

The relationship between human being and the world from the view of Molasadra and Heidegger

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ABSTRACT

Heidegger attributes human being with Dasein, Dasein is the term that refers to the human being existence with special structures. According to him, Dasein is the only being understanding his existence and the reality of being, as only he can establish special relation with himself and creates new relations with the world and develop them. This ability means dynamic attitude to self and the world and the extreme possibilities, the existence border and the distinctive attribute from other creatures. Molasadra also considered the human being existence and this existence manager distinguished him from other creatures. According to Sadra, human being based on substantial motion is changing and evolving and is transferred from one world to another and from one level to another one and the spiritual trend is continued and that person finally is turned into an intellect person to objective person. Questioning existence and transition of existence to being are of great importance in both philosophical systems. Heidegger by phenomenology method as it was special form him and Molasadra by metaphysics interpreted and perceived existence. The present study attempted to investigate the view of both philosophers.

KEYWORDS: Sadrolmotalihin; phenomenological; Human being; World; Existence; Motion; Dasein

INTRODUCTION

Existence according to Sadr-ol-Mote'allehin view

According to Molasadra, reality of existence is not something that is received conceptually and it is perceived only by intuition (Sadroldin Shirazi, Mohamamd, Al-Hekmah Al-Motealie Fi Al-Asfar Al-Aghlie Al-Araba, Vol.1, p. 37, 348).

Molasara mostly thinks in the framework of traditional metaphysics and considered existence concept as obvious and believed that the reality of being (basis of being) is hidden as it can not be recognized well (1). Heidegger believed that generality and axiomatic nature of existence and its lack of definition is not considered as the prejudice of noting thinking about the question of existence meaning (M Heidegger, Being and Time, p). In metaphysic history, it is occurred (2). According to Heidegger despite the obvious nature of existence it is ambiguous as it escapes imagination and conceptuality (Izotso, Tushi Hiko, p.27).

It should be said that the distinction between the existence from existence objective reality is mostly complex and difficult. Based on gradation of existence one of the principles of Molasadra philosophy, as subjectivity and objectivity are two levels of a reality, the existence concept level denotes also the existence reality Raghighe and in most issues including priority of existence or nature, the concept and example is mixed.

Transcendental philosophy of Sadra to most of the philosophical schools, mostly emphasized on the distinction between existence and objective reality. The most important distinction between existence and its objective reality is that existence reality is not received conceptually and is perceived as intuitively. The special attitude of Molasadra to "existence" and "reality" and their relations with "human being" is stability of reality called "Transcendental philosophy".

The fundamental principle in Molasadra Transcendental philosophy as the main component is the priority of existence, the criticism of Molasadra and Heidegger of the ignorance of traditional metaphysic of "existence" and considering being caused that both philosophers show special consideration to "existence". According to Heidegger, the distinction between existence and being is important in perceiving the meaning of existence, he believed that if there is no difference between existence and being, this is metaphysics, the main direction of fundamental ontology of Heidegger and that of Molasadra is referring the origin of the creatures, "existence".

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Molasadra emphasized mostly on the necessity of distinguishing between “being” and existence and based on priority of existence believed that “being” is only an intellect validity that is meaningful via intellect thinking and comparison but “existence” is the objective and external reality that is perceived by intuitive knowledge.

Molasadra considered existence recognition not limited to intuitive knowledge and it means that he considers intuitive perception of existence as intuitive issue determined by intellect and conceptual recognition. One of the distinctive aspects between Peripatetic philosophy is that Molasadra following Moheyldin Arabi and Sheigh Eshragh in recognizing the existence and reality, considered mystical intuition and intellectual analyses as complementing each other but Peripatetic philosophy only is focused on reasoning and intellect aspect of recognition.

It can be said that Molasadra in transition from being to existence didn't forget being and as it viewed the existence reality in the first trip, in the second trip again considered being and by “existence” has new interpretation of “being”.

The interpretation of Molasadra of being is based on existence priority to quiddity. According to Molasadra, quiddity is the internal act of existence. In other words, quiddity is subjective quality or intellectual forms (Sadroldin Shirazi, *Ibid*, Vol.1, p.118, Vol.2, p. 236) and intellect is based on special existences. In analysis of each being, existence is more preferred. The quiddity of each being is only its existence limit.

Molasadra stated that existence is preferred to quiddity and quiddity is based on existence. He explained that dependency of quiddity is not to another being and it is as the relationship between the shadow and person and the ghost to Zolshabah (3) (*Ibid*, Alshavahid Al-Rabubie, p.8).

According to Molasadra, “existence” is inherent of being but quiddity is dependent upon and as the result of being. In another discussion, he referred to the unity of existence and quiddity and considered the unity of them as the unity of Haki, Mahki and Merat and Mari, it means that quiddity is only intellectual narration and imaginative ghost of “existence”.

It is obvious the complete understanding of distinction theory of existence concept from objective reality of existence is in relation to the understanding of existence relation with quiddity. According to Molasadra, existence concept is quiddity that is obvious and is perceived in concepts and acquired knowledge; existence is the objective reality and external example escaping any concept making and is hidden and is only received by intuition. Molasadra believes that

«و قد علمت ان موجوديه الماهيات ليست بان يصبر الوجود صفة لها، بان تصير معقوله من الوجود و متحده به، فالمشهود هو الوجود و المفهوم هو الماهيه»

b. Gradation of existence, believing in gradation of existence and longitudinal levels in the world is one of the principles of establishing ontology of Molasadra and it is one of the principles of priority of existence. It can be said that regarding the gradation of existence shouldn't be considered between the difference of levels in existence and the difference of levels in existence as mixed. As first, inherently, the difference of levels and difference depends upon the severity and weakness of existence objective reality and if there is gradation of existence, it is accident and is following gradation in existence (Molasadra, *Al-Hekme Al-Motealie Fi Al-Asfar Al-Aghlie Al-Arba*, Vol.1, p. 35-37).

