

The Impact of Heidegger's Heritage on Arab and Muslim Spaces

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Looking through Heidegger's texts, from *Being and Time* (*Sein and Zeit*) published in 1927, and to the " Le Thor Seminars" (1969), passing through "*Kant and the Problem of Metaphysics*" (1929) and "*Letter on Humanism*" (1946), two separate recommendations were identified. In order to understand contemporary problems, it is first important to trace the origins of human thought from the moment when the question was posed the question of being, in general, and then the philosopher proposes a way of approaching to get to the heart of things by proceeding to deconstruct any subject that needs to be understood, or problem that needs to be solved.

Heidegger became interested in the current problems of modern man within the framework of those moments that have become the real problems of the century in our time. After stating the evil of technology and advertising, paying attention to buildings and the invasion of concrete, to the "black forest" "improved" for the needs of tourists, or to the Rhine occupied by hydraulics and mechanics..., more globally, he asks about the future of man in the modern era, and is concerned about the fate of the preservation of philosophy and the direction of thought. According to him, the problem is not in time, philosophy is in decline, because it has ceased to pose the question of being. During the reign of metaphysics, which lasted for several centuries, the truth of being was veiled. In order to begin its rediscovery, Heidegger proposes to deconstruct metaphysics. To do this, he revisits history to determine the evolution of man, by analyzing the decisive moments where they were subjected to changes, since in moments of mutations that change and weaken being and there is a threat. The advent of metaphysics is a decisive moment that marks the end of thought. While ancient Greece represented the original thought, where the first questions arose, things were still united, and the philosophical question was global and central. It is at the end of this era, and with the advent of the Middle Ages, that the still young metaphysics will begin to mark its territory, which will grow, diminishing the image of man, his role, and his status, changing also the intellectual structure and purpose of philosophy.

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Through this approach, Heidegger introduced a new way of thinking, a philosophical theme that would shake up philosophical circles in the 20th century.

Why return to this almost 40 years after the author's death? Because literature has been enriched by Mushir's new work *Auna "Heidegger and Arab Thought"* ², which recommends returning to Heidegger in order to finally find projects for solutions to the current problems of the Arab countries. Starting with a thorough search undertaken in many areas, it presents Arab or Muslim authors, more or less Heideggerians, who have dedicated a local analysis to their respective territories, believing that they can use Heidegger's method as an effective tool to help them understand their countries.

Heidegger (1889-1976) was a German thinker who was able to benefit from the knowledge of his predecessors and influenced many individuals.

Thus, even if it is controversial in questions of social or political choice, his name still remains among the great names of the era. The path of his thought makes it possible to consistently follow the development of humanity in the process of evolution, and to plan the future, opening a discussion on questions that were only just beginning to emerge as truths, and which become the pivotal axis of human thought. Gadamer, one of his students ^{3*}, called him "a new Aristotle, and another, Hegel." He says that Heidegger is a master who knows how to teach his student to think for himself ⁴. He, in fact, has accustomed his reader, in the changes of the situation and the turns, using several paths simultaneously, not to lose sight of his main goal. In this sense, he calls him "the initiator of the dialogue of man with his own destiny ⁵," a universal dialogue.

Heidegger wondered about the future. Very early, under the influence of Husserl, understanding the decay that philosophical thought was experiencing in the face of scientific, technological, economic, and even geopolitical progress in the world, he interprets the illness of humanity through the eternal movement and transformation of its thought, influencing the topics that interest him. With the rapid development of science, philosophy suffers first, since the sphere of its interests changes and transforms so quickly and so radically that it barely has time to track this development.

* The Black Forest (German: Schwarzwald – "black forest") is a mountain range in the state of Baden-Württemberg in southwestern Germany, where in the small town Messkirsh, Martin Heidegger was born (German: Martin Heidegger). -Translator's note: M.L.

²- Aoun Mouchir Basile : *Heidegger et la pensée arabe*, Paris: L'Harmattan, 2006.

³Georg Hans Gadamer followed Heidegger for 60 years. In "Heidegger's Way" (1983) (« *Les chemins de Heidegger* ») He recalls the details of this long friendship.

⁴- Georg Hans Gadamer : "Heidegger's Paths" (« *Les chemins de Heidegger* »), p. 10.

*Translator's note: Here, and further in the footnotes, full details of the French editions indicated in brackets can be found in the Bibliography of the article.

⁵- Ibid., p. 25.

The evolution of science, its expansion and specialization give rise to a metamorphosis in scientific thought and its language. This requires philosophy to raise its level, to be flexible while maintaining its unity and the ability to unite, developing, whenever necessary, a new language and a new view. Thus, the question of the definition of "man" is each time a new, or in any case, an unsolved problem.

Having set out in search of being, Heidegger soon realized that the oblivion of the original meaning of being has ruled thought since the end of antiquity, and that metaphysics comes from this oblivion, since it promotes thinking about the world as things, what Heidegger calls "beings". The modern world is a victim, also because it has plunged into a technical dimension that has captured, slowed down, put it to sleep on a global level. So, we are all in a world of alienation, which prevents man from developing. The problem is complex. Oblivion did not overtake humanity by chance, untimely, at some point in its life. It is the result of a quasi -natural evolution that accompanied it for several centuries. This mutation is a consequence of the need for comfort and easing of practical life.

