

Relation of Science and religion in the usefulness science

Witch one who is seeking usefulness science?

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Mahmoud Saneipour

انقلاب علمی از مدتها پیش در دنیا آغاز شده است و رویکرد علم مدرن براساس نتایج مفیدیت کلیه علوم موجود ، از جنگ جهانی دوم خودش را بیشتر نشان داده و بر انقلاب ها و فراخواهی ملت ها ،تاثیر شدید گذاشته و توجه دانشمندان را به جنبه های از این علم معطوف شده که می توان از آن به " علم مفید" تعبیر نمود و اینکه ریشه این تفکر را به سقراط ، افلاطون ویا ارسطو و فلسفه یونان ارتباط داده شود، اشتباه است و جانی خاصی را هم نباید به آن تخصیص داد و این امری است جهان شمول و در سراسر جهان ، طالب داشته و مطلوبیت دارد ونگاه تاریخی به علم مفید ، وبخصوص علم هرمسی(ادریس پیامبر) ، با آنچه امروز پیرامون آن بحث میشود ، تفاوت های اصولی دارد، اصولاً دراین انقلاب علمی کمتر به مباحث تضارب افکار ویا گزاره نگاری بجای تجزیه وتحلیل منطقی پرداخته میشود و درهرمورد به ارزیابی انطباقی بر حسب قاعده " جری وانطباق " پرداخته میگردد.

The revolution of science has started in the world a long time ago and the approach of modern science is basis on consequence unto usefulness about all exist sciences and it has shown its signs since world warII, and signs laid impact to revolutions and into call-wanted of nations and pay attention of scientists have focused on aspects about this science that can be interpreted to “usefulness science” and that root of this thought be linked unto Socrates, fatoen, or Aristotle (Ancient Greek philosophy) it is wrong , indeed ,it should not allocate for any special place to this matter and it is universal subject and it is desirable for all people in the world , so, any historical view to usefulness science as Hermeticism



(Idris Prophet) it is different what we discuss about this matter basically , in this revolution science will be paid to logical analysis instead contraction of opinions talking or proposition Journalism and it be addressed to conformity assessment according “currently adaptation rule “ in any case .

بنابراین از این علم می توان به " علم جدید " یاد کرده و در دوجنبه تئوری و عملی کاربرد فراوان و در عین حال پیچیده دارد و درسی است که بیشتر به مهارت های میان رشته و یا چند رشته ای با وجوه مربوطه ، ارتباط داشته ، و رویکردی نیست که یک متخصص تک رشته ای از عهده درک آن برآمده و نسبت به حل مسائل بر اساس این مجموعه دانش (حداقل با 150 قاعده پیچیده) فائق آید، بویژه برای تعیین داده ها ، ورشته هائی نظیر فلسفه ، تاریخ ، اقتصاد ، فناوری ، ریاضیات ، علم ادیان ، سیاست ، جامعه شناسی و بسیاری از علم انسانی و فیزیکی برای درک صحیح از علم مفید الزام میکند که از دوجنبه " دانش حضوری " و " دانش حصولی " بر خوردار بوده و برای مردم که هدف و منبع اصلی عالم وجود است ، بکار گرفته شود ، بکار گیری این علم در کلیه علوم کاربرد داشته و می توان به صورت نظریه ، فنی و کلینیکی ، پروژه ای خدمات مشاوره ای و پیمانکاری ارائه داد.

Therefore, it can be mentioned the Science of” modern science “that it has applications in two aspects theory into practice (TIP) in often a great and yet sophisticated, also, it is a lesson that related to interdisciplinary experts in the relevant fields and it is not an approach that any one disciplinary expert can understand it raised and who that do overcome to salving of problems basis on this collection of knowledges (at least 150 complex rules) spatial about definition of data, and courses as philosophy, history , economy , technology , mathematics , science of religions, policies . Sociology and many of humanity sciences and physical courses(field of Study) should be success from two aspects “inward knowledge “and” academic knowledge” and it be present these knowledges for people those who is the first goal and main source of universal existence, it is possible to apply application of this science in others sciences and may be to provide as rhetorical Courses, technical, clinical, project approach services via consulting or diverse Contracting.

گمان نرود که من یک دترمینیست(قدری) مطلق هستم، خیرهرگز ، بلکه به وجوب تاثیر علت بر معلول اعتقاد دارم ولی با شرط علیت تراکمی و یا مجموعه ای از علل امر مقدم معلول واقع میشود و صرف اینکه فردی مذهبی باشد و یا به خداوند متعال اعتقاد داشته باشد، بتواند به حل مسائل پرداخته و یا آینده را پیش گوئی کند بطور متعارف قابل قبول نیست، در یاد گیری این علم سختی وجود دارد، ضمن



اینکه زمانبر هم می باشد ، وقوف دقیق به مجموعه ای از علوم ، با قابلیت کاربردی آنست که شخص را به اندیشمند ، دانشمند و علامه و حکیم تبدیل میکند و اینان هستند که امور حکومت ها و اداره نظام ها را به عهده داشته و سعادت رابرای بشر فراهم می کنند ، این علم از سکولاریسم ، یعنی جدائی علم از دین و یا جدائی سیاست از مذهب ، تبعیت نمی کند ولی به شدت از اسطوره بازی ، سحر و جادو ، شیطان پرستی ، رمل و اسطرلاب و نظایر اینها پرهیز میکند ، بطورمثال اصل بداء (Preliminary) یعنی رائی است که قبلاً نبوده و ظهور آن امری که بعد از خفاء آن آشکار میشود، و از اینگونه امور زیاد داریم که معمولاً داده های آن با 5W و 1H فراهم شده و از طریق ارزیابی انطباق تحلیل میشود، این گونه تجزیه و تحلیل ها ، حتی در مورد نتایج ادعیه موثر ، یک دستگاه آشکار ساز است .

Not think that I am a determinist absolutely, no never, I belief the necessity of cause effect, but by stress on the accumulative causity condition and Just because somebody be religious who able to solve the problems or get predict the future it is not acceptable normally, in addition to hard learning this science and it is taking long time, precisioning of information to a series of sciences by practical doing it is possible will change a person to a thinker, wise, scientist, great scholar and sage those who prepare affair's disciplines , necessary rules and happiness for mankind, this science follow no from Secularism never, but it avoids from myth Games, The magic, Satanism, geomancy and these like , for example : the principle of "Preliminary " it means an affirmative that not previously and its emergence becomes obvious after its concealment and we have huge such this affairs those data have provided by 5W and 1H (what. Why, who, where, when and how) and get analysis via conformity assessment, like this analysis is a detector device in concerning of effective prayers Results certainty.

این علم به شدت از نشانه شناسی تاریخی و پدیده های حقیقی آن ، علوم طبیعی ، امور حقیقی ، تکلیف و حقوق طبیعی مردم ، عدالت و زودن هر آنچه برای بشریت مضر و ظالمانه است ، تبعیت کرده و موارد تزارحم های علمی و فناوری را شناسائی نموده و در راستای تبیین حقوقی منتج از تجزیه و تحلیل مسائل مطروحه ، در جهت بیداری و تنویر افکار عمومی تلاش کرده و به خصوص نسبت به ایجاد نظم های مدیریتی برای اصلاح و مدیریت صحیح جهانی کمک می کند ، و بهمین دلیل می توان به آن " انقلاب علمی " نام نهاد ، که میتوان عوامل تعیین کننده آنرا از بطن انقلابات متعدد تاریخ معاصر و مکتب های فکری و اعترافات فیلسوفان ، محققین ، خاطره نویسان ، و فراخواهی ملت ها ، فقر مسلط جهانی ، در بدری ملت ها ، تروریسم جهانی ، پاره شدن لایه ازون بخاطر ضررهای فناوری لجام گسیخته ، دگرگونی اوضاع زمین بسوی خطرات احتمالی ، و صد ها خطر در کمین نشسته در این کره زمین ، تشخیص و در پرتو علم مفید به مردم جهان اعلام کرد.



This science follows of historical semiology strongly and those truly phenomena, like natural Sciences, truth affairs, right and natural duties of people, justice and removing all whatsoever is harmful for human right , and they have Recognized in affairs of disturbances related science and technology(S & T) and for explaining of legal consequence about the issues raised analysis , also this science tries to make awareness of people and public enlightenment, and establish managerial disciplines for reforming of global correct management and for this reason we can call to this science as “revolution of science “ and also we able find those determinant factors from many heart’s revolutions since contemporary history, schools of thought, confessions of philosophers, researchers , memoirs, high wanted of nations, superior poverty in the world , homeless people, global Terrorism , breaking of Ozone Layer for losses of unbridled technology, change the situation of the earth’s dangerousness , and hundreds of danger those set in traps in the earth , therefore these ddegradation factors will be recognized in auspices of usefulness science and happiness will get countenance to people of the world.