Believing in gradation of existence is not consistent with the verbal common aspect of existence. Thus, Molasadra raised spiritual gradation of existence at the same time and presented reasoning. He started as:

«في ان مفهوم الوجود مشترك محمول علي ما تحته حمل التشكيك لاحمل التواطوء»

Molasadra believed that inclusion of existence reality to essences is not as inclusion of existence concept to the creatures and is not as inclusion of other total meanings of Quiddative including general, total and absolute meaning and considering the existence reality principle to the essence is manifestation and its revelation and Serian of the reality in various levels. In other words, gradation of existence levels is only the manifestation of existence reality.

Thus, according to Molasadra, existence is a unite and extensive reality and its unity is not numerical unity and it is to plurality and its unity is inclusion and existence extension not consistent with the manifestation in plurality and unity with them. Normally, in gradation of existence, levels difference is the same as their sharing aspect. The existence reality has some manifestations and each level is appeared to its superior and hidden to its inferior.

The main point here is that Molasadra after proving existence priority or gradation of existence took a big step in recognizing existence and its levels and he considered existence unified and graded and Zumarateb and considered internal and external nature for it (4). Each level is manifested to its superior and is hidden to its inferior.

Molasadra by this method and not via reflection of human being solves the existence problem.

Believing in gradation of existence unity was before Molasadra namely among the ancient Iran theorists but combining this narration or priority of existence and showing their relation with human and presenting a new interpretation of existence are the ontology innovations of Molasadra.

In ontology of Molasadra, existence is unified reality with various levels and this reality is manifested in all the levels and each creature is the symbol of a level of existence levels.

The necessity of believing in gradation of existence levels and its various aspects is that first the difference between the inner and outer aspects is revealed and second in this hierarchy, believing in the strongest and weakest level in existence is raised.

In the world pyramid of Molasadra, we can say that the most strongest existence level is God as the origin of all other existence levels, it means that other existence levels are only Nashavanat and Manifestations and the weakest and the most incomplete level of existence levels is matter world and it is called the world. The human perception is mostly based on routine and worldly experiences and it is natural perception and even accepting higher existence by this perception and intellect is difficult task and sometimes impossible (5) (Ibid, interpretation of the Holy Quran, 203).

Molasadra after drawing and explaining the various world levels and emphasis on this meaning that no form is seen in this world, unless its reality is fulfilled in the higher world, it is stated that namely intuition and reality of existence and inner nature of the affairs are not achieved by routine experience and acquired knowledge. He believed that human being should be aware in a different intellect to transfer from the outer aspect of the objects to the inner nature and observe the existence reality.

Molasadra believes that existence reality and inner aspect of objects is not included in the limited capacity of mind as objectivity and otherness is in the inherence of Makhuz. He believed that what is perceived by mental and intellectual thinking is only the concepts and essence and considering the weakest levels of the world levels. Like Kant and mother phenomenology experts, Molasadra via intellect perceptions and acquired knowledge understood the appearance of object as cognitive. With the difference that for each manifestation, there is a being and for any appearance, there is inner world and its perception is possible only via another type of perception, intuition. Molasadra in determining this meaning of perception that its belonging is existence reality and inner nature, attempted to show the superiority of transcendental philosophy.

In philosophical determination of intuitive perception of existence reality, he considered his rules namely substantial motion and Alem and Malum unity rule.

Human being according to Sadrolmoteahelin view

Human being from the view of Sadra is not the creature with special identity and fixed existence level and in the nature based on substantial motion and unity with body is moving continually and transfers from one level to another. Thus, it has various existence levels and at any time is changed into a new object and from its any level, special nature is abstracted. The human being existence is not limited to nature world, also, it has special signs before this world and after it and in each aspect a form and actuality in accordance with that world, it is obvious that recognizing the reality of such being that is not stopped in a level and is changing always is difficult and this difficulty caused many various views (Sadrolmoteahelin, Asfar, Vol.8, p. 343). The reality of human being that is rational soul and is the same as Eshraghie extra and his existence attachment to the superior origin and is not understood without its origin, otherwise is not extra, he said:

فعلما بنفوسنا و إن حصلین علمنا بمیدتنا، لكن علمنا بمیدتنا عبارة عن وجود میدتنا. ولما كانت إضافة میدتنا إلینا إضافة الایجاد و الفاعلیة، فكذلك علمنا بمیدتنا عبارة عن وجود میدتنا مع إضافة ایجاده ایانا و فاعلیته لنا؛ فعلمنا بمیدتنا مقدمٌ علی علمنا بذاتنا، لكون ذاته مقدماً بالایجاد علینا. (صدر المتألهین، اسفار، ج3)

(ibid, Vol.3)

Sadra human study is based on “gradation of existence and two levels of soul” and believed that the soul of any person depends upon collective existence in active intellect, then this existence descends without Tajafi and this continual existence is soul existence not the intellect and what is active in God knowledge or active intellect is soul existence, namely its scientific existence. According to Sadra, rational existence is unified with three levels of nature, intermediate and intellect. According to Sadra, the soul existence besides collective and intellect and materialistic level is including two levels of semi-immaterial, ideal, perfect immaterial or determined existence. The role of transcendental philosophy as gradation of existence and Intensification motion in materialistic essences in providing such extensive existence is including various levels.

