

The Context of Human Macro – Mikrococosmos at The School of Mashaiism

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ABSTRACT

The base of specific matter method of human is at one of the main places on the anthropology conception of mashaiism. The approach tradition has widely spread not only in the West but also in the East? As macro and micro-cosmos type that plays the fundamental role at the history of philosophical opinion. Its roots have yet proved itself in mythological consciousness, and then it has been more developed either at the religious or in religious-philosophical trainings. This doctrine has seriously been changed during its historical evolution that, their main direction forms the gradual transition of metaphysical and religious creationist moments into worldwide rationalist cosmogonic ideas. The mentioned general inclination was also typical for the thought of nations of the Moslem Eastern countries at the middle centuries.

KEY WORD: Human, Substance, Spirit, Mashaiism, Macro – Microcosmos. Introduction

1-INTRODUCTION

The innovations that happened about the contact between human and macro-micro cosmos must be explained with the different explanations of nature at the middle centuries. The center thought of the last stayed idea of the passage from strong connection between human and nature. The principle of unity of the existence reflected in the idea about nature and man combine specific form. Moslem theologians of the middle ages used method of symbolical commentary and analogy in explanation of cosmos and universe. Accepting nature as big storehouse of stock (reserve) was typical character for thinking of the same time.

The transcendental and unique status of Man in the pyramid of existence and his indisputable supremacy over the whole body of creation have always been the focal point of consideration of divine schools and thinkers of different societies . Hence , in spite of man's small body , respecting to its merits and potentialities , his being has been corresponded with cosmos and even considered as the soul of it.

The background of systematic explanation of this idea goes back to the philosophers of ancient Greece and , in the Islamic world , to Ikhwan- al- Safa.

The perfection of the universe is to be conceived by the rational soul and the perfection of rational soul and the perfection of rational soul is nothing but knowing the intellectual forms and the fruit of knowing is union with God. If the perfect nature of man enhances his unique faculty i.e. intellect, through perceiving the universal and intellectual concepts of creatures, he can comprise their truths completely, and then by ascending towards the Ultimate Reality of universe, he returns the chain of existence to Him. Such a comprehensive and potent function is not acceptable and conceivable unless we believe in the correspondence of Man and Universe.(Ghodratollahi,2011)

Principle of symbolical commentary have differed outward appearance with inside meaning of the objects in the world. For Moslem theologians the relation of nature and human have constructed over the symbol language. The representatives of this doctrine have explained the space with the symbols and letters of Koran and they have wanted to substantiate that the world is sacred. It is imagined so, nature is beautiful and well-wisher because God created macro and micro-cosmos with justice and charity. That is why, human from side have to observe it by spirit, on the other hand have to cognize it as substance. Appearing the beauty of human in nature and society is one of the important duties that stand in front of human. For the middle ages human divine inspirations (wahy) gain cosmic meaning because getting knowledge about nature mysteries depends on explanation and cognition of inner meaning of Holly Book (The Koran). For Islam religion ancient human lost his/her previous position after removing paradise because of sin action, but he/she can return his/her excellent position. This would be possible when human cognized himself/herself as basic existence of world. Human have to use this opportunity and fulfill owner and protector mission of space and nature with believing his/her knowledge and then human have to cognize nature and obey them to the highest aim of man. Human have rights to make supremacy over the nature because man is the caliph of God in the world. It is imagined so, human is the source of nature beauty and he/she elucidates the nature world with his/her active activities but nature are breathing with man. Thanks for close relation between human and nature, human inner position reflects in the outward rule of nature. Not only state of external world suitable for spirit position of man but also nature depends on this position because human is the owner of the outer world. That is why, so idea was inspired that the result of the ruin of man would be the ruin of common (Azimov,2009).

2-DISCUSSION

The middle ages Islam philosophers in explanation of relation of macro and micro-cosmos emphasized the importance of both sides. In the first situation, naturalist explanation showed itself but in the second situation, inside and spirit of man was mystified (Filosofky entsiklopeditsisly dictionary,1983).

