basis of the world and the basis of reality to be this or that object, such as water or fire.

The Zarwanis considered the "infinite Zarwan" or the female universe to be the first element from which all beings came into being. The great Greek philosopher Democritus said that the principle of the universe is an indivisible element from which various objects are formed, and called the atom (in our philosophical term - an integral part). With the evolution of human thought came the great discovery that the common and fundamental basis of the public should not be confused with various forms, but with the philosophical result that all the objects of the world share in the principle that they are independent in their own right. From man, independent of human thought and feelings and desires, that is, exist objectively. For example, the natural sciences have proven that millions of years ago, before the creation of any living thing, the earth and the cosmic bodies

existed, and this shows that nature is objective and independent of man and his consciousness. In other words, it is not reason that created matter, but the evolution of several billion years of matter on Earth that has led to the emergence of human consciousness.

The objectivity of the world means its existence outside and independent of consciousness, will and wisdom, it means that the world is material. This word has no other philosophical meaning. This is the general and common property of all innumerable and varied objects, that is, their objective existence and their independence from human thought and consciousness, which we express with the philosophical concept of matter.

Lenin explains the concept of matter as a philosophical category and makes it clear that it refers to the whole objective reality with which man is acquainted, that is, with this reality, by his five senses. Objective reality exists independently of the senses but is reflected by the senses. Therefore, those basic and general indicators that are common to all objects and phenomena are "matter" and by a category of which:

1- All of them are material, they exist objectively and independently of our consciousness.

2- All of them affect our sense organs through their different properties (such as: color and smell, taste, sound, heat, dimensions, etc.) and create a special feeling accordingly. So, first of all. We emphasize that the concept of expressing the objective reality of matter is not a concept related to physics or chemistry or other specific sciences, but a philosophical category. Secondly, we emphasize that the concept of matter as a philosophical category should not be confused with matter itself, which is an objective reality independent of human feeling and independent of any philosophical concept and category. The category of philosophy of "matter" reflects the objective existence of the world. , The objective reality outside of us in our consciousness.

Old World:

In this thinking the material world is eternal and infinite. The material world comes in many forms. In the world, all objects, no matter how small, are not born of anything and do not turn into anything. The term destruction of an object means turning that object into another object. The end of one is the beginning of another and the death of one is the life of another, and this process continues indefinitely. What never disappears is matter, that is, objective reality. It is in this case that man has always wondered how it is possible that matter has always existed? Such a question is not surprising. Because man throughout his life and the kind of witness of birth, growth and development and then the decline and destruction of objects and phenomena, sees that everything is the beginning and then the end. Why is it an exception? Why didn't someone or something create it "in the beginning"? These questions are answered only by science, and the answer to science, which has become stronger, more decisive and more reasoned throughout history, is that matter has always existed and is eternal. It will always remain and be eternal. It is not an accident, it is old, it is not mortal, it remains.

The more we are acquainted with the achievements of science, the more and more comprehensive we can prove this fundamental verdict. For example, the law of survival and conversion of mass and energy (Lavazie and Lomonosov) proves that in nature, no element disappears without leaving a trace, and no element is born of nothing. Science proves that nothing can be created from nothing. What cannot be destroyed cannot be created. It cannot be when it is in matter and created from no element and nowhere. The result is that this substance has always been. It will always be, never born and never created, it is ancient and eternal. Rather, the long and tortuous evolution of philosophy and the natural sciences, over many centuries, justifies it. In fact, based on science and social experience, materialism believes in the primacy of matter over consciousness and considers matter as a reality outside the human mind and independent of consciousness, without the need for creation and immortality. .

