

The philosophical perspective of the problem of time in contemporary philosophical thought

¹Dr. Mohammed Abdullah Jeru

Abstract---*Time is one of the humanistic philosophical concepts, especially with regard to religious beliefs and constants that people have taken care of since ancient times, especially among the Greeks. The concept of time has become of historical value, especially among contemporary philosophers, and problems of philosophy begin with time such as temporal and non-existence and other philosophical problems.*

Keywords---*philosophy, human, religion, historical, problems.*

I. The introduction

Our treatment of this problem of time within its historical framework may give itself fruit and one of these fruits the emergence of the idea of growth and development from simple to complex in the issues of philosophical thought.

The problem of time has been addressed by some philosophers, Muslim speakers and Western philosophers from a philosophical perspective. Where the interface of large and broad problems of overlapping vocabulary with the problems of creation and existence as well as the perception of some Muslim philosophers images of time with visual sensory perception, the time is objective and real existence.

The problems of a philosophy begins about time, such as the temporal and non-temporal existence , as well as the beginning of time and whether it is connected or separate, and what's our relationship now with it.

Search Hypothesis

The problem of time and space in contemporary philosophy comes from the importance of time and space, offering new opinions that differ from previous opinions in the modern and intermediate philosophy , as well as the concept of time and place of great importance in philosophy and science and that the definition of its nature has consequences on a very important aspect so we find different researchers in interpreting the concept of time and place.

II. Objective of the Research

To provide a comprehensive picture of the concept of time and place in contemporary philosophy in all its aspects in the theory of knowledge and to show how man has reached knowledge through the images of time and space.

III. Research Methodology

The researcher used the historical and analytical approach in his study in order to answer the questions raised earlier.

Preface: The Problem of time from Greek philosophers to contemporary philosophers.

¹Assist. Prof. / University of Baghdad/College of Arts
dr.m.alkhaldi1@gmail.com Department of Philosophy.

A saying from the thoughts of some philosophers, which is one of the sayings of existence for the others. And the time from the language side for all eternity and some of it, an aspect of human consciousness, which is psychologically or physically observed.

Plato imagined time was not eternal and it was found with creation. He imagines God as a creator who organizes and creates the world and with the occurrence the time born. Aristotle regarded time as the magnitude of the movement itself, measured by the movement, a general movement of the universe, the source of the universe and corruption, which is a powerful force, not negative something and not dependent on the human soul, although the mind of man is required because it is the one who measures the movement and then measures the time. There were no Plotinus between time and movement because time is earlier than the movement and time on this is the principle that calculates the order of our actions.(1)

The time in the Islamic heritage has been influential in philosophical thought, because Islam considered God to be the only old creature and did not want to involve anyone, and thus it is a time created with the creation of the world, so it is an accident and if God is a self-advanced, not a temporal.(2)

Al Tahanawi in his view, time is the essence of the material, not an object close to it, and if the movement happened in it is called time and if there is no movement, It's called an illusion., it is the greatest astronomy because it is surrounding all the objects and it is connected but unable. The speakers felt that the time was considered to be as illusion not there. Ash'ari felt that it was a renewed, knowledge, Vaguely renewed to remove its ambiguity.

It is a consideration for business, an accidental event. Ibn Sina felt sees as a pot with no color and no size which is consecutive times.(3) With Abu al-Barakat al-Baghdadi the time is a psychological or intuitive phenomenon that the self understands itself and with its self and its existence above all it feels and is observed by its mind. When Ibn Hazm is the duration of the width in the, Nasser Khusraw sees it as changes the body's condition. Al-Razi made the Doctor the time is one of the five ancient principles of the universe, namely creator, self, tendencies and absolute place, and absolute time. The Sufis believe that time is the case where man and time are individual.(4)

al-Tawhīdī compared in his book "Maqabsat" between space and time he said: the temporal circumstance is nicer than the circumstance of the place, and the place is safe from the time and the place is like a sense and time of self.(5)

Hegel considered time to be the progress in the spirit, which is the controversy in it and it conquers itself in order to assert itself, time and pillage is one.

