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GENERAL ONTOLOGIC AND AXIOLOGIC ASPECTS OF HUMAN BEING Zahra HASSANI³⁴

ABSTRACT

Due to peripatetic school representatives human being is consisting of matter and form (that is to say spirit). From this reason he belongs to moral world and the matter in the formal world. Due to this his place and motion in the existence hierarchy is two-sided. As if, he was born two times: from the unique to plurality. Mashai school representatives think the mystery of this is not in matter, is in the spirit of human being. In thanks to of its character he is higher from other beings live in the world. He is well-wisher, clever, wisdom and kind. He is the Khalif of God in the world, that is to say human being is new existed as structural. That same character is consist of intelligence and sense and consciousness.

Keywords: mashaism; human; existance; God; necessary being.

Generally, for Eastern peripatetic school is characterized the structural commentary of the existence and the attitude to the world from different consciousness levels as total. They showed that The God stays in a high stage of the existence. It would be noted in contact with this; the mashshaists give specifically mean to the God idea, and characterized it as commonest and most abstract and pure philosophical notion. Also in Middle Asia, or Azerbaijan` creative God conception was realized Platonist mean Allah-rifah, Allah-vahdat (rifah - prosperity; Vahdat - oneness), on the other side, Aristotelian God and Idea mean [1, 55-56].

It is possible to see by peripatetic school God`s such meaning, comment of it in the issue relation with the world in the doctrines of Al-Kindi, Farabi, Avicenna and other representatives of this school. In Al-Kindi`s philosophy the Platonist and Aristotelian tradition keeps it tracks. He tried to proof existence of the God, is basing the following evidences. He was showing that the order and the rule in microcosm and macrocosm begin with the name of God. It is proof that the separately objects has formed regulate with the order has created by God and this rule is very important. According to Philosopher Kindi, the highest layer of the sky was created by God from anything and it depends from the will of God. If God wants, the world would be perishing. According to other famous peripatetic Farabi belong to God some Koran attributes (for example, truth, wisdom, honor, life etc.). In his metaphysics, God is defined as the necessary being and the primary cause of all other things. Al-Farabi used from the cosmologic arguments was known from the ancient time, as the proof of God existence and his relation to the world. Avicenna and his Azerbaijanian continuers (A.Bahmanyar, N.Tusi, and others) continued their ancestors` ideas connected with the God and deepened approached the God idea as pure idea, necessary being and possible being is basing on the solve of conceptual analysis of the being. Generally, the peripatetic don`t making change emanation rule from the highest beginning of the existence. This conception was considering that the God is not primary cause, but the God is necessary, primary Necessary God. Thus, Avicenna and his continuers enriched the peripatetic school doctrine about the existence with the new conception. In the result, they understand the God is the final cause and the all over the world moved him [2,141].

The attitude of God to the world is not the attitude of the cause to the result in the defined time, it has happened in the outside of the time. Peripatetics understand that it is not suffice to show the absolute existence is the cause of the world in the time and comment for

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the cause of the world. Al-Farabi's following thoughts is interesting in this attitude He writes: "If somebody accept the God has body and form and Primary Creator in the place and tense; in the result they cannot imagine more beautiful, more honorable being from him" [3, 89]. In his thought "I is absurd to say the Universe has the beginning as a time" [3, 83].

According to the peripatetic school representatives imagine the world is the process moves to the highest stage of existence. Due to him, the world is the eternal hierarchy of the existence, here the highest layer that the form has prevalence is the highest stage but the "matter" is the most bottom layer. With this equal the peripatetic representatives claimed that the world is not separate from the form, and it is highest top in the existence hierarchy (multi-stage structure). And this position shows their approaching to the ancient philosophical traditions. If we say exactly, mashahasists claim that the God is the highest stage in the structure of the existence and from this point of view, the Islam religion characterized God's essence character [3, 142].

Notable side that there is idea closeness between Eastern philosophy and Aristotelian conception and in the same time, this expresses the evolution process of that doctrine. Due to the peripatetic school the reality is defined with the form and therefore only the God is the origin reality. It takes the highest place in the structure of the being, because it corresponds to the high level of the form. It is pure thought and intellect with exception degree. The God as a final cause means absolute aim and all personal beings try to approach it. The God is encirclements aims of all highest existences. God is also an active cause, therefore the primary cause of all motions, differentnesses and creations in the existence. The God is "primary giver motion" and is inactive in him.

The using proof widely by the peripatetic school about the God's being "primary giver motion" is basing to the idea of Aristotle. Aristotle claims that the world depends on the causality and determination. The main essence of this idea is consisting of that the motion of all objects has happened in thanks to other object which is moving. In his due the motion of the final object is closed with the motion of other object and in the contact with his. Thus among of the events this succession of the causality relations would be continue to the eternal limit. In this case, it is impossible to comment the motion and its real cause. Thus the origin and first cause must be invariable character. Aristotle's this conception is not understand simple by peripatetic school, otherwise they will be claim the new idea about the "Giver motion" has a time beginning and at the same time his giving a motion to other being types. But peripatetic school thought in other form, for they the real and origin cause is the final cause. But the explanation of the time, about this they thought that the world or the motion here has not any time beginning. But the God is no mechanical cause; he is the theological cause carries out the activity as a last purpose. The God is existed from above all, which are to say from all beings. God makes role of "primary Giver motion" of its creative.