Sadra considered the body the soul matter and the materialistic cause of human being and believed that soul is at first materialistic not perfect immaterial to be independent from the matter and soul beside immaterial intellect is Sharikolele of the body. Molasadra takes the substantial motion and inherent evolution and various narrations for the soul and here soul in its natural existence is at first Corporeally created and has existence relation with the material body and it comes with the body and goes with the body and it is both contingent and mortal.

According to Sadra Faculties of the soul are the agents of soul act in its acts and faculties interference is due to the fact that superior creature do the inferior acts via the agent with the same level with the acts existence (Ibid, Asfar, Vol. 9, p. 96-97).

The reason of the need of soul to Faculties is being present in nature world and if soul is separated from the nature can do his acts without the aid of materialistic instruments and dream state in which all the acts are done without faculties and material members are the best evidences of this claim (ibid), soul is unified two-aspect existence and each of its levels is the source of special faculties abstract. Thus, any faculty is a level of soul levels and is the origin of an act of other acts (ibid, Vol.8, Asfar, 135, Vol.9, P. 56). It can be said that faculties are not the tools to be the total perceptions of soul and other not the effects of soul that from causal aspects, soul is including their faculties and perception and soul is the perception of generalities and faculties are perception of details and due to the presence of effect in cause, the faculties perception are presented in the soul. Cause and effect has the closest relationship with each other and they are separated existences and it is not necessary that cause is affected by the effects of its effect while soul is affected by strong interaction.

It can be said that the relationship between faculties and soul is stronger than the relationship between effect and cause and it can be said that none of the relationship common types can not show the reality of such link and if we consider the faculties the soul levels, any otherness is eliminated and only soul otherness and faculties from the existence limitation of otherness faculties is immortal and everlasting.

According to Sadra, rational soul is the unified existence with three levels of nature, intermediate and intellect and based on its unified entity is including all faculties, It is a unified identity seeing and this person can hear and this person can imagine and analyze.

The existences are not raised and existence is considered and by substantial motion is having all perfections; this existence in level is weak and Moteghazi and with perfection trend goes to touch, sight and hearing and intellect. In other words, each faculty is soul that is manifested in a level of its existence levels and faculties are the physical members as preparations to make the soul ready for writing the form of the one who perceives and shows external forms.

For example, the reality of seeing with form making of accident seen person is done by the soul and the eyes and other conditions of seeing can cause that soul adds external seer form and considers it.

In hearing, soul also makes the form and form has subsistence of issuing to soul.

Faculties as perception and stimulation- as belong to nature world are multiple and separated and it is impossible that in this world, the site of hearing, sight and touch and taste are unified and this is due to the weakness of material world not the contingency of faculties and these forces in the imagination world are unified as human being with unified sense can see, hear and touch without needing various faculties and various sites. According to Sadra human being is two-aspect reality that is changing inherently and by this motion can go from nature level to immaterial world and then intellect immateriality and then the superior immateriality, the divine position without any limitation and essence. By an interpretation based on mystical ontology stated a general principle in which the Moteasel creatures (accident) have four levels that is natural, material, intellect and divine existence of any being and based on gradation of existence is determined as: any superior level has the perfections of inferior as superior and strong and the inferior has the perfections of the superior has weak and incomplete and the stronger the existence degree, its rank is higher and its unity is stronger and has more dominance to the lower one and its collect existence is stronger and its light is more and its existence effects are more to reach the position in which all the imperfections are eliminated, to reach a divine existence that is unified position and in this position, the multiplicity is turned to the unity and all are creatures of one existence and understanding one knowledge.

These levels have infinite levels and the human being from lower levels gradually goes to the higher and noble levels and if he doesn't take the natural stages, he can not enter material and then intellect level. Thus, human being from the childhood to the youth is natural human being and this is the first human and gradually takes the stages of the existence and develops. The verses emphasize the gradual evolution: «هل أتى على الإنسان حين من الدهر لم يكن شيئاً» (Al-Baghare, 28), then it is turned into a dead body and then «فجعلناه سمياً بصيراً» (Al-Dahr, 2) and then human being with thought and intellect is created to dominate in the works «إنا هدیناه السبیل إما شاکراً و إما کفوراً» (Al-Dahr, 3) and

«ثم أنشأناه خلقاً آخر فتبارك الذي خلقك من تراب ثم من نطفة ثم من سوآك رجلاً» (Kahf, 37) and finally divine essence and spiritual soul «فلذا سوآيته و نفخت فيه من روحی» (Hejr, 29) to obtain material after life existence. In this level, he is material human and this is the second human. The human has material members and it doesn't need the dispersed positions in his nature, despite the human senses in the natural existence level as dispersed and need various positions, as eyes site is different from that of ears and taste is different from smelling and most of them have more attachment and less attachment to the matter as touch and due to this, this level is animal degree and no animal is without it...Human being in its material existence has more population and his senses have common sense....then if the human being is transferred to intellect existence and intellect is actualized, the intellect human is present with the intellect members and this is the third human. A few of people

reach this rank of existence (Ibid, Asrar Al-Ayat, 135).

According to Molasadra, human being is the only one that has no definite nature and his reality is not his actualities and the infinite possibilities are important and form his reality. The views of Molasadra and Heidegger despite the basic differences are close to each other in this regard, as Heidegger focused also on Quiddative difference of human being with other creatures and didn't consider the definite nature for human being.

Indeed, Molasadra view about human being is mostly affected by religious and divine basics. According to the first verse of Dahr verse «هل أتى على الإنسان حيناً من الدهر لم يكن شيئاً مذكوراً»: it is stated that human being despite other creatures is not a definite and acquired object and is not limited in its own form. He believed that like other creatures human being is not of one type with some people and each person is considered the unique one (ibid, philosophy, p. 146-150).

