

The Role of Human in Relation between Urban Life & Philosophy

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Abstract: Historical documents show that urban life and urbanization is the first manifestation of complete form of human life, and it seems that most of human thoughts, like philosophies, were shaped in the cities and urbanizations. It means that the urban life is a society which has many social factors like: social classes and groups, economy, political power, organizations, family, cultures and geographical and environmental circumstances, that they cause to form many thoughts like human philosophies, then we see that most of past philosophers were in the cities in where urbanization was formed and thinkers could think by using of elements which are grown in such urbanizations. So, the being of urban life is necessary for making philosophical thoughts, because there are such social factors of urban living, can effect human's thinking and shape his/her worldview. But we can see the role of humankind as a free existent who has divine position, intellect and freedom, then, he/she can manage, control and change the impacts of urban factors on philosophical thought. It means that effects of urbanizations and cultures as clear manifestation of urban life on philosophies is possible only by using of human's will and thinking as the central factor of the urban life and philosophy, while he/she can control and change these impacts. In fact, although human is under the impact of social and urban factors, he/she is not determined absolutely, but has freedom and intellect to control and change them. So, there is no place for absolute determinism due to social forces of urban life, but it seems there is a kind of intermediate state between absolute determinism and libertarianism. In this paper, it is tries to analysis the role of social and urban factors as the most important elements of the urban life on philosophy and philosophical thinking, and to argue that how human can manage this process.

Keywords: urban life; philosophy; social factors; human; worldview; determinism; freedom; Intellect

1. Introduction

It apparently seems that urban life is a political, geographical and economic conception, and there is no special relation between urban life and human's thought, since urban life is made based on human material requirements, and it mainly has material, industrial, political and geographical virtues. But, scientific investigations show that the city or urban life and urbanization have fundamental relations with human's thought, that is, urban life is the result of reciprocal cooperation of complicated material, cultural and spiritual factors. Meanwhile, urban life, itself, has important role in forming mentioned factors and thoughts. In

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fact, the importance of relation between urban life and philosophy is that human naturally is an urban and social existent that the city as a kind of extensive society, with its several factors, has a big role in growing his/her material and spiritual virtues. Historical studies show that great civilizations have caused to make big thoughts and philosophies, and to change last thoughts into modern ones, for example, it is considerable that great philosophers and philosophical schools were appeared in great urban communities, and the circumstances of their societies have had important role in their philosophies. Hence, it can be said, philosophical thoughts were and are natural conclusions of urban life situations, and every philosopher is the child of his/her age.

In this paper, by supposing extensive effect of urban life on philosophical thought, is tried to clear its complicated aspects, and to show that how is the role of human in this process as existent who has intellect and owner of philosophical thinking, it means, does human act freely or is determined under influences of urban factors? Or that, he/she is the only existent who due to his/her divine virtues like intellect, freewill and freedom, and central role of society, can control and manage or change the process of urban effects. Fulfilling this, first, we study some properties of the city and urban life, by concentrating on the role of social and urban factors in making or changing human's philosophical thought, second, argue how human react and deal with the effects of mentioned factors.

2. Some Virtues of the City and Urban Life

It seems there are some different definitions of the city and urban life from various approaches. We can define the city from geographical, political, military, religious, sociological, philosophical and anthropological approaches. In geographical approach, the city is the result of relation between human and nature, so that, we can consider the city as a society which is made by human in order to take his/her natural needs. In economical approach, the city is linked to rich and wealth sources, then, it is said the city is formed by taking economical circumstances. Hence, the city as the main manifestation of urban life is appeared as a center for storing wealth which it can make relations to political and legal constitutions. In political perspective, the city is the axis of political power and order and relations between governors and peoples, then, the cities are center for classifying political power and forming political groups and functions. In sociological approach, it is said the city is as a social fact and the result of relations among social players, then, there are