This is, for now, only for asking questions. But as soon as a person agrees that life gives him ready-made answers, whether through science or metaphysics, he distances himself from the effort to think for himself, and forgets his ability to analyze being. It is necessary to "reappropriate the question of being", which means to look at the world, to contemplate, to be able to see things in such a way as to reach the truth, going beyond scientific and technical results, to return to the things themselves, in order to direct the path to the fundamental truth that already existed in the era of Parmenides , or Socrates.

How did Heidegger's thought evolve to also reveal the place of man?

Heidegger wants to preserve the integrity, the unity of philosophical thought and its consolidating role, keeping it from succumbing to the temptation of precision and specialization under the influence of modern science, since there is a risk of solidification and fragmentation. Indeed, he was surrounded by thinkers such as Husserl ⁶, who wanted to bring philosophy closer to the method of the exact sciences in order to minimize the risk of error. Then, in order to restore the concept of "being" in all its depth and richness, he

⁶ - Edmund Husserl is the author of the works - "Logical Investigations" (*Recherches logiques*) (1900), Ideas I - "General Introduction to Pure Phenomenology" (*Ideen ou Ideas directrices pour une phénoménologie*) (1913), as well as "Philosophy of Arithmetic" (*Philosophie de l'Arithmétique*) (1891), "Philosophy as a rigorous science" (*La philosophie like science rigoureuse*) (1955), "Lectures on the Phenomenology of the Inner Consciousness of Time" (*Leçons pour une phenomena and nology de la conscience intime du temps*) (1928), "The Origin of Geometry" (*L'origine de la geometrie*) (1968), "The Crisis of European Sciences and Transcendental Phenomenology" (*La Crisis des sciences européennes*) (1961), (*Phénoménologie transcendentale*) (1935).

proposes to return to the early thinkers of humanity, for whom "All is One"⁷ meant: man, thought, and the world. He wants to return to the consideration of the original causes that allowed to give meaning and impetus to the birth of philosophical thought, in order to avoid plunging into the crisis of modern sciences, which lead thought, as a whole, to appear before the world. Returning to thought in all its fullness, man can restore his integrity and connection with the world in order to solve his problems, instead of seeing the world around him as part of these problems. The question of being, as it is presented in ancient Greek thought, will become his main theme.

But how can a return to Greek thought provide a solution to the problems of our time? The certainty of such a solution is not entirely obvious, especially given that in *Being and Time* (*Sein und Zeit*) Heidegger takes up the discussion of "being", although it is rather the consequences of the "act". In fact, his intention is not to reject modernity and remain glued to the traditions of this era, or to think like the ancient Greeks, when the acts of being were much simpler and their results immediate, but rather to return to the source, where thought asks about things themselves in order to follow its evolution and better understand its results. Heidegger feels the need to plunge into Greek thought in the face of every mystery, or uncertainty. This healing, fundamental to the apparatus of his thought, he calls in the *"Essais and Conférences"* (*Essais et Conférences*) "return to home."

He poses the question of "being", and not at all by chance, marks the starting point in the history of man, which is in the 7th century BC, where the question of being first acquires its philosophical meaning. In poetic language, Anaximander posed the question of origin, infinity, and the primary elements, speaking of immaterial and uncreated being. His thought was called "primordial" because it does not refer to a previous plan, it is a philosophical thought that is the quintessence, which does not suffer from any previous influence, or dogmatism.

The original question is: "Why is there being and not nothing?" A question that existed in the time of Thales and Pythagoras, and was asked again by Heraclitus and Parmenides, as well as by other ancestors of the tradition. It is a vast, deep, comprehensive, rich in content, not fragmentary question with a single theme and global answers. It emphasizes the concept of "beginning", from which arose man's wonder at his own ability to ask questions about the world in a global context, moving on to the search for truth. Human integration with nature is not excluded, marginalized, or ignored, it is understood in the richness of meanings of "being", because it is a fact.

These primary questions, which suggest the origin of life through a first element or cause, lead to the emergence of the "Theory of Physics" or "Theory of the Beginning". It is

⁷ - A fragment of a poem by Heraclitus, who says: *If it is not I, but the meaning that you have heard / It would be wise then to say in the same sense: All is the Bottom*: Martin Heidegger: *Essais et conférences*, p. 250.

much later that man, as the result of this first cause, as well as everything that exists, will be presented in an independent way. Socrates and Plato (IV century BC) were the first to clarify this problem. Socrates, simply calling on man to know himself through the motto "know thyself"⁸, while Plato, through a very developed discourse, will distinguish between the world of sensory perception, the external and illusions, the intelligible world of ideas and truth, introducing the concept of the "world of truth", where man knows everything, and the "world of appearances", where he forgets everything. By recognizing, man remembers his humanity. In any case, this can be considered as one of the elementary principles of the theory of "Theory of Knowledge". These two pillars of ancient philosophy were quickly followed by Aristotle⁹, who would extend to the "Theory of Logic", promoting the advancement of the intellect. This period also led to the birth of what would become the "Theory of Epistemology", but also the "Theory of Metaphysics"¹⁰, which would continue its influence beyond the borders of ancient Greece throughout the medieval millennium and beyond.

After the Greeks, who shaped and structured a philosophy that is hard to surpass in its participation in the "thought process", Heidegger began to rely on the Middle Ages, which he presents mainly as a silent support that can do much and says little. In fact, this period is even his first source of inspiration, because he initially received a Catholic education before turning to philosophy in search of answers to questions that religion did not answer. Then came his doctoral dissertation on the views of Duns Scotus¹¹ and his first provocative course, "The Phenomenology of Religious Life", noted by his students and attracted the masses, where, promising to place "Phenomenology" and "Religion" side by side, he then sees them as completely opposed.