The world's has no time beginning, but God has no any final as a time. We can take out the result that the world is eternal. His last purpose is such an absolute form, but everybody has no chance to get it [5, 43].

As Aristotle, the peripatetic school approached to God as a thought and an idea. According to their thoughts the necessary being has no type and sex and kind. It is impossible to comment and does not definition him. Al Farabi wrote about this: "The God is welfare in a real form". He is a real intellect. All of these have been combined in him [6, 145; 26, 68-69].

After Farabi, Avicenna his Azerbaijanian students A.Bahmanyar and Nasiraddin Tusi have improved this emanation problem. The outer heavens, the sphere of the fixed stars, the sphere of Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon. Once we arrive in our own sublunary world, we become aware of a hierarchy of being that evolves in the opposite direction, beginning with inanimate matter, progressing through plants and animals to culminate in humanity, whose soul and intellect partake of the divine Reason, while his body comes from the earth. Al-Farabi's doctrine of emanation became generally accepted by the Faylasufs although there were clear differences between it and the Koranic vision of reality. But al-Farabi and the Faylasufs saw philosophy as a superior way of understanding truths,



which the prophets had expressed in a poetic, metaphorical way, in order to appeal to the people.

Eastern peripatetic school are separated the existence to three place (necessary, possible, impossible). In the basic of this division is accepted the causality problem. In their thought the causality corresponds to the ready being of the realities, no to the creative to the organization of the things. The necessary of the creative of the things depends on the cause which is consisting of every things has a cause, that is main cause is a necessity. According to the peripatetic school, the entire world is connected with the cause-result relation in a universal scale. But due to them, this cause-result chain is not eternal, it begins with an existence and ends, his last necessary being is not mean with other being. If we say otherwise, in this chain, the main has no result, on that time this is an end of the chain. We can take a result from this thought that everything must be ended with the necessary existence and completed [7, 284].

Due to the peripatetic school, all beings are the necessary free, or are necessary thanks to other. The finals are possible or impossible beings. The finals would be not existed in a free form. They have only a cause, they need another being for their being in the life. If they have a cause, they will be necessary, if they don't find any cause, they are not create free and don't live in a life. For perish of every existed being, it is necessary nonbeing of its opportunity. But the opportunity is belong to the causality [4, 134].

The peripatetic school's representatives using God conception is basing to two positions; firstly, God is inside of the world, carries out of it; secondly, from other side, God is in the edge of the world. The root of this idea goes to Aristotle conception. Thus, Aristotle shows in his doctrine, God is existed in the edge of the world. Therefore, God has not any knowledge about the world. He understands himself only. From other side, God is primary beginner. He is unique and he is in the oneness. We cannot add any symbol to him. Thus, if we say God has any knowledge, on that time God is understands him, and is understood by any being and this idea goes to the dualism. Peripatetic school took from the Aristotle such idea, as if God understands him, and he has pure intellect, but the peripatetic school has combined this idea with the theory of Neo-Platonism. In the result, God and the theory of dualism of the world does not corresponds each other. So, the newer God theory with the ideas of Aristotle conception is completed with the important attribute. That is to say God does not understand him, because he understood every being. God understand only his essence and this knowledge

Islamic philosophy always leads to one main conclusion, that the power of Allah was supreme. God understands his and therefore his words were the absolute truth. Islamic philosophy greatly encouraged science, particularly mathematics and medicine. Without philosophy's constant encouraging of scientific development, the large number of discoveries made by the Muslims may never have taken place [5, 152].

The entire argument of the philosophers with regard to the eternity of the world is, thus, full of contradictions and unproved assumptions, but the most manifest of their inconsistencies and the sheer baselessness of their assumptions become conspicuous when they come to explain the origination of the world from the being of God in the terms of the Plotinian Theory of Emanation.

All creation is necessarily and eternally dependent upon God. It consists of the intelligences, souls, and bodies of the heavenly spheres, each of which is eternal, and the sublunary sphere, which is also eternal, undergoing a perpetual process of generation and corruption, of the succession of form over matter, very much in the manner described by Aristotle.

The four elements have been created in the process of emanation {fire, air, mist and wind}. In those elements some powers were formalized under the efforts of some heavenly bodies. In the result some bodies influence others. In the result of contradictions, influences and impacts, many mixed bodies are created. Every mixed structured body is more complex than before it's. Generally, the complex level of mixed bodies is defined as distance each



other. This chain completes with the creation of human being and his existence very mixed [3, 254].

The existence hierarchy in Mashshaists` philosophical doctrine is consisting of completeness and non-completeness, opportunity and reality, material and evil indicators. Their this ontological hierarchy coincides equal with values scale. The final, includes its structure three main prosperity group: Lowest type; high layer; and highest beings. According to the peripatetics God doesn't think about edge from his thought. He agreed upon on a high level, observes only his supreme completeness. Al-Farabi wrote about it: "The primary cause loves only in a specific form, is connected himself and is wonder to his essence. In his being lover and loving only he is; be wonder and wondering he is [8, 223-234].

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