some factors, atmospheres and relations which are formed and play role in the city and urban life. Finally, in anthropological perspective, the city is defined as a human fact in order to take possibilities for humans to live and continue their life (Fukouhi, 2004, pp. 31- 36). In systematic perspective, the city is composition of atmosphere and systematic relations that can make a special opportunity for them in order to take humans needs. According to systematic approach, the city not only has relations with internal factors, but also is under influence of many economical, political, scientific and social factors (Rabbani, 2006, p. 4). By considering mentioned definitions of the city, it can be said, the urban life is made through gathering many people having different requirements and desires, as if, continuing social life and reaching material and spiritual evolutions is possible only in the light of the city and urban life. In short, the city and urban life is the result of relations among six factors, including: 1. Economical constitutions, 2. Social constitutions, 3. Physical and natural constitutions, 4. Geographical situations, 5. Legal structures, 6. Political and religious life (Papli, 2007, p. 5). The word *Urban*, literally means Relating to or concerned with a city or densely populated area. Urban lifestyle, also, is more like living in a town, and very different from living in rural areas or suburbia. Much revolves around city life and means of getting around as well as the types of homes you will live in. Based on this definition, urban life varies greatly depending upon many factors that shape the urban area being described. Urban life frequently includes dealing with the results of large numbers of people living close together. These results may include systems of public transportation and other services; opportunities for employment, entertainment and/or education; environmental pollution of various types; and a wide variety of types of housing for the people who live in the urban area. The lifestyle of people living in an urban area is frequently stereotyped as being more hectic or at a faster pace than that of residents living in a less populated center or in a rural setting.

These definitions show that not the causes and factors of appearing cities and urbanizations are plural, but there are many factors that have role in indentifying them, then, taking a comprehensive definition of urban life is impossible, although these definitions show some factors which have important role in forming human thought, in particular philosophy. We call these factors as social and urban factors, and try to study, how they affect human philosophical thought?

3. Social and Urban Factors

Social and urban factors have no determined definitions, but their actualization in the context of human life and reciprocal relations, help us to get an acceptable definition. There are some definitions about social phenomena or structures in sociological texts that can help us to get good understanding of social and urban factors. It is said social phenomena are all events or affaires which exist or happen in community and everybody comprehends them. In this definition, we can consider some things like organizations, religion, political power, economy, social groups, morality and culture as the object of social factors (Qaraei, 1995, p. 28). These samples show that being social is not essential for social factors, but their actualization in the context of social and urban life cause we consider them as social virtues. Hence, it can be said, social and urban factors are material and immaterial phenomena, values and norms, organizations and cultures that make reciprocal relations and form a kind of urban living and have many effects on each other and human's thought. In fact, their social impacts on our thoughts, behaviors and relations cause us to call them as social and urban factors. In short, social and urban factors, have important effects on human's knowledge in the society, and play different role in human community, then, we can enumerate some social phenomena like classes, groups, families, religions, economy, political power, education, organizations, culture, values, norms, revolutions and movements as of important social and urban factors. The first their importance is their role in forming urban society and making urban constitutions and systematic orders. Therefore, we can say, the urban life is a community in where are actualized such factors and they make a complex urban life by their manifold roles. So, both human and the urban life have role in making such factors, and also have role in forming the urban life and way of human life and his/her points of view.

4. The Significance of Philosophy

It can be enumerate many kinds of thoughts for human that philosophy is one of the most significant one as well as religious, political and scientific thoughts. It seems, philosophy and philosophical thought has a history as long as human life, since human always has have fundamental questions about him/herself, the world and God which philosophy is one of the best methods for answering them. In fact, human wants to discover the mysteries of existence and to reply his/her basic questions by philosophy. Paying attention to the history of philosophical thoughts,

schools and great philosophers show the significance of philosophy. In this case, we can consider the place of philosophy in ancient Greece and Rome, and its role in explaining principles of sciences, so far, philosophers like Plato and Aristotle considered all sciences and knowledge as a part of philosophy, and they placed philosophers as the most pretence people for political governing due to their knowledge of authentic reality and truth. They believed that philosophers can recognize real happiness of people from their adversity and they are free from material benefits (Plato, 1995, pp. 367-7). We can see the role of philosophy in modernity, since this was modern philosophy that taught and mentioned the priority of human and mundane life to other things, so that, based on human subjectivity all other facts were defined. Today, this is the thought of post modern philosophy that tries to answer all fundamental questions of human by using many methods, although, it seems it only is possible by helping of religious teachings. In fact one of the most important virtues of great urbanizations was their role in forming philosophical schools and training philosophers that they also have effective role in urban developments.

