

Concept of Time from Saint Augustine Viewpoint

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ABSTRACT

For Augustine, the notion of time has significant importance. However, our discussion does not express natural element like time as an independent subject, but from his standpoint, the priority and main concern are given to time and relation to Human and God aspects which could not be discussed on his time due to some uncertainty and criticism that had directed toward creation of world, willpower and the authority of God.

This paper aims at providing a comparative review of time in Saint Augustine's philosophy, therefore the attempt is to assess comparative philosophy briefly and present the objectives of research for better pursue the issue.

KEY WORDS: Time, Saint Augustine, Philosophy, World and human

INTRODUCTION

Time has long been a major subject of study which always has occupied human mind and thought. The history of time is more than our understanding and its typical aspects always have been of interest to human. The significance of time will substantiate when a person is placed in a serious time bottleneck. If human are put in a circumstance which the passage of time is measured and listless, and along with that, the person faces many dilemmas and hardship, how does the time pass? Each second is momentous and good and dreadful efforts will be etched forever in person's memory and are not going to be forgotten, and person may wait for an unpleasant and loathsome episode. Such person perceives the reality of time overwhelmingly and tries to find the mysterious secret of it.

Not just particular religion or civilization views time with attentiveness, specifically when in many religions, the creation issue and the immanent Divine and eternity bond with time concept. In addition, in the new sciences, time concept also has been of special interest for many schools of thoughts and beliefs.

From the establishment of Western philosophical thoughts, the Socrate followers were studied time, and it has been always in the center of attention for many philosophers. Plato, Aristotle, Plotinus and many other philosophers in their works reviewed and evaluated time concept. But this study presents a comparative evaluation and assessment of nature of time from Saint Augustine's perspective.

Saint Augustine's Life and his personality (354-430 CD)

Marcus Aurelius Augustinus (354-430 CE) is the most inflectional philosopher on Western culture thoughts and development of Western Christianity (Catholic and Protestant). He is a towering figure which his thoughts had caused a pervasive and enduring influence in Western thoughts. He is a prominent thinker and well-known philosopher, which with exactitude and delicacy accommodated a variety of methods and different approaches, to solve many problems and questions regarded in Christianity doctrines, and dogmas. He was also a mystic, great writer, poet, and lecturer. Not only he was a leader for theology- philosophy issues in medieval, but also his viewpoints were extremely influential in period of religious reformation. We may well witness his opinions on modern philosophy specifically Descartes, Malebranche, and in contemporary philosophy such as Heidegger and Wittgenstein.

Additionally, Augustine's view also imprinted in history of Christian theological movement. Besides his tremendous contribution in formation of church related traditional theosophy, he struggled with what he named it as sacrilege and false beliefs and he wrote many treaties against the Donatists and the Pelagians and Manichaeans, and his works were used for recognition and identifying false beliefs for centuries (Mohammad Ilkhani, 2003, P86). He was the first person that delineated a link between philosophy and theosophy and created a comparative relation between religious thoughts and principles of philosophy.

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Principles and basis of Augustine's thoughts

Augustine has been acquainted and associated with most of religion and schools of thought and philosophy of his time. He eventually accepted Neoplatonism and Christianity. He is well known for his inclination toward Neoplatonism and this inclination is exclusively obvious on his works, but this does not mean to discard his thinking and his principles. On the contrary, he provided a new and innovative approach in philosophical issues, one of them is the concept of time, which he analyzed it parallel to considering creation issue and divine's knowledge and God's supremacy (Alireza Akhlaghi, 1995, p44). Augustine learned this sensible approach from *Hortensius* written by Cicero, and applied it on his daily life ceaselessly:

Love nature of wisdom as it is and accordingly, Instead of worshipping philosophical realms. Search for it and embrace it overtly.

