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# The Existentialism: Philosophical Doctrine And Conceptual, Descriptive And Chronological Study

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## Abstract:

Linguistic doctrine is what man or mind goes and tends to. The philosophical doctrine is a set of principles, opinions, ideas and theories that are inextricably, logically and systematically linked to each other, so that they become harmonious intellectual methodological constructions. Given the field of philosophy, we find many different philosophical doctrines based on the fundamental principle underlying them. There is ideal doctrine, material, pragmatic, factual, rational and existential, etc. More deeply, each doctrine has a special concept, together with concepts and connotations, historical circumstances and contexts and a set of principles and foundations on which it is based. Each doctrine also has an intellectual personality or group of personalities that contributed to its existence and construction.

From contemporary philosophical doctrines that have had a great impact in recent decades, we find the existential doctrine that was born of exceptional circumstances, such as the First and Second World Wars, which disappointed the human mind, and introduced it into a vicious war against all classical doctrines, especially rationality and idealism. Existentialism therefore advocated human principles aimed at raising the value of the human being or rather glorify it. So that one of its core principles was: existence is prior to essence, and every human being is the project itself.

**Keywords:** Existentialism, Essence, Existence of its own, Existence in itself, Freedom.

**Problematic: What is existentialism, what are its principles and pioneers, its historical development and its most important ideas?**

**A. Definition of existential doctrine:** (Existentialism): in French = (Existentialisme) - in English = (Existentialism) and Latin = (Exsistentialismi).

Existential Doctrine or Existentialism: is a modern western philosophy. Existentialism in the general sense is to highlight the value of individual humanitarian presence. It is the doctrine of Danish "Soren Kierkegaard" (1813-1855), German: "Karl Jaspers" (1883-1969), "Martin Heidegger" (1889-1976), French "Jean Paul Sartre" (1905-1980), Russian "Nikolai Berdyaev" (1874-1948) ... etc.<sup>(i)</sup> This name is called for its basic focus on the fundamental and central idea of human existence, which is based on the basic rule that: the existence is pre- essence, as distinguishes - existential doctrine - between two types of existence: the existence of its own, the speaking reasonable human being, and the existence in itself, the rest of the assets of its various kinds: rigid, plant, animal (other than human). This doctrine also calls for a reference to the basic elements of existence: freedom - conscience - human. Not only did it relate to the fields of

philosophy, it had a strong presence in art, literature, poetry, theatre and fiction. There are even those who believe that true existentialism has emerged with the literary and fictional trends that came after the Second World War. One of these ideas aimed at achieving is the realization of humanity's self-enterprise. One of the general characteristics of this doctrine is: the need to revert to a realistic existence, as well as to integrate into a biological existence, away from abstract and macro concepts that thought human was simply an idea, concept or perception <sup>(ii)</sup>.

## **B. Concepts and connotations:**

1. The word existence is the opposite of the word nothing, and is synonymous with several concepts and meanings: universe, proven, verification, acquisition, object oriented, etc. As the word "existence" means, is that something is happening in itself. It may also mean that something is present in experience or mental perception. The word "existence" also means permanent realism and lived truth. Unlike abstract theory. It can also be classified as a realistic existence and as a mental existence.
2. The concept of existence in philosophers varies from one doctrine to another. By way of example, in schooling philosophers (scholastics), it means that it is contrary to the concept of essence. Because essence is the reasonable nature of something, and the presence is the actual verification of it. And as something that's in the sense, it's different from being in the mind. The concept of existence according to the vision of Sheikh President Philosopher and Doctor "Abu Ali bin Sina" is Excess of essence. And that being existence in things with different essences that are handled on them, is not correct what they are <sup>(iii)</sup>. The philosopher Ibn Rushd corrected the concept of "Ibn Sina" about existence by saying: "The man was mistaken for two things: one: he thought that the one that is the quantitative principle is the one that is synonymous with the name of existence... and the other that he mingled the name of the existing that indicates sex, which indicates sincerity. (It is honest in mind what it is out of mind) which indicates honesty is a thing which has no constant, and which indicates sex is indicative of each of the ten essays <sup>(iv)</sup>.
3. The Science of Existence, or Ontology, is a section of philosophy, and it looks at the existence in itself independent of its conditions and phenomena or is the science that exists from where it exists as Aristotle says: This science may mean pure existence as in Heidegger's existence, or extend to include the nature of the factual object or the diagnosed asset and what it is, and the most important issues of this science, determine the relationship between the essence and Existence. And D'Alembert says, Organisms, whether spiritual or material, have some general characteristics, such as existence, possibility, durability. So if you limit your research to these characteristics, you invent the philosophical origin from which all the philosophical branches derive their principles, and that origin is called an ontology, or a science of existence <sup>(v)</sup>. But at the same time Saliba lexicon is also looking at the science of existence about things in itself in terms of what are essences in the Cartesian sense, not about their phenomena and connotations.
4. Existentialism in the special sense is the doctrine presented by Jean Paul Sartre in his book "Being and Nothingness" and published in public fields through his novels, plays and essays. The central idea of this Sartre concept, Sartre says: The existence is far ahead of the essence. And human is free to choose, to make himself, to fill his presence as suited to him, and this is contrary to the saying of the ancient philosophers: that essence is a precedent from existence, and that the existence is an increase from the essence. And while Sartre sees the presence ahead of essence, we find Heidegger declares that the essence of human is the existence that belongs to it in the Sense of Dasein's, or how it exists in the world.