In Molasadra ontology, human being is changing based on substantial motion and is transferred from a world to another one and from one rank to another and based on the union of the intellect and the intelligible is united by each of worlds and ranks. This spiritual and evolutionary trend is continued as that person is finally turned into intellect knowledgeable person simile to objective one. Unity with each level of the world causes fulfilling that level inside him and discovering that level of the world for him. The four-fold journeys are the stages reaching the person to a degree of existence and making him the copy of the world and as by observing his inner self is informed of the reality of the affairs (6).

Perception and intuition of each level of the existence levels depends upon the existence improving of the person to the same degree of existence. It means that those who are stopped in the framework of worldly affairs only can understand the apparent affairs incompletely and are unable to perceive higher level of the world.

Molasadra criticizes those believing in appearance and stated that any stopping in the appearance and sense and imagination is a barrier to achieve the intellect and intuition world and people can not consider the inner aspect of affairs. Thus, Molasadra considered recognizing the existence reality dependent upon intensification and perfection of existence and the internal and inherent growth of human being that is fulfilled during the spiritual journeys and what perceives (madrek) goes beyond its own existence level and reaches the existence level of perceived object.

Molasadra considered the perfect human as the collective set of what is in great world (Kabir) and he is influenced by the revelation basics and according to «و في انفسكم افلا تبصرون» stated that the inner of objects is inside the human being (ibid, interpretation of the Holy Quran, Vol.4, p.166).

Molasadra based on gradation and two-aspect existence considered the world as the appearance of the afterlife and afterlife as the inner side of the world. As everything that is in the world its reality is in the afterlife. He considered the world as the skin and afterlife as the fruit and believed in the balance between the world and afterlife and it is considered the balance between the tangible, intelligible and appearance and inner.

In Molasadra philosophy, existence has inner and outer aspects and its inner is creator and its outer is creature (Mohammad Jafar Lahiji, Pishin, 139). He believed that any person has appearance and inner and world and afterlife, the state before death is his world and after death is his after life (ibid, Molasadra, The Holy Quran interpretation, Vol.2, p.4) (7).

As it was said, Molasadra coordinated between the inner and outer, world and afterlife and considered their distinction as intellectual and considered them unified in reality and Nafsolamr and its obligatory existence and appearance is the inferior level of inner and inner is the reality and origin of appearance. Despite Peripatetic philosophers namely Ibn Sina, Molasadra is one of those opposing the unity of intellect and intelligible and it is proved that mind and object are two levels of existence objective reality and are not opposite to each other and there is no difference between them and they are two levels of one reality and have unified identity. According to the unity of Alem and Malum in the three levels of perception (sense, imagination and intellect), believed that until the Alam and Malum have no existence unity, knowledge and perception are not fulfilled. Thus, existence perception and its levels are associated separately with the inherent and internal states of human being and only human being can achieve the high levels of the world by internal and inherent development (Molasadra considered the interaction between subject and object degrading knowledge to pure Ezafe and the necessity of the degrading is unreality of knowledge and the lack of knowing the world and he determined the existence knowledge and its levels via the unity of Alem and Malum (Al-Shavahed Al-Rabubie, p.243).

Heidegger summarized the main problem of metaphysics in the term: "When instead of nothing, the creatures are found"? Heidegger in the book "being and time" thinks about the "being" and applied "fundamental existence study" to "metaphysical existence study". This metaphysic existence study thinks about the existence of being and makes the existence bounded by concept and as it doesn't think about the reality of existence, doesn't know there is thinking that is more exact than conceptual thinking. In other words, conceptual perception of the existence avoids we see the essence of existence. In the discussions of Heidegger, it is obvious that what we question is not the existence concept to consider it empty and not definable. Heidegger made a difference between the existence

concept and existence reality and considered the difference between conceptual existence and additional existence. If we consider this type of perception of existence for Heidegger as Sadroldin SHirazi considered it as “existence reality”, it is misleading. It is better to call it “structural existence” but these two views have some shared aspects and the only difference is that “existence reality” or external existence for Molasadra is similar and equal for all people and for Heidegger, the structural existence from phenomenology and existentialism analysis has different descriptions. Heidegger believed that conceptual existence that achieved from Modaresi period is arising from the existence custom law perception.

Although existentialism literally means the priority of existence, its aim is human priority of existence. Priority is that human existence is fulfilled before its nature and in the initial stage, its existence has no nature. Thus, the human being himself knows with the method in the life and the acts form his identity. We can not say what is the nature of human being and we should see what a person makes of his nature, despite other creatures with defined identity and can not change it, thus human being is not defined and he has no definite nature.

Jean-Paul Sartre one of the pioneers of this school (8) stated:

“ In existentialism school, the lack of definition of human being is that at first, it is nothing, then it is turned into something...there is not human total nature (Jean-Paul Sartre, existentialism and human priority, translated by Mostafa Rahimi, p. 28) and it is said also, “there is no human nature, we can rely on it (ibid, p.49).

Human being and the world from the view of Heidegger

Among Existentialist philosophers, Martin Heidegger mostly focused on human being and when he talks about human being applies the German term Dasein to attract the attention to the consolidation of the cognitive existence of human being. This German term is not translated normally in English terms of Heidegger thinking and is written as German. The literal meaning of the world is “being-there”, in the common philosophy of German, this world is used as existence (John Mccovary, Martin Heidegger, Translated by Mohammad Saeed Hanayi Kashani, p.141). As human being is “being, there” is considering his limit as a person finding himself in a special place he is “there, it means that he understand he is there and it is his reference. Although Dasein is mostly used for “existence”, Heidegger restricted the meaning to the human being existence and the existence itself is applied limited for a type of existence that belongs to Dasein.