In Augustine's point of view, Platonism and Neoplatonism philosophy, which he did not try to differentiate between them or possibly did not try to differentiate between them clearly (Karim Mojtahedi, 2000, P65), is considered one of the most excellent philosophies which has been provided in ancient Greece, and only Christianity could provide a more satisfactory view that his outlook. Augustine's viewpoint deals with philosophical thoughts that are based on faith in God and His willpower which influence human being life, in addition to human search for solving the problems by other goddess, which are all creatures of Almighty God, to be exact; this is Platonism which Plato considers as its originator. In Augustine's view, Plato is superior to all his time philosophers, because he considers God as the basis for life, wisdom and existence. Therefore, God has to be the foundation in three different philosophical domains; theoretical, rational, and ethical, because, everything which exists bonding to Him and He is the one who draws a line between truth and false, and also what considers the basis for distinction between good and evil is him. Therefore He notes clearly; Platonism is more closely related to Christianity than any other philosophy in the ancient era, because this school of thought considers God as the creator of world, the source of true light, and true and real contentment (Karim Mojtahed, 2000, P59-61)

The Relation between Motion and Time in Saint Augustine's Philosophy

Saint Augustine adapts the view that God created the world instantaneously and everything in the world initiated from him and the world is subject to destruction. He believes that God is whole, immutable and sacred. God is perpetually the same, subject to no change in His being, and it has been always and will always be, an infinitive and immortal self-existence. Conversely, all creations are trapped in temporality. What is mutable, and has root in inexistency, can not be supporting source for itself, and nothing will not be able to create something. So God is immutable in his essence and He is eternal, this source of power is known as God. Therefore, Augustine concluded that God is the reason for creatures' existence and this causality shows in creation. In his view, creation originates from nothing, which is against many philosophers' views such as Plato and Neoplatonism encouraging the perspective of accepting original shapeless materials which always have existed. However Augustine could maintain his ideological relation with them and considers in a state of disorder elements as nothingness. For understanding complete Augustine's theory about reality and nature of time it is necessary to assess the relation between motion and time. Therefore we first exemplify Augustine's view about people who claim "time is the representation of motion of sun and moon and stars".

"I heard once from a learned man, that the motions of the sun, moon, and stars, constituted time, and I assented not. For why should not the motions of all bodies rather be times? Or, if the lights of heaven should cease, and a potter's wheel run round, should there be no time by which we might measure those whirlings, and say, that either it moved with equal pauses, or if it turned sometimes slower, other whiles quicker, that some rounds were longer, other shorter? Or, while we were saying this, should we not also be speaking in time? Or, should there in our words be some syllables short, others long, but because those sounded in a shorter time, these in a longer?"

Augustine does not accept that movement of sun, moon and stars constitute time and our experience of identify time results from motion or movement of them, also rejects time being the same as objects movement. His terminology of time is more reflective than rotation of celestial objects, and other items, yet he believes time is an abstract concept which results from the events occur in the world. These motions and flows can be measured in time passing sequences. In addition the relative object may move with different speeds and sometimes stops from movement. Not only we measure the period of object movement by time but also, measure its inactivity period with time. Therefore, we should not equalize time with objects' movement. Discriminating between time and motion clearly has been mentioned in Aristotle's philosophy which had believed time is not identical to motion and not entirely separate from it. Consequently, he concluded time is an

indication for motion and its quantity (Aristotle, 221, 1984 A). In contrast, Augustine considers motion and change in time very fundamental for differentiating between time and eternity, and on the other hand emphasizes that time specifically is depend on its passage. Therefore, Time is independent of change and solar system rotation, and he concluded that time is not equivalent to any physical movement either. Hence, Augustine accepts Aristotle's statement that time is not equivalent to motion and not completely irrelevant and independent from it. However, what he considers as the relation between them is completely different from their relative explanation by Aristotle. While Augustine rejects the equality of time and motion, likewise discards equality of time and universe movement as source of time. Augustine accepts two fundamental issues: First, time has close relation to motion, secondly, time is kind of duration. In critic of sameness of time and celestial objects movement he stated:

Therefore, I can't accept time drives from celestial objects motion. If at the prayer of a certain man the sun stopped, to tell him to continue his battle until victory, time still continues passing. Albeit the sun stopped from movement actually, the battle continued and then ended in enough time, thus I suppose time is a kind of duration.

