

**The Man of Desires and God as the Otherwise than Being:  
God's Subjectivity and Subjectivity as 'Other-in-the-Self' versus Human  
Subjectivity**

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**Abstract**

This paper examines the problem of human subjectivity as opposed to God's subjectivity. In order to illuminate the question, the article unfolds in four sections, beginning with a brief discussion of the original point of conflict between *Philosophies of Subject* and those who criticize the philosophical pillar of modernity which is subjectivity. It pays primary attention to three radical critics or 'the three great masters of suspicion': Marx, Freud and Nietzsche. I conclude, in agreement with Ricoeur, that one cannot preserve one's belief in God in the modern world without considering the critiques of the three aforementioned philosophers. The next section addresses Adorno's specific dialectic of enlightenment, that "anyone who believes in God cannot be considered a believer in God," to show that he uses the specific Jewish concept of God as a philosophical model in which human needs can be met. Thus, the being presented with a divine name can also be preserved by anyone who doesn't believe in it. The third section explores Levinas's philosophy of "otherwise than being." I demonstrate that though he criticizes the modern concept of subjectivity, instead of providing a new concept of it, he tries to explain the moral contingency of subject through the moral presence of God. In this way, Levinas names God "otherwise than being." The last part of the article considers Habermas. I demonstrate that there are four main elements in the religious trends of Frankfurt's first generation: 1) 'Restorative-Anamnestic', 2) Utopian, 3) of spiritual contemplation, and 4) of emancipation. These aspects also exist in Frankfurt's second generation and in Habermas's ideas, which are its most prominent representative. Throughout the article, the discussion supports the conclusion that today, and in the words of Heraclitus, neither the subject is the same claimant subject, nor is the name of God still a slave to its believer. Thus, it would be necessary to pass the unhistorical and mechanical relationship between 'God's subjectivity' and 'human subjectivity' along two terminated forms of traditional and modern in order to provide the possibility of establishing another theory.

**Keywords:** 'human subjectivity', masters of suspicion, dialectic of enlightenment, God's subjectivity, 'otherwise than being', beyond essence, 'Frankfurt's of emancipation'.

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