The peculiarity of the Middle Ages is the growth of the weight of what metaphysics will be in its method of considering man, transforming, gradually, the Greek question into a theological question, and dividing ontology into traditional ontology and special ontology under the influence, first of all, of monotheistic religions. In general, the subject matter remains the same, since in the Middle Ages they also sought knowledge about absolute being, or about the first cause of the universe, nature, and matter, as well as asked questions

⁸- This saying, taken by Socrates, is the motto inscribed above the entrance to the Delphic temple. It is depicted on the pediment of the pantheon of great philosophical phrases dedicated to Apollo.

⁹- This is thanks to reading Franz Brentano's book "On the Polysemy of Being According to Aristotle" (*De la signification multiple de l'étant chez Aristote*), published in 1862, Heidegger discovers Aristotle, to whom he devoted much of his courses in the 1920s.

¹⁰- This introduction may help us to see more clearly the situation in the contemporary Arab world, which is completely governed by the spirit of metaphysics.

¹¹- Martin Heidegger: " Duns Scotus's Doctrine of Categories and Meaning" (*La doctrine des categories et de la signification chez Duns Scot* , these de doctorat ,¹⁹¹³), edited by Paul Natorp (Paul Natorp).

about the happiness and freedom of man. But metaphysics was conditioned by religious demands, narrowing the scope of human freedom in the ability to intervene in his own destiny, and modifying the problem of the eternal principle and the first mover. Also, an unknown dimension of the hidden face of being and non-public truth was developed, while the question of the meaning of being, in general, will be increasingly marginalized, and then completely hidden. In fact, the sciences that were not yet independent were under this hegemony, which directed their results and prevented the achievement of anything that might go against its basic principles.

There is a tendency to believe that metaphysics is a product of the Middle Ages, while it was Aristotle¹², who laid its foundations, who called it "the Science of Being as such". But, in the Middle Ages, it was far from the Aristotelian meaning, turning more and more to the being, which contributes to the oblivion of being. And, in the hope of finding an agreement between human thought and the will of God, the approach to the question of origin will be modified, highlighting the simple presence of a fundamental relationship between the Creator and the creation¹³.

The same applies to the restoration of the causes of classical metaphysics, which is not an invention of Heideggerianism. Kant supported the same initiative, and came to the same conclusion, but perhaps time does not yet allow such a gap in universal thought. Therefore, relatively, he returned to its approach.

In truth, the revision of metaphysics cannot be done in an isolated way. This undertaking makes sense only if it proceeds comprehensively in a wider range, as part of a fundamental dynamic that will cause the movement of human thought in philosophy and beyond. However, the Kantian era had not yet felt the changes affecting the world to appreciate the consequences. Then, as Heidegger was at the center of this process. The Age of Enlightenment, the Industrial Revolution, two world wars, the special situation in Germany, and the subsequent restructuring led him to question the need to revise the definition of what is meant by "man", the man he calls *Dasein*¹⁴, rejecting a metaphysics that hinders his freedom, questioning the very meaning of a theory of humanism that was unable to protect human values, with the result that in his critique of existentialism he speaks of a theory of human freedom, while this no longer existed.

¹²- Aristotle left behind a monumental body of writings that were collected and published. Fourteen books were collected posthumously by the librarian Andronicus of Rhodes, who gave them the title "Metaphysics".

¹³- Hugo Ott: *Martin Heidegger, Elements pour une biographie*, translation.: J.-M. Beloeil, Paris: Payot, 1990, p. 90-92.

¹⁴- The term *Dasein* was first translated into French by Henri Corbin as "condition humaine" (human condition; human condition; human condition of existence) before finding the final form « être-là » («being-there»).

Therefore, Heidegger intensified the debate in the Essays and Conferences by speaking about the "Overcoming metaphysics", explaining at the same time that "overcoming" is not the right definition. He uses it simply because his aim is thus clear and obvious from the start, but what he especially wants to emphasize is "how to allow the history of being to reach its own essence", or what he calls "the birth and revelation of pure being"¹⁵.

Heidegger also distanced himself from phenomenology, although he had previously embraced it entirely under the influence of Husserl. He turned to other methods, such as the hermeneutic or experimental method, and even poetry, to find several approaches to the problem of man and to the problem of being.

The revival of the question of the meaning of being, which presupposes the representation of the causes of the way of life and thinking in man, is not Heidegger's invention, because the need to return to the question of being has never completely ceased. It has persisted throughout history, and has continued to orient, guide, and animate thought. Regularly, thinkers such as Locke and Spinoza have returned to it, while Descartes and Nietzsche have expressed the same need to invent an instrument for understanding and expressing what "thinking" and "being" are.

In turning to the Middle Ages, Heidegger will still be interested in those who had a special relationship with theology, the church, or religion, such as Saint Thomas Aquinas, Saint Paul, or Martin Luther. But, most of all, he will be attracted to Saint Augustine, since he laid bare all the human problems that Heidegger was going to address, such as the approach of death, anxiety, doubt, the problem of man and time, and everything that leaves little room for confident conviction. He suggests making a certain effort on oneself to set out on a journey in search of happiness, passing through the solution of the problems of the truth of being, power, and reason, good and evil, faith and God. All these themes will reappear in *Being and Time* (*Sein und Zeit*). Heidegger said: "Without this theological origin, I would never have achieved my path of thought"¹⁶.

