

The Third Side of the Main Question of Philosophy (MQP)

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Abstract: This article examines the fundamental question of philosophy. The author proposes to amend its classical scheme, developed by F. Engels, one of the founders of dialectical materialism, by adding a third side. This third side of the MQP should be the question of “the concrete representation of matter in nature (matter of nature)”. This is the fundamental question of physics and all natural science. The solution to this question is simple, clear, unambiguous: “the content of elementary particles is “pure”, concrete matter of nature”.

Key words: Marxism-Leninism, philosophy of dialectical materialism, fundamental question of philosophy, nature, Universe, matter, dialectics, science, natural science, physics, fundamental question of physics, elementary particle

In the work of the classic of Marxism-Leninism and the founder of dialectical materialism F. Engels, entitled “Ludwig Feuerbach and the End of Classical German Philosophy” [1, 2], the concept of the main question of philosophy (MQP) was first developed and presented.

The preface to volume 21 of the Works of K. Marx and F. Engels states:

“Having shown that Marxist philosophy is the result of the development of the entire philosophical thoughts, Engels reveals such an important feature of the history of philosophy throughout its existence as the struggle between two camps - materialism and idealism. Engels was the first to give a classical definition of the

fundamental question of philosophy - the question of the relationship of thought to being, spirit to nature, emphasizing that this question also has another aspect, another side, expressed in the problem of the knowability of the world, the relationship between being and its reflection in human consciousness. Depending on how a particular philosopher answers the fundamental question of philosophy, his affiliation with one or the other of these two philosophical camps is determined". [1, XII Preface]

Below in the text are presented some excerpts (extracts, quotations) from this work of Frederick Engels. What is directly related to our topic is highlighted by me in bold.

1. **“The great basic question of all, especially of latter-day, philosophy, is that concerning the relation of thinking and being”**. [2, p. 365]

2. **“Thus the question of the relation of thinking to being, of the mind to nature**—the paramount question of the whole of philosophy—has, no less than all religion, its roots in the narrow-minded and ignorant notions of savagery. But it was possible to put forward this question for the first time in full clarity to give it its full significance, only after humanity in Europe had awakened from the long hibernation of the Christian Middle Ages. **The question of the position of thinking in relation to being**, a question which, by the way, had played a great part also in the scholasticism of the Middle Ages, **the question: which is primary, mind or nature**—that question, in relation to the Church, was sharpened into this: Did God create the world or has the world existed for all time?” [2, p. 366]

3. **“Answers to this question split the philosophers into two great camps. Those who asserted the primacy of the mind over nature** and, therefore, in the last instance, assumed world creation in some form or other—and among the philosophers, e.g., Hegel, this creation often becomes still more intricate and impossible than

in Christianity—**comprised the camp of idealism. The others, who regarded nature as primary, belong to the various schools of materialism.**

These two expressions, idealism and materialism, originally signify nothing else but this; and here they are not used in any other sense either. [2, p. 366-367]

4. “But the question of the relation of thinking and being has yet another side: in what relation do our thoughts about the world surrounding us stand to this world itself? Is our thinking capable of cognition of the real world? Are we able in our ideas and notions of the real world to produce a correct reflection of reality? In the language of philosophy this question is called the question of the identity of thinking and being, and the overwhelming majority of philosophers answer it in the affirmative”. [2, p. 367]

From the above it is quite clear that F. Engels clearly distinguishes two main aspects in the main question of philosophy (MQP):

1. On the relationship between the material and the ideal in nature.

“The question of the position of thinking in relation to being ... the question: which is primary, mind or nature”. [2, p. 366]

2. On the cognizability of nature by man.

“But the question of the relation of thinking and being has yet another side: in what relation do our thoughts about the world surrounding us stand to this world itself? Is our thinking capable of cognition of the real world? Are we able in our ideas and notions of the real world to produce a correct reflection of reality? In the language of philosophy this question is called the question of the identity of thinking and being, and the overwhelming majority of philosophers answer it in the affirmative”. [2, p. 367]

Materialists, dialectical materialists believe that nature, the material, matter is primary, and the spirit, the ideal, consciousness is secondary. In this case, materialists rely on scientific data and the social and industrial practical activity of people, all of humanity, and find in this full confirmation of their position.

Materialists, dialectical materialists believe that nature is knowable. This also finds its confirmation and proof both within the framework of science and in the social and industrial practical activity of people throughout the entire historical stage of the formation of human society.