In the last circumstance, the spirit of man has been described as appearance of the spirit of God, and the spirit of the world and cosmic. They showed that, the spirit of man came from God and for that reason it could return its previous position. So, the interpretation of being as micro-cosmos is the cognition of human divine or spiritual essence of the man.

The idea about the unity micro-cosmos and macro-cosmos show that by learning nature we move forward to the cognition of human's inside world. At the same time, we can see the process contrast to this: achievements that human get in the way of self-conscious results with cognition of inside styles of the nature. A.Y.Gurevich is notable investigator of the culture of the Middle Ages and his following thought is typical: When the philosopher of the Middle Ages showed the necessity of learning the nature they showed that with cognition of nature he/she gives a meaning yourself and with this help human approach to understand the rules which was defined by God (Gurechiv,1984). We can see the clear expression of this in "Brethren of Purity".

This doctrine takes important places in the east philosophical thought of the Middle Ages and the members of this doctrine said that "If you cognize yourself you cognize God...Who cognize himself/herself well that person would cognize God well." (Mammadov, 1999) In the basis of these kinds of thoughts stay ideas about unity and beauty of world. Such faith was taken fundamentally that the center place was belonging to the man in the world that was created by Allah (God).

Representatives of the "Brethren of Purity" approached one or another area of the nature as analogue of attitudes between human and nature. One of their treaties were mentioned that when wise said world they had mean the seven blue thick, the land and all creates between them. All spheres, blue layers of the world, elements arisen from them were unique body and wise named them "big man". The unique spirit of the world influence to all parts and elements as the unique spirit of man spread to all organs of body. Haw body of the man was described in the anatomy books like that structure of world had got form" (Mammadov, 1999).

They approached human "specific little world" because he/she inside himself/herself knowledge about the spirit of human. Additionally, they emphasized that the last is very important for understanding "huge world". From here known once again, man has specific position in the cosmos. This proves that human takes center place in multi-stages range of being. Plant and animal kingdom locate below him/her but angles settle above him. Man has close connection both of these kinds of beings. They compared beautiful and perfect part of the world that stands in the high from the Moon with universal man. The world until the Moon surrounds the changes that resulting with mixing of benevolent and malevolent spirits and they took this world likeness to the private man (Azimov, 2009).

Eastern philosopher meant orderes, objective laws in this world when they said giant world ("alami bozork"-in the Arabian language, alami-kabir" in the Persian language). They have emphasized that human also have specific world and they called his/her little world micro-cosmos. The members of mashaim have accepted human as small world but they accepted nature and space as "giant human" as the philosophy of stoicism. Nasir al-Din al-Tusi wrote in "Akhlāq- al Nasri" : "One time human will reach the level of understanding the degrees of mind in the Universe and that time he/she will begin to perceive the lots of parts one after another. If human implement all these, the whole world would love his/her work and he/she would be changed to "great world" and at this time human would prove the name of "little world" that was giver to him.

Than he continues his thoughts and says that the man reach the degree of the absolute man by the way that goes from small world to the huge world and on this way man earns mental maturity and purpose. From the words of Nasir al-Din al-Tusi seems that "absolute man" which is guided ancient tradition occupied wide space in the Easter philosophy. Supporters of this doctrine used that notion in meaning of perfect, complete, pure and clean. Such man was explained as the person who perceived yourself and reached to the deeply happiness.