Dasein is consisting of two components Da means there and Sein, existence and in Germany, means existence. The term Dasein in Germany is commonly used for various types of creatures namely God but Heidegger restricted Dasein to the Momasel existence in human (Ibid, p.61). As Heidegger according to phenomenology method attempted that without an default about the human existence as the world interpretation mirror started the analysis from the human being in routine and ordinary state to reach original structure of him that is true about any person and prefers to consider human being as Dasein as some common names of human being as human, rational animal, actor and all include special interpretation of human and naming human being to each of the titles means accepting the meaning. It is not true that Dasein is synonym to human and Dasein refers to the human existence with special structures.

The major attempt of Heidegger in the book “being and time” is as by fundamental analysis of Dasein, the question of the world and its important is revealed as he believed that not only there is a response for the world, the question itself is ambiguous (M Heidegger, Being and Time,p.21).

As it was said, we investigate some of the structures of Dasein that among the understanding of question of him among the various creatures only the human being is the best for this and its direction is definite as only “human being searches not only about his existence and questions about the existence of other creatures and in other words, Dasein is the creature for him “existence” is the problem (Thid ,p23).

Heidegger in “being and time” considers human as mirror to observe being in it. Thus, the study of inherent human is not considered by him and from the beginning to the end of Heidegger philosophy, the main goal is questioning the meaning of world as wide, as anything with any creature only for the human existence method has ontology meaning, the response to the question of ontic is hidden into the human world (9).

He prefers to mention human being as Dasein, as the common names of human including human being, rational animal, actor and the like including special interpretation of human being and naming the human to each of the titles is accepting that meaning. It is not that Dasein is equal to human being and Dasein is the term refers to the human existence with special structures.

The major attempt of Heidegger in the book “being and time” is as by fundamental analysis of Dasein, the question of the world and its important is revealed as he believed that not only there is a response for the world, the question itself is ambiguous (M Heidegger, Being and Time,p.21).

Namely, Heidegger considered thinking as “to be in the being” and determining the question of existence is more important than its response, there is no final response for this question. The person who claimed to present the

final response to the question of being, finished thinking and stated its death. "Being and time" like any other book, is not the last word and it is a stage of thinking trend and this is what Heidegger invites us to it (Walter, Biemel op.cit ,p-29).

As it was said, we investigate some of the structures of Dasein helping us in understanding the question of the world and determining the analysis of all Heidegger stated about Dasein is out of the scope of our study (10).

a. One of the main structures of Dasein is that it not only questions its existence but also exceeds itself and questions the general existence as not only he exists but also has interpretation of the meaning of "existence". Heidegger in various cases said that Dasein existence is problem for Dasein (M Heidegger .Being and Time, p236). Dasein not only questions its existence but also by its freedom and extension can not escape raising question of the existence following the general existence.

The main distinctive form of Dasein from other creatures is this feature that Dasein is the only creature that perceives its existence and existence reality as only he can establish special relation with himself and creates new relations with the world and develop them. This ability means dynamic attitude to self and the world and the extreme possibilities, the existence border and the distinctive attribute from other creatures.

According to Heidegger all the creatures and their determinations are put in special category unless the special existence of human being and its determinations as existentialism affairs, the affairs that are not in the special categories and are out of the categories. Thus, he considered the human structure determinations the non-categorized determinations and the main determinations of other creatures to categorized (w.Biemel,op.cit,p30).

b. Dasein is the only creature without essence and it is always in the way of "being" or "to be" and its existence is not complete. Its consolidated components are provided of infinite possibilities as advancing him as without considering the designs and goals that Dasein considers to fulfill, we can show a complete explanation of it. Heidegger believed that Dasein is more than itself and "on the way" (M.Heidegger,Being and Time ,pp,32-35.67-71), thus, it has no limited nature that is determined already and his nature is his existence (Thied,p-67). Dasein is hidden in him (11). Indeed, the nature distinction of human being from other creatures enabled him to question the reality of existence. The freedom of Dasein to other objects is not consistent with having the determined nature and the traditional metaphysic attempt to define human is not true as defining human being as rational animal is degrading human to the animal level with the definite nature, rational animal only show the human nature and it lacks the main feature of human being (12).

c. Another main structures of Dasein distinguishing him from other creatures is that Dasein can select its facilities and itself, he can take decision among the infinite possibilities and even he can select not to be. Heidegger in accordance with authentic and inauthentic possibilities mentioned authentic and unauthentic Dasein and in analysis of Dasein, it started routine or unauthentic Dasein and then describes the original method of being. Unauthentic Dasein is routine human being following the selection of unauthentic possibilities and event allows others select for him and authentic Dasein exceeds routine selects authentic possibilities.

d. Another main structures of Dasein is that it is always in the world and as it doesn't have definite nature and always considers its facilities and can take decision or select, it is natural world is necessary for it.

Heidegger mentioned special meaning of Dasein from "to be in the world", first "being in the world" means the main state of Dasein and believed that among various creatures, only Dasein has world and in the world. Second, he doesn't mean that Dasein is like other object in the world, it means that its spatial ratio is considered. We understand being in the world based on being of something in something, like being of water in glass or book in library but it can be said that Heidegger meant of "being -in" higher than this meaning.

The being-in is the attribute of the ratio of each Dasein with hidden, and Heidegger called it concern. This term shows all the ways by which we have relation with the environment, as producing, making, enjoying and the like (Thied,p156-157)

Heidegger didn't making any difference between Dasein and world and considered metaphysic attempt in proving the world as result less (Thied,p20 2).

