

"KHAYYAM" AND "HEIDEGGER" IN EXISTENTIALISM ASPECTS

This essay tries to survey anxiety phenomenon as one of fundamental subjects in existentialism school; therefore, it is going to present a comparative study of Heidegger - one of the main existential thinkers - and Omar Khayyam's-Iranian philosopher and poet-anxiety. Anxiety of Khayyam has been neglected in some studies of his quatrains because of attention to the external and primary meaning of the quatrains.

According to Rubaiyat and philosophical epistles of Khayyam as well as consideration of the history of social situation, religion and culture in his period, seemingly his anxiety arises due to his awareness of being while ignorance of existence. In Heidegger definitions, anxiety (1947 and 1993) is the understanding of "*Being there*" (Da-sein) at the same time possibility of nothing. This study tries to describe the "awareness", its effect on "anxiety" also its results such as "freedom", "selection" and "responsibility".

Anxiety, by contrast, arises in response to apparently innocuous situation or it is the product of subjective, internal emotional, and conflicts the causes of which may not be apparent to the person himself. In other words, when the individuals miss the sense of security they feel the anxiety. In this essay, the aim is to survey the anxiety by concerning its philosophical concept according to existentialist philosophers. This kind of anxiety is the causes for appearance of the other principles such as "freedom" and "responsibility" which have a main role in existential philosophical-literary works. Therefore, each of the existential thinkers based on the individual attitude and influences of social-political situation, has presented similar definition of anxiety such as philosophical-religious description of anxiety by "*Soren Kierkegaard*" in 19th century. He explained anxiety in his book- "concept of anxiety", as a fear and its relation to "dizziness of freedom." Moreover, he believed in the possibility for positive resolution of anxiety by the self-consciously exercise of responsibility choosing. In fact he believed that anxiety is the reality of freedom as a possibility to the impossible (1844).

Heidegger's period and his Anxiety:

In this survey, this age is important from the aspect of social, political and religion. Increasing the inflation and economic crisis after the First World War became the main causes to appear and spread totalitarian thoughts and fascism during the 1933-1945 in the Germany.

At the "National Socialist Government of Nazi" that their politics was according to the theories and publicities of racism, all of freedom, civil rights and democratic of parties were divested. In this situation the dissident and dissenter parties became imprisoned or were banished to the mandatory labor camps. In this manner their totalitarian politics was implemented in their society. The admixture of the political modern radicalism and traditional anti-Semitic ideology that their resource was in Christianity belief, lead to racial dispute and in finally leads to fight against each of cultures and dissent. One of the main characteristics of this era was repression of dissident thought, it is evident in this situation the cultural and scientific assemblies and universities were not exceptional of restriction. According to the historical documents the most of the writers, Artists and scientists such as "Edmund Husserl" because of his Jewish race also "Eduard Baumgarten" because of his peaceful thoughts were expelled of teaching at the university or some others forced to become banish or personally prefer isolation of attending in the fascist atmosphere, in contrast someone such as Heidegger by membership in Nazi party, tried to stabilize his position (Ahmadi, 2003)¹.

Anxiety in Heidegger definition in "*letter on humanism*" (First edition, 1949)² is consciousness of "*Being there*". In fact, it could be interpreted to awareness of possibility of nothing. He also in "*what is metaphysics*" (1929)³, indicates anxiety as appearance of nothing; therefore, this possibility is the source of anxiety. Consequently, when the individual experiences the anxiety, indeed, the person achieves self-awareness of possibility of nothing. In this situation, the individual existence is disappeared. Also, from Heidegger's attitude about anxiety in "*letter on humanism*" it is understood, when extreme of the anxiety (Death) is experienced, the individual is became aware of hi/her own loneliness which could leads to sense of freedom; therefore, it seems that we can achieve the extreme of consciousness by experience of the extreme of anxiety (whereas if we had the exact knowledge of our own nothing or mortality, we could live without anxiety during the life while we cannot earn this knowledge without experience the death). Thus, at the same time, anxiety is the result of awareness of "*Being there*" (Da-sein) or it could be result of ignorance. Whereas the consciousness of "Da-sein" leads to self awareness of our own freedom, why does individual avoid the anxiety?