کما بیش این موضوع به صورت کنفرانس ها ، سخنرانی ها ، تظاهرات ، خشونت های خونین ، تراکم در دادگاه ها ، بی امنیتی در کشورها ، انتحارها ، 70 درصد فقر جهانی ، افزایش تسلیحات نظامی ، لشکر کشی ، مهاجرت ها ، چالش های تجاری و بازار ، و صدها مسائل و مشکلات کشورها (مثل 100 مسائل کشور آمریکا از این نویسنده) وجود داشته که عمده مردم دنیا، زمین را جای امنی برای زندگی بشر محسوب نمی کنند ، این موضوع از آمدن خورشید و طلوع آفتاب روشن تر است ، و باید دقت کرد که بحث علم مفید ، فقط ناظر بیک جریان اعتراضی نظیر پروتستان مسیحیت نیست ، و یا با فروپاشی کمونیزم جهانی خاتمه نیافته و یا با فروپاشی سرمایه داری جهانی ، تمام مشکلات دنیا حل نشده و باید مدیریت نوینی آغاز شود ، بعضی از نویسندگان ، موضع شناسی کردن و بحث های مجردی را مطرح کردند و با اینکه خیلی دلسوزانه بحث و احکام صادر کردند ه اند و حق مطلب اداء نشده است و بعضی دیگر خرده نظام ها را علت بروز مشکلات میدانند ، ولی ملاحظه می کنید که هر روزی بر مصائب جهان افزوده شده و موضوع به شالوده های علم و فناروی ، سیاست گذاری و مدیریت ، اخلاق و هنجارهای انسانی و کلیه شمولی را دربر میگیرد که داعیه علم مفید است و عملاً به تغییر بنیادین در آموزش و پرورش ، رشته های تحصیلی دانشگاه ها ، مهارت و دانش معلمان و مربیان ، عدالت توزیعی ، سهم داری کودکان از زمین و آینده مشخص آنها از نظر بهداشت و سلامت ، اشتغال ، برخورداری از یک زندگی مناسب و غیر اینها برای کلیه اعضای انسانی روی زمین مربوط میشود.



There is this subject is more or less outwardly like: in conferences, speeches, protests, bloody acrimony, congestion in the courts, insecurity in countries, 70% global poverty, suicides, rise in arms, campaigns, migration, changing in global trade and markets, hundreds of problems and difficulties of countries (like 100 problems of America has written by me) and so on, that the most of world's people is not carried to account any secret place for living, this subject is more clear from coming of sun and its sunrise and care must be taken any discourse as usefulness science is not beg protest movement only, for example: it didn't solve problems of the world by established Christianity Protestantism or collapse communism and capitalism at all, and this related we need the new managerial disciplines and with that they Have issued many discusses and commandments very compassionately but not paying of righteous matters, and now you can see to get added into The passion of the world every day, and this subject takes the foundations of sciences and technologies, policy management, ethics and behavioral humankind and whatsoever all universality science claims handy is, and related to fundamental changes in practice like: teaching and training, fields of study in universities, skills and knowledge of teachers and experts, distributive justice, Significant proportion of children in future of land and their resources, sanitation and health, occupations, enjoyment of a suitable life and so on for every human resources in the earth.

بعضی ها این معضلات جهانی را با طرح یک رونسانس علمی اشتباه میگیرند که با تغییر چند تئوری ویا رشته دانشگاهی ویا بروز یک مکتب مثل لیبرالیسم (آزادی انسان)، اومانیزم (براساس انسانیت انسان)، آبسولوتیزم (عقیده به حکومت مطلقه و ریاست یک دیکتاتور بر همه افراد یک جامعه)، آریستوکراسی (عقیده به سپردن قدرت به چند نفر متمول یا قدرتمند)، آمپریسم (عقیده به تجربه یا مشاهده و عمل در هر نوع ایمان و اعتقاد)، آنارشیم (عقیده به عدم وجود زمامدار برای اداره امور)، آنارکوسندیکالیسم (عقیده به مخالفت با دولت و تحصیل قدرت به وسایل دموکراتیک)، عقل گرایی محض (عقیده به اینکه عقل زاده علم است و علم منبع عقل)، آنتی کواریانیزم (عقیده به عقاید و آداب قدیمی و کهن و اصالت هرچه کهنه است) ونظایر اینها که مثل قارچ در روی زمین آشکار میشود، بسنده کرده وفکر میکنند که این تناقض ها وتضاد های مسلط جهانی با این دستورالعمل ها ونظم های مجرد قابل حل هستند، نه چنین نیست!!، معلول ها از علیت تراکمی بوجود آمده وبه صورت معلول های چند وجهی، کشورها وملت ها را گرفتار کرده است و راه حل باید از مجموعه های علم مفید پیروی کند وقبول کنیم که همه انسانهای روی زمین دارای وحقوق هستندواز منابع موجود فضا وزمین سهم میبرند.



Somebody makes a mistake about these global problems with a plan of scientific Renaissance or they think that can by many changing many theories or establishing many fields of study or appearing a school like: liberalism, humanism , Absolutism, Aristocracy , Positivism , Anarchical method, Anarchy syndicalism , Rationalism, Antiquairism and such this that becomes obvious in the earth like mushrooms , those whoever have sufficient them and they think that can solve these global superior paradoxical affairs by these guidelines single disciplines , no it is not!!! , effects have created from compactive causity and the outsides multi-dimensional effects, all countries have coughed like these events and it must be follows for solving of usefulness science , and our commitments is this that we know all people of the world have rights and its share of resources of climate , space and in the earth .

نمونه هائی که شما(نویسنده) درمقاله اتان از انگستان ، اروپا ، خاورمیانه وغیره یاد کردید ، گواه سخن من هستند ، غرب برای تجدید نظامات کشوری ، انتخابات ، اصلاحات بنیادی وبرخی رفتارندم های مصلحتی، دمکراسی را خلق کرد ، تا کارهای خودش را توجیه کند ، حالا مردم انگلیس رای دادند که باید کشور انگلستان از اتحادیه اروپا خارج شود ولی نتیجه این رای ، مشکلات زیادی بر سرراه مسئولین انگلیس قرار داده است ، مگرنباید برای داره صحیح کشور از یک قاعده لاضرر ورعایت ذی نفعان کل کشور استفاده کرد ، ودر فرانسه یک جوان را بجای یک آدم کهنه کار وبا تجربه انتخاب کردند ، وبعد عده ای اندیشمندان ، اعتراض خودشان را به مردم فرانسه اعلام کردند ، ازاین پدیده ها در سراسر جهان وبا تفکر غربی زیاد است ، یک آدم جانی ، چندین زن را (بیش از ده زن) بعد از تجاوز وشکنجه ، به قتل فجیع میرساند ، دادگاه او را به حبس ابد محکوم میکند که با اخذ مرخصی های مکرر ویا با فرار از زندان ویا عفوهای تدریجی، از زندان رهائی یافته و مجددا به جنایات خود ادامه دهد ، وهزاران درد بی درمان دیگر که سیاست های غلط وتصمیمات ناشیانه وحتی مغرضانه ، باعث نابودی بشر شده است واین تصمیم گری ها را عاقلانه قلمداد می کنند ، آیا با اینگونه عقل برای (آنهم عقلی که با قمار ، افیون ، و...زایل شده است) سعادت بشر می توان تصمیم گرفت؟.

The samples those you mentioned in your article around England, Europe, Middle East etc. it is witness in my speech , west created democracy for renewing of its country's systems , elections , fundamental reforms and based on convenience many referendums till Justify itself activities , now, people of England voted the country should out from Europe union but The result of this vote has set many problems picks authorities in England , it has be not used of un-harm rule for the century? Or observe stakeholders of its people? And in France,



the people voted a young man instead a past master and expert!! After that, Some scholars announced their protest to the people , it is such events a lot in the world whit Western thinking ,also another likeness , it was a person criminal man who led to the slaughter several women(more than 10 women) after rape and torture and the court got condemns him into imprisonment for life !!! And thousands of pain treatment from false policy making, awkward decisions and even one-sided for destructing of humankind, can it be decided with such mind for human happiness?