With the advent of modernity and contemporaneity, he will be more akin to them. He does not, in fact, differentiate between the two eras, since the two attempts to liberate man, so that he can re-master his life, cannot be fully realized without access to his complete freedom. All this is quite to Heidegger's taste. In fictional or real dialogues, he will discuss with Husserl all the questions of the era, with Sartre - the problems of existence and existentialism, with Gadamer - hermeneutic boundaries, and with Beaufret - questions of

¹⁵ - Martin Heidegger: *Essays et conférences*, p. 80.

¹⁶ - Martin Heidegger: *Pointer To in the words*, "Entretien sur la parole avec un Japonais" ("Dialogue between Japanese And questioning"), Translation : Beaufret, Brokmeier, Paris: Gallimard, 1976 (This some dialogue With interlocutor , where Heidegger is engaged long meditation over meaning the words " the way " (*der Weg*). The closeness between his own way of thinking and the words of Lao Tzu is expressed.

philosophical language and its deciphering ... These are the elements that are grouped around the definition of man, which he had to construct through time.

Two monumental figures that hold his attention are Kant, in whom he found a transcendental dimension, and Nietzsche¹⁷, in whom he found an artistic dimension¹⁸. He also dedicated part of his work to Hölderlin.*¹⁹, to express the artistic and poetic dimension. In the course "Ontology. Hermeneutics of Factuality" he writes: "My companion in the search was the young Luther, and my image of Aristotle, whom the former hated. The blows - Kierkegaard was the one who dealt them to me, and the eyes - Husserl was the one who implanted them in me²⁰. "

This is why the movement initiated by Heidegger has spread throughout Europe and much of the rest of the world. The arrival of a philosopher who intends to shake up old frameworks, to find a new man under the remains of crushed philosophy, and who is trying with all his might to recharge and renew himself, was awaited with great anticipation.

The Reception of Heidegger in Arab Countries

This understanding of history, undertaken by Heidegger to rediscover man, to control every moment of his evolution, is a necessary step for those who want to understand how human society has developed, to determine the components of social behavior that make up humanity. Countries, states and peoples must understand that any delay in philosophy negatively affects the development of science and ethics. Arab countries are no exception. They, too, must restore philosophy, the content of which was confiscated in favor of progress, and the science of particulars. This is the message that Mushir wanted to convey. Aun .

It should be noted that Arab and Muslim countries have no citations in the area of Heideggerian influences, except for a few isolated authors who did not create schools. Perhaps their philosophers were not at all fascinated by Heideggerian thought, either in its entirety or as a method of approach, or because such an approach means that isolated individuals can never unite, in the absence of political will?

¹⁷- « Kant And problem metaphysics " (*Kant et le problème de la métaphysique*) (1929), translation : Rudolf Böehm and Alphonse de Waelhens , Paris: Gallimard, 1953.

Nietzsche I-II, translation : Pierre Klossowski , Paris: Gallimard , 1971.

¹⁸— Martin Heidegger: " Lettre à Husserl" (Letters Husserl) dated October 22 , 1927 , French translation : J.-F. Courtine , prev .: Michel Haar : *Martin Heidegger* , Paris: Editions de l'Herne , coll. "Cahier de l'Herne " , 1983, p . 67-68.

¹⁹- *Approche de Hölderlin* , Translation : Henri Corbin, Paris: Gallimard, 1962; Edition augmentée, 1973.

* Johann Christian Friedrich Hölderlin – (/ German : Johann Christian Friedrich Hölderlin / , 1770-1843), an outstanding German poet . - Note translator .

²⁰- Gadamer : *Chemins de Heidegger* , p . 5-6.

It should be pointed out that the great Heideggerians in the world mostly got to know Heidegger in their youth, when they learned of the existence of a rather unusual young philosopher, they visited Freiburg im Breisgau . They took up his teaching directly, studying and assimilating his thought, which was processed and transmitted to their own student audience, reinforcing the process of direct transmission. In addition, his thought is difficult to access without Greek and Latin ²¹, and cannot be understood without a thorough mastery of phenomenology, ontology, metaphysics ²², and the questions that surround them... this is for individuals. As for the structure of knowledge, it would be more useful to think in a trans-regional way, since the requirement concerning all countries and the ways of development are difficult. However, there is no inter-university or inter-regional structure that would be organized around the topic of foreign labor and would give priority to the translation of works of this scale, in order to create communication bridges.

It must be said that the resistance is total: in addition to this, the absence of a scientific establishment, the powers that be locally who also hold back knowledge and cognition, and at the same time the scientific means and their directions, unwilling to encourage a system of thought that does not bring any benefit to their interests and that can even go against them and destroy their value system. This makes it impossible for a center of excellence for homogeneous thought to emerge that converges on a common goal and provides a basis for placing philosophical problems, with modes of reasoning and analysis, offering theoretical and practical solutions capable of eliminating the shortcomings that prevent philosophy, that is, thought, from flourishing. It is obvious that those who hold the reins of knowledge do not favor Heidegger, the channels of circulation of people and knowledge are completely blocked in closed or hard-to-reach countries. How, then, can one hope to build strategies for consultations of a global nature, receptive to the coordination of the efforts of thinkers?