According to Heidegger in- what is the metaphysics- the sense of freedom resulted by anxiety which is followed by responsibility. It means if the individual never experience anxiety, it could not be aware of possibility of nothing, then the individual never discover his/her real self and became aware of his freedom to choose the authentic way of life. Indeed, if we escape anxiety of solitude and freedom by avoidance of making decision and its responsibility, we will live in the authentic way and life is wordless. However "Choice" and "Responsibility"

as main subjects in Heidegger's interpretation, in comparison to other existential philosophers such as Sartre and his literary works, has an important role because these subjects became as his mental distress. Heidegger in his "speech in Bremen" (1958)(Groth, 2004)⁷, expressed that the life for contemporary human has become a routine and fundamental values such as thinking about existence and destiny have been forgotten in development of technology and wars. Finally, according to philosophical crisis in the west (Hosrer, 1999)¹⁰ Heidegger said foreignness of contemporary human to his origin and his escapes of thought are resulted of neglect of "*Da-sein*"; so, it seems this interpretation of anxiety by Heidegger was influenced by social situation, complaining of it and his mental distress. This concerning of contemporary human, which indicates Heidegger's consciousness and responsibility to the society, accords to Khayyam's anxiety that is perceptible in his quatrains.

Khayyam's period and Anxiety in his quatrain:

Omar Khayyam (1047-1123) was born in the Seljuk period, one of the greatest eras of Iranian history in terms of the profusion of towering figures in different branches of learning .The occupation of Iran by Turk invaders and their tyrannical governments in Iran lead to spread the racial fanaticism and fight among people for a long time and increasing humiliation of Iranians by Turks and in opposite heat, fear and disgust of Seljuk Turks. It should remind that Neishabor -as Khayyam's hometown- in most of the ages was center of the religious old dispute, that in Khayyam's period increased, while sometimes lead to decree of atheism and hanging by canon law. Therefore, according to the history, Neishabor was the arena of the religious hegemony and interfere in government. In this situation some of this canonist and spiritual man canonized and justified the Seljuk government's politics as a deputy of "Abbasid Caliphate" and spread of fatalism and determinism (Ravandi, 2007).¹⁴

Consequently the corruption of some religiousness and interfere in politics, government and people believe also, isolation and declaim the intellectual science as philosophy, logic and mathematics due to religion hegemony in this time and spread of religious politics, restriction of thoughts and philosophical inquisition, the philosophers accused to blasphemy and their books became forbidden. For instance "Avicenna" and his philosophical books such as "The Book of Healing (Kitab -al-Shifa)" were burned as blasphemous book (Safa, 1968)¹⁶ . It needs to mention that Khayyam in philosophy and wisdom according to his avowal was influenced by Avicenna and his philosophical school. As the influence of Epicureanism on his thought, Anxiety, which is unknown, is one of the main concepts in Khayyam's quatrain. In the most recent studies of Rubaiyat, concept of anxiety was neglected because of frequent words which indicate the hedonism concepts such as, "*invitation to wine*" and "*enjoy of life*" and researchers attention to external and primary meaning of the

quatrains. It seems unavailability of original poems for some researchers, further disability to understand the quatrains from origin language –Persian- caused this subject of external meaning of Rubaiyat. Moreover, translations failure is the other problem to transfer exactly mental feelings such as anxiety through huge metaphor, irony and allusions. History of Khayyam's era shows that social and cultural situations indicate the boycott of intellectual science and philosophy inquisition. According to this issue, further economic poverty and war in his period could cite some philosophical epistles of Khayyam and probably interpret epicurean aspect of his quatrain as mental reflection against promotion of asceticism by religious.

In this survey, Khayyam's anxiety is categorized according to the concept of quatrain and the origin of anxiety that is perceptible from the ironic communication of words as:

- 1.The anxiety that is arisen from awareness of being there and possibility of nothing at the same time, his social responsibility.
- 2.The anxiety that is evident from ignorance of secret of death and creation.
- 3.The anxiety that is impulses due to religion aversion and doubt.

As is evident from his philosophical epistles such as "*Resalah fe al- kown wal taklif* (Own being and necessity)¹¹" and "*Resale dar ilm-kulliyat-i-wugud*(on the knowledge of the universal principle of existence)¹²" Khayyam was conscious of concept of existence and the possibility of nothing. As a conscious and sensitive person he saw the existence in the nature and its elements as soil and plant. While he was aware of possibility of nothing -in the period of time that people life was vulnerable by war, famine and illness- and remorse for this noting and death of human or belle in the quatrains, has a cautionary view that may invite to benefit and enjoy the remaining of lifetime to choose the correct way in the life.