نویسنده مقاله سعی دارد که مسائل مربوط به خاورمیانه ، چین ، کره شمالی و یونان و نظایر را از طریق رویکرد تاریخی توجیه کند ، بحثی نیست که مسائل تاریخی ، مذهب، فرهنگ و قومیت ها در چالش های جهانی مدخلیت دارند ، چرا از کشتار بی رحمانه آل سعود علیه یمن بحث نمی شود؟ ، ناوهای هواپیما برهسته ای آمریکا در دریای چین ویا خلیج فارس چکار میکنند ؟ آمریکا با 750 موشک با کلاهک هسته ای می خواهد چه بلایی سر مردم دنیا در بیاورد و چرا بر حسب معاهدات امضاء شده نسبت به انهدام تسلیحات هسته ای خود اقدام نمی کند ، اسرائیل با 200 موشک با کلاهک هسته ای در خاورمیانه چه نقشه را دنبال میکند ؟ که مرتباً مردم فلسطین تهدید به مرگ می کند و طبق قانون تالمود ، فقط خودش را آدم می شمارد وبقیه را حیوان محسوب می کند و به سازمان امنیت وشورای مربوطه که مرتباً با و اخطار میدهند ، اعتناء نمی کند و هزاران از این مصائب که از طرف زورگویان ، دنیا را به خاک و خون کشیده شده وسازمانی برای رفع این ظلم های وجود ندارد، موضوع از نوع تضاد وتناقض با علیت تراکمی است و آنچه علم مفید توصیه میکند ، یک دیدگاه جهان شمولی و تضمین کننده است و این تضمین از طریق قواعد علم مفید ارائه میشود.

The writer of the article tries to justify that problems related Middle East, China, N-Korea, Greece and so on, it is according of historical approach, no debate, the historical problems affect effective in global challenges and also like religion, culture and ethnicities are effective about this matter, why will not talk about the brutal killing of Saudis family against Yemen? What is doing America's nuclear aircraft carriers in China see and Persian Gulf? What happened via America against the people by 750 Missiles whit Nuclear in the world and why does not act to destruction its nuclear weapons by signed treaties? What does Israel follow its map in Middle East by 200 Missiles whit Nuclear cap on them? It threatened death all Palestine's people regularly? Israel it He counts himself human only according the Talmud law only and rest of people treat animals and this tyrant group didn't heed to security organization's warning and



there are thousands of these Passions on behalf of bullies those who ruin of people in the world and there is not any organization To remove this injustice, indeed, the situation of the world is paradoxical chaos and What useful knowledge get recommends is a global vision and it is guaranteed according of usefulness's rules will be fixed .

ابعاد انقلاب علمی " علم مفید " جهانی بوده و تماماً علیت شمول است ، یک نگاه یک بعدی به هر چیز ، چه دین ، اقتصاد، فرهنگ ، سیاست ، بازار وحتی فقر و جنگ ، چالش های جهانی را توجیه نمیکند و حلال مشکلات نیست ، همانطور که گونارد میردال برای حل مسائل مربوط به توسعه پایدار ، " علیت تراکمی " را مدل سازی کرد و بطور عملی توفیقاتی به دست آورد ، اینجا هم این موضوع بزرگ جهانی به علیت تراکمی وبا آنالیز ابر داده ها، جواب می دهد عوامل اساسی آنها را همان عوامل بنیادین از علم مفید میبانشد ، شاید یک عده قبول نداشته باشند که میلیارد ها انسان از رنج و عذاب در مساجد ، کلیسا ها و معابد و خلوت های خود ، دست به دعا بلند کرده و از خداوند یاری می طلبند و بعضی ها فکرمی کنند این دعا ها بی اثر است ، اما در علم مفید این اثرات بررسی شده واصل "بداء" نام گرفته است ، همانطور که میبیند ، کشور آلمان سه میلیون آواره فلسطینی و سوری را می پذیرد ولی همسایه این کشورها با کمک اسرائیل و آمریکا و بعضی کشورهای اروپائی، بر سر مردم این کشورها ، بمب می افکنند و به میلیون ها ملتها رحم نمی کنند ، انگلستان ، اسرائیل، آمریکا و سعودی که داعش را درست کردند ، حالا از ترس داعش خواب ندارند ، بزودی خواهید دید که داعش به آمریکا و کشور سعودی و تولید کنندگان خود تجاوز خواهد کرد !!! اینگونه مبادلات با علم سیاست امروز ، قابل توجیه نیست و این اثر دعا است .

Dimensions of scientific revolution "usefulness science "is globalization system and including the full path, one dimensional view to everything not justified only unto religion, economy, culture , policy , market even poverty war alone , as Gurnard Myrdal who modeled "accumulative coasity " for saluting of sustain development and he succeed about his aim, Again, this big global subject needs to accumulative coasity and big data analysis restated to fundamental factors rom usefulness science , perhaps somebody do not accept those who are in misery get hands raised in prayer for calling Allah in mosques, Churches, temples and closet it-self for seeking help from Allah , and they think that these prayers are unaffected effect , but these effects have reviewed by usefulness science and its name is "Principle of preliminary " the counties of England, Israel , America and Saudi that they have created Dahesh , now no have rest for fear of Dahesh, Soon you will see this terrorists will exceed to America , Saudis its creators !! These



exchanges not justified whit science of politics today and it is the effect of prayer there is no doubt.

نویسنده به فاکتورهای حقیقی اشاره دارد (بیشتر فاکتورهای واقعی نما دروغ است) درست است امور انسانی و همه اشیاء از هویت و ماهیت جهان از دو جنبه حیات معنوی و مادی تشکیل شده است و این دو روی یک سکه هستند ، رسیدگی به انسان صرف مادیت ، یعنی هیچ ، و باید توجه کرد معنویت فقط اخلاق نیست ، اخلاق در فرهنگ های مختلف قابل توجیه است بخصوص که اخلاق علمی باشد که مثل بعضی علوم مرود شده است ، اقیانوس معنویت هزاران بار از اقیانوس مادیات ، دارای فاکتورهای شناخته شده و ناشناخته است ، شاید برای افرادی از معنویات خبری ندارند ، بدانند که دعای در سحر و آنهم از طریق قلب ، اجابت قطعی دارد ، من به کسی که می خواست انتحار کند ، گفتم: چرا می خواهی انتحار کنی ؟ او گفت ، فلانی سرمن کلاه گذاشته و مرا نابود کرده است ، باو گفتم : چرا نمی روی حق ات از او بگیری ؟ گفت : زورم نمی رسد ، آدم گردن کلفتی است !! باو یاد دادم ، سحری از خواب بر خیزد و با خدا صحبت کند و عرض حالش را بگوید و از خداوند متعال ، دادخواهی کند ، چند روز بعد او عکسی آورد و بمن نشان داد که آن آدم گردن کلفت ، با ماشینش به ته دره سقوط کرده و فقط کودک شیر خوارش زنده مانده است و بقیه له شده اند .

The writer refers to truth factors (the most of reality factors are false), it is true the humanities affairs and things have got composed from two aspects of Spiritual and material life nature and both of them (Spiritual and material life) are two on a coin, it is address the human mere materiality this means that nothing, and it should be noted that spirituality is not just ethics alone, ethics are justified in different cultures especially that scientific ethics like sciences are failures , ocean spirituality have known and unknown factors more than thousands of times ocean materials , perhaps for somebody who have-not informs from spiritual matters should be know that prayer in dawn has definitive answer is certainty heartily, I said to who that wants to suicide bomber, and he have destroyed me, why do you want to suicide bomber?, he replied me : someone cheated my head, he is one bullying!, why don't you get your right from him ? I said, I learned him, wake up at any dawn time and says with Allah and pleading for justice of Allah, he has a photo after few days and show me that one bullying relegated into cliff whit its car, and its baby Milk degrade has survived only and another have crushed.

همین توصیه را بیک بیمار روانی کردم و باو گفتم: چند سحر از خواب بیدار شود ، و با خدا حرف بزند ، مثل یک فرزند که با مادر و پدرش و یا با یک قاضی صحبت می کند ، با خدا درد دل کند بطوریکه اشک



از چشمانش جاری شد ، مدتی بعد ، او مداوا شده بود ، حال یک نفر فکر می کند که فلان ستم گر ، میلیون ها مردم یک کشور را به خاک و خون میکشاند و وبا و گرسنگی به آنها تحمیل میکند ، و کسی با او کاری ندارد ، من در رساله " جهان هوشمند" پاسخ سختی به آنها دادم و آنها مثل هیتلر ، صدام ، قذافی، و صدها رهبر ظالم دیگر ، خاطر نشان کردم که به یک لوله فاضلاب و یا یک غار تنگ پناه برده بودند و باز هم بدست عدالت گرفتار شدند ، آنها کسانی بودند که وقتی عربده می کشیدند ، استخوان کمر فرماندهان سیخ میشد!!!

I said this advice to beg mentally ill also it proved successful, now a person thinks that such oppressor with thousands of bombs kills the people of a country and it imposes cholera and hunger to them and one nothing to do with him, I hardly call them in treatise as" smart world "and I noted them like Adolf Hitler, Saddam, Gaddafi, and hundreds other ruthless leader those who had taken refuge to a sewer pipe or a narrow cave but were caught by justice end, they are who when cries dragged, the spinal column of the commanders became stiffen .