5. The Role of Urban life for Forming Philosophical Thought

Historical studies show that philosophical thoughts were not grown in villager societies, but when they were formed that there were urban communities and urbanizations. This historical fact can be seen in some ancient civilizations like Greece, Rome, Iran, Turkey, Egypt and China by establishing some big cities such as Athens, Esparto, Rome, Beijing, Panjabi, Baghdad, Jundishapour, Marw, Balkh, Isfahan and Istanbul. For example, when philosophers like Plato and Aristotle, can form and extend their philosophies which the cities like Athens provided their background of philosophical meditations. In this case, we can notice Plato's viewpoints about State and its relation to philosophical thinking, which can indicate the necessity and role of urban life in forming philosophy. Plato, in his works, first emphasized that human is a political and social existent, second, urban life is necessary for human natural living, and that without urban life and urban society is impossible to actualize justice and real freedom of humans. He tries to establish Utopia, the ideal urban life, in where all moral and epistemological virtues are in the high level, by starting of present urban life. In the other words, in Plato's viewpoints, it is in urban life and urban living that all ethical and philosophical virtues can be actualized, that is, urban life and its factors and structures take backgrounds of forming philosophical thoughts (Copleston, 1989, p.

254). Another point in Plato's view is the ability of urban life to train Philosopher King who is a wise scholar that has both moral and epistemic virtues, and knows the best way of political governing, in fact, he is the only one who is aware of people's real goodness and tries to guide them to get it (Plato, 1995, p. 367). So, the existence of urban life and its complicated virtues take possibility to train people who can get the highest ranks of knowledge and can get to political wisdom and governing. This is a fact that can be actualized in urban communities, for example, we can see that philosophers like Plato, Aristotle and Socrates are those who were trained in the urban background and urban life-state, and could presented great philosophical thoughts. We can see like this in other societies and times, in Islamic communities and the east and the west.

6. The Role of Social & Urban Factors in Philosophical Thought

It seems when we can understand the importance of effects of urban life on philosophical thoughts, that we pay attention to the roles and functions of social and urban factors in forming them. It was said, urban and social factors are included of many elements and phenomena in every community and urban life, and have many mutual relations with each other and humans. In fact, they are factors that are built by humans in the cities and also make most of social living methods for humans. We can consider family, political state, economy, classes and groups, culture and moral values, religion, movements and revolutions, and organizations as the social and urban factors. For better understanding the effects of mentioned factors on human's knowledge, it is necessary to notice that human is a social existent that urban life as his/her environment has effective roles in his/her material and spiritual growth. In this case, urban life teaches human that continuation of his/her material and spiritual life is depended on his/her struggle for membership in social organizations and to be a citizen of the society. This struggle is called *Socialization* that is a process in which human learns how to live and cooperate with others in urban life, and how to gain and show his/her capacities in fulfilling individual and social duties (Kohen, 2008, p. 101). The importance of socialization is absorbing effects of social factors by human. In socialization of human, at first, we can pay attention to the role of some factors like family, education, television and social communications. In this case, we can consider the role of culture and moral values, since in the process of socialization, humans get moral values and cultural customs of their society, and try to believe them as the basic teachings.

Therefore, it can be said every culture tries to socialize its members according to its special criterions (Mohseni, 1996, p. 107). So, it seems socialization is one of essential requirements of continuation of social life, because it is only in social life and the urban life that human can acquire his/her primary needs and make compatibility with others, and discover his/her capacities. In this case, Farabi, the Islamic Philosopher, maintains it is necessary for human to socialize for getting happiness, since getting happiness is not possible without social cooperation. Farabi divides the city into individuals and their relations, and believes that the origin of society and the city and urban life is environmental and social needs of humans. He says: human is a kind of animals that can't live separately and take his/her primary requirements independently unless he/she live in the city and make relations with others (Farabi, 1975, p. 8). So, socialization is as the first process in which human's individual personality is shaped and he/she finds possibilities to make his/her social personality later. Now, by considering mentioned notes, we try to explain the role of social classes and groups, cultures and moral values, and environmental factors in forming human's philosophical thought in detail.