Saint Augustine View Concerning Truth and Nature of Time

As previously mentioned, Augustine's provided the discussion of time in relation to creation. If Genesis (act of creation) is a result of God work, so how should we explain the criteria of God free will in creation; preference without past preference. Why did God created the world in that specific time, not sooner, not later? How can a matter (creature) emerge from eternal existence that is not subject to change? Overall, indication that creation identifies with temporality has contradiction with God eternality because creation is a template of God image. In Augustine's viewpoint, all problems emerge from our representation of time. In this regard he provides a clear answer to skeptics who reject creation as act of God. He points to time concept in final part of Chapter 11 of his *confessions* book and initiated the discussion with:

What is time? Who can explain it to me simply? Because even can not simply understand what that is, let alone find the words to explain it. However, what is more familiar and known than time? When we use it or hear it from others, actually we know what it means. What then is time? If no one asks me, I know: if I wish to explain it to one that asketh, I know not (I hesitate), and I will be amazed. Yet I can confidently say if the time did not pass, it was not past. And if nothing passes, there would not be future, and if there was nothing, there will not be present.

As it has been mentioned, essence of time is easy and acceptable for Augustine; it is easy and understandable due to the original nature and daily life. Yet, when we ask about the second nature and enter the realm of philosophical thoughts and we ask about its reality and its identity, time essence become one of the most complicated philosophical issues and similar to existence hides itself behind the veil of mystery which can not be solved easily. The motivation and reason behind explanation and assessment of time by Augustine in addition to creating doubts and contradictions regarding creation and God had resulted in paradoxes which raised by people who purport the issue as illusory and time as an illusion. The most important reason that Aristotle's era brought against the reality of time, and claimants issued it as illusive is time being composed of three parts; past, present and future. If there is doubt in reality of these parts, we will not be able to claim the reality and truth of time. Among these three parts, the past and the future have duration, but lack of duration for the present is obvious. Talking about distant past or the near future is sensible and rational, but talking about distant time or near time for present, is irrational. For that, Aristotle mentions present as a knife edge of time not a part of it. On the other hand, among these three parts, only present exists by some means, Past and future do not share the same characteristics. How must realize the time? Something that is composed of nothing can not be something (Aristotle, 1984, 218A).

Augustine fully explains this paradox, and apparently accepts it, but he does not try to respond to it. In addition, he also desires to answer to the doubts about creation and related issues. He provides an innovative and interesting approach for solving the problem based on principles and method of his philosophy. Between considering theory of time being an illusion (paradox) and theory of reality of time, he chooses a conservative approach, that is; the time is an aspect of human soul, and he tries somehow to reject time as an intrinsic reality (Karim Mojtahed, 2000, p74). Augustine admits that time is kind of duration and extension, but it is not extension of past, future and present; Hence the past does not exists more, so time is elongation of what? Augustine believes time is an aspect of human soul and extension of the mind itself:

It seems time is nothing but an extension, but extension of what? I don't know. Gradually, it comes to my mind that may it is extension of the mind itself.

As Augustine thinks, if time is an aspect of human soul, so he believes time to be introvertive and rejects it as been extravertive. From his perspective, time is expansion of soul itself in human memory and confession where recollection takes place. But what are memory and recollection? Memory (recalling) forms from interaction between human soul and past events. Human life, like any other normal creature, goes by each second toward transience. This path and transit construct his identity. But unlike other creatures, human displays mental interaction in the path of the events. Instance perceptual patterns engrave in his/her memory for longtime. Therefore, memory as one of component and element of time shapes by interaction of mind and past events and mind extension in relation to these events. Hence, only human has history. It is human that associate with his past, and his background. Other creatures lack this aspect. Expectations spawn from human mind interacting with the incidents which shape in future. Human being has tendency to wait for future, with assessment and evaluating of himself/ herself with use of past experiences. He has desire and aspiration and planning for self-realization. (Alireza Akhlaghi,1995, p80). Nevertheless, Augustine emphasizes on time to be introvertive and considers time in human mind as an extension, but we should be aware that he does not view time unrelated to change and motion, and deems time without change and motion improbable:

It is in my mind that I measure the time. I should not let my mind insist on the substantiality of time (time being tangible). I should not allow my mind to be distracted because of diversity of notions and concepts which are housed on it. It is in my mind that I measure time, therefore what happens has an effect on my soul and this effect is lasting even after the source is not more available, and not the object which in its passing leave an effective and united with past. When I measure time, this is the effect that I measure. Time is that or my measuring is not judicious. Time arises from changes and as the result of objects change specifications.

Considering these statements, in addition to emphasis on the aspect of time to be introvertive, he does not disregard the perspective of mind extension without relativity to motion and change and external events. However with all that, it can be said if in Augustine's era, there was a debate in terms of philosophy and logic of second reasonable, he would consider time in second philosophical reasonable category.

Analysis of Saint Augustine Perspective, Account of Creation, Eternality, Inherent Occurrence, Inherent Existence

Augustine places God on top of pyramid of existence. He is the one that is infinite and eternal and there is no change and motion in nature of God. God is immutable in His essence and His attributes and so subject to no mutation. He is eternal and time-independent. The concept of eternity has been introduced by Parmenides. In his poem; "Path to Truth" (Werner Charles,1994, p26) he talks about the indeterminate topics and says: "Subject of thought and decision must be unique, whole and perfect, the issue is existence", means in Parmenides' view both thought and existence signify single thing. Thereby, Parmenides believes existence or being is not being created, but it is eternal, ancient, long-lasting, consistent and outside of time passage. Hence, concept of future and past is meaningless, due to the issue that existence always exists at present, and this present always is eternal and permanent in present. Therefore, eternal existence is never subject to nonexistence nor will obliterate, so applying past tense which shows kind of nonexistence is improper. There are various interpretations and control for formulating the exact concept of eternity. Surabchi's categorization of these interpretations is listed as follows:

- a) Eternity and eternally in this interpretation means denial of instability and not being subject to obliterate, and state of everlasting.
- b) Not being transitioned from the past to the future
- c) Timelessness

The concept of eternity has been of especial interest to Plato and his followers, and it spread widely soon after, therefore it impacted important schools of thoughts pertaining to theology. Plato considers the tangible world as accidental and unplanned and because each tangible issue is possibilities and variable, must be the reason of a force behind it, because it is unfeasible that something to be created without any reason. (Plato, 2001, p28).

Plato distinguishes between what is eternal and never subject to change and what is subject to change. One of the thinking and reasoning techniques is perceptual self-awareness, because it is persistently obtainable, another technique is imagination through unconscious perceptual sense which always subject to distraction and variation (Plato, 2010, p28). So, in Plato's view, time formed along with world creation. But there is another world beyond this changeable and destructible one, a world consisting of unchanging eternal form, perpetual and everlasting, which calls a tangible form of worldliness. Plato considers the world an image of something and since creator of world is fair and perfect and on the other hand, that world has been shaped fine and with

specific order, therefore, God made it a model and template of Himself which is fixed and changeless, and intelligible through wisdom and thought (Plato, 2001, p28). Augustine obtained the disparity between the eternal and temporal forms from Plato's philosophy, but in his view, eternity refers to God in its strict and precise meaning, and even the kingdom of Heaven and angels' residence which he considers as sensible and intelligible world are subject to destruction. God is everlasting and His being is subject to no mutation and accept him everything is subject to change. According to Augustine, the creation of the world is in agreement to his will and his wisdom and it was not necessary to create the world and put a start for a world which the idea has been derived from religious view and theosophy. He stresses on world creation from nothing. Augustine knows attributing creation to God raises some question about time and eternity. "What was God doing before the creation of factual world?" or if "The world is results from God's will, is there any possibility that God will change?" in response to the question, he answers: this category of questions arises from stating wrong expressions of eternity. Augustine considers the Neoplatonic view about eternity equivalent to timelessness, even accepts infinity of time. Therefore, his answer to questions is based on differentiation between time and timelessness. Augustine addresses to God and says:

"For you [God] is infinite and never change. In your 'today' never comes to an end: and yet our 'today' does come to an end with you, because time, as well as everything else, exists in you. If it did not, it would have no means of passing. And since your years never come to an end, for you they are simply 'today'...But you yourself are eternally the same. In your 'today' you will make all that is to exist tomorrow and thereafter, and in your 'today' you have made all that existed yesterday and for ever before."