در زمان افلاطون و ارسطو و دانشمندان قرون وسطی و تا یک صد سال اخیر از بمب اتمی کشتار جمعی ، جنگ ستارگان ، جنگ سایبری و اینترنت و حمله های مجازی و بانک های چپاول گر ، سرمایه داران مخوف که از گوشت لطیف طفل شیرخواره می خورند ، و نظایر این پدیده های شوم خبری نبود، پدیده شناسی ، که عمری حدود دو قرن دارد ، حکایت های وحشتناک برای انسان ها نشان داده که سالها است ، فیلم های این رفتار ها و اعمال مخوف را در پرده سینما نشان میدهند ، راه های چپاول و دزدی بقدری علمی و فناورانه شده که به خواب ارسطو هم رسوخ نمی کرد ، ما دردنیای وحشی زندگی می کنیم که پدر بزرگ های ما هم در رویا نمی دیدند ، من فهرستی از کلاه برداری دنیا را جمع کردم ، اگر شما هم این کلاه برداری را بدانید ، از خیلی کسب و کاری فرار می کنید ، ، همانطور که وقتی ریکهایمیر در امریکا بمب اتمی ساخت و دوتا از آنها را بر مردم بیگناه ژاپن ریخت ، انیشتن گفت ، کاش من کفاش بودم .!!!!

There was not in during of Fatoen, Aristotle and in medieval scientists and till recent hundred years of the massacre nuclear bombs, Star Wars, cyber wars, Cyberwarfare via internet, plunderer banks, investors feared those who eat of tender meat infant and so on, Phenomenology it has a lifetime about two centuries have singed the terrible stories about these matter those it showing in screens, the ways of plunderers and thefts So the scientific and technological skills those it not spread to Aristotle's sleep ,we are living in Wild World that our grandpa not found in dream , when the order of President Harry S. Truman during the final



stage of World War II, the United States dropped nuclear weapons on the Japanese cities of Hiroshima and Nagasaki on August 6 and 9, 1945, respectively, Albert Einstein said: I wish was a shoemaker!!!!.

باید بر این دنیا گریه کرد من به صراحت می گویم که وظیفه فیزیک سعادت بخشی به انسانها نیست فیزیک کمک میکند که انسان ها با فناوری، تولید ثروت کنند ، ولی فیزیک وظیفه ندارد در مورد توزیع عادلانه ثروت حرفی بزند ، وکسانیکه نیز در مقابل مکاتب الهی مکتب ساختند به بشر خیانت کردند ، من سرگذشت همه فیلسوفان خیر خواه و غیر خیر خواه را خواندم و آراء آنان را مطالعه کردم و روزی باید با این علم مفید ، آنچه که باعث سعادت و یا بدبختی بشر شده و این فیلسوفان گفته اند را آشکار کنم ، این فیلسوفان بلد نبودند که بگویند ، وقتی یک گروه تروریست به مملکتی حمله میکند ، مجوز دفاع به مسئولین آن مملکت می دهد تا تروریست را در هر جای از جهان مشاهده کردند از بین ببرند ، و سازمان حقوق بشر برود و کشکش را بسابد ، اینها مطالب حقیقی است که دین می گوید و با جان و دل انسانها ملازمه دارد نه با کشک ساب ها .

The world should cry, I say frankly that duty of physics is not happiness of the people, physics helps that mankind produce wealth by technologies, not Distribution of wealth justly, and those whoever have made Schools against divine schools , they have betrayed to mankind , I studied Story of all philosophers and their texts (philanthropist or not) and I should discover what makes the happiness or misery from these Philosophers a day by this usefulness science , Philosophers did not know to say , when a group of terrorist attack to a country , indeed it gives defense Authorization to the authorities of that country till kill all terrorists in every place in the world and human Rights Organization goes and making grind its dried whey , there is the truth contents those it religion say and it is accompanied with human's soul and hearts ,not whit dried whey's grind makers .

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Scientific Revolutions



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Scientific Revolutions

Europe, 1450 to 1789: Encyclopedia of the Early Modern World

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SCIENTIFIC REVOLUTION

SCIENTIFIC REVOLUTION. The scientific revolution took place from the sixteenth century through the seventeenth century and saw the formation of conceptual, methodological, and institutional approaches to the natural world that are recognizably like those of modern science. It should not be seen as a revolution in science but a revolution in thought and practice that brought about modern science. Although highly complex and multifaceted, it can essentially be seen as the amalgamation of what was called natural philosophy with various so-called subordinate sciences, such as the mathematical sciences, astronomy, optics, and geography, or with separate traditions, such as those of natural magic and alchemy. The traditional natural philosophy, institutionalized in the universities since their foundation in the thirteenth century, was almost entirely based upon the doctrines of [Aristotle](#) and followed rationalist procedures. When those trained in natural philosophy began to recognize the power of alternative traditions for revealing truths about the physical world, they increasingly incorporated them into their natural philosophies. In so doing, these natural philosophers inevitably introduced different methods and procedures to complement and refine the earlier rationalism.



To fully understand the scientific revolution, however, requires consideration not only of what happened but also of why it happened. Before looking at this, it is necessary to consider the status of the scientific revolution as a historiographical category.

HISTORIOGRAPHY AND THE SCIENTIFIC REVOLUTION

The *scientific revolution* is the historians' term and should be seen as a shorthand way of referring to a multitude of historical phenomena and processes, not all of which were directly related to one another. Although potentially misleading in so far as there were not, for example, defining moments when the revolution can be said to have begun or to have ended nor a recognizable body of revolutionaries who were all self-consciously affiliated with one another, it continues to be recognized as a valid label. The lengthy time span of this revolution might also seem anomalous, but this is easily outweighed by the undeniable fact that approaches to natural knowledge in 1700 were completely different from those deployed in 1500 and that there is no exaggeration in calling these changes revolutionary. Those historians who have chosen to emphasize the undoubted continuities between the thought of the scientific revolution and medieval thought nevertheless concede that, by the end of the period, things were completely different from the way they had been at the beginning. It is perfectly possible, for example, to see Nicolaus Copernicus (1473–1543), who first suggested that [Earth](#) was not stationary in the center of the universe but was revolving around the [Sun](#), not as the first modern astronomer but as the last of the great medieval astronomers. Far from being an indefensible position, this is the only way to fully understand what Copernicus did and how he did it. Nevertheless it remains true to say that the switch from an Earth-centered universe to a Sun-centered planetary system had revolutionary consequences that cannot possibly be denied.

An important indicator of the persuasiveness of the notion of a scientific revolution is its role in one of the most influential works in the modern philosophy of science, Thomas Kuhn's (1922–1996) *Structure of Scientific Revolutions* (1962). Inspired chiefly by the Copernican revolution (which he made the subject of an earlier book) and its far-reaching aftermath, Kuhn developed a theory about the



nature of scientific progress based upon radical innovations that mark a revolutionary disruption from earlier thinking. Kuhn's influence has been greatest among philosophers and sociologists of science concerned with understanding the nature of scientific innovation and advance, but his ideas were directly inspired by and modeled upon the historiography of the scientific revolution.

Given the importance of this historiographical category, it is hardly surprising that it has attracted a number of attempts to provide a simple key for understanding it. Two of the most serious attempts to explain its origins are the so-called scholar and craftsmen thesis and the [Protestantism](#) (or even Puritanism) and science thesis. Deriving essentially from Marxist assumptions, the scholar and craftsmen thesis takes for granted the idea that modern science is closer to the work of elite craftsmen and skilled artisans than it is to the ivory tower philosophizing of the medieval university. All that was required to bring about the scientific revolution therefore was a realization by educated scholars, provoked by the economic stimulus of the incipient capitalism of the [Renaissance](#) period, that artisans were producing accurate and useful knowledge of the physical world. This thesis is untenable on a number of grounds. Among the more wide-ranging are the fact that it pays insufficient attention to the continuities between the natural philosophy of the scientific revolution and medieval natural philosophy and the obvious fact that craftsmen and artisans do not, as a rule, rely upon, much less produce, scientific thinking while doing their work. There is too much reliance in these Marxist accounts on glib talk to the effect that experimentation is manual work, craftsmen indulges in manual work, therefore craftsmen do experiments. Nonetheless it is certainly true that scholars began to pay attention to the work of technical artisans in the Renaissance, and this no doubt owed something to economic factors. But the scholars took this craft knowledge and turned it into something closer to modern science; the artisans themselves were not already in possession of scientific knowledge.

