



Shahid Rajaei Teacher
Training University

Shahid Rajaei Teacher Training University- Iran

Ontological Researches

semi-annual scientific journal

ISSN (print): 2345-3761 (online): 2676-4490

Type: Research

Vol.9, No. 17

spring & summer 2020

Journal Homepage: www.orj.sru.ac.ir

Metaphysical Study of Death Thinking and Its Consequences in the Viewpoint of Allamah Tabatabai and Heidegger

Malihe Ahmadbayeri¹

Ramezan Mahdavi Azadboni²

Mohammad Esmaeil Gasemi Tosi³

Abstract

Although many debates have been made on death, but thoughts on death are among the issues that have always been the subject of concern by many thinkers in the East and the West. For Muslim thinkers, traditional discussions include a discussion of death, but in the West, with the philosophers of existential philosophy, death is considered one of the important issues. Heidegger is one of the existential philosophers who displays thoughts on death as his main concern. The present article aims at presenting a metaphysical account of Death Thinking in the works of Allamah Tabatabai. The authors while trying to point out this issue, will evaluate thinking on death from Allameh's perspective and Heidegger's Death Thinking. As a result of the discussion in this article, it will be argued that the thought on death with these two thinkers results in different consequences due to

¹- Graduate student of University of Mazandaran, corresponding author

Maliheahmadbayeri@gmail.com

²- Associate Prof of University of Mazandaran

³- Assistant Prof of University of Mazandaran

Date of received: 28/07/2019

r.mahdavi@umz.ac.ir

M.ghasemiToosi@umz.ac.ir

Date of acceptance: 03/02/2020

different metaphysical attitudes. However, there are some fundamental similarities between these two thinkers. The methodology of the research in this article is descriptive-analytic, and the writers, relying on the works of these two thinkers and their commentators, evaluate with critical rationality approach death thinking of these two thinkers.

Keywords: Allame Tabatabai, Heidegger, Anthropological, Metaphysical, Death Thinking.

Problem Statement

Although death- thinking has been widespread in all cultures, but there are different deaths thinking in different school of thoughts. The differences about the death- thinking are related to the ontology and anthropology to which each of the philosophers or philosophical schools belongs. The discussion on death – thinking and its foundations is important because it can have functions and consequences that affect the quality of life and even the fate of individuals. Being ignorant and unknowing of the philosophy of death as an inevitable phenomenon can drive individuals and subsequently society away from plans, real goals or even real life. On the one hand, we are aware of the inevitability of our own death, and on the other hand, there is a tendency to remain in eternity in humans, and this concern may arise from confronting the ultimate ontological concerns. Thinking about death shapes, unifies, and creates an understanding of the responsibility in life that makes people aware of the boundaries of their existence (Imani Far, 2011, p. 66). In the philosophical tradition of Islam, all scholars have commented on this and explained how life after death has continued. In Western intellectual culture, too, the existentialist school has tried to deal with the more real and more serious issues of human life that have no mere abstraction. In this school, the issue of death is one of the main issues and concerns. The purpose of the present study is to investigate metaphysical status of death- thinking in the works of Allameh Tabataba'i and its evaluation with the death thinking in Heidegger's thought. The question that this study seeks to explain is what role metaphysical foundations play in Allameh and Heidegger`s death- thinking, and what consequences do these two death thinking have?

Method

The methodology of the research in this article is descriptive-analytic, and the writers, relying on the works of these two thinkers and their commentators, evaluate with critical rationality approach death thinking of these two thinkers.

Findings and results

Allama Tabataba'i's death thinking is based on a particular ontology. In this ontology there is a particular anthropological and cosmological perspective that can clearly influence the nature of death thinking and its consequences. Heidegger's dynastic thinking is also based on a kind of ontological attitude, but despite some of the major differences between the ontological attitudes of the two thinkers, both the nature of death and the consequences of death ontology are different. The most important distinction that can be made in the death of these two thinkers is as follows:

- 1- God based notion of death-thinking. Allama's death-thinking is obviously divinely because of some ontological attitude. The result of Allameh Tabataba'i's philosophical reflections is to present a God-centered ontological view that the universe lacks any independence from its origin in its being. The death thinking on Allameh Tabataba'i's view cannot be imagined without God being the creator of man and the creator of all being who even created death.
- 2- Anthropological attitude: Another distinction is the anthropological approach. For Allama, man is a two-dimensional creature whose impact on the nature of death is obvious. It is clear that death corresponds to such an attitude of separation of soul from body, but in Heidegger's attitude it is neglected. For Heidegger, death is essentially the end of life, and Dazine no longer exists when he experiences death.
- 3- Meaning- creating role of death-thinking: One of the fundamental commonalities between Allameh and Heidegger's death- thinking is the meaningfulness of human life. To Heidegger, influenced by the school of existential philosophy, death thinking gives meaning to human existence in a way that help human beings how to live.

References

- Ahmadi, Babak, (2003), *Heidegger va porseshe bonyadin*, Tehran, Markaz. [In Persian]
- Ahmadi, Babak, (2006), *Heidegger va tarikh hasti*, Tehran, Markaz. [In Persian]
- Asgari yazdi, Ali, Masood, Mirzayi, (2017), Margamdishi va manaye zendegi dar Heidegger, *Falsafeye din*, N 1, p25-49. [In Persian]
- Heidegger, Martin, (2010), *Vojood va Zaman*, Translation: Siyavash Jamadi, Tehran, Ghoghnoos. [In Persian]
- Heidegger, martin, (1926), *Being and time*, Translated by john Macquarrie and Edward Robinson. [In Persian]