

Comparison between Heidegger and Mulla Sadra's viewpoint about "Existence"

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Abstract

This article studies common aspects and differences between Heidegger, contemporary German philosopher, with Persian philosopher, Mulla Sadra 17th century equivalent to 11th Islamic century. The origin point for Mulla Sadra and Heidegger is "existence". However, Mulla Sadra believe in "existence unity" whereas Heidegger tries to understand the concept of "existence" by special being, i.e. human being. Both of them believe in supposing the concept of human without world is wrong, they believe in dichotomy of mind, being is wrong, and there is a unity between objective and sane. Both reached from thing to being, but Heidegger by "Phenomenology", and Mulla Sadra by "metaphysics." Both believe in priority of existence before nature, or virtual validity of nature. Although Heidegger considers existence just for threshold, and Mulla Sadra believes origin of existence is the same and it includes for all beings versus of null. Briefly, for Heidegger same as Hegel, being as being has no value, whereas for Mulla Sadra this type of being is highest grade of existence. Heidegger returns into illumination, while his illumination is different from Mulla Sadra's illumination, his illumination is same as Buddhism "human for human" not from higher world for human. According to Heidegger, existence changes have cultural and historical meaning. Whereas according to Mulla Sadra the concept of existence is common, meaning and it is understood with illumination.

Key words: Mulla Sadra, Heidegger, Existence, Existentialism

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Introduction

Heidegger is considered as existentialist, so some notes are mentioned here to get an appropriate introduction to understand his viewpoint. History of foundation of this school is referred to Soren Kierkegaard. His main idea was this: "New age will cause Malaise for human being. His philosophy is affected by Socrates' "psychology" and not "ontology", because he emphasizes for self-knowing. There is a common aspect for all existentialist about their viewpoint of personal life daily time. However if it is possible to get common aspect among them, it would be asking questions, not the answers. Although, the common thing is belief in freedom and human choice. (Boundary situation), absurdity and ontology which says existence of Meta physic world is meaning less and intentionality is the reason of the existentialism. And its meaning is relation of willing to the appearance; it means human is not able to be beyond his/her inter-self (Malekian, Bitu, 63, 17, 60, 20). In addition, it's said about general features of existentialism: a) it is a reaction to rationalism and rejection of this theory: the best way to reach to truth is logic. B) Believe in: there is distinction between personal truth and objective truth and priority of personal truth to objective truth and c) priority of existence before nature (Atieh, Seyed, 146).

Briefly major thoughts of existentialism are:

1. Attention to human
2. Attention to human's freedom.
3. Human is not just individual of a society, but he is independent and can act against any obligation.
4. Human is high-self and self-creator and he is able to exhibit his talents. It is belief, human face with valid existence and invalid existence.
5. Valid being always is threaten by individual or society and in other word, too introspection y or too objectivism stops human personalization (Nasri, 2003, 330).

Heidegger's viewpoint of: Existence

Heidegger same as other German philosopher, has Verbosity effects and a prolific writer. Specially, if we consider his foreign language and new unusual and inventory words. He presented high and effective thoughts during his life-time as he is considered as one of most important and most effective philosophers in 20th century. Therefore it is difficult to understand and interpret his thought. But for Heidegger method of discovery of virtual and truth of existence, it should be said he used Husel's phenomenology method and considered it as the best method to discovery the truth and existence. However, Heidegger's phenomenology is a method which allows us to show any discovered as it is, and what has discovered during the time (Kaklomans, 2001, 110). In Heidegger's existentialism philosophy, in spite of Husserl's philosophy which considered as (epoche) and introduced at first, human existence analysis as: present existence and called it as quality and relation and its way of: being in universe to reach the meaning of existence. According to Heidegger, world is considered as my creator not just a place for me and it is impossible to separate them. So the world here means things I am interested in and in my heart, not just something around me (Belakhaym, 2007, 136). In other world, our environment consists of objects which are useful and available for use and there is a strong bind between knowledge and action. Therefore according to Heidegger's purpose of world is not a daily life with habits and customs (Macquarie, 1997, 59-64). Briefly it can be said, according to Heidegger, the world is thing with and according to "Dasein" and faces with it. So, Dasein is

