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Article



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COMPARATIVE STUDIES OF THE ORIENTAL AND WESTERN ANTROPOLOGY

Abstract: The article examines the similarities and differences of views of Heidegger with the views the outstanding thinkers of the East. Moreover, in this context, it will appear brighter in Heidegger's perception of Eastern thought in general, within the framework of individual national philosophical culture in particular. As part of our thematic and bibliographic review of modern foreign philosophical literature on the problem of Heidegger and Eastern philosophy in the context of comparison and dialogue we attempt to find ways to implement the complementarity of philosophical cultures of East and West. Heidegger is an indispensable part to any mental dialogue and comparisons with a certain Eastern thinkers of the past and the present, or the object of conceptual perception of his work in some contemporary Eastern philosophy.

Key words: existentialism, person, personality, personalization, time, being, being for us, being for itself, Dasein.

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Introduction

There are many great scientists, thinkers and writers in the world. The cultural and spiritual monuments they created and left behind are definitely different from each other. However, there are signs that motivate us and causes to go in a certain direction like a guiding star. One of such outstanding scholars is Martin Heidegger, a bright representative of German existential philosophy. Another one is Muhammad Aziz Lahbabi, who made a great contribution to the spread of existential philosophy in the East and, moreover, in the Muslim world.

There are certain grounds for comparing the views of these two thinkers of the 20th century. They consist of the fact that M.A. Lahbabi in his several works, in particular, "From existence to personality. Personalism Essay" (1954) which refers to the Heideggerian concept of being and time. It conducts comparative analysis in a broad problem space that encompasses ontological, logical-epistemological, aesthetic, ethical, and socio-philosophical perspectives. Of course, Lahbabi does not limit himself to Heidegger, his analysis also includes a

number of Western thinkers (E. Muret, A. Bergson, E. Husserl, J.-P. Sartre, etc.) in his analysis.

Literature review on the topic

Russian researchers S.I. Velikovskiy [2], E.P. Kushkin [3], A.F. Zotov [4], S. Semenova [5], Y.K. Melville [6], etc. we can cite his works, researches, pamphlets, articles as an example. These studies reflect the great thinker's worldview, his teachings about man and his social and moral legacy.

Research methodology

Methods such as systems approach, theoretical-deductive conclusion, analysis and synthesis, historicity and logic, comparative analysis were used during the research.

ANALYSIS AND RESULTS

There are similarities in the intellectual biographies of these two thinkers. Just as there was a "turn" in Heidegger's work (1929-1930), Lahbabi's teaching changed from "realistic" personalism (1954) to "Muslim" personalism (1964).

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In his texts, Lahbabi does not refer directly to concrete works of Heidegger, such as "Being and Time" or any other works. In his "From existence to personality. An Essay on Realist Personalism" [1, 352] The works listed in the "Literature" of Heidegger's own words, either directly quoted, or cited in the text or in a reference, are two of Heidegger's works in French translation: "What is Metaphysics?" (1938, translated by A. Corbein, and also translated Heidegger's "Being and Time" into French in 1939). True, the title here is slightly different: the French translation is given as *On Essence and Truth*, with an introduction by Alphonse de Weilhens and Walter Bimel. In addition, Alphonse de Weilhens' French book *The Philosophy of Martin Heidegger* (Louven, 1942) will also be shown. Based on all of this, he found the main information about Heidegger's philosophy in E. Munet's work "Personalism" (in this work of Munet, Heidegger's views on existence, person, identity, presence, "I" and so on are evaluated) [2, 477, 483, 487, 494, 495], as well as from Sartre's "Being and Nothingness" [3, 268-274], where there are many correspondences and inconsistencies with Heidegger. We have mentioned these philosophers because Lahbabi often refers to them both when he describes his concept of realistic personalism and when he mentions a number of other conceptual developments.

At this point, it is appropriate to highlight some parts of M.A. Lahbabi's intellectual biography. Muhammad Aziz Lahbabi is a famous poet, writer, philologist, philosopher, public figure, author of a number of major works. The leading theme in his work is personalism, about which Lahbabi not only names testify to this "From the individual to the existence. Realistic personalism essay", "Muslim personalism", but also "Freedom or freedom? (Based on Bergson's Freedom)" (1956), "From Closedness to Openness" (1971) and a number of other works. This theme is considered to be the main idea of his entire poetic work, his poems: "From Darkness to Light" (1959), "Songs of Hope" (1952), "My Voice Searches" (1974) and others. All these works of Lahbabi have gained international resonance and are being discussed with interest all over the world.