6.1. Social Classes and Groups

As it was explained, the effects of social classes and groups on human thoughts are clear, since everybody sees him/her within a social group and classes when he/she is born. Social class, in fact, is a group in urban life and community that has common values, certain position, determined actions, common dealings and rich differences from other parts of society (Kohen, *Ibid.*, p. 296). This definition shows that every class is formed based on common beliefs, functions, positions and rich. Social group is consisted of humans that have reciprocal relations and common beliefs, and expect from each other common behaviors (*Ibidem*, p.126). Some researchers emphasize on internal relations, taking mutual requirements and common values and feelings in defining social groups (*Ibidem*, p. 333, Mendras, 1977, p. 333). This definitions show that social classes and groups are essential for urban life and urban life, in fact it is through forming of the cities that classes and groups are shaped which each one has own function and can give a special viewpoint to human as a citizen. In the case of functions of classes and groups, we can consider Karl Marx points of view because of its importance. He, in his sociology of knowledge, emphasizes on the role of group and class of capitalist in making worldviews and ideology for the group and class of laborious and oppressed people, and says the capitalists that are owners of rich and economic and

political powers, try to make ideology and worldview and religion for stupefying labors' minds in order to direct their thoughts, and to keep own capitals. In fact, in Marx thought, the place of class and group for everybody can introduce his/her philosophical and religious viewpoints, and division of the urban life into classes makes political, moral, philosophical and religious worldviews and ideology, which they can explain the relation between classes and try to preserve political and economic power and capitalists. Hence, everyone who has more economical power and is placed in the higher level of capitalist classes is able to rule on others' thought like labors by making ideologies and economic power (Copleston, 1996, pp. 306-320).

6.2. Culture and Moral Values

Culture and moral values and the social customs which are originated from them in urban communities have complicated relations and cause some obligated laws. It was said that culture is consisted of the method of living, customs and values, and social norms of people that can affect the whole of their life. In fact, culture is the result of material and immaterial factors of urban life and it can impress on human life more in the urban society. Culture by using of many social and urban factors like moral values, norms, customs and laws shows the way of thinking and behaving people in community, that is, culture shows that how people of the urban life feel, what behavior they have, and what is their perception. In fact, culture is manifestation of dealings and thoughts of people in which all thoughts and behaviors are manifested. Also, one of important roles of culture is its effects in socialization of humans, it means, socialization is a process that through which members of the urban life learn how to live and think and communicate with others (Kohen, *ibidem*, pp. 101, & Mohseni, *Ibid*, pp. 103-104). The importance of culture in the process of socialization is as far that it can be said it is impossible to be socialized without accepting cultural patterns, since most of social and urban factors that play role in socialization of human and affect on human's thought, their functions are in the light of frameworks and patterns of culture.

6.3. Geographical and Environmental Factors

Urban environmental factors are called as all natural and unnatural factors which affect human's knowledge and his/her life. We can enumerate factors like

geographical place of the urban life, being the city in an industrial or agricultural position, populations, composition of races, having business or religious or military virtues and the kind of its communications with other cities as environmental and geographical factors. It seems the mentioned factors have strong influence on human's thought, behavior and morality so far as some researchers try to justify the whole life of human, even raising and falling of civilizations, based on geographical and environmental factors (Shombart, 1969, pp. 86-7). In this case, some of philosophers like Ibn Khaldoun did research very much and have worthy works. He, in his famous work, *Introduction*, tries to study most of environmental and geographical factors which have important effects on human's thought and morality. Fulfilling this, he divides societies into urban and rural ones in order to review their proper and common properties, and show that how urban living affects human's behavior, thought and ethics. Ibn Khaldoun argues that the customs and morals of the cities like luxury, tranquility and laziness are the result of urbanization, and that urbanization is as the aim of rural life (Ibn Khaldoun, 1990, Vol. 1, p. 70). He, in describing urban life and urbanization, says it is consisted of seeking techniques for luxuries and trying to make their qualities, and interesting in material industries, such as cooking and sewing, making buildings, for improving mundane life (Ibn Khaldoun, 1990, Vol. 2, p. 735). Ibn khaldoun tries to show that some fundamental properties of urbanization have more important effects on human's morality and tendencies. Of course because of extension of urban life in contemporary age and its complicated structures, we can consider the importance of effects of urban life on human's thought. In this case, Ibn Khaldoun emphasizes on negative influences of urban life that they cause to extend virtues like volubility, lowness and trickery in order to get essential requirements of living through telling lies, gambling, charm, robbery and perjury (*Ibidem*, Vol. 2, p. 737).