In addition to the technical difficulties, there are scientific difficulties. Some people actually think that it is impossible to fit Heidegger's language into the structure of the Arabic language, which is not wrong, since the task is extremely difficult ²³. Heidegger does not hide the fact that his thought, and the language he uses to express it, are enigmatically figurative. So complex that one cannot hope to find a way to restore it for the benefit of peoples who do not make the effort to tediously search for it. But it is not impossible, it is simply a job that requires a combination of several skills. A reminder and a convincing example is the translation of Greek works into Arabic during the centuries of

²¹- Greek and Latin, two ancient languages useful for understanding Heidegger, are almost absent from most philosophy programs in Arab countries. German is rarely taught as a second foreign language in schools. There is no third language.

²²- The question of methodology is based on teaching methods, metaphysics is not in the program, or it remains unnoticed.

²³- Translation *Sein and Time* Fathi Meskini , in this sense, is a feat.

the Islamic "golden age", when faith was the engine of scientific aspirations. However, until the key works of Heidegger, as well as other fundamental authors, are translated ²⁴and are not included in the intellectual dynamics of countries whose university corpus of philosophy is exclusively Arabized, it is impossible to proceed to clarify them, reliably, to create a school around any topic concerning change.

In fact, in fairly recent history, Arab intellectuals were interested in Marxism because many countries that had been colonized called on the masses to throw off the yoke of colonialism and subsequently adopted a pro-Soviet socialist orientation, for which Marx is a "handbook". In the context of this interest, they met Sartre, who had a special position on colonialism. It is clear that the philosopher is more actively involved in politics than it seems, but further on everything will be more complicated. Moreover, the expectations of these countries have changed, these same schools of Marxism, or Sartre, are less popular, and the current crisis requires other forms of intellectual activity. For them, this is a decisive moment, a moment to turn to Heideggerian thought, because the events to which they are subjected are cut off from their roots, it is necessary to understand the origin and the reasons for their incoherence, turning also to the philosophical cause.

What incoherence? Injustice is still there, identity is usurped, thought is confiscated and veiled by a mass ideology that disintegrates man and reduces his individuality, leaving no room for the interests of his personal freedom, nor for collective happiness, nor for the improvement of social welfare, nor for inner peace, nor for economic development, nor for historical recognition, nor for belonging to the modern world, nor for development programs in which people participate. All this leads to existential suffering, causing ontological anxiety, alienation, and annihilation of the self, with serious consequences. In addition to this, a wave of Islamization, politically provoked or, socially spontaneous, which is spreading with terrifying speed. It condemns rationality in a world regulated by technology and awakens the sacred in spaces that were positive for a long time. This return to metaphysics, which deprives of support the efforts that humanity has maintained for two centuries, separating the Arab man in a schism with his universal dimension. Is it necessary to begin again the deconstruction of metaphysics, knowing full well that the world is not completely freed from the Heideggerian initiative? Or, rather, is it necessary to invoke Heidegger's method, through the exercise of local recognition, in order to create an adequate instrument of struggle against the neo-theology of the 21st century?

In this desire to see the flowering of philosophical thought in general, and Heidegger's thought in particular, it is necessary to remember that the soil favorable to the growth of Western thought at the beginning of the twentieth century is very different from

²⁴ - "Being and Time" (*Sein and Zeit*) have recently been translated into Arabic by Fathi Meskini, in Tunis, in 2012 r., but the books of Kant and Nietzsche, and the Questions (I, II, III, IV) are of primary importance for understanding *Sein and Time*.

that in which today's Arab thought struggles, concerned with the problem of the reform of man and society. In Heidegger's Europe, modernity prevailed, which encouraged the encounter of ideas and contributed to the emergence of new philosophical currents. In today's Arab world, modernity barely exists, in suffering, trying to raise its head, the philosopher has nothing in common with another philosopher except isolation and loneliness, with the complete absence of the circulation of people and their works in most Arab or Muslim countries.

But this does not mean that thought has stopped, or that all intellectuals have merged into a single thought. In order to understand this state of disintegration, and to analyze the situation in the Arab world, several starting approaches have been tried. Mushir Aoun distinguishes, at least at a general level, three main intellectual trends in modern Arab thought: currents of an exclusively theological nature, which led to philosophical traditionalist thought, conciliatory thought, which led to a tendency to compromise without taking a firm position, and the thought of secularism, which gave rise to a modernist philosophical trend that is close to Western-type thinking.

Whereas, Yusef ben ' Adi , in a study carried out in 2009, counts four major purely philosophical directions: one that seeks to introduce religious reform within the general process of reform of Arab thought, one that proposes to reinterpret traditional Islamic thought in the context of a new critical assimilation ²⁵, one that aims to study modern logic in order to apply it to the process of analytical systematization of the Arab mind, and finally one that is oriented towards the achievements of modern hermeneutics, and seeks to invest the Arabic religious text indirectly, through the new conceptuality represented by this discipline ²⁶.

From the very beginning it is clear that the third tendency is mainly open to a modern reading of the Arabic text, but the fourth is best suited to a hermeneutic reading, and can also constitute a place for the application of Heideggerian philosophy to Arabic thought.

Historians are unanimous that Abd al-Rahman Badawi ²⁷, a philosopher known and recognized in the East and in the Maghreb (North Africa), who best defined the situation in the Arab countries, is also the closest in spirit to Heidegger, even if he was unable to create

²⁵ - This is what is described by Muhammad Abid al -Jabiri and Muhammad Arkoun .