In *Confessions* Book chapter XI, Augustine about God eternity stated:

You (God) are constant and unchangeable, higher than all past and future, you are everlasting, and yet, all temporal creatures are your creation. Your days are not alike your eternity. What can be your years except eternity? They never stop, because you are unchangeable. Since creator is almighty everlasting. Your attributes are unchangeable through time and Your will is comparable to Your identify.

Augustine believes time necessitates change, and from the point that God is immutable in His essence and unmovable in his being, there was not time before creation of world. Creation is God's act and results of free will which unswerving and not subject to mutation. The willpower to change something does not mean to change willpower, because not any new willpower has formed. God exists outside of time; as he is also superior to the world that has been trapped in temporality. Time that is a creature and component of Divine act could not be existed before the first creation act. The question that what happened before the incident is a rational question, but the question, what has happened before all the incidents, does not make sense. Since, there was not any time before creation, does not make sense to ask what God did before creation, because time itself is a creature. God in his eternal essence is not inherently time-dependent; He exists outside of present, past, and future. The outlook that God precedes to time and all creatures in their existence are not time dependent but in essence. God created the world together to time and everything on it is subject to time, and created the world (temporal world) out of nothing, or creation ex nihilo. Most importantly, Augustine considers time as other creatures, temporal and all except Him subject to destruction, and in question to skeptics who ask what did God do before the creation of heaven and earth, and when time is not proposed, he could answer that God was engaged in creating time, because it is not possible having passage of time before there has been time. But if do not accept that there was a time before the creation of heaven and earth, so we cannot ask what God did at the time before creation. Him concerning the issue tells:

You are creator of all times. So if there was a time before you created heaven and earth, so how should we assume you were idle and useless? You must created time on that time, because before you create the time, it is not possible to have the passage of time. But if there was not time before creation of heaven and earth, why do they ask what You did then "before creating heaven and earth, because if there was not time before that, so it was on time or out of time that your creation took place? He goes on:

For You, years are simply "today", because your today will not join tomorrow, and today did not become yesterday. Today you are eternal. You are creator of time and you are prior to time and if we deem time as mentioned, therefore, the time could not exist; there was not time at all.

Therefore, fundamental difference between eternity and time in Augustine's viewpoint is based on consistency and change. God is eternal means God exists outside of time, because He is not inherently time-dependent, whereas, time nature changes, conditionally.

Reality of Time in Saint Augustine's view

Augustine considers time concepts, an easy and clear-cut, and simple and understandable issue, which is because of first nature and routine life. But when we travel to second nature realm (philosophical realm) and ask about reality and the nature of time, time becomes one of the most complicated philosophical issues. He regards the complexity of time tells:

What, then, is time? If no one asks me, I know; if I wish to explain it to him who asks, I know not. Yet I say with confidence, that I know that if nothing passed away, there would not be past time; and if nothing were coming, there would not be future time; and if nothing were, there would not be present time. "How can the past and future be, when the past no longer is, and the future is not yet? As for the present, if it were always present and never moved on to become the past, it would not be time, but eternity."

On the other hand, Augustine discusses time in Christianity mysticism driven from Plato's practice, that is; he discusses time in relation to eternity, and interprets the relation between eternity and time based on creation. At the start of discussion about time ontological argument in his book; *Confessions*, Augustine points out two arguments of people who consider the existence of time illusive. He says:

How should be the past and the future, when the past doesn't exist anymore; the future doesn't exist yet; the present must be transient, from future to past (otherwise it would be eternity), and it cannot be extended, otherwise it would overlap with past and future. Hence can not tell time exists except by its transience and its passage.