The Protestantism and science thesis based more on statistical claims that Protestants play a disproportionate role in the development of modern science than on causative explanation, is also problematic but much harder to dismiss. Although it is quite clear that Roman Catholic thinkers, notably Copernicus, Galileo Galilei



(1564–1642), and René Descartes (1596–1650), played a major role in the early part of the scientific revolution, the later period does seem to be dominated by developments in Protestant countries, even though the Protestant population as a whole remained the minority in [Europe](#). Nevertheless the reasons advanced to explain why this might be so remain unconvincing. One of the most powerful refinements of this thesis, by the American sociologist Robert K. Merton (1910–2003), seeks to explain the culmination of the scientific revolution in late-seventeenth-century [England](#), with the formation of the [Royal Society](#) and the appearance of its most illustrious fellow [Isaac Newton](#) (1642–1727), as the result of the rise of Puritanism in the [civil war](#) period. Here the statistics have proved much less satisfactory, since it is virtually impossible, without merely begging the question, to say who was a Puritan and who was not. Moreover the suggested reasons seem to apply equally to all English Protestants, not just Puritans, and indeed in some cases to European Catholics as well. The starting point for these explanations is the claim of the German sociologist [Max Weber](#) (1864–1920) that the "spirit" of capitalism is linked to the Protestant work ethic. Again it is difficult to accept the suggested reasons for this link, and yet, as a result of collective prosopography, a feeling remains that there must be some truth in it.

Another influential historiographical claim about the scientific revolution, but this time one that does not seek to explain its origins but its cultural impact, links the development of the scientific revolution with a vigorous reassertion of patriarchal values and the subjection of women. Based on a historiography that presents premechanistic worldviews as holistic, organic, vitalistic, and feminine, the mechanical philosophy of the scientific revolution (see below), by contrast, is shown to be manipulative, exploitative, and aggressively masculine. Supported by pointing to the routine use of sexual metaphors by the new natural philosophers in which the investigator is recommended to subdue, constrain, and bind into service Mother Nature in order to facilitate penetrating her inner secrets, feminist historians have seen these attitudes as a reason for the gendering of science that persists into the twenty-first century. There seems to be a prevailing assumption that science is a masculine pursuit and that women are somehow mentally unsuited to it. This is a legacy not of the ancient period or of the [Middle Ages](#), feminists



claim, but of the new approach to the natural world developed during the scientific revolution. Although there is some interesting and undeniable evidence for this general view, the claim that earlier natural philosophy was in some way feminine or feminist seems merely tendentious. The magical worldview, for example, was exploitative and manipulative for centuries prior to the scientific revolution. What's more, traditional natural philosophy excluded women throughout the middle Ages.

If the historians' concept of a scientific revolution remains indispensable for understanding the origins of modern science, it raises another important set of historiographical issues. Why did the scientific revolution occur when it did (at the end of the Renaissance and the beginning of the early modern period)? Why did it occur only in Western Europe? More to the point, why did it not occur in ancient [Greece](#), early imperial [China](#), medieval [Islam](#), or [Byzantium](#), where there is enough historical evidence to suggest it might have occurred? To what extent was the scientific revolution responsible for the subsequent cultural dominance of the West? Debates on these issues continue in the twenty-first century. Requiring a wide-ranging familiarity with the history of diverse cultures as the basis of comparison and an enlightened caution against chauvinistic assumptions that Western culture is somehow innately superior, there has so far been little or no consensus. It seems likely, however, that this aspect of the historiography of the scientific revolution will grow as awareness of the need for multicultural perspectives to reach a full understanding of the past increases.

THE [RENAISSANCE](#) AND THE SCIENTIFIC REVOLUTION

In its origins the scientific revolution can be seen as another outcome of that sea change in European life and thought known as the Renaissance. In particular the new emphasis by intellectuals on the *studia humanitatis*, the 'study of humanity', with its concomitant concern for the *vita activa*, the 'active life' lived for the public good, as opposed to the traditional religious emphasis upon the contemplative life, stimulated new attitudes toward natural knowledge. Traditional natural philosophy had always been seen as a "handmaiden" to theology, the queen of the sciences, and as such it was a contemplative pursuit concerned with understanding [God's](#) creation for its own sake. The Renaissance humanists, concerned with living the



active life, increasingly looked to alternative intellectual traditions with more pragmatic aims, in particular the mathematical sciences and the traditions of what was called natural magic.

These changes in attitude toward knowledge and what it was for went hand in hand with revelations emerging from the rediscovery of ancient wisdom. Humanist scholars systematically searched monastery libraries all over Europe for any surviving copies of ancient Roman and subsequently ancient Greek writings. Previously the only body of writing on natural philosophy available to Western scholars was that of Aristotle (384–322 b.c.e.), but for the first time it was possible to read the works of [Plato](#) (c. 428–348 or 347 b.c.e.), [Epicurus](#) (c. 341–270 b.c.e.), the Stoics, various Pythagorean or Neoplatonic writers, and others. Plato proved especially influential, and this boosted the importance of the later Pythagorean and Neoplatonist writers who were seen to be his followers. Since these writers tended to see mathematics and especially geometry not merely as human constructs but as reflections of the divine mind, the principles of which had been built into the world in Creation, they stimulated humanist scholars to see mathematics as a legitimate and powerful means of discovering truths about the natural world. This was in stark contrast to the prevailing Aristotelian view of mathematics, which was dismissed as essentially irrelevant for understanding nature because it was abstracted from physical considerations and did not provide explanations in terms of causes.

Similarly, the discovery of a body of writings attributed to Hermes Trismegistus (Thrice-Great Hermes), who was assumed to be an ancient sage deified by the Greeks, gave a new legitimacy and intellectual kudos to magical traditions. Although actually written in the second and third centuries c.e., the Hermetic writings were assumed to be contemporary with [Moses](#) and his writing of the [Pentateuch](#). Since these works were highly magical, it now seemed that magic was part of ancient wisdom, the wisdom known to Adam that gradually became forgotten after the fall. Throughout the Middle Ages the church had condemned magic, declaring it to be entirely dependent upon demonic intervention. After the discovery of the Hermetic writings, for a brief period magic was seen as a powerful



system of knowledge that exploited the natural qualities and powers of bodies to recover the dominion over all things that God had offered to Adam ([Genesis](#) 1:28).

The elevation of the intellectual status of mathematics and natural magic had far-reaching effects. Large numbers of mathematical practitioners of various kinds were quick to extol the virtues of their practice in terms of its certainty (unlike the speculative natural philosophy) and its pragmatic usefulness. The result was an increasing mathematization of the world picture, culminating at the end of the seventeenth century in the supreme achievement of Newton. The title of his great book, *Philosophiae Naturalis Principia Mathematica* (1687; The mathematical principles of natural philosophy), still widely regarded in the twenty-first century as one of the most important scientific books, sums up the change from an Aristotelian natural philosophy where mathematics had no role to a physics dependent upon mathematics. Other salient points in this transformation were Copernicus's insistence in 1543 that Earth must move, in spite of the lack of compelling physical reasons for its movement, simply because the mathematics of a heliocentric system was more elegant and coherent, and the belief of the astronomer Johannes Kepler (1571–1630) that the world can be understood in geometrical terms because "Geometry, which before the origin of things was coeternal with the divine mind and is God himself . . . supplied God with patterns for the creation of the world" (1619; *Harmony of the World*[*Harmonices Mundi*], p. 304). The great Italian mathematical physicist [Galileo](#) claimed that the book of nature "is written in the language of mathematics . . . without which it is humanly impossible to understand a single word of it" (*The Assayer*, 1622, in *Discoveries and Opinions*, p. 238).

The increased concern with the practical utility of knowledge of the Renaissance humanists ensured that practitioners of occult arts, like alchemy, astrology, sympathetic magic, and what was called "mathematical magic" (the construction of technological devices and machines—regarded as occult because their operations could not be explained in Aristotelian terms), also earned enhanced intellectual status. The most important outcome of the rise of magic was an appropriation of one of its chief methods of exploration—the experimental method—and a far-reaching reassessment of the concept of so-called occult qualities.



The use of the experimental method in natural philosophy is undoubtedly a characterizing feature of the scientific revolution, but the method itself was not newly invented in this period. It was simply incorporated into the previously entirely speculative natural philosophy from the natural magic tradition. Alchemists and those seeking supposed sympathetic effects of one substance on another, in order to bring about desired ends, had long since developed and continued to use techniques of experimental manipulation. The most prominent figure in the scientific revolution responsible for promoting the experimental method was the English statesman and philosopher Francis Bacon (1561–1626), but it is perfectly clear that he took his inspiration from the magical tradition. Similarly William Gilbert (1544–1603), an English physician and author of a seminal book on magnetism generally seen as the first scientific book based almost entirely on the experimental method, was directly influenced by a medieval magical treatise. It used to be assumed by historians that Gilbert's *De Magnete* (1600; On the magnet) took its experimental method from craftsmen and artisans working with iron or manufacturing magnetic compasses, but all the features of his experimental method are in a *Letter on the Magnet*, written by the natural magician Petrus Peregrinus de Maricourt (fl. 1269) and first published in 1558.