Mentioned notes show that urban factors are able to take some conditions under which human's thought can be formed. In this case, we can enumerate some properties of citizens which are shaped under effects of urban factors, including: 1. Citizens are people of the future in their thought, 2. There are many social laws as factors of social control, 3. Citizens trend towards formal and conventional relations, 4. Urban communities have extensive and complicated divisions of social duties, 5. Citizens can change their classification through activity and creativity, 6. The economic system and trading relations of urban societies are complicated and have many effects on human's moral life and thinking, 7. Most families are separated and independent, and most children are under influence of social factors,

8. Formal education of urban communities are administrated by the state, then is affected by governmental politics and urban factors (Mohseni, *Ibidem*, p. 345).

Considering the cited properties of urban factors, in short, indicates the importance of geographical and environmental factors of urban life on human's thinking, that is, the dependency of human on urban life and their virtues is caused they affect his/her worldview and thought.

Now, by enumerating of some virtues of urban life, we can say the fact that there is no philosopher who can be immune of urban and social effects in forming of his/her philosophical thought. In fact, all philosophers were and are under influences of urban and social factors like geographical circumstances, climates, kinds of races, political and economic properties and so on. Philosophers, by accepting such social effects try to rationalize and give philosophical justifications for them. In this case, as some samples of urban effects on philosophical thoughts, we review some examples of Aristotle, Karl Marx and Sartre's philosophies.

Although Aristotle is a philosopher tries to ascend from sensible facts to rational realities in his metaphysics, he, in his political philosophy, tries to justify political and social circumstances of Greek society. Such Aristotle struggle is under influence of his living in Greek urban life-state. The first point is that Aristotle in his political philosophy, under influence of importance of urban life, says that the city not only is the most complete form of life, but also even is prior to individual and family life, since the city is a self-sufficient total, while individuals and families are not independent. He emphasizes on the necessity of urban life so far as says everyone who can't live in the city and society, or everybody who doesn't need to others, and is an needfulness and independent existent, he/she must be a God or wild (Aristotle, *Politics*, 1253, A: 27-29, & Copleston, 1989, p. 402). The second point in Aristotle's points of view is his defending of the system of Greek slavery, and his struggle to justify it by taking philosophical justification and explanation. It seems Aristotle's trying to justify the slavery in Greek society is under influence of the place of slavery system in economic living and getting rich. He, in the book of *Politics*, allocates his debate on family to the relation between slave and master, and emphasizes that slavery is based on the nature, that is, it is completely natural, then, there are some people who are born as slave and for obeying, and some people who are born as master and for commanding, it means, some people are free essentially, and some others are slave naturally, so the system of slavery and mastership are legitimate and right (Aristotle, *Politics*, 1255, A:1-3, See Copleston, *Ibidem*, p. 403). This Aristotle's point of view is certainly a

philosophical one is affected by Greek slavery system. Therefore, if Aristotle had lived in another society which had not such slavery system, he surely had not tried to give philosophical justification for it. The third point in Aristotle's political philosophy, and even most of Greek philosophers as well as Aristotle, is his viewpoint about a classified system based on the circumstances of his contemporary society. In this case, Aristotle divides classes of the Greek community into three ones including citizens, military commanders and laborers, and says that there are only citizens and military commanders who have the right to vote and participate in Athenian democracy, but laborers that are included workmen and agriculturists, are even deprived of citizenship, and in fact, they are instruments for developing citizens and military commanders, meantime, there are only military commanders who have the right to govern and judge in their middle age of lifetime (Aristotle, *Politics*, 1328, B:2, & 1331, B:23, See Copleston, *Ibidem*, p. 407). All these three mentioned notes of Aristotle's philosophy indicate that he formed his political philosophy under the influence of important virtues of Greek civil life-state and society, which shows the role of urban life on human's philosophy.