He considered the wrong perception arising from the wrong understanding of traditional metaphysic of human being as human being in traditional metaphysic is like subject to the object or the world.

In Heidegger philosophy, the term "world" means the surrounding or world is not raised in the sciences and he means the world as our personal world. As the politics, sport and journalism world and the like. Thus, the world is not all the creatures and it is the total that human being is immersed in it (Richard ,E,Painer,op.cit,p132).

Heidegger considers the world as the world-based and considers it the constructive feature and existential of Dasein (13).

From ontological points, the world is not a method of describing the objects and creatures being different from Dasein and it is the main feature of the Dasein itself (M.Heidegger, being and Time p92).

Dasein as “being in the world”

Heidegger in the book “being and time” and in the letter “about humanism” presented various definitions of human as inadequate and believed that in none of the definitions, human being with “existence” as the distinction from human from other creatures is not considered.

To be rational or subjectivity and the like were considered by the philosophers as Aristotle and Descartes and some philosophers as Sartre and other humanists. According to Heidegger, none of them shows the real nature of human being as his existence.

The common problem of all the definitions is that either they are with metaphysic basis or themselves are metaphysics basis and due to this the relationship of human with the existence is ignored.

Heidegger attempted that based on the existence descriptions of human being (not catagoreid descriptions) define human being. Instead of all the terms, the term Dasein is used meaning the “being-there or “there-being.

The existence descriptions of Dasein are good ground to understand Dasein as “ being in the world”.

Heidegger considered the subject nature of human as separating him from the external world as the world can be its object and he raised the existence description of “being in world” as the duality between Dasein and world is not created. Heidegger believed that the being in the world is an existence definition and consolidates Dasein. The analysis of Heidegger about Dasein is determining the description of “being in the world”.

Biemel as the interpreter of Heidegger views conducted “being in the world” in three stages as first the world meaning is explained and then who is in the world, and finally “being in” is discussed (w.Biemel,op.cit.p.36).

As the existence of Dasein is different from the existence of other creatures, being in the world of Dasein is not similar to being of the other creatures in the world.

“Being in” is non-catagoreid and existentialism and it means to be attached to it. Where I live is where I am attached to it. “Being in” is not considered as the spatial meaning in something but it doesn’t mean Dasein has no relation to place (Thid,p37).

“Being in” means to attached to something, among various creatures, only Dasein existence is such that can be “in –world” and with world. Other creatures can not be with each other as they don’t have world (M Heidegger,Being and Time,p55-56). Thus, “being-in” means except being into something that is true about non-human creatures.

As it was said, being-in means various aspects of the ratios with Dasein with others. Some ratios as producing, making, enjoying, caring, owning or releasing it, asking, defining and the like. Biemel considered knowing as a state of Dasein, a method of being- with (5.W. Biemel,op.cit,p.37).

The world from the view of Heidegger

In Heidegger philosophy, the term world doesn’t mean the surrounding environment; he believed that the world is what is called our personal world. Here, the world is not the set of creatures and it is the set that human being is immersed in it (Richard .palmar.op.cit p1332).

It can be said that only human being has the world and human being is world-based (Mahmood Khatami, the world in the view of Heidegger, p. 41). In various cases, in the book being and time, he referred to the historical human being. Heidegger considered Dasein as historical and believed that historical nature is an inherent affair for Dasein.

What is the world considered by Heidegger? It can be said that Heidegger meant the world as not the creatures’ world and explained that world is a consolidating element of Dasein. It is the non-catagoreid description for the special existence of human being (.Tied ,p-39). From ontological views, the world is not a method of describing the objects and creatures being different from Dasein, it is the main feature of Dasein itself.

(M Heidgger, Being and Time,p.92)

The world is the main feature of the Dasein itself, it means that the world without considering Dasein doesn’t exist. The world is reality of Dasein itself. The world is Dasein itself from some aspects (Maurice Kroz, Heidegger philosophy, translated by Mahmood Navali, p. 58-59).

By this imagination, the world is degraded to the mental world but more precision in the required meaning of Heidegger eliminates this elimination and Heidegger himself eliminated the mentality of the world totally (W.Biemel ,op.cit .p39).

To determine the views of the Muslim theorists namely Molasadra, we saw how duality between the human being and world is negated while it is not denied in objective world. In ontology of Molasadra, the human being and the world existence levels are united with each other as the orders of each level of human existence is true about its corresponding level in the world.

The unity between the world and human is the most severe type of unity as it is based on the unity between the existence and nature. This type of unity is as human being is always with the world and the world without human being has no special determination.

The world and human being of the Muslim theorists have their special meaning and are based on the religious and divine teaching.

Heidegger in "being and time" by expressing four meanings for the world attempted to clarify his aim of the world. We investigate the four meanings namely the required meanings in "being-in the world" (M Heidegger, *Being and Time*, p.93).

- 1- The world as an ontical concept referring to the generality of the creatures inside the world.
- 2- The world as an ontological term referring the existence of the creatures and the world is the term for the domain collecting most of the creatures, for example, when we refer to the math world, it refers to the possible belonging of the math.
- 3- The world is also understood as ontical sense, but not meaning the creatures different from Dasein and can be faced in the world and it is the place where Dasein lives. In this case, the world has the meaning pre-ontological and it is based on two aspects, one the world meaning our general world and another one the proximity of the environment to the person itself.
- 4- The world in its fourth meaning, with existence ontologion existential concept as world-based nature. This meaning of the world is ignored mostly and it seems that its complete understanding is difficult (14).

As Heidegger in determining and describing the meaning of Dasein, started the concept of Dasein as ordinary and regarding the study of the meaning of the world preferred to start from the routine world of Dasein that is his environment.