5. The French philosopher Gabriel Marcel (1889-1973) <sup>(vi)</sup>, in his book "Existence and King" and "Secret to Existence", sees so-called Christian existentialism, which finds some solutions to cases and issues by reference to religious belief.
6. The philosopher Maurice Merleau Ponty (1908-1961) <sup>(vii)</sup> considers that it is existential philosophy that aims to describe the existence of man as the diagnostic of his interpretation and orientation, which is synonymous with the philosophy of existence.

### C. Chronological history brief about doctrine:

If we see existentialism in terms of being philosophical research that cares about issues of existence, because we find this philosophy embedded in the roots of history since the ancient Eastern civilizations, going through Greece at the Heraclitus, Parmenides, Plato, Aristotle, all the way to Hegel. In the nineteenth century, we found the philosopher Kierkegaard, who laid the cornerstone of Contemporary existential current, even though he was one of the most repudiated thinkers of the so-called philosophical theoretical classification <sup>(viii)</sup>.

The beginnings of existential philosophy were as a doctrine with the Danish philosopher "Soren Kierkegaard" (1813-1855). He was one of Hegel's biggest ideal philosophy enemies. He aspired to a philosophy emanating from the self, not the outsider and the subject. He therefore considered: "The first one who make psychological crises and personal experiences the starting point of modern philosophy <sup>(ix)</sup>". His concepts and opinions were embedded in the religious footprint. That's why his doctrine is called faithful existentialism. But there are those who see that the first beginnings of existential philosophy, started with some European novelists and literature. Such as the French "Flaubert", the famous Russian writer Dostoevsky and the romantic writer Holderlin, who often speak in their novels and in the tongue of their novelists about issues related to existence, destiny, and human fate.

Political and military events have had a major impact on the emergence of existential philosophy, among the most prominent of these events is the First and Second World War, which has had a lightning strike on the collective conscience of human and Europe in particular, and the disappointment suffered as a result of the losses and the bad consequences of the foolishness of these world wars. It was a great disappointment, given the degradation and regression of human self-preservation and its aspirations. That is why existential philosophy is a radical revolution of various concepts, especially against classical philosophical currents and especially against ideal and rational currents that have robbed human of his human value by portraying him as merely abstract perceptions free of life, feelings, spirit and conscience. Human beings are living beings with life, conscience, feelings, destiny, freedom and emotions. Existentialism was also directed at European philosophies that sought to transform philosophy into objective and postural science, by establishing objective principles of existence, thought and knowledge to achieve accuracy, certainty, absolute and holistic. Knowing this is not accessible because human knowledge is limited. So Kierkegaard was seeking to extract philosophical thought from the sources of human preoccupations and pressures, and that's why his philosophy: "It turns out to be a report of the contradiction in his life, an affirmation of his self-worth in the way that leads to the truth, and a complete belief that the absolute self can be discovered for the individual through pain, anxiety, remorse and psychological confinement. Life in this philosophy has its own meaning to exist in an attempt to determine its destiny and to exist in this sense is a choice <sup>(x)</sup>.