²⁶ - Youcef b. ' Adi : *As'ilat al-Tanwir wa -l- aqlaniyya fi -l- fikr al -' arabi al-mu'asir* , (Questions des Lumières et de la Rationalité dans la pensée arabe contemporaine) (Questions of enlightenment and rationality in modern Arab thought), Edition : al-Dar al -' Arabiya lil ' Ulum , p. 2009; in : Moushir Aoun : *Heidegger et la pensée arabe* , pp. 19-20.

²⁷ - Abdurrahman Badawi (1917-2002) is one of the greatest philosophers, exponents of Arab thought, an existentialist- Heideggerian , with 150 works to his credit, many of which are about the life of the prophet, about Islamic philosophers, about the history and decline of Muslim thought...

a school. His approach is existentialist, and his works on the "decline of Islamic thought" do not hide the desire and need to also use means to save it.

The irony is that literally the only Heideggerian school in the Islamic world is that of Ahmed Fardid (1912-1994), a Muslim, but not an Arab, founder of the Iranian group "Heideggerians" Islamic scholars", which puts forward similarities between the thoughts of Heidegger and the two Shirazis - Qutb al-Din al-Shirazi ²⁸ and Hafiz al-Shirazi ²⁹, two thinkers, Sufi poets of the "golden age" of Persia. But this is timely criticized by Shayegan, who denounces the folly of his deformed strategy and accuses him of concealing the fact that Islamic thought is dissimilar to Western thought, radically incompatible, and no reconciliation between the two models is possible ³⁰. He also accuses Heideggerian language of concealing, beneath its apparent complexity, tortuous paths to lead communities astray and change their goals.

Mushir Aoun has made a very brief geographical study of Heidegger's influence, for an objective and rational analysis. He provides a reliable list of representatives of Heidegger's thought in different countries. According to him, the countries of *the Maghreb* (Algeria, Morocco, Tunisia) offer the best permeability in reconsidering the question of traditional society for a rereading of the metaphysical heritage in the light of Heidegger's thought. In terms of competence, they also demonstrate a real linguistic assimilation of the philosophical language of the Heideggerians, even if their expressive capabilities in Arabic are not high for the task they have undertaken. He cites Ibrahim Ahmad and Abu-l-Aida Doudou in Algeria; Abdessalam ben Abdelaali, Abderrazak Duwei Muhammad Sabila and Muhammad al-Sheikh in Morocco; and Ali al-Habib al-Friwi, Muhammad al-Muzgi, Fathi Meskini, and Zuhayr al-Khwaylidi in Tunisia. In the Arab East, only Lebanon and Egypt show a slight commitment to Heidegger. All of them have great mastery of the Arabic language, a solid grounding in the medieval and modern Arab philosophical tradition, but they show obvious shortcomings in their grasp of the problems characteristic of Western thought and in their mastery of the philosophical fabric of Heideggerianism ³¹. He cites in Lebanon Moussa Wahbi, Ali Harb, and Elie Najm, and in Egypt, in addition to

²⁸ - Qutb ad-Din al-Shirazi (Shiraz, 1236 - Tabriz 1311) - physician, astronomer, mathematician, philosopher, theologian, and Sufi poet of Persian origin.

²⁹ - Shams ad-Din Muhammad Hafiz al-Shirazi (1310 – 1379) – Persian poet, philosopher, and Sufi thinker, son of Baha-ud-Din. He was called Hafiz because he was the best scholar and reciter of the Quran of his time.

³⁰ - D. Shayegan: "Heidegger en Iran", Le Portique, *Revue de philosophie et de science humaine*, 2006, n° 18.

³¹ - This ability of the Maghreb philosophers comes from the nature of French colonialism, which led to an encounter with continental philosophy, while the countries of the Middle East that experienced English occupation dealt with Anglo-Saxon analytical thought.

Badawi , who needs no introduction, he cites the philosopher Ismail Musaddaq , and translators such as Fuad Kamil , Mahmoud Rahhab , and Abd al- Ghaffar Mecca ^{32*}.

It is clear that all these people do not think in the same way. Some, like Ali al- Habib al- Friwi , believe that Arab intellectuals are interested in introducing their own method of reading into their approach to philosophy if they want to master the issues of thought; Fathi Meskini invites the Arab mind to reflect on Heidegger's texts, and Zuhayr al- Khwaylidi invites us to follow him in order to rethink *the unthinkable* in the Arab philosophical tradition ³³.

But Heidegger also offers a method. We do not know how many works were written using this method, but as an example we can cite Fahmi Huwaidi , who uses it to read the philosophy of logic, and his command of ancient Greek allows him to approach the word and thought within Heideggerianism ³⁴.

So, the influence exists, but until the desire to work together is directed towards the implementation of means, in order to capitalize, and direct all efforts towards achieving a joint project around Heideggerian thought, these good undertakings will always remain the lot of lonely intellectuals.

When viewed through the prism of contemporary reality, the two thoughts – Arabic and Heideggerian – do not coincide for objective reasons. To begin with, Arabic thought is fundamentally theological thought, inhabited by divine causes and permeated by the dialectic of revelation and reason, while Heidegger's thought is fundamentally ontological and is aimed at searching for being. Even if both thoughts lay claim to the unthinkable, which they will search for in the depths of history, one directs its gaze to the early Middle Ages through a unique revealed work, and the other, to antiquity, through a diverse corpus. The first is structurally built on metaphysics, while the second lives in the refusal of metaphysics. For Muhammad Arkoun, the Arabic unthinkable represents a thought that prohibits many things, since even more liberated potentials flow into tradition, under the unified influence of the theological unthinkable ³⁵. He says: "In assessing the immense thought that theology embraces, closed in the development of its discourse, it cannot

³² - Moushir Aoun: *Heidegger et la pensée arabe* , p . 25-26.