The second philosopher for our consideration is Karl Marx, which seems that he was affected by social, economic and political factors of his urban community, and formed his philosophy in the light of mentioned factors. He was born in Germany in 1818 and had lived in France and then went to England and got acquainted to Fredrik Engels. He had a very long friendship with Engels, and due to this friendship became objectively familiar with calamity circumstances of labor classes, and for the first time, he was encountered with German and French radical laborers, who took action for establishing sociological and revolutionary movements (Tanhaei, 2007, p. 60). Marx, in this time in France, inclined to socialism and wrote many articles and manifestations against royal governments. He, then, went to London, and lived there the rest of his life until his death. He couldn't have a fixed job and orderliness earning, and lived in poverty and indigence. Engels helped him to improve his financial situations. So, the result of Marx's life was objective experience of poverty of labor classes and his indigence and oppressiveness, and in the contrary rich, oppression and exploitation of political and governor classes. In one hand, Marx was a thinker who had lived within the two classes of society consisted of laborers and governors, the society in which Marx had observed conflicts and encounters between two mentioned classes. In the other hand, Marx was a thinker who had many financial and economic problems in his lifetime. Now making a link between mentioned factors inclined Marx's thought towards philosophical materialism, so that, he emphasized on the central role of capitals and

workers, that is, material factors. In fact, objective encountering of Marx with the important role of material capital and power, gave his material philosophy and worldview to explain and justify existential facts.

Sartre also is of western philosophers that forming his philosophical thought was under influence of social, educational and environmental circumstances. He passed his childhood in very bad situations which formed his philosophical thought. His father died when he was two years old, and because of his mother marriage with another man, Sartre was forced to live with his grandparents, while his grandmother was a catholic and his grandfather was a protestant, and they both hated of their faith and tried to criticize and ridicule each other beliefs which caused Sartre feels annihilation. In addition, there were some other factors, like his ugly face, his similarity to frog, blindness of his right eye, short size, being orphan, and remarriage of his mother and death of his friend, that caused to improve negative and atheistic tendencies in Sartre's thoughts (Mosleh, 2005, pp. 163-5). Hence, Sartre says all atheistic thoughts are rooted in social problems (Sartre, 1966, p. 297). In fact, most of unpleasant environmental and social circumstances guided Sartre's philosophical thought towards atheism and denying God and justifying such things.

In addition to mentioned notes, we can pay attention to the role of urban factors in present life due to their complicated structures. Now, in the modern cities, we observe complicated kinds of international organizations, scientific relations, technologic developments and so on that can change human's approach toward life and make for him/her a new worldview based on modern progresses.

7. The Role of Human in Managing Effects of Urban life on Philosophy

Mentioned notes about extensive influences of social and urban factors on human thought, cause to think and ask that: Is human free under extensive influences of social and urban factors and has not any freedom? Or we can say he/she is a free existent and can change or manage effects of social and urban factors by his/her freedom, intellect and freewill. For arguing the later, we try to show some essential virtues of human that they give a special personality and ability to him/her to manage and change influences of social and urban factors, and to indicate that human is not free and determined absolutely, but has them relatively. We try to use Islamic explanations, in particular the Holy Quran in this case.

7.1. Human Creation and His Existential Aspects

One of fundamental virtues of human towards other existents is his/her different creation which takes the prominent place for him/her. In this case there are many religious and philosophical indications in the holy Quran, in which, God by explaining several stages of human creation, emphasizes on blowing of His spirit to human's body. The importance of this kind of creation is that God commanded angles to bow down before human, that this fact indicates the priority and nobility of human towards all other beings, since God selects him/her as his caliphate on the earth. In verse 11, Surah A'raf, God says: *we created you then we shaped you, then we said to the angels: prostrate yourselves before Adam. They all prostrated themselves.* It seems such explanations of human creation can show human's special place in the whole system of the world. So, human is the only existent that has divine virtues, since God took His spirit in human's body which is of the great signs of God in human existence. In addition, human has two body and spirit dimensions, his/her body is made of dust and mud, while his/her spirit is originated from God, as God cited this two dimensions in Surah Sejdah, verse 9: *Then he created him and (caused the angel to) breathe into him His (created) spirit. He gave you eyes and ears, and hearts, yet little do you thank.* The significant note in this verse is the Quran's emphasizing on authentic urban life of human's spirit towards his/her body, that is, the reality of humanity is based on spirit not body.