The issue of occult qualities came to prominence as a result of increasing dissatisfaction with Aristotelian matter theory and emerging awareness of alternative magical accounts. The aim of Aristotelian natural philosophy was to explain everything in terms of easily understood and obviously true factors. Accordingly, it tried to account for physical changes in terms of changes in the four manifest qualities, hot, cold, wet, and dry, all of which were obvious to the senses. In many cases, of course, a certain amount of ingenuity was required to refer changes back to these four qualities. A change from roughness to smoothness, for example, would be explained as a change from dryness to wetness. When ingenuity failed, however, there was often nothing for it but to admit that occult qualities were at work—qualities that could not be referred back to the manifest qualities but whose effects were undeniable to the senses. The classic occult quality is magnetism—the lodestone's ability to attract iron does not seem to be



reducible to the action of heat or any other manifest quality, but its effect, the movement of a piece of iron, is visible for all to see.

It was common in the magical tradition to assume that some bodies could act upon others by inherent sympathies or antipathies, a notion that was dismissed by Aristotelians as an "asylum of ignorance" because it explained nothing. As the experimental method became increasingly accepted as a legitimate aspect of natural philosophy, however, it became possible to demonstrate the operation of sympathies or antipathies experimentally (consider any of the phenomena, for example, that modern chemists refer to as elective affinities between chemical compounds) and to consider them as operationally defined. This in turn led to speculations about causes. Either bodies could act on one another at a distance, or there was some form of invisible interaction. For some, particularly those in England who were influenced by Bacon's emphasis upon experiment devoid of speculation, it was possible to accept action at a distance merely on empiricist grounds and forego further speculation. For others, however, this was too magical to concede, and it was assumed that effects must be brought about by invisibly small particles streaming between bodies. This strategy was favored by those aware of the alchemical tradition, which had a long history of explanation in terms of invisibly small corpuscles, and was further reinforced by the revival of ancient atomism as the result of the rediscovery of the writings of Epicurus and of the summary of Epicurean principles by [Lucretius](#) (c. 100 or 99–c. 55 b.c.e.) in his *De Rerum Natura* (On the nature of things).

At its extreme the attempt to explain all physical phenomena in terms of the interactions of invisibly small particles led to a vigorous denial of occult qualities. Descartes, the French mathematician and philosopher, believed that his system was capable of explaining all phenomena without recourse to occult qualities and that all occult qualities themselves, including magnetism, were reducible to the motions of invisibly small particles. In England, by contrast, the Cartesian system was seen as unacceptably speculative and not always supported by the evidence. This was particularly apparent in what would now be thought of as chemical reactions (about which Descartes was largely silent) and in the case of gravitational attraction. If gravity was caused, as Descartes suggested, by continual streams of



descending particles pushing things to Earth, why was it not possible to shield a body from these streams and keep it suspended? It is surely historically significant that the universal principle of gravitation, seen as an occult force capable of acting across vast distances of empty space, was developed by an English alchemist working within the tradition of Baconian empiricism—Newton.

The new importance of matter theory in understanding the nature of the physical world is another characterizing feature of the scientific revolution. These variations on the use of invisibly small particles, their motions, and their interactions were generally referred to as the mechanical philosophy, a term first coined by the English experimental natural philosopher Robert Boyle (1627–1691). Although only the systems developed separately by Descartes and Thomas Hobbes (1588–1679) could be said to be strictly mechanical in the sense that they assumed particles of matter to be completely passive, capable of acting only by virtue of impact in collision with other particles, there was a range of other mechanical philosophies, such as those of Pierre Gassendi (1592–1655), Robert Hooke (1635–1703), and Newton, where particles were held to be endowed with various inherent principles of activity ("seminal powers" or "internal faculties" in Gassendi, for example, and gravitational attraction in Newton).

The mechanical philosophy went hand in hand with two other innovations still seen as characteristic of modern science. Although the concept of laws of nature is as old as natural philosophy itself and can be found among the ancient Greeks, they were only invoked in a nonspecific, even vague way as principles of regularity in nature. The [sun](#) rises, for example, in accordance with a law of nature. Because Descartes was concerned with explaining all phenomena in terms of the motions of invisibly small particles out of which all gross bodies were composed and those motions were said to be the result of earlier collisions and could only be passed on by further collisions, he needed to be able to codify precisely how motions were passed on. This need for precision was also inspired of course by his background in mathematics and the rise in the belief that the world itself was mathematical through and through. Accordingly Descartes based his system of natural philosophy on three precise and carefully defined laws of nature supplemented by seven rules of impact (to clarify exactly what happens in different kinds of



collision). Although now seen to be misconceived, Descartes's laws had an enormous influence and seemed to his contemporaries to be the major factor in radically transforming natural philosophy from a speculative to a certain, physically and mathematically grounded enterprise. This confidence in the new mechanical philosophy was fully justified not long after, when Newton's *Principia* established three revised laws of motion, which proved to be the correct basis for a highly successful mathematical physics until the advent of relativity and quantum theories in the early twentieth century.

Descartes was also aware that, in stark contrast to Aristotelian philosophy, which was supposedly based on common sense, his philosophy explained the world in ways that were not only contrary to sense impressions but were in principle undiscoverable by the senses. What the senses revealed was mere appearances; the underlying reality was one of crowding and jostling particles too small ever to be seen. Even light itself, according to Descartes and the other mechanical philosophers, was not what people might think. Either pressure pulses in the intervening medium between the eye and the thing observed or streams of invisible particles flowing into the eye, light and color were subjective experiences, the reality of which was different. This fundamental belief was open to different interpretations and gave rise to differing opinions. Where Descartes believed people could infer the reality underlying appearances by essentially rationalist procedures, others took a more skeptical line. Out of these debates the English philosopher [John Locke](#) (1632–1704) initiated the philosophical position known as British empiricism. Locke insisted, against Descartes, that one can never be sure about the nature of the substance underlying the subjective experience of reality and must rely on empirical investigation rather than potentially misleading rational reconstruction. Subsequent thinkers took even more radical positions. For instance, the Anglo-Irish philosopher and divine George Berkeley (1685–1753), later bishop of Cloyne, said that all people can know is what they perceive, and they cannot even know that there is an underlying reality. British empiricism is a movement in philosophy rather than in science, but the distinction between what are called primary qualities (the qualities of the invisibly small particles, like size, shape,



motion) and secondary qualities (subjective qualities, like taste, color, temperature) remains an important distinction in modern science.

THE WIDER CULTURE AND THE SCIENTIFIC REVOLUTION

Although it is possible to present the major innovations of the scientific revolution, that is, the mathematization of the world picture, the experimental method, and the concern for a practically useful knowledge, as well as their development into the mechanical philosophy, as direct outcomes of the humanist movement in the Renaissance and its concern with the active life, there were other important elements in the historical context. As is well known, the Renaissance was also the period that saw the rise of city-states and regional and national principalities, to say nothing of wealthy mercantilist corporations, all of whom had not only the wealth but also their own reasons for patronizing various enterprises. The role of patronage in the fine arts is well known, and its effects on the more realist nature of Renaissance art compared to medieval art and its frequently more secular subject matter are plain to see. The role of secular patronage in changes in natural philosophy has not yet been fully explored, but it is already clear that this played a major part in the emphasis upon practically useful knowledge.

Royal courts employed mathematicians and natural magicians before they employed natural philosophers. Furthermore this kind of patronage led to the establishment of the first alternative institutional setting for learning about the natural world since the formation of the universities. At the Platonic Academy in Florence, under the patronage of Cosimo de' [Medici](#) (1389–1464), Marsilio Ficino (1433–1499) first translated not only the works of Plato into Latin but also those works attributed to Hermes Trismegistus. Subsequently, royal patrons began to support academies devoted directly to the investigation of the natural world, such as the Accademia dei Lincei (Academy of the Lynxes) supported by Federico Cesi (1585–1630) that grew around the famous natural magician Giambattista della Porta (1535?–1615) but later included Galileo among its members.

The importance of these academies and of the individual patronage of leading thinkers like Galileo (by Grand Duke Cosimo II de' Medici, 1590–1621) or Kepler



(by the Holy Roman emperor Rudolf II, ruled 1576–1612) can be seen from the fact that virtually every conceptual or methodological innovation in the scientific revolution was introduced by thinkers working outside the university system. The most successful of these scientific research institutions were the Royal Society of London, founded in 1660, and the Académie des Sciences in [Paris](#), set up in 1666, both of which consisted of the leading natural philosophers in their respective countries.