The time was considered by most philosophers to have an external objective existence, but a philosopher like Kant considered it to be the place quote of the sayings of the understanding character, and that they are like the glasses to look at the outside and esoteric world, the time is actual existence of virtual presence, and has no actual presence on the one hand.. it seems to be walking in the line of Isaac Newton from the existence of an absolute time and relative time and with visual association and what is common and is measurable by the visible hours and movements of the fixed stars. It seems that Kanet's theory led to the contemporary philosopher Bergson to separate two types of time: a Times like a place that is able to be divisible and the time flowing the feeling is not divisible called it

Demmo and alone with the spontaneous freedom of man and it considered a small that the most important dimension of time is the future and man is the only being self-concerned and he has always extruded the future. Time is essentially in the pots the human being, and for the existents in general.(6)

The time consider and existence to be one thing, and I consider it to be the existence imagination of a non-temporal existence as follow; (7)

The first point: the finite and infinite with Muslims.

Mu'tazila goes on to the fact that God is one, not surrounded by the diagonals and it does not transferred, disappear, change or move. He is the old and the other is erected ,(8) and the Ash'ari summarizes their opinions regarding the relationship of God with the world and time, says: Mu'tazila agreed unanimously that God is one. Neither move nor dwell. It is not surrounded by a place and does not take time. It was still first advanced for the cases, which existed before the creatures, he is the old one, there's no older than him, and no other God. Consequently, God was at Mu'tazila is before the world and time that had never existed before they were created, i.e. that God was and had no world and no time, and this is confirmed by Ibn Sina: Mu'tazila proved an extension between the first and the creation of the world and his highness (No existence). He pointed out that this constant extension is the pot of time.(9) Al-Ghazali states that they are going to say that the world is an accident, but it happened at the time it happened, not before, nor after, nor the will of an incident that happened to him not in a place that required the world to happen

Second point: The active factors in the presence of time

Movement and self are the main factors of the existence of time. and if those who talk about them, they are different, between saying all of them and saying some of them.

Al-Kindi sees that if there is movement, there is time, and if there is no movement there is no time, as well as the inseparable relationship between time, movement and planet.(10) If it is not a mobile that is the planet, it was not a movement, if not planet there was not time nor movement, if there is time there is movement, and if there is movement there is planet, and time is exceeded by non-fixed movements.(11)

Al-Razi argues that the absolute time has nothing to do with objects and movement, as it is not the nullity of the astronomy or the silence that invalidates the real time of time and age, as he does not need a a bearer to carry it.

While the confined time lacks its existence to the movement that estimate due to the duration, it is this part, because (time in itself-mean duration-in another case in terms of a numbered divided, the movements of astronomy called time)(12).

Al-Farabi affirms the relationship between time and movement by saying: that it follows the movement and exposes to a barrier called time and passed it now.(13) But he believes that the time is weak, and the standard on which this judgment is based, by believing, that the reasonable existence in the self, where it is identical to that which exists, is perfect, and this conformity is based on the existence of the outside of the self, the judgment of the thing with fully existence, be as far as independence and self-being As far as his self-existence, Whenever his presence was attached to self, it was lacking in existence, So the existence of time is an imperfect existence because it is not independent of self, but it related to it

Ibn Sina tends in the same direction, but he believes that time is weak in its existence but it is mobile not fixed.(14) So it's hard for the mind to visualize.

Brethren of Purity argue that time is combined with the movement of the body,(15) and that when the soul contemplates repeating night and day, the picture of the whole time occurs. So time is nothing but a some of years, months, days and hours, and it gets its image in the self who contemplates repeating the day and night always around the earth.(16)

Al-Ghazali, who emphasizes the correlation between time and movement, and the movement a major factor in the existence of time, without which there is not. But he conditioned, the movement required progress and delay.(17) We know the time when we collect the movement by getting it with advanced and late. Then we say it was time, when we felt advanced and late in the movement.

When we throw them, there is no time, so the sleepers do not feel the times because they now make the time one in particular, when they now add the advanced to their sleep to the next and raise them for not feeling it. But now.. If it was

different then he did not feel it did not think that between the two time, so the existence of time requires an interaction between a subjective side is self-represented and an objective aspect of the movement. Time is the movement marked by the advanced and the late.(18)

The third point: time as the amount of the movement

Time is comparable to that made, which is the amount of progress and delay and the truth is that Ibn Sina, the only philosopher among the philosophers, Greeks and Muslims who clearly stated, what he meant by saying, time is an amount.(19)

The first notice of Ibn Sina's detailed position is that it is graded in distinguishing between moving objects that vary in speed and slowness and the components in cutting them for certain distances to prove the existence of the time of amount of movement. It must also be pointed out that time is related to the round movement of Ibn Sina, which is a measure of the fact that other movements are estimated by time.(20)

Al-Razi stated that there is relation to the existence of time with things, as is the case with the absolute period of time and age.