All of Lahbabi's works were preceded by his "From Being to Personality". "Realistic personalism essay". In almost all the structural parts of this work, which consists of three parts, it is possible to observe its compatibility with Heidegger or the matching of the issue. The first part dedicated to "Being and personality" consists of two chapters: 1) Being; 2) Person; each of them is composed of defined paragraphs that are conditionally divided. The second part devoted to the topic "Dimensions of personality" also consists of two chapters: 1) Time. level Transcendence (divinity); 2) Away from me. In addition, there are three to four conventionally divided paragraphs within the chapters. Finally, the third part,

dedicated to depth measurement, covers three chapters: 1) Value; 2) To be saved; 3) Mastery. The study will then conclude with a word. Such a division into parts and chapters allows Lahbabi to substantiate several key ideas expressed in the book's introduction. First of all, he shows the peculiarities of the realistic personalism developed by him, then, by analyzing the teachings of his predecessors (S. Renuve, E. Munet, J. Lacroix), he enriches the categorical apparatus of personalism in general, and finally, his concept of realistic personalism with the problem of freedom connects One of his last works, which he submitted as a supplemental thesis for a doctorate in philology at the University of Paris, was entitled *Freedom or Liberation? (On the basis of Bergson's freedom)*" essentially continues to develop the ideas he expressed in the third part of his previous work "From Being to Personality". "Freedom or freedom?" In the introduction to his work, he explains the connection between his two works as follows: "In previous works, we tried to establish the foundations of "Realistic Personalism": ontology, dimensions of personality, and various problems related to research and understanding of personalization. Today's work appears both as an illustration and as a supplement to the first. In both books, the goal is the same: to prove that personalism is a philosophy of liberation. If in the first book we tried to distinguish the real positive elements on which personalism is based, then in this essay it is about showing its negative aspects, that is, distinguishing what personalism is not: it is not satisfied with purely subjective freedom, it is not wrapped in its shell, and finally, free will should be. It recognizes the individual without allowing it to be completely absorbed into itself, it recognizes 'permanence', but only as one of the modes of temporality (transience).

The explanation of this issue as a starting point for determining the relationship between Lahbabi and Heidegger is related to two aspects: 1) Lahbabi in his personalism often derives from Mune's personalism, and 2) as we mentioned above, Lahbabi often looks at Heidegger through Mune's eyes. Lahbabi's attitude towards Munet is usually understood in such a way that Lahbabi takes God "outside the bracket" in his realistic personalism. Lahbabi recognizes Munet's work "Personalism" as a pioneering work in French personalism, in his book "Personalism" (1903) he shows the innovation introduced by Munet in processing this doctrine in comparison with S. Renuve, who first introduced the term "personalism" into everyday life. However, recognizing Mune's services in clarifying the terminology of personalism, Lahbabi Renuve and Munet, such as "person", "personalization", "transcendence" and several other important terms remained unclarified [1, 63-88]. He finds several paradoxical emphases in Mune's interpretation of transcendence. According to Munet, transcendence is undefined, unexpressed [1, 100]. He

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does not consider Mune's personalism as a philosophical system, on top of that he distinguishes the Catholic intention in it [1, 97]. Although Mune's personalism poses the problem of freedom, there is uncertainty and contradiction in its interpretation, Lahbabi states [1, 102]. Lahbabi tries to emphasize the "realistic" character in his interpretation of personalism. He directly expresses his opinion: personalism is either realistic or absent at all [1, 82]. He pushes the concept of personalization and transcendence to the center of realistic personalism. It is based on the triad: existence, personality, a specific reality that represents man.