Kierkegaard was so preoccupied with religious and Christian issues that human self-advancement was seen by moving from the aesthetic sensory stage to the moral stage, until it reached the religious stage <sup>(xi)</sup>, thus emphasizing the role of the Christian faith in establishing existence.

Existentialism was in some form a campaign against ideal and rational doctrines that claimed to know the absolute and the truth by swimming in oceans of abstract ideas, concepts and questions away from the pulse of human life and suffering. In the view of existentialists, mankind is the very existence of its own, a project that requires the freely embodying of all kinds of limitations and unleashing, whether of religious limitations, morality, system of values, traditions, customs or other methods of oppression that limit human freedom, and which have been arbitrarily imposed upon it. Freedom in the eyes of the existential is imperative and inevitable. by which man determines his own destiny and future of his choice and does not impose on him, in any way. Hence, human beings' full and undiminished responsibility for their fate under compulsory freedom. Although responsibility is considered the dark side of freedom. Responsibility causes them to suffer conscientious suffering and constant anxiety, prompting them to escape facing their own destiny's choices. A series of emotional conflicts and attempts to circumvent oneself have arisen and Jean Paul Sartre has talked a lot about these issues through his plays and novels, "Dirty Hands", "Nausea" and others.

Existentialism has emerged through several personalities belonging to different geographical regions:

- In Denmark: We find the founder of Faithful Existentialism (Kierkegaard).
- In Germany: We find (Martin Heidegger) and (Karl Jaspers), who focused all his thinking on the work of the soul <sup>(xii)</sup>.
- In France: (Jean Paul Sartre) is the founder of atheist existentialism and (Gabriel Marcel) as well as (Albert Camus).
- In Russia: (Nikolai Berdyaev) and (Dostoevsky) <sup>(xiii)</sup>.

#### **D. Founding and leading pioneers and personalities:**

Among the most prominent figures behind the emergence and founding of existential doctrine and existential philosophy are:

1. Soren Kierkegaard (1813-1855) Kierkegaard is also written in Arabic. Danish philosopher, poet and theologian. He was known for establishing existential philosophy in general, especially faithful existentialism <sup>(xiv)</sup>. Most of his existential writing was about an individual's life, suffering, feelings and pain. He tried to analyze and dissect human life in a realistic and practical manner, free from abstract perceptions and concepts of substance. It focused on human life and its relationship to freedom, choice, commitment, responsibility, anxiety and pain. Kierkegaard's style of thinking <sup>(xv)</sup> focuses on theology, Christian morality, psychology, and the philosophy of religion. He has focused primarily on integrating religious and moral concepts of the Christian Church into his existential philosophical concepts. One of the problems that has preoccupied his mind and thinking is the differences between the purely objective evidence of Christianity, the endless qualitative distinction between Jesus and Christianity.

His famous compositions include: (repetition) - (adventure in experimental psychology) - (fear and thunder) - (disease road of death) - (guilt-tinged anxiety) and others.

2. Martin Heidegger (1889-1976) A German existential philosopher belonging to the atheist stream of existentialism, a pupil of the apparent philosopher "Edmund Hosslerl" (1859-1938). Heidegger's interest has been in many philosophical issues, such as existence, freedom and human truth. Heidegger had a significant influence on the European philosophy of the twentieth century, especially existentialism, deconstructive philosophy and postmodernism. One of his main concerns was the philosophy of existence, particularly the question or problematic "of being" (Dasein's),

which was criticized as accusing Heidegger of falsely lying anti-Semitism. Heidegger often cared about the question of non-existence and its relationship to existence and anxiety. An authentic existence, according to his perspective, is a worried existence, distinguishing between two kinds of existence, false existence and authentic existence.

His most important compositions: (Existence and Time) - (Call for Truth; in what is human freedom) - (basic concepts in metaphysics) - (blocked routes) and others.

3. Karl Jaspers (1883-1969) German existential philosopher. He belongs to the secured stream of existential philosophy, a professor of psychology and psychiatry. He has often engaged in the philosophy's relationship to religion, and the mind's relationship to faith. His most famous compositions are (general psychological pathology) - (history of philosophy with a worldview) - (introduction to philosophy) - (The Greatness of philosophy). In his book "The Greatness of Philosophy" Jaspers considers that man has a greatness measured by extreme potential: the heroism of the warrior, the ingenuity of the legislator, the skill of the inventor, the excellence of the poet, writer, artist, sculptor and musician, but philosophical thought has a greatness of access to the essence, to the depths, and connections to the universe. The universe was torn apart by existence, but the existence was a disappointment that called the weak into despair.