In the added time, the time is divided and divided according to Ibn Sina's opinion with quantum, as well as to the Farabi, who estimates the existence of the presence of movable or static. As for the Brethren of Purity, they said a continuous quantum. (21)Also, al-Ghazali affirms that time is an amount of movement through its definition.

The fourth point: Time is connected quantum

Al-Kindi sees that the time of the connected amount, is richer that it has a common chapter of the past and instantaneous, and its common chapter is now.(23) Ibn Sina differs Aristotle's view that the time is the amount of the width, but that it is a quantum in itself, because the movement benefits the quantity and the communication is in the rotation movement, especially from the side of the advanced and late.

Al-Ghazali, for the time is connected quantum, which now connects the past and the future.(24) Al-Ghazali did not take his opinions from his books, but quoted it from Ibn Sina.

The fifth point: Past, present and future forms of time existence

It seems to me that al-Farabi, the only philosopher of first concern in the statement of the past, present and future, has identified his position on the issue on the basis of combining the two views to know the present, that now is the end of the past time and the principle of the future time, that is, there is not a time already present either past or future.

In his books, Al-Ghazali argues that time is divided into a past, a present and a future, but these forms do not have a real existence as affirmed in the books of words with regard to the past and the future.(25) This is due to the fact that al-Ghazali does not believe in the existence of time as an objective presence, and this is evident in all his books confirming the link between the existence of time and movement.

Time at Heidegger

Thinking about time begins with thinking about the metaphysics that time has been recognized as a permanent present, and that there is presence correspond the presence continuity, and this production of Greek philosophical thought, that existence (was confined to the whole of the present moment and there was nothing to be push in the past and the future.(26)

Time does not exist as a certain thing that has an objective existence, it is not of the nature of something, but it fades and goes on and continues to attend, and the existence as well is not of the nature of anything, but in terms of the presence of a

relative, it must be in time (that existence and time are determined by reference to each other, but in a manner that the existence is not allowed to be said about it as temporal, nor the time to be said about it exists)(27)

In the present, he speaks, that -the present forms with the past and the future the three dimensions of time, the times (in turn, the existence of which is determined by its ground) and this relationship between time and existence refers to many intellectual and philosophical issues,

particularly in understanding how the existence of time is being Heidegger says (everything has its own time, we have been called time. This means: All that is in time, all present, comes and goes on at the right moment)(28)

It is this metaphysical understanding of time that has made existence not temporal on the basis of the present-day (Now) eternal and that the past and the future are not present. , Time cannot be calculated because the calculated time is in our possession and we can feel it when we catch the watch (29)and take a look at its hands. So where is the time? Is he there? (Time is not even a time)(30) it is a presence, and the presence (is the constant stay that is coming and the man concern with it).(31) It was (as the existence of the past)(32) that it opens to us despite it, it is something that stopped as being and absence also means (what is not yet present) and we mean the future which constitutes one of the most important exit of time at Heidegger (the future is not later on the past or the past is before the present. The temporal condition is self-serving as a future passing the past and then heading towards the present).(33)

There is also the fourth dimension of time as Heidegger called it with (contact), the real time has four dimensions (future, past, present, the contact between them) that the contact is the one that makes the three dimension of the time open.

IV. Conclusion

Time is a fundamental philosophical concept in particular the Islamic philosophy regarding Islamic beliefs and constants. It is one of the problems that man has cared about since the ancient times, which we find with ancient philosophers, especially Greece, Plato, Aristotle, the latter realized the link between change, movement and time by observing simple phenomena on the process of change and movement.

Time-specific research has increased in the middle age, whether by Muslims or Christians and research, in time was associated with metaphysic research.

The existence of the world and the presence of God as the philosophers divided the time into an old absolute time is the age and the eternal and the relative physicist time linked in material things.