The philosophical category of matter should not be confused with the theories and beliefs of the natural sciences about the structure and state and properties of specific material objects. The ideas and theories of certain sciences

become richer and deeper with the advancement of knowledge and technology, and our perception of different forms and specific properties of matter constantly changes and evolves, but this evolution always depends on the richness and depth of the philosophical meaning of matter. increases . Some idealist philosophers have tried to mix the philosophical concept of matter with the natural concepts surrounding the construction of material objects, and through this confusion, whenever a discovery breaks the framework of previous knowledge and new scientific concepts emerge in specific fields, it Are considered as a reason for rejecting the philosophical concept of matter and materialism. For example, there was a time when human science considered the smallest and last component of matter to be an atom (until the end of the 19th century) and considered it indivisible. When an atom decomposes and turns out to be made up of electrons, protons, neutrons, etc., they are called "primary components." A group of idealists shouted, "Now that the atom has disintegrated, so matter has been destroyed." But matter was not destroyed. Rather, it was the scientific discovery that the atom was made up of smaller material components. The natural sciences are constantly evolving, and scientific concepts are becoming richer and richer. The picture and the landscape drawn by certain sciences of the world change. As a result of the advent of quantum physics, theories of "antimatter" have evolved, and in all cases such as ideas and systems, scientific theories and theories about the structure of objects and the properties of matter have evolved. According to Newton's teaching, the mass of any object, whether stationary or moving, was fixed and unchanged. But in the next stage of evolution, science showed that the mass of an electron is immutable and depends on its speed. This qualitative change in the depth of our identities revolutionized our scientific way of thinking about the properties of matter and its motion and connection. As a result of this great discovery, our previous and old knowledge became much deeper in a revolutionary way. But in all these cases, the idealists have tried to equate the philosophical category of "matter" with the physical concept of "atom" or "mass" and to consider its decomposition as a reason for the discrediting and disintegration of materialism and the disappearance of matter. .

Matter is the whole fact that there is an objective existence in the environment in this infinite universe. It is the whole external world that affects our senses and creates our senses. The evolution of science reveals new forms of the existence of matter that were previously unknown, and materialism discovers more mysteries. That's what Engels says

"Materialism must take on a new form on the basis of science and with each major and fundamental discovery of knowledge, and become deeper and richer."

Article category definition:

Lenin has acquired the classical definition of the philosophical category of matter. He writes: "Matter is a philosophical category for determining the external objective reality that human senses inform us of its existence and our senses copy and reflect it, and it exists independently of us." Matter is what acts on our sense organs and creates sensation. The significance of Lenin's philosophical definition of matter is that:

1- This definition is a clear boundary between materialism and all kinds of idealistic schools. Its main purpose is to refute the idealistic claim that denies the existence of matter as an external reality.

2- This definition does not confuse our philosophical inference and understanding of matter with our specific scientific knowledge about its specific directions and characteristics, and does not rely on the "last element" or the primary property, and on any plot related to a certain stage of evolution. Science is pure.

3- This definition shows that the reflection of matter (as an objective external reality) appears in our thought as a philosophical category and, in order, clarifies the boundary between materialism and various types of modern schools.

4. Lenin, who in his explanations deeply considers the dialectical aspect of knowing and reflecting reality, emphasizes in this fact by paying attention to reflection that our identification is not empty, absurd, baseless and without

relation to reality. Rather, it corresponds to reality, it is similar to it, and thus there is a clear boundary between dialectical materialism and the kinds of agnostic schools that deny the possibility of recognizing and validating human cognition, or see our sense as deforming, inaccurate, inaccurate, and erroneous.