In this article, F. Engels outlined the main question of philosophy (MQP) and its solutions by materialists and idealists. This article was written by F. Engels at the beginning of 1886, 138 years ago. At that distant time, science and physics had not yet experimentally discovered elementary particles. The first elementary particle, the electron, was experimentally discovered only in 1895. Subsequently, over the course of more than a century, about 350 elementary particles (EP) were discovered and studied. The most well-known elementary particles are the proton, neutron, and electron. Atoms of all chemical elements consist of these particles. And all material bodies of nature consist of chemical elements. For the sake of generality, we can say that all material bodies ultimately consist of elementary particles (EP).

One of the main provisions of the philosophy of dialectical materialism is the provision on the materiality and dialecticity of our material world, nature. Materialists resolve the main question of philosophy in favor of the materiality of the world, nature. At the same time, it is invariably assumed that all natural bodies are material in their essence, that is, they consist, ultimately, of matter.

It was considered self-evident that matter forms all material bodies, objects in nature. This understanding of the materiality of nature was quite sufficient for the dialectical materialists of the early 20th century, Soviet and Marxist philosophers, to develop the ideas of the philosophy of dialectical materialism. The question of the specific representation of matter in nature (the matter of nature) was not put on the agenda by dialectical materialists of the Soviet period. Apparently, it was believed that this specificity (the problem of the specific representation of matter in nature) should be dealt with exclusively by science, natural science, physics. And dialectical materialists should wait for new scientific discoveries, results, findings and conclusions from scientists, physicists and natural scientists.

In 2014, the first working version of the “Theory of Nature” (TN, the future book of the author of this article [3]) was almost ready. This version of TN was actually presented in the form of separate author's articles. In 2014, the author expressed (put forward) a scientific hypothesis that **“the content of elementary particles is "pure", concrete matter of nature”**.

Firstly, this statement is nothing more than a statement of a scientific fact lying in the open in full view of everyone. This fact has been lying before the eyes and noses of the entire physics community, the entire modern party of physicists (MPP) for over a century.

Secondly, this statement, as a fact, is the solution to the fundamental question of physics and all natural science, the question of “the concrete representation of matter in nature (the matter of nature)”. But this question is also a philosophical question, for “matter” is the most important philosophical category.

The party of modern physicists does not recognize this fact of nature to this day.

But within the framework of the “Theory of Nature” this fact was recognized in 2014. The recognition of this fact is equivalent to the

accomplishment of a scientific Revolution in physics. This means that within the framework of TN in 2014 a scientific Revolution was accomplished in physics and cosmogony (cosmology).

In this connection, when the question of the concrete representation of matter in nature (matter of nature) has been positively resolved, the provisions of philosophy on the main question of philosophy (MQP) should be clarified. And this clarification suggests itself. It is necessary to recognize the main (fundamental) question of physics and all natural science as the third side of the main question of philosophy.

Thus, from the third side, the formulation of the main question of philosophy (MQP) will be as follows:

“What is the concrete representation of matter in nature (matter of nature)?”

We, dialectical materialists, answer this question as follows: “The content of elementary particles is the “pure”, concrete matter of nature.”

This solution is the cornerstone of the foundations of the “Theory of Nature”. [3] The development of this idea led to the idea of the “quantum of matter” and to the construction of the “Theory of Nature” as a new dialectical physics. TN is a scientific revolution in physics and cosmogony (cosmology). Within the framework of TN, 40 fundamental problems of the foundations of physics and cosmology have been solved. These problems are also fundamental problems of the foundations of nature and the universe. Each fundamental problem solved within the framework of TN is worthy of the Nobel Prize in physics. TN is a powerful revolutionary breakthrough in our knowledge of physics and cosmogony (cosmology). TN is a beacon on the path of scientific and social progress. TN is a scientific phenomenon of world-historical scale. Within the framework of TN, the problem of the evolution of nature has been solved, the algorithm of this evolution has been found. [3, 4] Within the framework of TN, the algorithm of the evolution of the Universe has been found. [3, 5] Within the

framework of TN, the problem of time of nature, universal time, is solved. Time is the most important essence of nature of the same order as the matter of nature. Within the framework of TN, the problem of space of nature is solved, this is a negative solution: there is no space as such, as some natural essence in nature itself, it does not exist.

With respect,

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References

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