The main point in "Akhlāqi-Nasri" the work of Nasir al-Din al-Tusi is the describing of evolution process, arising of the man and their basic typical sides. He wrote that, in the process of gradual evolution firstly seedy plants and trees arise from solid substances – from minerals and seedless plants (these propagate with metabolism, sun and wind). After that, when data tree appears, the characters of animals begin to show themselves (being much of life heat in the define area of the body and spreading of its other parts of body, not having wish to the tree etc). In the high limit of the evolution of plants begin to passage to the animal kingdom. Man primary evolution degree begin when animals' highly development degree start. Than degree of development highly of the animals begin and at this time man primary evolution degree begin. Man differs from the animal with his/her mind, observation, will and knowledge. If these fall much to the part one of them, he/she would be proud. They could invent useful arts, advantageous professions and delicate tools with their sense, intelligence, mind and talent. As Brethren of Purity Nasir al-Din al Tusi was dividing human to different degrees and he stated that according to the completeness level human are not the same. In his opinion, at first ordinary people get basic sides that distinguished him/her from animals and than comes perfect layer that they make an effort for leaning craft, profession and knowledge. In the next step comes the human that close to the God and they take to obligation to arrange the world works, reach man to the happiness, return them to the right way. For Nasir al-Din al Tusi "It is the last point of the evolution that man could reach. The man who reached to this degree comes close to the world of angel and holy. After that comes

absolute reason and abstract passion. Last comes unity suitable time and here circumference of being close is closed. Here beginning joins with last and anything remains besides holy body.” (Tusi, 1989)

Later Tusi has wrote: “After this commentary, it is become clear that how human is proud and how valuable the characters that was given to him/her.”

The members of mashaiism were distinguishing three kind of live (plant world, animal kingdom and human) and they try to attract attention to human, how human passed the way from simple to complex. They inform how human rise from less completeness to mental maturity. Peripatetic philosophers emphasized that human and animals have companion sides but they also noted human’s distinguishing and specific sides. They mean ability of creating labor tools and adroitness of to own to new professions when they said such qualities. According to their faith in the inside of all beings only human can create his/her specific world -“the world humane”. The body of this perfect being expresses all elements in the best form and in his/her has all positive properties of spirit. Human can rise on completeness steps thanks to these and cognize mental maturity as unity of the different directions. As result man creates in yourself “little world” like “huge world” (Tusi, 1989).

Peripatetic idea about human based on the idea of old Greek philosophy and scientist. As Greek philosopher, they thought that the weather, land, fire and water join on definite in the man body and human body and spirit are in the inseparable unity. They try to explain the characters and qualities of the man with elements that organize the Universe. These elements originally joined in the body of human in different form. One of the famous peripatetic Al-Farabi noted about similarity between qualities of man and indicators of the well-wisher city. In his opinion, elements of human body help each other to reach the purpose of completeness and happiness in the body of healthy man as people of well-wisher city (Al Farabi, 1961).

So, for the middle age East philosophy as other beings in the Universe the body of human is consist of four elements. Mixture level of the elements is analogue of human’s life and body: land takes center places in the body of the man as in the nature. All other organs direct to the land because the land is inactive by nature. Land is cold and dry and this shows itself in the body. Other elements- water plays the role of simple substance and the water is foreign strength in attitude of the land. The next element- air takes interval position between fire and water that is, it situated above the water, below the fire. The Air is hot and damp. The last element- fire in comparison with the rest settles in the highest sphere because the fire is very light. According to this quality, all things in the world turned to the fire. The fire has property of fixing up to all things because the fire hot and dry. Thanks to this ability, the fire brings other elements to harmony situation (Azimov,2009). The famous members of Peripatetic (Ibn Sina, Al-Farabi, N. T) showed that, characteristic features and temperament of man depend on join feature of the four elements. More exactly, steady of the man temperament was determined with the level of balance and harmony between contrary qualities of the four elements that organize the body of man. Peripatetic (in the first place- Ibn Sina) as Greek thinkers thought that the reason of all illnesses in people is imbalance and disharmony between contrary qualities of the four elements. Temperament of each private is unique and geographical factors influences to the formation of temperament (Azimov,2009).

Peripatetic thought that, growth and disintegration of the man body depend on his/her temperament. First, depend on heat of the man dough. Humidity of the organism goes to diminish from the side of quantity and quality. Despite of this, dampness provides the inside heat of the body until definite age limit. At last, in the definite time the dampness of organism runs out and its inside warmth disappears. This situation is natural death and it depends on primary nature of the man. In other word, this situation depends on physical system of the body of the man and temperament of the organism (Abu Ali Ibn Sina , 1980).