neither a thing among others, nor objective thing outside the world, but it is its knower. Heidegger affected by ancient Greek, translates the truth of the existence to discovery or illumination, and he believes that any facing with existence is possible just as being appears (Bymel, 2002, 41). It is worth saying in the book "existence and the time" Dasein is same as human and dasein exists, but in the stage after this book, dasein means relation between human and existence and it is for a universe which usual doesn't know it. However, human just in his home can show existence by thinking or poem (Perotti, 1994, 117). Therefore according to Heidegger tongue is the place of existence and human lives in his/her mouth and thinker or poets are guards for such home. But their protection is same as a discovery of existence, because they show existence by their word. Heidegger, returning to the Greek word "Pragma", calls anything we daily remember, as a "tool" or "mean". In other word, anything is used as "for.", will be called as "tool" and nothing is tool by itself, but it is tool respect to others (Kaklomans, 2001). Heidegger's tried to answer to the question, meaning of the existence. However, in spite of traditional and usual definition, it is not a general concept but particular type and high type. According to Heidegger, asking existence begins with asker's existence or human dasein and lead to his showing. Heidegger limited existence to dasein or human being. Heidegger, during his ideas transformation, considered human as answer and addressee for questions of the world, whereas in the book "existence and the time", human was an asker who could understand existence analyzing it (Ahmadi 2005, 34-35). In other word, in the book "existence and the book", thinking was a way for understanding. But in transformation times, thinking is not simply a way to discovery existence, but it is echo of existence or facing with it (same, 43). Before entering the topic, it is required to compare Heidegger and Mulla Sadra because of their common ideas, which cannot be found even in Muslim philosophers. However Sheikh Eshraq (Sohrevardi), has more common ideas with Heidegger than other Muslims.

Common ideas between Mulla Sadra and Heidegger

At first let us consider the common ideas and then we will discuss about the differences. But it is only a glance than a detailed comparison, because it may need a book not few pages. Origin point for both Heidegger and Mulla Sadra is "existence". However, Heidegger tried to understand existence by analyzing human being. Heidegger believes ancient Greek, in spite of Aristotle and Soqrat considered the existence and it means as discovery or presence for them. Mulla Sadra in the last part of his article mentioned this item. Heidegger said, unfortunately in metaphysic of Aristotle, theoretical wisdom became criteria for all thing and exiting attracted attention instead of existence (Mulla Sadra, 1963, 76). Mulla Sadra and Heidegger, both paid attention to the difference between human being and others. Because Heidegger believes particular human being is not classified in a particular category as others and he is existential and Mulla Sadra considered this difference, too and said: "Human is different from other beings since he can bear different forms and states. "According to Heidegger, only human can ask his existence from general existence, because human is the only being who understand existence atmosphere. Heidegger, dislike to other existentialist or traditional and modern philosopher, believes Dasein has not any special nature, because he is always in transformation, and never complete, in other word, his nature is same as his existence. Mulla Sadra, accepting difference between human another beings, denied nature for human as an existence limit and believes his nature is located on his existence and existence has degrees, but there is no degree for nature. Mulla Sadra said, human fact is never constant and can change by new knowledge and perfections (Mulla Sadra, 1999, 35).

Existentialism philosophers, like Heidegger, consider any individual human alone. According to Mulla Sadra, any person in human society is alone and human is not a kind with different specimen. However Heidegger emphasizes on common structure between human people (Mulla Sadra, 1963, 81). According to Heidegger, universe is an exhibition and realization of Dasein which doesn't mean reduction of the world into the mind. Mulla Sadra believes in unity between mind and the world and at the same time didn't deny the world. In other word, both reject suggestion of human without world and dichotomy of human and the world and believe in unity of mind and objective. According to Mulla Sadra, "concept of existence" is an essential concept which can transform all concepts and it is possible to understand other things just by it. Heidegger considered any philosophic knowledge dependent on studying of existence and defined existence as most critical philosophic question which previous philosopher neglected it. However there is a difference, Heidegger initiated to answer this question by analyzing the only asker of the worldwide Dasein asker but Mulla Sadra analyzed structure of the existence, itself. Conceptual knowledge of existence is impossible according to Heidegger and Mulla Sadra and both used a type of intuition. However intuition for Mulla Sadra is reflection of truth of the world on human's heart which is different from Heidegger's intuition. Briefly both passed the way from existing to existence, but Heidegger with phenomenology and Mulla Sadra by Metaphysics. Both paid attention to existence and considered it as illumination and discovery and interpreted it as discovery of existence respect to human. For example, Heidegger understands of existence as indicator in which human can be shown and goes beyond it and also, his concept of truth is similar to indicator in SohereVardi's thoughts about truth and knowledge as light. But there are differences, especially Heidegger believes thinking starts as wisdom be its competitor, whereas high philosophy and Eshraq thinking doesn't criticize wisdom and define wisdom as a tool to reach Theo-intuition. In Existentialism and Sadra's philosophy, concept of existence is prima facie and its truth is most hidden thing. But, Heidegger said it is obvious in daily life, but it is hidden for philosophy and Heidegger tried his best to show the meaning of the existence (Izutsu, 1989, 11-28). Mulla Sadra believed in priority of nature before existence and found it practically which resemble existentialists who belief not wisely but practically, it is possible to understand existence and objective truth never can be obtained by human. Both Mulla Sadra and existentialists believe in existence orientation, and virtually of natures and Mulla Sadra believes just wisdom can understand general concepts of nature and just practically possible to understand nature of existence and its unity and same as existentialists he is dissatisfied with wise-orientation for this subject and reminds disability of wise for this.