The philosopher participates poets, artists, heroes, saints and prophets in a major point, the point of comprehensive association with the universe. But philosophy alone is a mental awareness of existence, the responsibility of hope emanating from helplessness and despair <sup>(xvi)</sup>.

In his book "The Greatness of Philosophy", Jaspers spoke of the parameters of the greatness of philosophy, cohabitation of the great <sup>(xvii)</sup>, controversy of greatness and suspicion of greatness, duties to be performed, and the difference between the greatness of philosophers and the greatness of other human faces <sup>(xviii)</sup>.

4. Jean Paul Sartre (1905-1980) A French existential philosopher, novelist and theatrical, he engaged in literature, philosophy and politics, and had a great legacy in unbelievable existential philosophy. The French philosopher Simone de Beauvoir was one of his way companions and later became his wife. Sartre was known for its prolific literary and theatrical production, which was the expression of its unbelieving existential philosophy based on freedom, choice, anxiety, responsibility, commitment, action, and many human attitudes and behaviors enriched by the will to achieve an effective life and associated with a key idea. It says that the existence of an intrinsic precedent, taking aggressive attitudes against all rational and ideal philosophies, which portrayed man as an idea or mental concept is merely a cold, life-free rigidity. The most important of his compositions: (Being and Nothingness) - (Existential humanism) - (nausea) - (dirty hands) - (closed room) and others.

In his memoir on science and knowledge, Sartre wrote: "It is the world I want to own, but it has a special pattern, I want to own it as knowledge, and knowledge for me has a magical meaning of ownership." <sup>(xix)</sup>.

5. Albert Camus (1913-1960) A French philosopher and writer who is one of the most prominent representatives of atheist existential philosophy was awarded the Nobel Prize in 1954. Most of Camus's views were shaped by his influence on the pessimistic philosophy of the pessimistic German philosopher (Arthur Schopenhauer) So did the Force philosopher (Friederich Nietzsche), as well as the German existential philosophers. In Camus' view, the outside world is only a case of oneself, and the issue of suicide is the central issue in Camus's writing, and man is in his view a person living in absurdity, facing absurdity throughout his existence. The individualism and

irrationality of Camus's work manifests itself to a level of exaggeration and excess. His most important compositions are: (The Legend of Sisyphus) – (The Plague Novel) – (The Rebel Man) <sup>(xx)</sup>.

## **E. principles and ideas:**

Among the most important principles and foundations on which existential doctrine and philosophy are built are:

- 1) Human existence or human self and man (life-conscience-freedom) is the central theme of existential doctrine.
- 2) The existence predates the essence.
- 3) Assets are two kinds: self-existence, which is human, and existence in itself, which is all the other unreasonable assets.
- 4) Systems in different fields such as values, morality, customs, traditions are all relative and variable and not absolute.
- 5) Freedom is man's title. There is a compulsion for freedom, and indifference to behavior indicates it.
- 6) Existentialism rejects all prefabricated and inherited systems because they limit human freedom.
- 7) One of the priority tasks of existentialism is: human issues, human existence and the rejection of essence such as freedom, choice, destiny, responsibility, alienation, disappointment, despair, anxiety, death, suffering, action, commitment, nihilism, separation, subjectivity, heterosexuality, and human nature.
- 8) Existentialism rejects all philosophies that speak of essence especially German idealism which says Essence predates human's self-existence. This philosophy, which took care of general, absolute and abstract concepts and portrayed human in abstract concepts, ideas and perceptions, is not a mass of feelings and emotions buzzing with life, stripped human of his individual and in-kind qualities: "Do not express conflict and rupture, and the adventure of human in the battle of destiny and humanity as a core that does not suffer <sup>(xxi)</sup>.

Summary of Principles of Existential Philosophy: can be summarized as follows:

- The Human is the focus and center of philosophical and existential discourse and the essence of existence.
- The primacy of existence from substance is the fundamental principle of existential philosophy. Human beings exist in this life and then determine their own destiny and future. Existence is two kinds: self-existence (Human) and the presence in itself is the rest of the other assets.
- The concept of subjectivity is subjectively linked to the concept of freedom, so Sartre says that "subjectivity means freedom", so it is linked to choose.
- Absolute rejection of ideal and classic philosophical theories.
- The rejection of concepts and dictates of religious and theological theories other than those relating to faithful existence is relative.
- Responsibility is not in its traditional concept but in its individual concept. An individual is fully responsible for his or her own choices.