* We have not followed the Arabic pronunciation transcription because when it comes to proper names, each country has its own spelling conventions, and this work does not address this topic.

³³ - Moushir Aoun: *Heidegger et la pensée arabe* , p . 25-26.

³⁴ - See : M. Fakhri : *Dirasat fi-l-fikr al-'arabi* (The Study of Arabic thoughts), Beytouth, 1977 et W. Ghali: *Qira'a fi-l-fikr al-masri al-mu'asir* (Study modern Egyptian thoughts), 2009; in : Moushir Aoun: *Heidegger and the Arab Pension* , p . 15.

³⁵ - Mohamed Arkoun: « Islam , revelation , and revolution »), in : *Dieux en société, le religieux et le politique* , Autrement, n° 127, février 1992, p . 138.

perceive either historicity, or linguistic immanence, or semiotic functioning ³⁶." In other words, the same meaning of faith in Islam is based on the unthinking, which is in the book that is received from heaven (in the literal sense), in a language lexically and syntactically complex at a level, it is a revelation, and not the result of a thought process, and the fundamental unthinking is built on metaphysical foundations that must be supported as such.

In Heidegger, too, there is something unthinkable in metaphysics that obscures being and does not allow it to express itself and open up. That is why he proposed to overcome the limits in clarifying what he calls the "ontological difference" in the birth of being and the existent.

There are also reformist tendencies in Arabic thought, but they do not take place in the context of Heidegger's thought. They do not oppose traditionalist logic in order to go to the discovery and emergence of truth by overcoming metaphysics, they direct their efforts more to the search for harmony between the divine text and the expectations of human rationality, especially modern thought, seeking to find an interaction between modern sciences and the Islamic heritage, with a preponderance sometimes in one direction, sometimes in the other. This is what worries Zaki Najib Mahmood, who asks about the limits of this juxtaposition: how can modern Arab thought be authentically traditional and authentically modern at the same time ³⁷? Adonis ³⁸ is also concerned with this bipolarity, but his explanation is rooted very deeply in history. In *Sadmat al- Hadasah* (*The Shock of Modernity*), he believes that the deficit of Arab thought stems from the original agreement between Islam and Hellenistic thought. Whereas, Al- Jundi in *Ma'alim al- Fikr al - 'arabi al- Mu'asir* (*The Forerunners of Modern Arab Thought*) described Arab thought as the thought of a community of the middle ground, taking into account and adapting cultures to their heritage. Of course, there is the Iranian model, which is an unusual proof and the only tendency for a new alternative. Fardid , who represents the Heidegger school in Iran and is fascinated by the idea of the end of metaphysics, repeats the statement that Heidegger made in the *weekly Der Spiegel* in 1966, that "only God can still save us", and asks what a new deity that will appear at the very end of metaphysics might bring to the modern world. If we believe him, the end of metaphysics initiates the beginning of another metaphysics .

³⁶ - Mohamed Arkoun: *Pour une critique de la raison islamique* (" O criticism islamic mind "), Paris: Maisonneuve et Larose, 1984, p . 93.

³⁷ - Zaki Najib Mahmoud: *Tajdid al-Fikr al-'arabi* , Beyrouth (Renouveau de la pensée arabe) (Update Arabic thoughts), le Caire, 1974, p . 9-20. In : Moushir Aoun: *Heidegger et la pensée arabe* , p . 34.

³⁸ - Adonis is pseudonym French speaking Syrian poet Ali Ahmad Said Esbera , born in 1930. The name Adonis refers to a very famous Phoenician god in the Middle East who symbolizes cyclical rebirth.

These are radical positions that are self-sufficient in their practical results and that reject or deny the productive impulse that inevitably includes intellectual dynamics, a way of being and a way of thinking. Whatever the scientific influence that comes from a thinker, it brings a new impulse and a new breath to its society. Heidegger brought a method of reasoning and analysis to Western thought, developing a project for a new reading of the philosophical heritage of the West. In the text he wrote back in 1922 to present his interpretation of Aristotle, the key word for entering the metaphysical tradition was destroyed: dismantle the conceptuality that isolates modern philosophy, restore the causes of the oblivion of being, and reconsider the question of a radical critique of the categories of subjective consciousness of modernity³⁹. He will work to achieve this goal all his life. Arab thought did not accept deconstruction as a method. When she was not radical, she strove for conciliation, for a spirit of convergence and synthesis.

On closer examination, these traditionalists, who reject everything through mistrust, opposing their way of life to modernity, are no different from Heideggerian thought, which also mistrusted the West, ambiguous in its modernity, detached from its historical truth in order to wander between a retrograde metaphysics and a world of technical alienation, which more than ever promotes the oblivion of being, and announces, in perspective, the beginning of degradation, increasingly emphasizing what divides people than what unites them. In its search for *Dasein*, which is probably no longer at home in this world built on advertising, dominating the internal richness of language, Heidegger's thought identified itself with phenomenological hermeneutics in order to find the new man at the heart of things, revealing his ontological density.