The mentioned statements are one of the few reasons which gave rise to prove the non-factuality of time. But in Augustine's view, although the nature of creatures is depend to God will, but it is factual. In addition, the nature of creatures is subject to change and motion and destruction. It means, he believes the world which is subject to change and motion is not imagination and non-factual. However, he begs God, by the name of Jesus Christ to help him discover such complicated issue. On the other hand Augustine notices some reasons which grounds Aristotle's doubts and qualms in his *Metaphysics* book on existence of time. These reasons later expanded by skeptics and presented in a categorized and integrated way.

Their most important reason drives from the nature of time which is separated into three distinct regions; the "past", the "present", and the "future". When there is a chance to be dubious about reality of these parts consequently, can claim its nebulous and its unreality. Among these three parts, past and future have duration but present lack this duration. Talking about "a long time past" or "a long time to come" is reasonable and sensible, but talking about duration of the present, short or long time in present, is gibberish. Therefore, Aristotle considers present as the knife edge, and not a part of it. On the other hand, between three regions of time, only the present is left with any claim to reality. The past and the future do not exist. The past is past therefore does not exist more, and the future is not yet exists, and the present also lacks duration. Therefore the elements of time do not exist or lack extension and duration. However, how time can be realized and exist, because what is consists of nothing can not be real, and therefore will not exist. (Aristotle, 218,1984 A). Augustine evaluates this paradox and problems with a detailed scrutiny, and for strengthening of it, he presents some approaches, such as, if there is not any past and future, how it can have extension and duration. Duration and extension must be extension and duration of some thing. And if something has duration and extension can exists. Therefore, the past and future do not exist al all, because can not have extension and duration. We are compelled to say that the present does not have stability and continuity, and vanishes so fast to the point at which the future becomes past, so it dose not exist either. Augustine expresses the time paradox and its complexity by stating:

a) What does it mean to talk about long time or not so long time, or very long time from now or not too long time from now? Does the long time mean long in past or right now or when we are on it? If we tell the past is long when it past, so we should notice past is only can be long when it exists. If the past when it has been went by, does not exist more to talk about being long or short, so should we tell the past has been long when it was present.

b) Is it possible the present be long? Augustine first consider one century as present period. It is obvious that a century is enough long. But the problem can arise when one hundred years considers all as present. If we are in first year, that year considers as the present and remaining 99 years consider the future, but if we are in second year, the second year which we live on considers as the present and first year which had passed consider the past, and remaining 98 years consider the future, because it has not been here yet. On the other hand, the past does not exist and the future is not yet here. Therefore we can not talk about them being long. Hence, one century can not be considered as the present. Is it possible to consider the same year that we are living on it as

the present? Augustine with dividing year to months and dividing month to days and dividing day into smaller portions concluded that:

The only portion of time that can not be divided into smaller part could be identify as the present. Such small portion of time joins future so fast which does not have any extension and duration, because if it had duration joins past and as a result future could be divide into parts. The present right at the moment has no duration, therefore Augustine accepts this contradiction and paradox of time, and tries to answer and solve it.

Augustine viewpoint concerning time and Human being

Saint Augustine provides a new and modern interpretation about reality of time. He considers time as an aspect of soul and mind. Contrary to ancient Greek thinkers which imagine the time as a dimension of nature, Augustine considers the time as extension of soul present in memory and expectation. Does this interpretation of time concept required to privatize the time and admit that each human has his/her specific time. Is that true? Considering the point that Augustine does not measure time base on exterior measures but he accepts somehow that there is possibility of transcendence and release from the unstable and transient matters by perceiving Divine existence, and eternal truths, and says:

My God! You are only source of my relief. You my heavenly father, you are eternal, but I am divided between the past and the present which is coming. And flow of time is a mystery to me. I am torn apart in a painful condition, all my thoughts, my soul and my sprit, and it will be so as long as I do not discard the temporal and melt in your love and become united with you.