## **F. Doctrines of existential philosophy:**

- A. Believing or religious existentialism: One of the pioneers of the Danish philosopher "Soren Kierkegaard" (1813-1855) is his book "Awe and Turmoil," besides the philosopher: "Gabriel

Marcel" (1889-1973) in his book "Existence and King" and "Secret of Existence" So-called Christian existentialism that finds some solutions to issues and cases by reference to Christian religious belief. The motives for assisting the existence of a believing existential philosophy are to oppose and combat the German ideal philosophy, which is meant by the ideal philosophy; It is the philosophy that believes in the primacy of thought or consciousness over matter, that is, there are ideas that establish reality and the physical world, that is, the ideal philosophy was famous in the 19th century in Europe. Hegel was the godfather of ideal philosophers, and the first of the foundations of this philosophical stream was the philosopher Kierkegaard. Kierkegaard 's believing existential philosophy, Hegel's philosophy from a purely subjective point of view, the truth is always subjective <sup>(xxii)</sup>.

One philosopher (Tillich) <sup>(xxiii)</sup> says, When I introduced existential philosophy to Germany, I came up with a new understanding of the relationship between philosophy and theology <sup>(xxiv)</sup>.

Existentialism was not just a philosophy but a social phenomenon, so one of the scholars of existential doctrines considers that existentialism has a double connotation, a connotation as a philosophical stream within which multiple doctrines have grown, and a connotation as a social phenomenon marked by the word "existential", which has spread widely <sup>(xxv)</sup>.

The Egyptian writer and novelist, the pioneer of the short story "Anis Mansour", tried to bring the concept of existentialism closer when he said: "Existentialism views the human personality as a painting that man paints day in, day out, color after color." <sup>(xxvi)</sup>.

B. Atheistic existentialism: <sup>(xxvii)</sup> One of its pioneers is the French philosopher "Jean Paul Sartre" (1905-1980). Atheistic existentialism does not believe in divine religions. They are seen as impediments to human progress, development, freedom and liberation. This reaction was tantamount to a rejection of the restrictions that the medieval Christian Church had rejected, through the Inquisition that was trying scholars. Therefore, the most important ideas of uninsured existentialism are:

- They disbelieve God, his messengers, his books, in all absences, and all that religions have come to do, and consider them obstacles to human's future. They have taken atheism as a principle and have reached its devastating consequences.
- Life, according to the viewpoint of existentialists, is just a painful sense of distress, anxiety, despair, and a sense of fall and frustration because existentialism does not give a constant thing that helps cohesion and faith and considers man to have been thrown into this world amid dangers that have left him in conflict with horrors, anxieties and suffering.
- They believe absolutely in human existence and take it as a starting point for every thought.
- They believe that man is the oldest thing in existence and before it has been nowhere to be found and that human's existence precedes what it is.
- In the view of atheistic existentialism, religions and philosophical theories, especially ideal philosophies that prevailed during the medieval and modern centuries, did not solve the human problem. It made him a mere thought, identity and abstract mental perceptions, and did not view him as feelings, life, emotions, and existential suffering.
- Unbelievable existentialism seeks to make human beings as God through the holistic rehabilitation of human and the consideration of his personal thinking, freedom, instincts and feelings.
- Absolute and compulsory freedom is the main title of human, and the human's future and his destiny are in his hands and he has to prove his existence as he wishes and in whatever way he wants without being restricted by anything.

- The human has to raise the past and deny all religious, social, philosophical or logical constraints.
- In their view, religion is a matter of conscience, but life, including, is a restriction of a person's absolute will.
- Atheistic existentialism denies the existence of consistent values that guide and control people's behavior, but every human being does what he wants and no one imposes certain values or morals on others.
- It is the right existential of them that does not accept guidance from the outside but walks itself and meets his appetite and instincts without limitations.
- Existentialism in its concept is a rebellion against historical reality and a war against great heritage which left behind by humanity.
- Unbelievable existentialism was influenced by Socrates who set the "Know Yourself" rule. Influenced by the Stoics <sup>(xxviii)</sup> who imposed self-sovereignty.