The concept of time and place is of historic value and trying to save this part for the contemporary philosophers can only be achieved at the expense of the scientific excursion, the development that has made it impossible to save this part of Kanet's philosophy, but the truth is said to be the first adult philosophers who tried to use the results Science, physics and engineering it is clearly understood that philosophy must benefit from the results of science, otherwise it will be futile, and this fact is recognized by many scholars, without science being sterile

Footnotes

- 1-Ziyada, Maan: Arabic Philosophical Encyclopedia, Volume 1, Arab development Institute, 1st edition,1986,p.467
- p.468 .-Ziyada, Maan: Arabic Philosophical Encyclopedia.2
- .p.467 .3-Ziyada, Maan: Arabic Philosophical Encyclopedia
- 4-Abu al-Hussein Abdulrahim bin Muhammad bin Othman al-Khayat: The Book of Triumph, Beirut, 1957, p. 13-14,
- 5-Ashari: Islamic articles, pp. 155-156
- 6-Ibn Sina: Comments, p. 138.

- 7-Ibid., p. 129.
- 8-Al Kindi , The letters, , part one. 196.
- 9- Al Asam, Dr. Abdul Amir: The philosophical Term, p. 192
- 10- Marzouki: Times and Places, , Part one , P. 146.
- 11-Bennis: Corn Doctrine, p. 52.
- 12-Al-Farabi: Tribal actions, within the messages of Farabi, 1st edition , p.7
- 13-Ibn Sina: Comments, Badawi, p. 42
- 14- Brethren of Purity: Letters, part 2, p. 13
- 15-Ibid,P.15
- 16-Al-Ghazali: The Intentions of Philosophers, pp. 260-262
- 17- Al Asam, Dr. Abdul Amir: The philosophical Term, p. 297.
- 18- Al Asam, Dr. Abdul Amir: The philosophical Term, p. 2515
- 19-Ibn Sina: Najat, p. 89-90
- 20-Al-Farabi: Letters, p. 62
- 21-Brethren of Purity: Letters ,Part one , p. 200.
- 22-Ibn Sina: Comments, Badawi, p. 89
- 23-Al-Ghazali: The intentions of philosophers, p. 166.
- 24-Ghazali, Al Tahafut , Boig, p. 67
- 25-Badawi, Dr. Abdulrahman: The existential Time, p. 72
- 26-Heideger: Technique – Truth – Existence, p. 92
- 27-Ibid.: P. 892
- 28- Heideger: Technique – Truth – Existence, p. 89
- 29-Ibid,p.108.
- 30-Ibid,p.118.
- 31- Badawi, Dr. Abdulrahman: The existential Time, p. 208.
- 32- Ibid,p.208.
- 33- Heideger: Technique – Truth – Existence, p. 99-108
- 34- Badawi, Dr. Abdulrahman: The existential Time, p.209

REFERENCES

- [1] Ibn Sina: Comments, fact presented to it , Dr. Abdulrahman Badawi, Cairo, 1392, 1973
- [2] Abu al-Hussein Abdulrahim ibn Muhammad ibn Othman al-Khayat: The Book of Triumph, Beirut, 1957
- [3] Brethren of Purity: Letters, correction of Khair El Din Zarkli, foreword by Dr. Taha Hussein, 2nd, Egypt, 1347, 1928
- [4] Ashari: Islamic articles, correction of Hamut Reuter, 2nd edition , 1382 A,1963.
- [5] Al Asam, Dr. Abdul Amir: The philosophical Term at Arab , 1st edition , Beirut, 1983.
- [6] Badawi, Dr. Abdulrahman: The existential time, the House of Culture, Beirut, 3, 1973
- [7] Bennis: Muslim doctrine and its relationship to the doctrines of Greece and Indians, transferred from the German Mohamed Abdelhady Abu Rdah, Cairo, 1365, 1946
- [8] Ziyada, Maan, Arabic Philosophical Encyclopedia, VOL.1,Arab Development Institute ,1st edition,1986 .
- [9] Al-Ghazali: Tahafut Al Falasifa , the investigation of the Muris Bough Al Yasooee , foreword by Dr. Majid Fakhri, 1st ,2nd edition , Beirut, 1962.
- [10] Al-Farabi: Tribal actions, within the messages of Al-Farabi, , Ottoman knowledge Press, Hyderabad Daken, 1st edition , India, 1345, 1926.

- [11] Al Kindi : Letters, investigation and presentation of Dr. Mohamed Abdel Hadi Abu Rida, Egypt, 1369, 1950
- [12] Heideger: Technique – Truth – Existence, translated Mohammed Sabeelaand Abdul Hadi Muftah, Arab Cultural Center, Casablanca, 1st edition,1995