Thus, when looking at history, the two thoughts, the Arab and the Heideggerian or Western, are perhaps not so diametrically opposed, nor are they alien to each other. Looking a little closer, one finds that from an ethical point of view, they are, in their own way, based on monotheistic religion. But Islam did not arise from nothingness, it followed in the footsteps of the religions that preceded it, was inspired by the same eschatology, the same traditions and biblical stories from the time of Adam, and recognized that it had completed what was missing in the previous texts. From a philosophical point of view, Western thought is a derivative of ancient Greek thought, but not only, and not directly. Greek thought, philosophy, and science were first transmitted to the Arabs, or, more precisely, the Arabs went to look for it, read it, assimilated it, translated it, and supplemented it, in an immeasurable range, with local materials that unite all the countries of the Muslim faith, and its representatives from Bukhara to Marrakesh. All this in Arabic, was first discovered by the ancestors of the representatives of the modern West centuries later.

³⁹ - Martin Heidegger: *Questions IV*, Paris, Gallimard, 1968, p. 48.

If I were to extrapolate on Heidegger's theme, I would say that the oblivion of being cannot be Hellenistic for everyone. Being in history constitutes a certain magical moment that realizes the connection between two or more universal civilizations, and the moments of transition from Greek thought to Arabic, or from Arabic thought to Western, can also be considered sources of such a moment. Human civilization in these "rites of passage" is always presented as a certain source of being.

The comprehension of the Koran as the source of the truth of existence cannot be closed. This text acts as an illumination of what precedes it and what follows it, integrating religious, historical, esoteric thought, as well as other forms of human thought. The closure keeps this source isolated from its mythological and ontological predecessors, and from those who will follow it as a luminary. However, it can be said that this closure also finds its cause in history. After centuries of political occupation, cultural disunity, stagnation of thought, and intellectual hibernation, the Arab world, which is trying to awaken, finds itself in an unrecognizable environment, cut off from its roots, with which it finds no connecting thread. Its only true alternative to reconnect with its being, far from contradictory fluctuations and discords, lies in the truth of Islam. Even if Arab thought refrains from planetary madness, it remains blinded by the authenticity of its own identity. Therefore, it would benefit if responded to the call of Heideggerian thought, working on the dynamics of its history. It could also, truly, begin to listen and serve being, to admire the unfolding human reality of all times. With this admiration, which indicates awareness and wonder before philosophy, many questions will arise for it, first of all about the same man, and the same reality, in all its diversity and complexity. This would allow it to find and overcome apparent differences: both between the Arab states themselves, and between the Arab world and the West, as well as between them and their present, or past, and of course, already, on a more philosophical level, including the positive and human sciences with their own thought. In this way, it will be able to achieve the revelation in its depths of an inexhaustible dimension of ontological density, resistant to any rational recovery, *instead of stopping at the manifesto of particulars.

Man is the shepherd of being ⁴⁰ in his ontological proximity to the world. If Arab thought seeks its identity, it will not find it there, beyond the dimension of *the mondéité* *, since the Arab individual is also *a being-in-the-world* *, with his fears, anxieties and concerns. Through the desire for a just world, he declares the need to restore the concepts of temporality and historicity, thus hoping to reconstruct a just society in an ideal world on

* Recuperation (from Latin *Recuperatio* – “reverse receipt”) is the return of part of the materials or energy for reuse in the same process. – Translator's note: M.L.

⁴⁰ - Martin Heidegger: "What is metaphysics?" ("What is metaphysics?") Conference from 1929, published in the journal "Le Nouveau commerce" («New Trade»), No. 14-1969. The translation is presented and commented on in «Cahier de l'Herne» No. 45: Special Issue Heidegger: 1983, pp. 47-58.

the model of the Caliphate. This is no different from the model of Plato's *Republic*, Saint Augustine's *City of God*, or the *virtuous city* Farabi. Behind this model, the average Arab citizen probably sees nothing but a modern society of subjects, with rights and powers, but the entrance to this world of equality and justice, restoring his own self-respect and self-esteem, seems to him blocked, and a veil separates him from his own truth.

However, all of Being and Time (*Sein and Zeit*) constructs its problematic on "history", "world", and "time" - three roots that guarantee the integrity of man and prevent his splitting. It is a question of time, which does not seem linear in Arab thought, in order to be able to overcome the characteristic blockages that lock man in the past and individuality, instead of moving towards a dynamic expectation, and, towards a certain historical and *historical* a dimension that will transform it in its orbit of modernity, recreating around it a harmony of diversity, exchange and sharing⁴¹.

In this reflection between two thoughts, it is permissible to say, together with Mushir Aoun, that the integration of Heideggerian thought into the universe of contemporary Arab culture is justified through the state of multipolar openness of contemporary Arab societies. In the era of globalization and the dying out of identities, such an approach to being can only strengthen the chances for some kind of planetary salvation⁴². Of course, the idea is ambitious, but delicate, since it means setting in motion a thought that claims to be immutable, but, in order to save the unity of the world, all elements must play a role through their presence. It is urgently necessary to activate all the constructive elements of humanity to the movement of discovery, because, under the weight of an unaccepted, inexplicable, and unpredictable modernity, the Arab peoples will exhaust themselves and weaken.

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*"Being in the world" is Heidegger's term, in the original, in German – "In-der-Welt-sein", equivalent to the term "être-au-monde" present in the author's article in French. - Translator's note: M.L.

* *M ondéité* – (German) Martin Heidegger's term implying the concept of a world whose meaning is expressed only through *Dasein*. – Translator's note: M.L.

⁴¹ - Moushir Aoun: *Heidegger et la pensée arabe*, p. 50.

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