In almost every chapter of his book, Lahbabi mentions Heidegger, cites one or another of his cases, and expresses his attitude towards him. We agree with him because it provides a clearer picture of the problem area that Heidegger either notes, or reinforces, or argues for the world view that he deems necessary to focus on. As the first such problem area, the issue of understanding existence and its historical fate emerges. But first of all, it should be said that for Lahbabi, Heidegger is an existentialist. Therefore, despite the fact that Sartre came to an agreement with Heidegger's thoughts, he often fell into the same mold with Sartre and seriously criticized many of his fundamental ideas [3, 268]. For example, Heidegger "discovered" a number of aspects, indeed, he revealed aspects that are not separated from each other, including abstraction in "being-in-the-world" that characterizes human reality. These aspects are the concepts of "world", "being in it" and "Being". According to Sartre, "the Mitsein point of view can in no way serve us to overcome the other problem of the spiritual and the concrete" [3, 272], and "Heidegger did not avoid idealism, he avoided himself as the a priori structure of being, and he also made it a priori of our experience." isolates it as a Kantian reflection about its conditions..." [3, 273]. He goes on to say: "Therefore, it would be futile to look for a simultaneous continuation of any idealism and realism in Sein und Zeit" [16, 273]. Heidegger, who considered himself a philosopher of existential analysis and phenomenological ontology, always "fleeing" existentialism, shows that the existentialist Sartre does not clearly explain the situation arising from "Being and Time", Plato's metaphysical thesis about the essence of *Existencia and essentia*, modified by Sartre, "remains a metaphysical thesis" [4, 200]. It is in this place that Heidegger explains the essence of his turn from "Being and Time" to "Time and Being" in his lecture "On the Content of Reality" in 1930.

Lahbabi calls Heidegger a "philosopher of being". He proposes to classify modern philosophers as follows: 1) those who prioritize being (Heidegger) and 2) those who prioritize personality (Renuve, Munet, Lacroix), although there is a significant difference in the understanding of personality among the latter [1, 52]. According to him, Heideggerian

Dasein is used with unequaled authority among different understandings of the issue of existence [1, 14]. In this context, he begins his excursion into the history of the question of existence.

There are many parallels here with the Heideggerian excursion into the history of being, even in the justification of the relevance of such a focus on the past. "Any ontology, no matter how rich and tightly-knit a categorical system it is," writes Heidegger, "if it does not first sufficiently clarify the meaning of being, and accepts this clarification as its fundamental task, is in its own way blurred and distorted in its task." remains" [4, 11]. Heidegger solves this in the introduction, stating in the first paragraph ("The need for a clear renewal of the question of Being") that this issue did not stop the studies of Plato and Aristotle, and has not faded since then as a thematic issue of proper practical research. The achievement achieved by these two was preserved until Hegel's logic among various distortions and "corrections" [4, 2].

He then looks at three groups of assumptions about existence: 1) "Being" is "a very general concept..."; 2) the concept of "Being" is indefinable; 3) Being is a self-realized concept [4, 3-4]. "What is Metaphysics?" (1929) in his lecture, he asked, in a historical context, "Why is there existence at all, and not the opposite?" considers in the question. In a lecture course in 1925, Heidegger spoke about the falsity of the issue of the meaning of being [5, 122].

In "Introduction to Metaphysics" (1935), Heidegger writes that the main question of metaphysics is the most comprehensive and eternal: "Why is there existence at all and not otherwise?" is a matter of Here again we come across Heidegger's late work, where excursions into the history of the question of being are now taking place, and in this period of his work Parmenides, Heraclitus and many other ancient philosophers fall into his field of view. In referring to Parmenides, Lahbabi touches upon the "historical destiny of being" and follows Heidegger to some extent. He writes that, according to Parmenides, the definition of "what is, is being" develops "grammar," algorithms, formal logic, and theological inquiry. In it, existence is mixed with thinking, it is the object and subject of thinking, writes Lahbabi. After that, he looks at the views of Socrates, Plato, Ibn Sina, Descartes about existence [1, 11-12]. In the group of existentialists such as Sartre, Simone de Beauvoir, Gabriel Marcel, Camus, he goes back to Heidegger, he finds in the German philosopher some images of the ways of the appearance of being, or, in Husserl's words, a "regional ontology": the self that counts (Dasein); existence of living creatures; the presence of natural scenery; existence of mathematical objects [1, 13].