Peripatetic said that, four elements that organize human’s body combine in different ways and they, also form the character and spirits of man. Such, if the heat in the body is not normal, there would be surplus in the blood and the mood of human began to change. If the heat were much in the body of human, sourness would increase and as result melancholy spirits would seen. If the coldness were moderate in the body of human, there would be strict mood but the coldness may be above the norm in that case, there would be phlegmatic spirits. The mood forming in the man strongly influence to the functions that body fulfilled. In the result of this influence human would be nervous and calm. Disposition of human is also result of the different properties and this depends on indicators of material food which arise from mixture of the different elements. Organs of the body consist of to homogeneous parts, simple parts (meat, bone, nerve) and complex parts (hands and face). Organs of the body play the mediator role of passions and motions of the man. Body has strengths that cause the functions of the different organs. These strengths are followings: a) brutal strengths that guard integrity of the spirit and parts and movement of heart. b) strengths that control feeding of liver and the process of arising of the new organs. c) psychical strengths that control brain and rational ability of the man.

Peripatetic accept all these ideas and they show that heart is the source all of the functions because the position and situation of heart influences to other organ’s role.

For Peripatetic the strength of different organs of body depend on the general life force of human and the formation of last depend on inner force- spirit. When they said “inner force”, they mean “innate motion” of human that source is heart. They thought that this warmth spread to all other organs with “innate spirit”.

Their thoughts about separating body to two sorts (being in the judge and subordinate situation) rouse interest. Heart takes center place in this division than comes neck, liver, bile and the organs of increasing generation. They do not service anything, they service to themselves and this is their main feature. All these prove that peripatetic saw similarity between macro and micro-cosmos. For example, as main organ heart control all other organs and this Al-

Farabi imitate to house management of the house because this controller look likes his/her master. Employees of all palace service master haw he/she desires. The brain of man services only his/her heart and other organs service to heart haw it desire.

Continuing this thought, then he noted that heart looks like fire because heart is the source of the heat and drying. For Farabi, blood looks like water because blood is the source of the heat and necessity. Bones of the man body likes to stones and other organs likes trees, grasses , minerals and plants.

For Peripatetic, innate heat or life it is innate spirit and it occur from left area of the heart (in this problem we could see influence of Islam tradition). The same spirit connects physical, psychical and spiritual world and plays important role in fulfilling physiological functions of the man being. From one side, this spirit the place where strength and ability of the spirit connect other side, this spirit passes to different organs and cells of body the form of emanation. Peripatetic identified “innate spirit” which belonging to the Islam theology with “life strength” and so they try to explain the link between material and spiritual styles (Azimov,2009).

In peripatetic declared perceiving yourself the real way of spiritual improvement. It is imagined so, perceiving of his/her divine origin by perfect man is the end of improvement in macro-micro world. It is not accidental that after human God did not create anything, nevertheless before him/her created animal kingdom. Evolution ends up with changing of human’s inner world and this show that man in thanks to high ability can return his/her arise source and so, he/she implements the main goal of all being created in the world.

3- Conclusion

In the middle ages in East philosophy accepting man as unity of macro and micro-cosmos concretized and developed by members of peripatetic and other scientists of Middle Asia and Azerbaijan. For example, peripatetic try to investigate the place of human in complex and multi-stage form of being. We can see this from that they did not limit with ideas of Islam conception and the Koran about origin and essence of the man. Peripatetic followed Aristotle’s tradition and explained human as “natural”, “intellectual and political animal”. They explain human from two sides. From one sides, they emphasized that arising of the man the lawful result of development of the bodies in the nature. From other side, they try to show the qualities that differ human from bottom levels of the nature and express main qualities of human. In the row of last the intellect and mental ability and social activity with other people take main place. For that reason, explanation of human as natural being, showing his/her system as micro-cosmos which could create the main side of macro-cosmos had put on religious clothes in feudalism society that theology was leader. However, peripatetic guided Aristotle’s ideas about human in the hand and explained man as the unity of natural and social sides.

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