## G. Philosophical Personality Model:

Jean Paul Sartre (1905-1980) A French philosopher, writer and theatre. And Sartrean existentialism is a human tendency that makes human life possible, and the meaning of this is that every truth and every act calls for compromise and subjectivity of humanity <sup>(xxix)</sup>.

### a) A brief of his life:

Sartre was born in France in 1905 and his father was a French navy officer named Jean-Baptiste Sartre and his mother Mary Schweitzer. His grandfather (mother's father), Albert Schweitzer, was a 1952 Nobel Peace Prize laureate. Since his father died when he was over a year old, his mother has secured him. He lived on the outskirts of Paris and attended Henry IV High School in 1916. In 1920, he received the baccalaureate certificate "GCSE". In 1924 he attended the Higher Teachers' School. In 1929, he graduated first, and "Simone de Beauvoir", whose wife becomes second, as she touched upon in her book "Memoirs of a Sensible Girl", pp. 338-342.

In 1931 he was appointed a high school teacher called "Le Havre." In 1934-1936 he wrote his famous novel "Nausea." In 1939, the Second World War took place, and he joined the French army, but was arrested and placed in a detention camp. He was released in 1941. In 1942, Sartre began writing in cafes on the famous Parisian street "Boulevard Saint-Germain", and met with Men of Literature, Theatre and Thought. One of his friends was the famous writer Albert Camus, who met him in 1944 and brought them together with an intellectual company until 1946 and then disagreed. In 1952, a final break took place between him and Albert Camus, and that same year he met with Martin Heidegger. After several tidal events in his life, especially at the political level, he was awarded the Nobel Prize in 1964 and reportedly refused to receive it. In 1969, his mother died. On 20 March 1980, he was hospitalized for respiratory and pulmonary treatment. He soon died in hospital on 15 April 1980. He was buried in a cemetery called "Montparnasse" on the outskirts of Paris. His body was burned according to his will <sup>(xxx)</sup>.

### b) Summary of Sartre's philosophy:

The existential tendency that Sartre considers to be a clear and liberated human tendency, is based on human, through the practical sphere in the sense of action and behavior in the practical sphere, in the sense of understanding the reality of existence, knowing that these two spheres depend primarily on human effort and diligence. Sartre is incompatible with the rational and cartesian vision that sees man as a mere abstract idea, shortened into his existential manual known as cogito "I'm thinking, so I'm



there." <sup>(xxxix)</sup>. Through the following points, we identify the main features or general characteristics of Sartre's existential philosophy:

1) Rejection of substance and primacy of existence from substance and human nature:

By following Sartre's existential philosophy, we find it continuously. Insisting on the notion of "substance", which determines the course and destiny of human. It is a fundamental principle to categorically reject any interventions of any kind, whether subjective or objective. It's simply the existence of a human being who is. This means that there is no force that has the power to determine what human is and what his future is, except for his absolute and responsible freedom, which is actually associated with behavior and suffering, as well as realistic, emotional and emotional living. So, Sartre says: "Human presence cannot receive its ends... From the outside and not from the purported internal nature... the presence of the Dasein's precedes and guides what it is" (Write in French Sartre- Xistonciliation et hémangiologisation -o-PE-Set-Page 30-Qimar-1996). He also says, "The very existence of the existing for itself controls what it is." <sup>(xxxix)</sup>. Sartre has often discussed classical philosophies, especially the Cartesian and rational philosophy and material doctrines that spoke of the essence of humanity, as well as about the human nature and how it is good according to the perspective of "John Jack Russo", which is free, liberated and capable of continuous improvement and completeness. The difference between an animal and a human being, the animal is governed and constrained by nature, while man is free by will. Thus, the animal has been essentially defined since its existence, whereas this equation is reflected in human, so that it is not defined by existence but by the future that determines human destiny, by will.

2) The human between subjectivity and heterosexuality:

Sartre's subjectivity is meant to be the maker of human, and who seeks existentialism to make human more self-possessing and to have full responsibility for actions and existential projects to achieve himself. The subjectivity of Sartre is intended to make human beings free in their actions, and that one cannot transcend one's own self. Sartre devotes a large part of his criticism of the cartesian ontology that abbreviated human in the famous saying "I think then I exist", and he sees human as not just an abstract mental idea but a life, feeling and suffering.