Lahbabi writes that until personalization, human existence is seen in this crude form. But it passes to the real human existence only through

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personalization, through access, through attraction to the totality of the individual. He cites the following example: there is a piece of marble, and there is a statue that the sculptor worked on this piece; there is a piece of cloth and there is a garment made by a tailor [1, 7]. A person is a being drawn into the continuum of time and space. It is at the same time what it can become as a result of personalization. Lahbabi considers the actualization of "I" in each moment as a stage in personalization. Lahbabi does not agree with the Heideggerian interpretation of transcendence, because it concerns only the temporal problem of the transcendence of the world [4, 364-367], in his opinion, then it should be about the transcendence of human existence, the individual. Where Heidegger hints at the transcendence of the individual, much remains in the dark. For Lahbabi, it is necessary to consider transcendence in the form of some "I" project in the process of personalization [1, 17]. Lahbabi pays great attention to Heidegger's "being in the world" as an important component of human reality. This is something of an existential reality. Lahbabi adds: in its essence, the Heideggerian existence turns out to be compressed in relation to the subject "thrown" into the world that crushes it [1, 25]. For Lahbabi, existence is the foundation on which the individual rises. It cannot be conditioned by anything. Lahbabi defines his position towards Heidegger in the context of his Cartesian cogito ergo sum excursion. It is known that Heidegger never touched on this issue. In the same connection, Lahbabi dwells on the difference between Heidegger, Hegel and Kierkegaard in their approach to this issue. Heidegger's true attitude to Descartes' thesis is described by Heidegger in "European Nihilism" [6, 111-112]. Descartes' thesis makes an excursion into the history of Lahbabi philosophy without going into a detailed discussion of the Heideggerian interpretation. As he takes the Cartesian case of self-knowledge from "consciousness" in the context of the act of thought, he begins with the phrase (formula, in Lahbabi's terms): "know thyself." It then traces the various relations of the Cartesian thesis expressed by Hegel, Kierkegaard, Kant, and others. In doing so, he follows Heidegger's logic to some extent in considering Descartes' cogito ergo sum [1, 35-42]. In this history, some overlaps with Heidegger's ideas expressed in "Kant and the problems of metaphysics" (1929), "Introduction to Metaphysics" can be seen. He may have been directly or indirectly acquainted with these ideas of Heidegger before the publication of his book *From Being to Person* (1954).

Lahbabi focuses specifically on the issue of the transformation of being into a persona, through which he returns to Sartre and Heidegger in the person who strives for perfection in the process of transcendence and always strives to be better than himself. In general, he tries to clarify that Sartre's idea of "Thing in itself" and "Thing for itself" as the main device of the world is exactly the same as Heidegger's idea of

being in the world, and in this attempt he does not find exactly the same thing [1, 49]. He examines the relationship between the concepts of individual, person, and human, and says that the concept of a person expresses the unity of being with a person (biological, physiological, psychological). In this he seems to block it by emphasizing Heidegger's emphasis on the Dasein-Presence. According to Lahbabi's hypothesis, due to personalization, thanks to which the human existence becomes a person, it becomes possible to remove the dichotomy of existence and essence [1, 50]. As a result of the "transformation" of human existence into a person, a gradual change of human existence occurs within the framework of socialization. Lahbabi often uses the two terms "persona" and "person" both in the same sense and in different meanings. In particular, he says that persona is the entire project and the wholeness of the personality manifested in history. Here he says that persona is a complex of individuals. In this case, under the concept of person, he means the achievement of the highest level of social and spiritual harmony, self-knowledge and self-awareness by the persona. For him, the person is embodied as an aspect of personalization, adaptation and "dynamic structure, the structure of the individual's mental system, which determines his attitude to the environment" [1, 67-73].

CONCLUSIONS AND SUGGESTIONS

All of Lahbabi's works were preceded by his "From Being to Personality". "Realistic personalism essay". In almost all the structural parts of this work, which consists of three parts, it is possible to observe its compatibility with Heidegger or the matching of the issue. In many cases, Lahbabi juxtaposes Heidegger and Sartre in the interpretation of one or another situation related to human existence. Taking the person as a dynamic structure, he brings different approaches to the person, personality. In particular, according to Lahbabi's point of view, according to Hegel, personality is understood only through its world.

According to Lahbabi, due to personalization, thanks to which the human existence becomes a person, it becomes possible to remove the dichotomy of existence and essence. As a result of the "transformation" of human existence into a person, a gradual change of human existence occurs within the framework of socialization. Lahbabi calls Heidegger a "philosopher of being". He suggests classifying modern philosophers as: 1) those who prioritize being (Heidegger) and 2) those who prioritize personality (Renue, Munet, Lacroix), although there is a significant difference in the understanding of personality among the latter. He believes that Heideggerian Dasein is used with unequaled authority among different understandings of the question of being.

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