But Augustine does not consider time as imagination or personal fantasies. He considers time one dimension of human nature and soul and considers time as mind awareness toward transient and variable matters. On the other hand, he considers making God our priority in life with contemplation and thinking in His nature and says:

By admitting our pitiable state and believing in your pardon, we open our hearts to you so you will emancipate us in full just like you did before; then, we will not be the ruin of ourselves; instead, we will find true happiness in you.

Augustine considers time a self reality because, in his opinion, the human self is a timed phenomenon, i.e. among all normal beings, only human trespasses the present time stepping into both past and future. It is by embracing the past and future and expanding the mind in memory and prediction that a phenomenon called time is formed. Human being remembers it due to his/her memories (and recollection). If there is talk of the future, it is because he faces what he expects. Augustine suggests that man and time are permanent company and that human is time-bound. All planning, wishes and advances depend on man's expectation in the future. On the other hand, the very existence of time depends on man. How would the past and future be understood if it were not for man? No other natural being than human has a future or a past because they have no understanding of their present state, let alone their past or future. Time is a human phenomenon; therefore, only human has history. Everything that happened in the past and everything that is expected to happen in the future are actually manifested in the human mind. So, Augustine founds a special understanding of subjectivity in the religious thought history of the west. This point of view of the human being would pave the way for an ideology that led Descartes and other philosophers to a new perception of man and the world; it would set up the conditions to infer modern human viewpoints in various areas of the modern, contemporary world (Ali Reza Akhlaghi, 1995, p. 92). In Augustinian anthropology, man has been created in God's likeness. He says "whenever we learn God's knowledge, we start a new life and become like our creator." Augustine offers a special psychology of human based on the trinity doctrine in Christian theology. Thus, trinity manifests itself in man. i.e. the three-sided essence existing in the eternal unique being, divine knowledge and love manifests itself in the structure of the human being as memory, reason and will. In Augustine's opinion, memory is human's home of very existence while man's possible being is an image of God's eternal existence. Therefore, memory is not merely a storage of the past experiences and a maintained emotional image but, more importantly, it holds the authentic ethical truths and its human existence. The human reason, too, relies on divine bounty and is a manifestation of His. God is aware of the whole creation without Himself undergoing a change. That is why, the difference between the divine knowledge and human knowledge is not just a quantitative one. Even if there exists an omniscient person, his knowledge will be human knowledge subject to inevitable change while God is omnipresent, and all events originate in him forever. It should be noted that Augustine is a Neoplatonian, hence a complete intuitive considering human knowledge not limited to pure experience. The human mind is revived and illuminated from the rays of the divine light, and we can understand all other objects in the light of the truth. The divine will is unchangeable while man's will is itself a stage of time boundaries; therefore, man has to wait

for his object of will to realize. The realization of man's will relies on God's effective presence. Without God's help, we will remain in instability forever. In short, the elements of trinity manifest themselves as parts of time-past, present and future- in man's self. The past constitutes man's memory, present his acts, and future his will.