To determine the existence attribute in the world-being of Dasein, applies the analysis of "tools" as the closest things to Dasein is those he applies in the life and apply them by various aspects.

The analysis of Heidegger of "tool" is very complex and wide and the investigation of all the dimensions is out of the scope of the study.

Tool is not something that is meaningful alone and one tool is not alone (Third, p.353) and is dependent upon other tools, and they are in such dependency as they have relations with their goals, tools belong to the combination of tools and it is something for another thing. Hammer is meaningless in itself but by nail and board and workshop and the like, it will be meaningful.

The identity of any creature even what is not made by Dasein as tree and mountain in this network of communications are only "instruments" and the world is the tool that is meaningful by Dasein. If there was no Dasein, there was no tool and if there was no Dasein, there was no world.

There are tools in the world and even there is no Dasein without tools but tools without Dasein are meaningless and human is the source of significance and the relationship between the tools. The Dasein world is the with-world, in being-with others. Dasein is open to others as others inherently are in the world means being with Dasein. Dasein considers the tools and is associated with others as if Dasein escapes another person presence, in such escape, is with the person escaping (w.Biemel op.cit.,p.45).

The analysis of Heidegger of the tool and its relation with the being world of Dasein is deeper and wider than what is said and later the consistency of some of them is referred. According to Heidegger soul is "to be in being"(not achieving the final goal) and thinking philosophy is not other than "to be in the way" and there are various ways in analysis of Dasein, world and tools in the being and time book and they can not be investigated in the present study. Here, we discuss some of the methods Heidegger designed Dasein and again we refer to the fundamental question as the source of all the discussions, the question of existence reality.

Dasein is the only creature that is open to the reality and existence and according to Heidegger Dasein is to be open and being discovered (M Heidegger,*Being and Time* ,p,171).

Dasein has existence description of Therowness. The consistency of Dasein with the world causes that Dasein finds its Therowness description (.w.Biemel,op,cit-p.47).

It can be said that Dasein can raise its existence and exceed the creatures and violate them.

-Understanding is one of the important structures of Dasein being associated with its Therowness. Understanding is knowing the existence of Dasein as openness as Dasein in perception considers in special facilities (.Thid,p 51).

-Speech is another existence structures of Dasein and reveals its understandability as speech (John Mckovari, *Existentialism theology*, translated by Mehdi Dasht Bozorgi, p. 65-70, 130-156, *ibid*, existence philosophy,

translated by Mohammad Saeed Hanayi Kashani, p. 164-170, Babak Ahmadi, Heidegger, fundamental question, p. 337-342. Heidegger philosophy, translated by Dr. Mahmood Navali, introduction of the book, p. 97-100).

Heidegger considers the key of historical nature of human being in his scheduling and attempted to interpret the existence of Dasein based on the scheduling.

Heidegger based human being scheduling and historical basis believed that human being has no fixed nature. One of the main concepts of Heidegger is "descent". He said human being has two real and non-real existence and the descended human being has non-real existence. "Descent" in Heidegger philosophy is different from its ethical and religious concept. The summary of his view is as the original existence of human being is not from this world and descended to it and should overcome with it. The more the human being descends to this world, is far from himself, the human descendent existence with the unfamiliarity with this world is terrified and to escape from this terror, goes to this world and by attaching to it tries to forget his reality and Descent has two types.

One Descent in the world that human is connected with the objects and attempt to find comfort and another one is Descent in a gathering in which human being attempts with relation with others and following them violated the heavy responsibility and find comfort. This leads to depersonalization and the distance of human being from mass and intermediate nature, to be eliminated among people.

It can be said that this view the comfort human being achieves by attachment with the world and elimination in the gathering is not pure comfort as human being can not forget his real existence and comfort is with concern and distress (15). Most of the existentialist philosophers as Heidegger and Sartre and Kierkegaard considered concern as the unavoidable features of human being. According to Heidegger, we in the world-in-world and being-with others can give comfort and escape the main condition of the human being but concern awakes us of this false security and we feel homelessness (John Mackuvvari, existence philosophy, p. 168).

As it was said, it can be said that in this school, self-alienation of human being is natural and universal, but its strength and weakness depends upon the various people and conditions and decent and concern are such that and Heidegger considered the modern time as the period in which descent is completed.

Heidegger said, reality is not something that is hidden in the words or orders, besides criticizing the traditional theories about reality, he said, reality is discovery of the object itself and this is what the Greek understood of reality. The term *Eltia* in Greek is used for reality and means discovered or *Kashf Al-Mahjub*. John Mckuvvari, Martin Heidegger, translated by Mohammad Saeed Hanayi Kashani, p. 83). Heidegger in the thesis "reality inherence" associated relation between the reality and existence and Dasein and communication freedom. As Heidegger in accordance to phenomenology method attempted to study without any pre-determination about the human existence as interpretation mirror. He starts his analysis of human being in routine state to reach original structures of it that is true about any person.

Conclusion

Molasadra and Heidegger considered two different ways or started different basics but they approached each other and as their goal was not similar, they were far from each other.

The question of the existence and transition of the being to existence in both philosophical systems are of great importance. Heidegger by the term "phenomenology" referred to the special meaning for him and Molasadra with metaphysic method understood its interpretation as clarification and reality interpretation as existence discovery and knowing its ratio with human and not possibility of intellect recognition and existence and the like are the items Molasadra and Heidegger were close to each other but these similarities are important but they are superficial and both philosophers started their ways from various aspects and considered two different ways and were close to each other at the middle and as their goal was not similar, they were separated again.

The consideration of Molasadra to the existence or suggestion of philosophers of existentialism is different. Molasadra started its philosophy from existence and ended to the existence and he means existence objective reality.

