
AN ANALYSIS OF THE CONCEPT OF EXISTENCE IN MARTIN HEIDEGGER'S PHILOSOPHY

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ABSTRACT

The following article is devoted to the concept of existence from the perspective of Martin Heidegger's philosophy. Existence is the central category of existential philosophy.

Key words: *existence, existentialism, philosophy, philosophical, being, fundamental, human.*

АННОТАЦИЯ

Следующая статья посвящена концепции существования с точки зрения философии Мартина Хайдеггера. Существование является центральной категорией экзистенциальной философии.

Ключевые слова: *бытие, экзистенциализм, философия, философское, бытие, фундаментальное, человеческое.*

INTRODUCTION

Existentialism (from the Latin word *existentia* - existence) can be considered one of the largest trends in the philosophy of the 20th century. We can recall the situation that formed in Europe by the beginning of the 20th century and immediately note that the factors that shaped philosophy are scientific and technological achievements. At that time, philosophy was perceived as a discipline devoid of its own tasks and goals. This direction comes from the word *existentia* - existence. It is completely opposed to the concept of *essentia*, essence. The main thesis of existentialism is that existence precedes essence. It was believed that all previous philosophy put the essence in the first place. That is, existence is one of the concepts that denotes a certain concrete being and its existence; existential means pertaining to existence.

This term was introduced into philosophy during the Middle Ages. It denoted a specific way of being of a thing, derived from another being. In simple words, existence is what can be called the sensations of a person when he realizes his living presence in this world and in his relationship with it. Existence is a direct given. Its main feature is considered to be that it cannot be derived from any objective reasons (biological, physiological, spiritual, etc.), and cannot be reduced to them.

Existence cannot be rationally cognized either by science or philosophy, it cannot be presented in any form as an object of cognition: neither in theoretical (ideas) nor in practical (objects or physical objects). A person can comprehend existence as a way of his existence only in moments when he is greatly shocked and amazed, in a borderline situation (before death). Existentialism can be divided into 2 groups: secular (M. Heidegger, J. P. Sartre, A. Camus) and religious (K. Jaspers). For M. Heidegger, this is “being-ahead-of-itself”, “the being of that being that is open to the frankness of being”. According to him, man is the essence of existence.

LITERATURE REVIEW.

The great German philosopher Martin Heidegger (1880-1976) is one of the founders of German existentialism (from late Latin *existentia* - existence), i.e. "philosophy of existence". Existentialism is one of the most fashionable philosophical trends in the middle of the 20th century, which was "the most direct expression of modernity, its lostness, its hopelessness. Existential philosophy expresses a general sense of time: a sense of decline, meaninglessness and hopelessness of everything that happens. Existential philosophy - it is a philosophy of radical finitude.

According to existentialism, the task of philosophy is not so much to deal with the sciences in their classical rationalistic expression, but rather with questions of purely individual human existence. A person, against his will, is thrown into this world, into his own destiny and lives in a world alien to himself. His existence is surrounded on all sides by some mysterious signs, symbols. What does a person live for? What is the meaning of his life? What is the place of man in the world? What is their choice of their life path? These are really very important questions that cannot but excite people. Existentialists proceed from a single human existence, which is characterized by a complex of negative emotions - concern, fear, consciousness of the approaching end of one's existence. In considering all these and other problems, representatives of existentialism expressed many deep and subtle observations and considerations.

The most prominent representatives of existentialism are M. Heidegger, K. Jaspers in Germany; G. O. Marcel, J.-P. Sartre, A. Camus in France; N. Abbagnano in Italy; W. Barrett in the USA. This philosophy largely borrowed its method from E. Husserl's phenomenology.

RESEARCH METHODOLOGY AND MATERIALS.

The research is held on the basis of descriptive, distributional and comparative methods of investigation. Martin Heidegger's approach to the concept of existence is analyzed on the basis of his work “Being and Time”.

RESULTS AND DISCUSSION.

In the treatise "Being and Time" (1927), M. Heidegger put at the forefront the question of the meaning of being, which, in his opinion, turned out to be "forgotten" by traditional philosophy. Heidegger sought to reveal this meaning by analyzing the problem of human existence in the world. Actually, it is only man who has the ability to comprehend being, it is he who "discovers being", it is this kind of being — existence — that is the foundation on which ontology should be built: when trying to comprehend the world, one cannot forget about the one who comprehends — man. Heidegger shifted the emphasis to being: for the questioning person, being is revealed and illuminated through everything that people know and do. According to Heidegger, a person acutely experiences the temporality of being, but the orientation towards the future gives the person a true existence, and "eternal limitation to the present" leads to the fact that the world of things in their everyday life obscures its finiteness from the person. Such ideas as "care", "fear", "guilt", etc., express the spiritual experience of a person who feels his uniqueness, and at the same time, one-time, mortality. He focuses on the individual beginning in a person's being - on personal choice, responsibility, the search for one's own Self, while putting existence in connection with the world as a whole.

In an effort to create a fundamental ontology, Martin Heidegger raises the question of the meaning of being. He believes that the question of being, which is the main philosophical question, has been undeservedly forgotten in the history of Western thought, starting with Plato and Aristotle. Genesis was interpreted incorrectly, because it did not have a specific "human" dimension. The German thinker seeks to give the theme of being a new understanding.