7.2. Reason and Heart

Although the nature of human's divine spirit is unclear, it is clear that reason and heart are of its two important stages, that is, human is the only existent who has intellect and can think about the world, God and his/her being. This is a fact that is pointed out with many explanations in the holy Quran, and it considers human's reason as one of his fundamental virtues, in Surah An'am, verse 50, God says: *Say: are the blind and the seeing alike? Will you not think?* The conclusion of having reason is ability to knowing the whole system of existence and getting divine wisdom and supreme knowledge. So, the reason is an epistemic faculty and human's distinguished virtues from other existents which are arisen from divine spirit. Another prominent virtue of human toward other existents is his/her heart, that is, human is an existent having love, grace and mercy that are originated from God and are God's signs in his/her heart. God in Surah Ra'd, verse 28, says: *Those*

who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied? This verse shows that there is a close relation between human's intellect and heart, it means, intellect is an epistemic aspect and heart is a feeling and faithfulness aspect of human's spirit that have some relations with human actions. So, intellect and heart have faithfulness and awareness virtues for humans that due to having these virtues they are different from other beings and they can be divided in two believers and disbelievers (Nasri, 2000, p. 131-7). In fact, humans by their intellects and hearts can make sense their life, and control and manage most of social and environmental factors.

7.3. Human's Nature and Innate

Human's composition of body and spirit and having intellect and heart have been bestowed such special nature to him/her different from other existents, which is called Innate. Here, innate is consisted of all his/her internal abilities and tendencies that are placed by God for his/her creational guidance (Nasri, 2000, p. 166). It can be said human's nature and innate is applied to most of his/her universal, spiritual and internal abilities and actualities which are prior to all or most of environmental and social effects, and they are not acquired (Vaezi, 2009, p. 65-7, & Nasri, 2000, pp. 167-170). Human due to having these abilities can resist against social effects, since these virtues exist in all humans and are constant in most or all of humans. The Holy Quran calls this human's nature as Divine Innate and says: *Therefore set your face to the religion purely, the upright creation upon which he originated people. There is no changing of the creation of Allah. This is the valuable religion (Surah Room, Verse 30)*. In addition, we can enumerate some virtues for human's innate, for example, he/she is aware of his/her innate by intuitive knowledge since this divine innate is pertained to his/her spiritual dimension, and also, human's innate is a potential virtues not actual, that is, this is human who can actualize his/her divinely innate in his/her life in the right or wrong path.

It is necessary to notice that there are some roles for social and environmental factors in growing human's divine innate, that is, some urban and social factors like family, education, economy, political power, culture and so on can effect human's thought and form his/her innate and nature, but it should be said that these influences are not absolute but are relative and limited, since human by his/her

divine mercies like intellect, heart and innate can control and change the role of cited factors. In fact, human has two different and opposite properties, including natural and animal instinct, and divine innate. The first one is related to human's body and is under influences of social and environmental circumstances. The second one is originated from God and can react against mentioned circumstances. So, we can say although there are some affairs like genetic, inheritance, social forces, urban factors and environmental effects that can affect human's thought, their effects are not universal and essential, since human by his/her intellect and divine graces can resist against them and control their roles.

7.4. Freedom and Freewill

Human is the only being who has the power of selecting and making decision, and is responsible before his/her acts and is pretence to reward and punishment. The importance of believing in freedom and determination is so far as it affects the whole of human's life, in particular his/her material living, meaning of happiness, human's relation to God and society. In addition, believing in freedom is of the most important concerns of human's individual, social, moral and religious life. Hence, the question of freedom and maintaining to it or determinism can define our discussions of effects of social and urban factors on human's thought. In fact, believing in absolute determinism from philosophical and epistemological approaches, argues that effects of social and urban factors on human's thought is absolutely, and rejects any kind of human's freewill or freedom. In the contrary, maintaining to absolute freedom due to referring all things to human negates any power and effectiveness of other existents like God. But, believing in relative freedom and determinism, accepts limited freedom and forces in human's life, and a kind of philosophical and social determinations in his/her social life, that is, human is not determined or free absolutely but has both of them relatively. In this approach it is accepted that the effects of social and urban factors on human's thought, since it is an objective reality and there is a kind of divine destination and providence that has some influences on human's knowledge, but this approach emphasizes that the forces of cited factors don't reject human's freedom and power, because he/she is able to control and manage them and divine destination and providence also is applied to human's freely acts and that are not determined (Nasri, 2000, pp. 350-370 & Vaezi, 2009, pp. 105-120).