Heidegger said asking question about existence is opposite to habit and because of wonder and consider human in the place of "mystery", but according to Niche, this place since Plato till Niche time of philosophy history, this mystery is moral and lead to nihilism, since philosophy history is nihilism history and asking about existence leads to existing.

Difference aspects between Mulla Sadra and Heidegger

However there are many different ideas between them; for example, existentialism is humanism philosophy and knows existence as special feature for human and believes this is the only human whose existence has priority before his nature, since only human can make choice. But according to Mulla Sadra, existence is general origin and his priority is not limited to human, but it's wider. In addition, Mulla Sadra existence orientation, in spite of existence orientation in Existentialism, is beyond the being; whereas modern existentialism especially for Heidegger and Sartre is a type of "existence knowledge" for beings category. Modern existentialism, consider "null same as" existence" an absolute item, whereas null for Mulla Sadra is a relation and sub item respect to self-existence or possible existence. Also, Mulla Sadra's purpose for null is just a logical negation, not null. But according to Heidegger, logical negation. But according to Heidegger, logical negation is just a logical and surface negation doesn't mean null and difference between people abhorrence severity, pain of rejection, are some type of null which is more severe than logical negation or deny. Mulla Sadra believes objective fact of existence is not understandable by mind, but understanding of null is possible by wisdom. However existentialist's said it is not possible to understand null by wisdom, but it can be understood practical, Also according to Mulla Sadra null is just a mental fact and construct, (mental existence), whereas according to Existentialists, null is an existing fact.

Existentialism philosopher practically knows human same as "stress", whereas Mulla Sadra tries to learn human mentally. "Existence" for existentialism is objective and implicit being, whereas existence for Mulla Sadra is simple large who is separated from all other beings. Among existentialism, there are many negative reaction and views about existence discovery among existentialism philosopher. For example, Pascal said "since I find myself here not there, I am amazed and shocked. "But Mulla Sadra believes since existence is showing of God's action and is his effect, therefore discovery of existence leads thing leave Null Ocean and take the advantages of the true existence. But, fundamental disagreement between Mulla Sadra and existentialism is: Existentialist believes nature, although is not complete fact as existence is, but it is type of fact. It is worthy to say Dr. Seyed Hossein Nasr, said accommodation between existentialism and Mulla Sadra's exist-orientation a horrible error, but Mulla Sadra's metaphysic is based on inner intuition of general existence which is possible just according to tradition and moral way. Whereas western existentialism is just a ridiculous copy from traditional metaphysics, because its representative, i.e. Sartre and Heidegger have cut moral way which make intuition possible. Heidegger returns to inward light, but not a Theo-inward light, but a Buddhism inward light, a from human and to human inward light. But Heidegger's inward light is an available thing not beyond of this world. His articles are cultural and humanistic. Even existence has a historical and cultural meaning for him. Therefore, he not only does not believe existence is a common meaning and he does not understand it by inward light dislike Mulla Sadra who believe it is, and understand it in such way, but also it is a lowest type which is existence for existence itself (same as Hegel), whereas it has a high meaning for Mulla Sadra, For Heidegger and Hegel, being as being as accepted by Mulla Sadra, is not a matter of fact and for them it is the lowest type of existence. Because same as Hegel, true existence is a historical type and it means historical meaning, for Heidegger, existence shows with the same cultural and historical possibilities. According to Heidegger the only thing exists is individual relation among society and social relation, does not permit presence for existence to become near to it, say to stay in cultural and historical structure.

Conclusion

According to Mulla Sadra, concept of existence is a fundamental concept which can transform all concepts and the only thing which is possible to understand others according to it. Heidegger, consider any philosophic knowledge dependent on existence and said it is the most fundamental philosophic problem which ancient philosopher and others neglected. However there is a difference, Heidegger tried to answer this question by just analyzing the only asker of being, i.e. Dasien, whereas Mulla Sadra tried to start with existence itself. Therefore origin point for both philosopher is "Being", but Mulla Sadra at the beginning consider truth of the existence and Heidegger tried to understand existence by analyzing of human being. In addition both philosophers paid attention there is difference between human and other beings and rejected nature as existence limit for human. Because they believe human's truth is always transforming and becoming. In other word according to Mulla Sadra's taught it is graded. Besides all, both believe priority of existence before nature and both agreed that the fact or existence, cannot be found by wisdom, but it just can be found by existence experience. However according to existentialism, including Heidegger who is one of highest ones,, just human being has priority before his nature, because just human has choice right, whereas according Mulla Sadra existence is a general origin and its priority is not limited to human. Besides, existence origin is ultra-existence, while existence orientation for Heidegger is "Knowledgeable existence". But there is another essential difference between existence knowledge of existentialism in which Sadra's metaphysics is based on inward light of general existence through traditional way, whereas modern existentialism, for Heidegger has cut moral or Theo intuition, and used Buddhism's inward light from human to human.

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