Heterosexuality is meant to be a model for others, meaning when I legislate laws or rules, it means that I legitimize humanity as a whole and not just myself.

3) Freedom, commitment, choice and humanitarian action:

Sartre's concept of freedom is linked to a variety of implicit and subjective concepts, such as act, obligation, legitimacy, responsibility and choice. The human is condemned to liberty <sup>(xxxix)</sup>. Whatever qualities and features imprint man's personality or character, he is fully responsible for it, such as cowardice, courage, intelligence, etc. The human himself is responsible for all his choices no matter how fate or control they seem to be. The term "act" is of great importance in the philosophical system of existentialism and at Sartre in particular. In his book "Being and Nothingness" Sartre says that existential humanism addresses every inaction and invokes the circumstances surrounding it, telling him: "You have preparations and tendencies and your front is possible, so do." <sup>(xxxix)</sup> Existentialism is therefore not regarded as frustrating and discouraging as long as it is actually associated with change, morality and commitment.

In Sartre's view, the obligation varies across the ages, depending on the requirements of each stage, the need to perform and act, to empty everything that can be done, and I do not need to hope for the empty content of practical realism. So, commitment and deed are linked to the realization of the human self-enterprise, which is the basis of its existence in the form of freedom. This is what Simon de Beauvoir said: that every thought and every emotion is legitimate <sup>(xxxix)</sup>. According to Sartre, man's

essence is what he does, and human existence depends on what he makes himself. But everything he does is linked to his choice, which results in concern about these inherent choices of responsibility. The basic principle in this framework is to choose so that your choice as an optional principle for all human beings in the sense that this choice becomes charitable for all human beings. It is noteworthy that existentialism rejects all kinds of necessity and inevitability of its various varieties, because the legitimate realization of any human being is linked to absolute and unconditional freedom regardless of its nature. Only the imperative of freedom is existential. Similarly, Sartre links liberty to the conduct of non-compliance and lack of proof. The lack of proof is to conceive of other things that do not concern me or prevent me from exercising my choices and my freedom in a holistic manner. In general, it can be said that existence is freedom, freedom is the act, the act is the choice, the decision and even abstention is considered to be the choice, the decision is disturbing, the decision is linked to choice and is linked to responsibility, and freedom is the ability to commit to action and action to change circumstances and life.

#### 4) Human existential characteristics: separation and nothingness

Sartre distinguishes between two types of existence, being in the self (the rest of the assets), and being for the self (human). He rejects in principle the notion of a so-called "Aristotle" presence by force. Because all that exists is the same from the very beginning. Sartre's existentialism is linked to the concepts of nowhere and separation. No one at Sartre understands multiple meanings. Lack is generally linked to human consciousness, freedom and pathways. Human can execute his sense of the outside world when he is incompatible with his principles.

Either separation or denial is meant to be a human presence in a constant movement based on separation from the past and a direction towards the future. Separation means there is no former essence of existence. This separation enables awareness to open up areas of choice for the values and meanings they wish. Thus, human consciousness in the context of absolute freedom can determine his identity and what he is.

Separation, exile and value (the value of the possibility) are a set of elements and factors that produce nowhere when they coexist. Because it denies the present, because of man's closure in individuality, closure and dumping in this individuality. for the purpose of dispensing with all the human surroundings that surround it. Thus, Sartre criticized the classical philosophies that made human an aim, because man is constantly renewed for the purpose of complementing himself. Transgression is a very valuable human existential feature.

- Sartre's most important literature: " Being and Nothingness " - "Existentialism is a human doctrine" - "Critique of the Argumentative Mind" - "Dead Without Graves" - "Nausea" - "Dirty Hands" <sup>(xxxvi)</sup> and others.

## H. Critical and Evaluation Reading:

- I. Existentialism considers that human existence is the only certainty that there is nothing before it and nothing subsequent to it, and that religion is a restriction on human. This is a demolition of religions, beliefs and values that have come and the dangers that human beings are endangered. So, one thinker says: "If faith in God does not exist, everything may".
- II. An individual's absolute freedom leads to indifference, individualism and uniqueness in taking irresponsible decisions, leading to moral degradation and the destruction of ethical and educational value systems to escape responsibility. How does existential life reflect human goals and aspirations explain us? Life does not go according to people's wishes. Freedom is limited and subject to a variety of imperatives and difficult circumstances.

