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**Ontological Study on the Color According to Islamic Philosophical
Tradition**

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Abstract

The majority of Muslim philosophers assumed certainly the objective existence of color and they did not present any philosophical analysis regarding its very nature and other problems related to it. Therefore, it seems necessary that the past philosophers' views about "the ontology of color" should be reviewed. The present research can resemble to other works in some aspects, but the main difference is put on the style of consideration and framework for the ontological study on color among most important Muslim philosophers regarding the following questions "Does color exist?" and if the answer is positive, whether it is objective or subjective? Or is it possible for color to be both objective and subjective? Muslim Philosophers' views can be categorized in two groups: First; Objectivists. Second; Non-Objectivists. Evaluating these two views leads certainly to, at least, the conclusion that it is impossible to deny the perception of color by the person who perceives the color. Therefore, the question of "Does color exist?" by those who have colorful perception is nonsense, hence only those who have no perception of color are justified to ask: "Does color exist?" After this introduction we conclude that the existence of color (whether objective and external or subjective and internal) is the obvious presupposition of its analysis and we can only discuss its states and kind of existence. On the other hand, accepting color to be objective or subjective or both, requires preconditions which themselves need conditions of creating new questions which itself can be considered as the innovation of this study.

Keywords: Color, Color's Ontology, Perception, Subjective Existence, Objective Existence, Preconditions.

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Problem Statement

One can claim that the vast majority of Islamic and Western philosophers, except the contemporary west philosophers by ignoring the ontology of color, have based the beginning of their concise studies regarding color (in clear and obvious meaning) upon study on the nature of color in terms of Aristotelian categories.

Past philosophers mostly consider the identity of color as an evident issue by means of Aristotelian categorical ramification of beings into essence and accident. They recognize the color as accident definitely.

Gradually with encountering philosopher's views they consider some questions generally that these questions are very various but some of them are noticed by philosophers more than others and accepting or rejecting them effect on other aspects of philosopher's views about "ontology of color".

The following are the most important issues and questions which are effective on the subject of the ontology of color. A brief analysis is given on impacts of the affirmation or rejecting of these issues regarding color:

- 1- Does the color exist?
- 2- Is the color subjective or objective?
- 3- Is it possible for color to be subjective and objective simultaneously?

Method

The Method of this research is descriptive and analytical in which it is criticizing the ontology of color via description of Islamic philosophers' views about it. In this criticism are used from rational and experimental method.

Findings and Results

All of the pros and cons about the existence of color can be ramify into two groups:

First group are called externalist according to which the objects are colorful by themselves; namely, color exists without the existence of any mind- man or animals -.

The second group are called non-externalists. According to this view the objects aren't colorful by themselves; it means that without the existence of man or animals (mind) "the color" does not exist. The color is a subjective quality.

Islamic philosophers in the field of sensory perception have stated that: "Colors are objective qualities and they exist independently to any mind beyond human senses. They also said color is an imaginary quality that is not out of sight.

Regarding the objective or subjective existence of color, it is assumed that the perceiver of color, at least, can not deny the existence of his perception. This means that this particular understanding of which we now refer to it by term of color, whether it is an illusion, or anything else, will not be considered as nothingness. Therefore the question of "Does color exist?" by those who have colorful perception is nonsense, as only those who have no perception of color have logical right to ask: "Does color exist?" With this explanatory introduction we conclude that the existence of color (whether objective and external or subjective and internal) is the obvious presupposition of its analysis and we can only discuss its states and kind of existence. And the acceptance of color as objective or subjective entity entails requirement under which other issues or question could be put forward. In case of objective account of color this question can be raised: why we can't describe and explain color for one who didn't perceive it? And in the case of being subjective the question would be as follows: How would be explained and justified the issue which some objects in the nature or plants and animals and most important robots perceive from color or what we call it color?

And finally, if one holds that the total process of the phenomenon of color is considered as a movement from "non-being" to "being" forming a "process unit", then, we can say that the

color are enjoy both external and mental existence and meanwhile, it can be said: color is neither a subjective being nor an objective one.

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