The universities should not be overlooked entirely, however. Although there was little innovation in the arts faculties where natural philosophy was taught, it was sometimes different in the medical faculties, where there was always a greater concern with the practical usefulness of knowledge. Most famous is the medical faculty at [Padua](#), where Andreas Vesalius (1514–1564) revolutionized the traditional teaching of human anatomy by performing the dissections himself. More usually a lower-status surgeon performed the dissection for the class while the medical professor simply read from the relevant work of the ancient medical authority Galen (c. 130–201 c.e.). By performing the dissections himself, Vesalius claimed to have discovered over two hundred errors in Galen's anatomical works. In particular Vesalius established that there was something seriously wrong with Galen's account of the heart and the movement of the blood. This led to the discovery of the lesser circulation of the blood (its circulation from the right ventricle to the left ventricle of the heart by crossing the lungs) by another professor at Padua, Realdus Columbus (1510–1559), in 1553 and the discovery of the full circulation by William Harvey (1578–1657), a former student at Padua, in 1628.

The medical faculties sometimes provided the institutional setting for advances in knowledge about the so-called *materia medica*, medicinal minerals, plants, animals, or parts of animals, although they had to compete for honors with the so-called cabinets of curiosities gathered by wealthy collectors that can be seen as the origins of modern museums. In many cases a wealthy patron not only set up a cabinet of exotic specimens from the natural world but also employed a learned curator, who then became well placed to revise current knowledge of flora and fauna. For example, Pierandrea Mattioli (1500–1577), curator of Archduke



Ferdinand of Tyrol's (1529–1595) collection, became one of the leading naturalists of the age.

Generally speaking, of course, university-trained medical practitioners were able to make a good living, and many were able to pursue further study independently. Medical practitioners form the single biggest group of contributors to the scientific revolution. But it was not always university men who made the greatest contributions. The itinerant Swiss autodidact who called himself Paracelsus (c. 1493–1541) developed a new system of medicine and therapeutics based on assumptions about the alchemical nature of the whole of Creation, the macrocosm and the microcosm of the human being. Physiological processes were seen as alchemical processes within the body, and it was assumed that alchemically produced medicines could be as efficacious as traditional herbal remedies if not more so. Accordingly Paracelsians used far more mineral-based medicines than had been usual previously. Although Paracelsian methods were always controversial, some notable therapeutic successes (and the inadequacy of traditional cures) ensured that it was widely adopted by numerous followers throughout Europe.

Responses to Paracelsianism point to another important aspect of the reform of natural knowledge. For many contemporaries the radical and iconoclastic nature of Paracelsianism was seen as subversive of orthodoxy. Traditional Galenic medicine, like Aristotelian natural philosophy, was seen as guaranteeing what were regarded as traditional verities enshrined in university curricula and confirming the old authorities. More to the point, it was seen as all of a piece with orthodoxy in religion. In Catholic countries Paracelsus was regarded as the Luther of medicine, as subversive to the health of the body as the religious reformer [Martin Luther](#) (1483–1546) was to the health of the believer's soul. Paracelsianism tended to flourish therefore in societies riven by religious and concomitant political factionalism. In [France](#) it was promoted by the Protestant Huguenots, in [Germany](#) it flourished in the Protestant states, and in England after the [Civil War](#) it was promoted by parliamentary physicians, who saw Galen as a tyrant in medicine who had to be deposed as Charles I (ruled 1625–1649) had been.



The most famous aspect of the alliance between traditional authority in natural knowledge and orthodox religion is, of course, the alliance between Aristotelianism and Roman Catholicism, particularly as manifested in beliefs about the stationary position of Earth. But the situation was significantly different from the response to Paracelsianism. Perhaps because astronomy was of less concern to people in their everyday lives than was medicine, little attention was paid to the innovations of Copernicus when they were first published in 1543. Only after Galileo widely publicized discoveries he had made by turning the newly invented telescope to the heavens in 1610 did the [Catholic Church](#) begin to take notice. Galileo's telescopic innovations could do nothing to prove the truth of Copernican astronomy, but they could and did show that Aristotle's ideas were significantly wrong. Galileo used his considerable rhetorical skills to imply that Aristotelian cosmology should be replaced by Copernicanism. Unfortunately, Galileo's rhetorical strategy included a widely circulated letter to Grand Duchess Christina (1615; the dowager duchess was the mother of Galileo's patron Cosimo de' Medici) in which he suggested that certain biblical passages should be reinterpreted to make them compatible with Copernican theory. The Catholic Church could not let this intervention by a layman into matters of scriptural interpretation pass and made a ruling in 1616 that confirmed the traditional, geostatic interpretation of Scripture and condemned Copernicanism as erroneous and heretical.

It is significant that the Protestant churches, usually more concerned with biblical literalism than the Catholic Church, took no comparable action against Copernicanism. The fact that the Catholic Church took no action until Galileo made the religious implications of Copernicanism highly public, some seventy years after the publication of Copernicus's book, suggests that analyses that have emphasized the local contingencies in the Galileo affair are correct and that it is wrong to use this affair to argue that science and religion are irreconcilable worldviews.

Indeed, most of the evidence from the scientific revolution points the other way, showing a strong alliance at this period between science and religious belief. The end of the sixteenth century saw the beginnings of atheism in Europe, arising at least partly out of a skeptical crisis among intellectuals as a result of the newly



discovered alternatives to Aristotle from ancient thought, including ancient skeptical writings. It seems clear that early atheists (for the most part they covered their tracks well—atheism was, after all, a capital offense) used their interpretations of natural philosophy (at first Aristotelianism and subsequently the mechanical philosophy) to promote irreligion. Nevertheless, all the major contributors to the development of the scientific revolution seem to have seen themselves as "priests of the Book of Nature," to use Kepler's phrase. The starting point of Descartes's system of natural philosophy was an argument he saw as undermining any skeptical position, his famous argument, "I think, therefore I exist." And his next move was to prove the existence of God before going on to build up his rational system of nature. Once again the culmination of this line is in the work of Newton, who privately admitted, "When I wrote my treatise about our system, I had an eye upon such principles as might work with considering men for the belief of a Deity; and nothing can rejoice me more than to find it useful for that purpose" (Letter to Dr. Richard Bentley, December, 1692, in *Papers and Letters*, p. 280). Accordingly, in the second edition of the *Principia* (1713), he publicly declared that "to treat of God from phenomena is certainly a part of natural philosophy" (p. 943).

If modernity is associated with the advent of secularism, therefore, the role of early modern science is by no means unambiguous. On the one hand, the tradition of natural theology, that is, using the principles of science and close observation of the natural world to suggest that the world shows signs of intelligent design, can be seen as an attempt to resist secularization of the world picture. On the other hand, however, this same movement led believers away from Scripture and revelation to a rationalist and intellectual approach to God that ultimately came to seem indistinguishable from a science-based atheism. Similarly, although some early modern scientists used the limitations of the mechanical philosophy to point to the need to accept the existence of a spiritual realm, using accounts of witchcraft and ghosts to make their points, others insisted on the reality of the immaterial rational soul but proceeded to explain as many mental phenomena as possible in terms of a material "animal soul." Eventually the new science contributed to the movement



toward secularization, but the process was not fully accomplished until the [Enlightenment](#), the age succeeding that of the scientific revolution.

See also **Bacon, Francis ; Berkeley, George ; Boyle, Robert ; Copernicus, Nicolaus ; Descartes, René ; Galileo Galilei ; Gassendi, Pierre ; Gilbert, William ; Harvey, William ; Hermeticism ; Hobbes, Thomas ; Hooke, Robert ; Kepler, Johannes ; Locke, John ; Matter, Theories of ; Nature ; Newton, Isaac ; Paracelsus ; Scientific Method ; Vesalius, Andreas .**

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10 questions from Americans about the usefulness science:

- 1. What is definition of usefulness science in the west?**
- 2. How about the laws and requirements usefulness science in the west?**
- 3. What is the criterion of usefulness in the west?**
- 4. What are the indexes of usefulness science in the west?**
- 5. What are the standards of usefulness science in the west?**
- 6. How much is the influence's coefficient of usefulness science in the west?**
- 7. How does measure do the influence's coefficient of usefulness science in the west?**
- 8. Do you know that revival of confidence to America is related to what factors?**



9. Do you know that America has 100 internal problems?

10. Who are worries from the future of America?

What are internal America's problems?