Materialism Belief Oriented

Eliminationist materialism, or elimination physicalism, is a materialist theory in the philosophy of mind. The main claim in this branch is that people's understanding of the common belief of the mind (known as popular psychology) is wrong, and there are no specific classes of mental states that many people believe in at all. Some eliminators believe that there is no neural basis for many everyday psychological concepts such as "belief" and "desire" because such concepts are so poorly defined. Instead, they believe that the psychological concepts of behavior and experience can only be judged by how well they can be reduced to the biological level. Other versions of orthodox materialism include the absence of mental states such as pain and visual perception. Abstractionism is the opposite of reductionist materialism, in which the state of mind is believed to be well defined and subsequent developments show more details. Abstractionism about a class of beings believes that those beings do not exist at all. For example, all forms of materialism are eliminationist about the existence of the "soul" or soul, modern chemists are eliminationist about "phlogiston", and modern physics is eliminationist about "ether". Eliminationist materialism is a relatively new idea (1970-1960) that is relational to the existence of a particular class of mental states such as "belief", "desire" and the subjective sense of pain. Very common versions of exclusivism about "propositional attitudes" are provided by Powell and Patricia Churchland. Elimination of "mental qualities" is also presented by Daniel Dent and George Ray. Since materialism is eliminatory in believing that the progress of science will show that there is no basis for mental phenomena, it must wait for the progress of science in these areas.

Organism

Agnosticism is a philosophical view that seeks to know the truth or falsity of certain claims, and in particular claims about supernatural matters, such as theology and the afterlife and the existence of God and spirits, or even the ultimate truth. The unknown, or in the form of "ignorance," basically considers impossibility to be a philosophical tendency which, while believing in the objectivity and reality of the world, makes it impossible to know part or all of it.

The term was first used by Thomas Henry Huxley to mean that the supernatural is unknowable; But then it is used in philosophical literature, especially Marxist, in the sense of the unknowability of the material world.

Many philosophers and thinkers have written about ignorance, including Thomas Henry Huxley, Robert Engersol, Bertrand Russell, and Abu al-Ala Ma'ari.

Kant's theory and skepticism are a kind of ignorance. Hume is also a philosopher who believes in this school.

Ignorant people consider the ultimate truth to be unknown, and I believe in the famous saying that I do not know Socrates is a Greek philosopher. The ignorant believe that Socrates meant that man can never know anything about the outside world with certainty, but he can know (know) from his inner state with certainty; So he can say that he certainly does not know anything about the outside world and there is no contradiction. In general, ignoramuses say that the peak of knowledge is the expression of ignorance because on the one hand there are not enough reasons to prove God and on the other hand there are not enough reasons to prove the non-existence of God.

Types of ignorance

Strong ignorance

That the question of the existence or non-existence of God or gods, because of our inherent incapacity, has no logical answer. Says a powerful ignoramus: "I can not know whether there is a god or not, as you can not know.

Strong symbolism is clearly visible in these few lines of the sage Omar Khayyam: those who became the environment of grace and etiquette became companions in the perfection of the candle.

Weak ignorance

The existence or non-existence of God is currently unknown, but not necessarily unknown; Therefore, it will hold this belief as long as there is no evidence. "I do not know if there is a god or not, but maybe one day there will be evidence for him," says a weak ignoramus.

Pragmatic (pragmatic) or apathetic (indifferent) ignorance

A view that says that the existence or non-existence of God or gods cannot be proved by debate; And even if one or more gods exist, they do not seem to care about human destiny; Therefore, their existence has no effect on human personal affairs and should be given less attention.

Unknowingly atheism

The view of those who do not claim that there is a god and do not believe in any kind of it, and at the same time do not claim that there is certainly no god.

Unknowingly theistic

The view of those who do not claim the existence of any deity but still believe in such existence. Soren Kierkegaard believed that it was impossible to know any god, and therefore those who wanted to believe in God must believe that "if I had the ability to understand God objectively, I would no longer believe; "But since I can not do that, then I have to believe."

The difference between ignorance and atheism

Atheism means not believing in God, but ignorance means not having enough knowledge and reason to prove the existence or non-existence of God. [2] Atheism is a belief, but ignorance is a claim about knowledge.

Ignorance is that a person cannot claim with certainty whether there is a god or not; Ignorance, then, is compatible with both theism and atheism. [3] One can claim to believe in theism without being sure of the existence of God. This tendency is called agnostic theism. On the other hand, one can not believe in God without claiming that there can be no God with certainty. This tendency is called agnostic atheism.