So by considering human relative freedom and determination, we can reject all kinds of absolute philosophical, social and physiologic determinisms. Philosophical determinism is supported by some Islamic and western philosophers and theologians, and argues that every event, including human, is necessitated and happened based on its determined causes and it does not have any kind of freedom (Vaezi, 2009, p. 124). We argued that there are, at least, humans who because of their intellect and freedom, act freely, and that there is a kind of causal relation between God's acts and human's ones, which shows human's freewill in doing actions. Social and urban determinism emphasizes on forces of social and environmental factors on human's knowledge and tries to argue that human is under influences of mentioned factors absolutely, and that he/she has no freewill before them. This point of view is called socialism and emphasizes that social factors effect on human knowledge extremely and absolutely, and that human's personality is formed through social processes and his/her morality, thought and behaviors are shaped under influences of social and urban factors. Hence human is a social existent (Vaezi, 2009, p. 128-9).

For criticizing social determinism, we can say, although influences of social and urban factors shape or change human knowledge and morality, they don't deny human's freedom and intellect for controlling and managing their effects. And also, it is necessary to notice that philosophical and social determinism in its extreme and absolute form, cause to deny human's freedom, identity, responsibility, reward and punishment, while mentioned virtues are objective facts that can't be denied. Tomas Aquinas, about human's responsibility before his/her dealings, says that human has freewill, unless preaches, commands, promotions of good, preventions of evil, rewards and punishments are useless (Direks, 2001, p. 138). So, human meanwhile is under influences of social and urban factors, he/she is not determined absolutely, but can resist and control their effects.

7.5. Divine Justice and Other Innate Virtues

Seeking divine justice is of other innate virtues of human that maybe he/she make mistake in understanding and interpreting it, but this principle itself is not destroyable. Hence it is possible for human to recognize real and divine justice and return to real path by using of his/her divine innate, intellect and reason. Therefore, it can be said human's divine innate, justice and intellect help him/her to resist against all external forces and circumstances. Another essential virtue of human is

his/her tendency to worshipping transcendent God who is human's creator and pretence to obedience. In fact human's spirit as divine sign and grace in his/her existence takes backgrounds for seeking and worshipping God. Hence, it seems that most of humans have worshiped God in the past by many ways. In this case, the influence of social and environmental circumstance is only in quality and quantity of this internal tendency, that is maybe human, based on social and urban conditions, worships idols or other humans instead of real God, but his/her authentic tendency to worship transcendent God never has been removed. Of course human is able to rethink and revive his/her divine innate and to worship unique God or mislead his/her divine innate and go to astray (Motahhari, 1998, Vol. 2, p. 94). The final virtues of human, which is considered here, is his/her ability and potentiality to seek truth and ask of all things. In fact due to this virtue, human can open new epistemic horizons and discover hidden aspects of the existence every day. This ability can pass social and environmental forces and conquer them by his/her intellect. Consequently, human is the only being who is naturally and innately responsible for herself/himself and people of society, and this property has given him/her the power and ability to resist against social and urban and environmental forces and try to change or manage them.

8. Conclusion

In this paper, it is showed that structures and functions of social and urban factors are very complicated, that is, they as network of many elements have important and extensive effects on human's knowledge in particular in philosophical thought. And is cleared that influences of mentioned factors are not the same but have different quantitative and qualitative grades, and it depends on environmental, geographical, temporal, spatial, cultural and etc conditions. Anyway, it is argued that effects of mentioned factors are not total and absolute, but are relative and limited, since human has some innate and essential virtues and abilities that help him/her to resist and control influences of social and urban factors. Some of these virtues are: 1. His/her composition of body and spirit, 2. Freedom and freewill, 3. Divine creation by God and his/her divine vicegerency, 4. His/her honesty and priority to other existents, 5. Divine nature and innate, and 6. Responsibility, seeking justice and truth. Considering cited virtues shows that human by having them is the only existent by Godly manner, face and beneficence of freedom and intellect to go to the right path or astray. In fact human can take divine ways and get real happiness and also mislead herself/himself and get eternal affliction.

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