From: Mahmoud Saneipour

Mahmoud saneipour

You get acquainted with 100 problems of America in this report has carried off in below References (B) , these problems show us that America has gone out from current of spirituality and social usefulness science , and in this present time , it needs to internal and all criterion reforms and these problems will not be dissolved by the way of external policies , therefore , the most of these problems have concluded consequence of internal and social behaviors and also every reflections of external policies it is null and void , perhaps increase of exists problems doubtless, anyway , this report is a speech benevolently from whom is LongLife Learning (LLL) , interdisciplinary experts and professional in framework of usefulness science .

A. 100 Problems with America:

- 1. Old- fashioned in education, in ethics, in religion, in social systems ...**
- 2. the most emigrations that caused to decrease spiritual values of activities**
- 3. No Respect for the Rest of the World**
- 4. Collapsing of national resolution by the way of sex fun and fun houses**
- 5. Drugs: Heroin, LSD, Coke, acid, marijuana, guns, bombs, muzzles, etc.**
- 6. Yet 88,000 people die yearly from drinking alcohol**
- 7. 480,000 die yearly smoking cigarettes**



- 8. There are many gaps between riches and poor and it made the vertical society in America**
- 9. There are false data and deficit of information's truth interpreters about these matters**
- 10. Robots were appeased instead of face to face logical negotiations and were neglected the customizations and employerization for well-being relation between works, economy, and producing of wealth.**
- 11. People with no insurance justly**
- 12. The media is a huge problem in this country**
- 13. Woman has no talents or anything notable to be famous for, but she will do ANYTHING for money & fame, then they will publicize her sex life, boob jobs, ass jobs.**
- 14. a lot of gaming – houses that students be detained from truth education.**
- 15. Bullying actions in almost actions instead human-greatness**
- 16. Bullying makes kids skip school, on average over 10 percent of victims have skipped school specifically to avoid being bullied, over 160,000 students per year.**
- 17. I get that terrorism is a HUGE problem; they're just destroying our Earth slowly and slowly.(America must not support of terrorists in the world)**
- 18. No Respect for Those Older Than Us.**
- 19. Corruption: Corruption and a stupid political agenda will be the end of the US.**
- 20. Anti-Patriotism: Patriotism is blind mob mentality ignorance. Why is anti-patriotism a bad thing**
- 21. Rape: They sexually abuse our children**



- 22. Gay Rights: Ten percent of the population is gay; Most of them say that it ruins families.(America should protect their families from sprinkle)**
- 23. This is a "free" country. Unfortunately, not only do they want gay marriage banned, but also immigration, Halloween, etc.**
- 24. Violence; Violence is the reason that people are afraid to walk amongst the streets that they call home.**
- 25. Bad Music: Not knowing us really just protecting ourselves, WE ENTERTAINERS, of course this it's affecting our sales.**
- 26. Obesity- so much fat as illness: Insanity Obesity, food abuse while being inactivity is very critical in American health, Sports are dying off and more people should participate in them.**
- 27. School Bullies: Kids become to terrified to come to school and I think there should be an end put to it People have bullied for years and I say its I hate bullies they just try to tear you down – hope lady on A big problem for the youth of America.**
- 28. Racism: Racism is terrible it hurts us and puts the people in a bad position**
- 29. Destroying the Environment: Cutting down all these trees to build houses and other things is doing nothing but lowering air and oxygen pollution!**
- 30. Murder: More than 30 people are murdered in the U.S. everyday which leads up to thousands each year.**
- 31. Taxes: No more taxes who cares about them**
- 32. Primary heavy industry: dirty, unskilled" labor**
- 33. The several problems of education and training**
- 34. Lack of distributive – justice**



35. **Interest rate on the U.S. Credit Card**
36. **Some inequalities existed for positive reasons (property and wealth, for example), but took great care to point out the fair opportunity of all citizens to gain such things, if wanted.**
37. **Always Upward: Tocqueville found even the poorest citizens actively and ardently engaged in a quest for a better life. And though they may have been removed from the top of the pyramid by several degrees of wealth and power, they didn't seem to consider themselves as made of lesser stuff. In the national mind, there was no such thing as "not rich" without the optimistic caveat of "not rich yet".**
38. **Making of Real Enmity instead real friendship**
39. **POLITICAL ENGAGEMENT: The classic problem with democracy is the asymmetry between the privileges afforded and the "infinity of details" that overwhelm the mind of the average citizen. There are simply too many moving parts for us to do them remote justice.**
40. **Backlashing of social tranquility instead to quiet it**
41. **CIVIC UNITY: Building on the previous point, Tocqueville noted a certain genius in how Americans went about associating together locally — both in political and social contexts.**
42. **Being decreased of PERSONAL ETHICS in America**
43. **Making walls instead friendly relations whit other nations**
44. **The Missing Ingredient and dearly of effective activity**
45. **The DNA of “Americanism” no other nations**
46. **Is that possible? America's future hangs on it (in this trend)**
47. **The biggest problem the US faces right now must be that the US seems to be less and less able to address its problems. Whatever you think the most**



important problems are, the US government seems to be hamstrung in solving them

48. Obamacare (Patient Protection and Affordable Care Act): along with numerous other reforms, created an individual mandate which requires everyone to get Health Insurance.

49. High unemployment

50. Terrorism in America: Terrorists and criminals will continue to be able to obtain

51. The context of immigration policy not suitable for America

52. A national ID card system would not solve the problem that is inspiring it.

53. An ID card system will lead to a slippery slope of surveillance and monitoring of citizens.

54. High Lavishment in America (from companies' stores to houses stores)

55. Bad Consumerism and harm foods and drinks

56. A national ID card system would require creation of a database of all Americans only

57. ID cards would function as "internal passports" that monitor citizens' movements only

58. ID cards would foster new forms of discrimination and harassment

59. The statistics and data are false: The statistics are as astounding as they are ignored

60. Depending on how you count, gun violence in America kills hundreds or thousands of times more people than extremist attacks on U.S. soil.

61. When you look at polls of the top 10 fears of the American people



- 62. “Are we focused on the right bad guys?”**
- 63. “Our theory of the case is the bad guys are out there, trying to come here. ... How are we going to deal with that? We’re going to find them and fix them, in a military sense, abroad.**
- 64. Oldness of American’s law and making of improvement its law necessity**
- 65. Nationality fanatically**
- 66. External indebted nearly 20 trillion USD**
- 67. The fundamental problems are four interconnected issues combining to threaten a breakdown of effective democratic government in the United States**
- 68. The lack of a national identity from bad democracy in America**
- 69. In other areas of American life, remain debated. Explanations offered include the growth of television and then of the Internet, replacing face-to-face communication and the growth of many narrowly partisan TV channels at the expense of a few broad-public channels.**
- 70. There are many reasons hold germs of truth**
- 71. There are increasing restrictions on the right to vote**
- 72. A third contributor to the growing breakdown of democracy is our growing gap between rich and poor. Among our most cherished core values is our belief that the United States is a "land of opportunity" and that we uniquely offer to our citizens the potential for rising from "rags to riches" provided that citizens have the necessary ability and work hard**
- 73. that is bad for our economy, because it means that we are failing to develop a large fraction of our intellectual capital. It is also bad for our political stability, because poor parents who correctly perceive that their children are not being given the opportunity to succeed may express their resulting frustration in violence.**



- 74. All those facts raise a paradox in America**
- 75. The economic problems that America faces are fairly clear, but all the possible solutions are unpalatable.**
- 76 . America at international confidence edge**
- 77 .The National Debt.**
- 78. Unjustly Taxes.**
- 79.Social Security not enough**
- 80. Pension Funds not enough**
- 81. Medicare not enough**
- 82. War instead Defense.**
- 83. There isn't the same speaking and empathy in America**
- 84. Coming into existence the difference cultures in America and having diversity of opinions parallaxes**
- 85. America as country is in a bad captured in several affairs**
- 86. The tops of American having worries of themselves future**
- 87. The Republican Party and the Democratic Party, each one rival together for itself advantages, not exaltation of America, any discrepancy of parties in any country be altered for selecting of the best objectives even targets, indeed, verily that blue ocean is settling instead the red (bloody) ocean in global markets, the unity of parties in the country, removing of contrarities and paradoxes.**
- 87. Dissatisfaction whit government**
- 88. Increasing of Poverty and rising of slaves**
- 89. The danger international security from America**



- 90. guns/gun control**
- 91. Increasing of nation's worry in America**
- 92. crime/violence**
- 93. The danger of Dahesh for America**
- 94. And although the same is better than getting worse, it shows Americans aren't expecting many improvements.**
- 95. Increasing of social expenditures, because it getting of quarrel between races in America**
- 96. Neglect of truly living and contenting of crust of life**
- 97. Increasing of flatter- psychology instead win- psychology**
- 98. Being weakened basis and advantages of religion in America**
- 99. Being weakened rules of reciprocal rights in America**
- 100. America is being unable to do, from showing the right way in the world**