The Augustinian anthropology can be examined from another point of view. Time and man's life history can be considered manifestations of trinity, and creation an essential sin and the story of salvation. Man's memory is a sign of his creation and his past; his reason is a sign of his sinful state; and his expectations a sign of his hope for salvation. In this view, man's origins and end both end in God. Meanwhile, man's essential sin originates in himself thus relating the past to the future and paving the way for his ascending from himself. The creation of man has been based on the absolutely good will of God. This shows human's past and their origins of creation. Man's memory embracing deep in itself the primordial truth is a window toward God. However, that window has gone opaque because of man's original sin. Because of neglecting God and paying attention to some transient affairs, man has fallen in self-estrangement far from his human character as God's image. The emancipation from that bewilderment and loss can only realize with God's direct interference. Thus, the endless divine grace was again bestowed on the sinful man giving him the possibility to incarnate the almighty. To attain divine salvation, man has no choice but to return to God, repent, and disregard transient earthly affairs. It is most interesting and strange that Augustine's own life is an evident example of this way of thinking since his precious *Confessions* is in fact his autobiography. In that book, Augustine illustrates the way to attain divine salvation and Christ's faith. The time concept emphasizes salvation just like an expansion of man's self in transient, changing affairs within his memory and expectation. Man is saved in time or is wasted in time. Since people's selves are time-bound creatures, they are subject to change and favor destruction and non-existence. Only the eternal being exists constantly and permanently. Time and its related affairs exist only as some transient, changing phenomena heading for non-existence. The time expansion of the mind focuses on transitory beings. Looking to the past and the future, man's self slides into the marsh of sin for it favors something that lacks existence. Man's salvation exists in his neglecting transient, mortal affairs, and turning to eternal affairs. Man's self evolves and ascends towards eternity and immortality by paying special attention to God. As long as he is tied to time and transient affairs, man is limited in terms of both knowledge and will power. Man can participate in eternal life by pondering God the ever existing as far as his human nature allows. Perishing and drowning in God's endless being emancipates man from weakness and limitations and guarantees his happiness and perfection. Man's self is freed from attention and obedience to the created world by attaining salvation through pondering the Almighty. The created world is manifested to man through time, i.e. memories, attention and expectation. Man's mind embraces the world, and he recognizes the world's events and changes as memories, attention and expectation. Man's self is scattered and distributed over transitory affairs through memories, attention and expectation, and time consists of the manifestation of nature deep in man's mind and conscience. (Hossein Nasr, 1986, p. 102)

Conclusions

Augustine motivation for proposing time concept, most of all, is an answer to doubts and misconceptions that existed concerning the creation, free will, science, power and authority of God. On the other hand, paradox that has denied time elements, in reality has been denied existence and reality of time. Augustine which faced it tried to answer it.

The answers of this thinker concerning doubts about time and related questions have been compelling and convincing. Augustine with providing new theory about time accredited it mentally and intellectually. In his view, time has no reality outside of the mind and it is noting except duration and extension in mind which rings a bell about close relation between phenomena which are in motion and subject to change, and human mind. With his view about time as being introvertive, he provides a proper answer to doubts and paradoxes on the subject of time, unreservedly. According to Augustine, the time is not some material and external issue but an intellectual and mental issue which drives from the past and the future events and incidents.

God is creator of everything even time, and also he is the first to be and greatest joy comes from closeness to God which is the main principle. With complete reflection into Holy Bible, Augustine could provide some theories about time with contemplation in creation and relation of God and human, which is more relevant to Holy Bible, and true religions experiences.

Augustine places God which is eternal and everlasting at the center of the universe. God is perpetually the same; subject to no change in His being. He believes that eternity in its real meaning attributed to God, and not even his kingdom of heaven which he corroborate as sensible world and heavenly realm are not bond to

eternity. God which is everlasting and subject to no change in His essence created everything from nothing. In Augustine point of view, given God's free decision to actualize a world, which was base on wisdom is equitant to lack of reasoning for creating the world if He did not desire to do so. Based on religious thoughts and theosophy, he believes in a beginning for world, and creation of everything from nothing, in addition he believes in relation of time to change and motion. Hence, God is unchangeable and fix, therefore there was not time before creation of world and creation is realization of decision of God. A decision which is subject to change does not present God essence, because not any new decision has been formed. "What was God doing before creation of factual world?" or if "The world is results from God's will, is there any possibility that God will changes?" in response to the question, he answers: this category of questions arise from stating wrong expressions of eternity. The question that what happened before the incident is a sound question, but the question, what has happened before all the incidents, does not make sense. Since, there was not any time before creation, does not make sense to ask what God did before creation, because time itself is a creature of God. God in his eternal essence is not inherently time-dependent; He exists outside of present, past, and future and greater than all creatures.

The world (life) is constantly renewing and we neglect that we will some day get renewed on Doomsday after death.

Lifetime is ongoing like a stream and our soul keeps our corpse living.
Therefore, there is death and revival for you every time.

Prophet Mohammad said: the world is a snapshot.

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