Although Molasadra and Heidegger raised common question about existence and considered the recognition of existence the basis of philosophical thinking but in responding this question, despite the fact that in most cases are close to each other, are different from each other. Heidegger as it was said, to recognize the existence via analysis of main structures of the only existence question, Dasein was started. At first, by analysis of main structures of existence discussed.

Molasadra despite the special conditions of the philosophers before Aristotle and even philosophers before Socrates showed since Aristotle, questioning the existence was turned into questioning the being and reality is degraded as truth and perception is restricted in its degrading form, acquired and conceptual perception and philosophical-logical analysis.

In the framework of Aristotle metaphysic framework was discussed and in his philosophy investigated the existence and positive and negative orders. According to other philosophical books written in Aristotle philosophy

field, the existence theory and existence similarity and difference of existence and nature and the like are raised. Despite Peripatetic intellectual philosophers, instead of discussing about being thought didn't restrict about the reality in order and considered superior levels for it and considered it as existence discovery.

By discovery of originality of existence rule, attempted to be far from the conceptual issues and consider existence reality and above all didn't restrict perception to conceptual and acquired perception but introduced another type of perception that is intuition and stated that existence objective reality is based on the intuition and can not understand the reality. His recognition is restricted in conceptual and acquired recognition and is dependent upon the being and nature. Molasadra and Heidegger believed that assuming human without world is wrong and having world consolidates human existence with the difference that Molasadra stated that there are various existence worlds, as the world is the lowest one but the world of Heidegger is life world. Molasadra believed that what is in the world, its example is in the spiritual world and what is in spiritual world its example is in the divine world, then it is stated that nothing is created in existence world unless its example is in human being, as Molasadra considered various degrees and inner and outer for the existence, the same degrees are considered for human being. Based on this theory, he attempted that relationship between mind and full unity is not established, recognition and knowledge are not achieved. It can be said that some of the cases Heidegger and Molasadra approached in their thinking was eliminating any distance between mind and object (subject and object). One of the main problems of Heidegger on traditional metaphysics is the interaction of mind and object and since Descartes was considered as axiomatic. Both philosophers believed that human being has no fixed identity and Heidegger believed that human being forms his identity himself, Shahid Motahari considers this philosophy of Sadra in resurrection issue that "any person has a type any day" (The works of Shahid Motahari, Vol.2, p. 314).

Endnote

- 1- the reality of being (basis of being) is hidden as it cannot be recognized well.
- 2- If conceptual recognition of "being" is possible, conceptual recognition of existence according to Molasadra and Heidegger is impossible. Both philosophers in relation to existence resorted to intuition.
- 3- He believed that any person has appearance and inner and world and afterlife, the state before death is his world and after death is his after life (ibid, Molasadra, The Holy Quran interpretation).
- 4-According to Farabi and Ibn Sina despite Sadra, although the world is not restricted in the sensory world, no phenomenon is manifestation of a latent reality, the relationship between immateriality knowledge and sense world is causal not the relation between inner and outer, being and not being.
- 5- Molasadra considered the world and afterlife as two existence levels and recognizing each without another one is incomplete. He considered complete recognition and interpretation of the world and affairs without considering the afterlife as impossible because afterlife is the origin and inner aspect of the world.
- 6-Molasadra considered philosophical issues of intellect and rational, in accordance with four-fold journeys, Soluk is considered in accordance to custom law. He considered the issues in monotheism and theology and divine attributes in the second journey and the issues of divine acts and general existence world in the third journey and soul and resurrection in the fourth journey.
- 7- He believed that any person has appearance and inner and world and afterlife, the state before death is his world and after death is his after life (ibid, Molasadra, The Holy Quran interpretation).
- 8-Existentialism is divided into divine and atheism and Sartre is one of the agents of atheism branch of this school.
- 9- It is true Heidegger in his belief considered human being as the world mirror by which interpret the general world meaning but in Moteakher thinking, it is opposite and human existence based on the meaning of the world is understood and that is hermeneutic cycle that is good for Heidegger.
- 10- Heidegger research in existence meaning as fundamental ontology is presented. Fundamental ontology tried not to raise special and comprehensive concept of existence and it is analysis of the existence of the researcher, the analysis of the main structures and Heidegger considered them non- catagoried (Existentialin- catagoried).
- 11-Molasadra stated that human being despite other creatures is not a type and is with various people and examples and each person is unique type. The human nature is hidden in his existence and existence is new and graded reality. Namely, gradation in nature from the view of Molasadra is impossible. The multiplicity of different types of people refers to their existence variety unified with the existence levels of the world. Molasadra considered common structures among people.
- 12- Most of the existence philosophers believed that human being has no fixed nature and they referred to this reality with various terms. Heidegger stated that human nature is hidden in his existence and Sartre stated that human being precedes his nature and kiyerkegard believed that existence can not be reduced to rational thoughts and Nietzsche thinking about hman motion to the super human considered this meaning that human being is

immaterial and is moving to perfection (John Mckovari, Existence philosophy, p. 67).

- 13-Heidegger in his various works applied the world equal to the world considered its content as earth, sky, gods and mortals. But they are not contradictory views. As the first discussion interpreted the world as the presence meaning general Heidegger as the presence of Dasein –interprets and the second part states that the world are two sides of the coin (Mahmood Khatami, Pishin, p. 49-61).
- 14-Heidegger in this works presented another form of the world and it seems that it is different from the discussion presented above. In the works, Heidegger applied the world equal to the world and its content as earth, sky, gods and mortals. See Mahmood Khatami, Pishin, p.51.
- 15- Here, the term concern is used.

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