Being has been and remains the main matter of philosophy, since the formulation and solution of the question about it are important for a human being. On the basis of Greek approaches to the understanding of being, the philosopher argues, a dogma has developed that declares the question of the meaning of being superfluous. According to the traditional approach, being is the most general concept, and therefore does not lend itself to any attempt to define.

Heidegger's existential anthropology focuses on the analysis of directly sensory life and the real situation in which individuals find themselves. In his opinion, the rational power of abstractions leads to ignoring the value of the existence of an individual, while an individual is his concrete being-in-the-world. The specificity of a person should be determined not through the mind or consciousness, not through the specifics of activity, but through the special position of the human being in being - his presence. "This being, which we ourselves are always the essence of and which,

among other things, has the possibility of being inquiring,” writes the German thinker, “we terminologically grasp as presence” [1, p. 364]. The fundamental condition for the analysis of human existence is being in a situation: not in this or that particular situation, but in a situation in the world as a whole. This is why existence precedes essence, Heidegger emphasizes.

Moreover, man, as the only being who has an understanding of being, is a kind of medium for discovering this very being: “Existing being looks through, penetrates the gaze of “itself” only insofar as it, equal to itself in its being in the world, in co-existence with others, penetrated their gaze as constitutive moments of its existence” [2, p. 7].

The way of existence inherent in man, the fundamental structure of which is “being-in-the-world”, is called existence by the German thinker. This is “... a kind of being, namely the being of that being that stands open to the openness of being, where this being stands, being able to stand in it” [3, p. 54]. Existence means being Dasein; the being to which this being (Dasein itself) is “entrusted”, about which it “is in question”, about which it always “is concerned”. Existentialia, or Existence, is the existential appearance of the finiteness of human existence, the existential arrangement of the finite as finite [5, p. 406-407, 411].

According to Heidegger, existence is ourselves. Why? Because we, as beings, do not have anything (i.e., an available thingness), but there is someone (i.e., people always exist). However, “in the closest way who is present is not only an ontological problem, but it turns out to be hidden and ontically” [1, p. 116]. Existence is a non-cash, essentially non-substantial being of a person as his possibility (a person is what he can become), an expression of the uniqueness, uniqueness of an individual and his destiny, a potential, possible existence (and not just a cash existence). “Therefore, man is a way of existence” [5, p. 19].

Existence as a phenomenon of being is experienced, emphasizes the philosopher. But because it is experienced, it is understood. Moreover, it is understood precisely in experience. If we want to distance ourselves from the experience, if we try to look at it as an object, we will fail. Consequently, existence cannot only be known, it must be “passed through oneself” and understood in this form. In the unity of understanding and experience, existentialia are revealed - the key indicators of human existence.

The German thinker approaches the problem of defining human being, or Dasein, in an unconventional way: not through the “composition”, but through the “mode” of existence. The existentialia of human existence, falling into the field of view of the individual, constitute the "ontology of human existence", which,

according to Heidegger's plan, should become a "fundamental ontology", predetermining the "universal ontology". "Therefore, the fundamental ontology ... must be sought in the existential analytics of presence" [1, p. 13].

Existentials are existential a priori characteristics of human existence, i.e. analysts of presence, they must be clearly separated from the existential a priori definitions of beings as such - categories. Existentials and categories are two fundamental possibilities of being traits. The being that appears in them always requires a different way of primary questioning: being as who (existence) and being as what (cash in the broad sense) [1, p. 44-45]. "For Heidegger... existentials are the characteristics of the internal structure of precisely existence, i.e. being, not Dasein. Dasein must be understood in terms of its existence" [4, p. 410-411].

Existentials have a complex structure: "theoretical" and "practical", thoughts and feelings, value orientations and actions of people are fused together in them. According to Heidegger, these are "existential traits of presence", "modes of traits of being", "basic structures of presence", "phenomenal givenness", "modes in which presence exists", "existential definition of presence", "modes of being of presence", "existential modes", "existential fundamental phenomena", etc.

The existentials of human existence constitute the "way of being", the "existential basic structure" of the world and man. But, being thought-feelings, in philosophical reflection, existentials appear as concepts; this is why in the existential analytics of presence, Heidegger explains, "a concrete development of these existentials is required" [1, p. 145, 148]. Dasein can realize its potential by "choosing itself" or, conversely, not realize its potential by "losing itself". Hence the two modes of existence of Dasein - the existence of "own" and "improper" ("authentic" and "non-genuine"). The relationship between Dasein's "proper" and "non-proper" modes of existence is the main problem of Heidegger's phenomenological analytics. He seeks his own mode for each of the various ways of being Dasein: first, being in the world (preoccupation, abandonment); secondly, being with other people, co-being (who-people, caring); thirdly, being with oneself (actually who), being-towards-death.

CONCLUSION

Existence "lights up" when we relate a person to being and to other people through communication. Existence cannot be revealed in the object-thing world, subject to necessity, because the main thing in existence is freedom, that is, this is the very essence of existence, adding independence and not being subject to objectivization. Summing up, existence is an image of being in a person, we can enlighten it, because it is impossible to know it. We are able to identify its

possibilities, for example, the opportunity to realize oneself, to become a person. As an existence, I exist, knowing that I have been given to myself by existence.

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