- III. The doctrine of psychological disorders, holding, anxiety, despair and spiritual emptiness are its most important pillars. Anxiety is the result of atheism, a lack of faith in justice and fate, as well as the renunciation of moral and behavioral values, and abandonment is the sense of being alone and of being helpful only to oneself. Despair is the natural result of anxiety and abandonment (xxxvii).
- IV. Knowledge is skeptical and uncertain and can only be ascertained by field experience that can lead to serious and catastrophic consequences.
- V. Existentialists see that every human being accomplishes himself, and therefore does not believe in the existence of fixed values that guide and control human behavior, but chooses one's own values, and every human being does what he wants. This leads to the destruction of the values, traditions and customs acquired by mankind through human experiences and divine religions that have proved their marvelous and credible.
- VI. Rejects collective education and emphasizes individual education, so it does not get feedback from the teacher.
- VII. No attention has been paid to targeted educational activities.
- VIII. The teacher does not have a major role in the educational process (he was not a mentor or a leader), but rather his role is centered on raising the student's attention and inclination.
- IX. It does not believe in collective cooperative action, but in the individual's isolation from society.
- X. Existentialism has not been demonstrated: How is the existence pre-substantive? Similar to other issues, they are therefore based on mere speculations and expectations that lack scientific, logical and historical evidence and arguments.
- XI. The human is necessarily social and innately social. Innocence requires that it be born in a social family and must give the family and society a positive ethic because society is the one who gave it after God the language, the mind and the most important characteristics of human.
- XII. How a child makes decisions while learning while not maturing.
- XIII. Existentialism attaches great responsibilities to the management and organization of the educational and educational process, where you see the individual alone as an educational system, making the school a set of systems that lead to chaos, dilution, uncertainty of values and life curricula.
- XIV. Their thinking led to the prevalence of moral chaos, sexual pornography, decomposition and corruption. Despite everything they have given to human, their thinking is socially introverted and defeatist in the face of diverse problems (xxxviii).
- XV. Today's existentialism represents one of the many facets of suspicious ideologies through which destructive doctrines operate through the destruction of values, beliefs and religions.
- XVI. They were also influenced by various movements advocating atheism and pornography, and departing from religious and traditional values.  
It emerged in Germany after the First World War and then spread to France, Italy and others. The heinous and dangerous nature of war has justified rapid spread. Human freedom to do anything is degraded by all controls. This doctrine is an atheistic trend that undermines human existence and eliminates humanity's asset.  
Their decaying perverse ideas spread among teenagers in France, Germany, Sweden, Austria, England and America, etc. It led to moral chaos, sexual pornography and indifference to social norms and religions.

In summary, existentialism is a predominantly atheistic trend that undermines human existence and eliminates humanity's assets of religions and their moral values (xxxix). Islam's view is quite different from that of existentialism. Islam determines that there is a temporal existence in the sense of the world of testimony and an eternal existence in the sense of the world of the absentee. Death according to Islam's

vision is the natural end of temporal existence and then Ba'ath (resurrection after death), Numeracy, Sanction and Punishment.

Existential philosophy does not recognize the existence of the soul or the absentee forces and is based on the argument of nihilism and inaction. In their view, the world has found itself unnecessary and goes unnecessarily and all life is ridiculous, bearing down on boredom and anxiety. Some of them, therefore, dispose of it by involuntary suicide.

#### ❖ **Conclusion:**

Existentialism is a philosophical doctrine, sculpted from the term existence, and one of its most important principles was its pre-substance existence, and it was described as humanism, because it was focused on a fundamental idea, namely, how to elevate human to his true value, which parallels the values of existence at its core. In nature, the assets are divided into assets in themselves and assets for themselves.

The most important characters of the existential doctrine: "Soren Kierkegaard" - "Martin Heidegger" - "Jean Paul Sartre" and "Karl Jaspers" who was described as being counter-oriented to all classical philosophical attitudes and doctrines, especially rationality and idealism, came as a reaction and an expression of disappointment as a result of two devastating world wars. There have been two existential tendencies: one of faith and another of atheism. There have been several criticisms of existentialism as lacking factual premises, as well as ironies and contradictions that undermine some of its orientations and principles.

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