Ignorance can also have non-religious uses. For example, a cosmologist might say that he is ignorant of string theory, he neither believes in it nor does he believe it.

Algebra; Determinism) The theory of the necessity and determination of actions through previous events and outside the human will. This theory in philosophy is based on the principle that the occurrence of an event without a cause is impossible. The success of scientists in discovering the causes of some behaviors and in some cases guiding them reinforces this principle. There has always been controversy over the exact definition of the term. Physical determinism, which stems from the atomism of Democritus and Lucretius, is the theory that human reactions can be attributed to relationships between biological, chemical, or physical factors and elements; This formulation of determinism plays a fundamental role in social biology and neuropsychology. On the contrary, Karl Marx's historical determinism is highly personal and largely economic. Contrary to these two views, psychological determinism, which forms the philosophical foundation of psychoanalysis, believes that the intentions, needs, and desires of individuals are central to explaining human behavior. By modifying this view, the behaviorist determinism of Burrus Skinner 9 delivers all internal psychological states to clearly observable behaviors. In his description of stimulus-response theory, he uses new statistical and probabilistic analyzes of causality. Jean-Paul Sartre and some other contemporary philosophers argue that introspection rejects determinism because by looking inward we realize that our actions are the result of our own choices and have not been dictated by past events or external factors. But determinists respond that such experiences are nothing more than delusional freedom, and that introspection is an unreliable and

unscientific way of understanding human behavior. However, this view has been modified within the scientific community by stating the uncertainty principle of 12 Werner Heisenberg 13. Heisenberg's research in quantum mechanics 14 led him to the conclusion that the scientist is both an observer and an active participant, which is neutral in the conflict and affects the nature of the subject matter. He also questioned whether it was possible to establish an objective framework for distinguishing cause from disability, and whether it was possible to identify an objective disability, while one is always part of the cause. Determinism is sometimes confused with the belief in destiny, but determinism never believes that human actions and affairs are predetermined by beings outside the causal order, and that human destiny is inevitably predetermined.

Result:

Philosophy has been searching for the concept of determinism for thousands of years, which is based on the principle of causality. But philosophers often do not distinguish between cosmic nature, human nature, and historical reality. Anthropologists define historical reality as synonymous with culture. The reality of determinism, as an uncontrollable element for human beings, in the classification of different types of society, after overcoming the "society of nature", recognizable by overcoming the unstructured (and best, constructive) society with the nature of animal species, has a minimal social Being and minimal psychological processing). Conversely, constructed communities are subject to cultural mechanisms, i.e., mechanisms other than natural computation, in which stimuli are common to all social animals. At present, for specific animal cases, structural elements can be retained with less ability than co-sapiens, that is, elements from mass communities, or tribal communities, or those with stable social classifications. These structural elements, whether artificial or out of the nature of the particular type in which they appear, cause them to become external, that is, to create confusion over the domestic motives of desires, needs, and other special matters. Contemporary human beings are generally in a social

reality equipped with a structure, of the class-organic type, if the concept and essence of the state is introduced, and if it is constructed as reality, it is adjustable, suffering from this reality. I am a brand, a controller, so as to fully determine their complete personality, thinking and behavior. Man is very little or not aware of this regulator, and only with in-depth philosophical studies and the influence of all people if he has such knowledge that he wants to be bought. Separately, they at least allow themselves to be somewhat detached from this decisive influence, only if you use the reality of these structures, if it has your hypothesis, in the historical period that if you find it, Margin. Lives on its own. This marginalization can necessarily mean social isolation, which makes socialization expensive, activates activity. In logic it is a special moment in which one lives and continues, even Rather, it abstracts from hierarchy. Logic, based on the principle of authority, which characterizes the reality of construction, is historically determined and, in turn, determinative, in the eyes of others and people.

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