In Khayyam's period, Khorasan was occupied by Seljuk Empire (Ravandi, 2007)¹³. His hometown, which has particularly been reflected in his poems, had a great influence on him. Seljuk has been one of the biggest and most powerful monarchs of Islamic history before Mongol invasion. In fact, they were uncivilized desert tribes and due to their primitive temper; consequently, they severed fanatically when they converted to Islam. In Seljuk times, religious fanaticism as well as conflict between religious communities has been increased more than before. After establishment, they tried to justify their governance, genocide and poverty, starvation of wars, by prevalent eschatological belief and superstition and inattention to temporal life. Some historical books such as "History of Intellectual Science in Islamic civilization" (Safa, 1968)¹⁶ expressed spread of religious knowledge and relevant scientism and prevalent fatalism and determinism among the people against rationalism and intellectual and philosophical science.

In this situation, Khayyam as intelligent and sensitive individual and responsible to his life and society could not tolerate falsehood of religion fatalism and ignorance of people; however, he was not able to try them. Consequently, his consciousness leads him to anxiety that is percept from his quatrain. Sometimes this anxiety versified in an allusive, metaphoric and sarcastic language to protest a god or Islam.

Perceive that you will be separated from soul
You will be annihilated in the mysteries curtain (metaphor for death)
Drink wine! For you do not know where you have come
Be happy! For you do not know where you will go

Some parts of his quatrain such as this poem is indicative of his anxiety, that is, an impasse because of his conscience of "Being there" (Da-sein) and his mortality, at the same time individual ignorance about secret of death or nothing and fate of being (Da-sein).

I never know that those who formed me
Distained me for Paradise or ugly Hell
A cup and idol and harp by the grass
These three cash for me and credit Paradise for you

This quatrain is representative of Khayyam's critical view on distribution of fatalism and determinism in his era and it concerns him. Awareness of Khayyam of people's ignorance and asceticism in the society causes him an anxiety and, in ironic advice, he invites people to temporal joys. This neglect of responsibility in the society due to fatalism and asceticism by which they escape from choosing responsibility has caused a concern in Khayyam as an aware and responsible philosopher to the society; thus, Khayyam, by employing the metaphor, allusion, irony and critical sarcastic in the atmosphere of Inquisition and Islamic dogmatism, has criticized the human who derivates from life favors and materials for afterlife and paradise promise. To avoid the anxiety and scare of the hell, human escapes the acceptance of responsibility and choice in his/her life. The second form of Khayyam's anxiety perceptible of his poems has arisen from ignorance of secret of creation and death.

From the creation of the mortal world
Only our ignorance was understood
Our ignorance was in every field
Lord! What is the goal of our perplexity?

According to Heidegger in "Letter on Humanism", while the individual does not have correct knowledge of his/her own mortality he/she could not live without anxiety and it means anxiety is result of ignorance to our mortality. It seems Khayyam and Heidegger had a similar attitude about this source of anxiety. For instance; Khayyam considered himself like a passenger that he must go to travel by force, whereas he did not know anything about his destination

(intention) and its quantity. This situation is evidently manifesting the anxiety because of feasibility of not "*being there*" and loneliness.

Up from Earth's centre though the seventh gate

I rose, and on the Throne of Saturn sate,

And many knots unravel'd by the Road;

But not the knot of Human Death and Fate. (Fitzgerald translation of Rubaiyat)

Although question about creation and death, during the history was a main mental distress, Khayyam's reputation by his critical language and insightful view in these subjects is resulted of historical, social and religious situation of period in which the people's wisdom was trifle of religious profiteering and human's life was victim of war. One of the interesting points in explaining the existential anxiety of Khayyam is his resort and refuge to the wine. The wine has a dual usage in the Persian literature, one in the time of joy and banquet as in the "*Shahnameh of Ferdowsi*" (Edited by Dabir Siaghi, 1983)¹, another in the time of sorrow and sadness to relieve the suffering and removing the grief, consequently its neglect and ecstasy and happiness as in the first issue of "*Tarikh- e-Beihaqi*" (Edited by Fayaz, 1978)².

Perceive that you will be separated from soul

You will be annihilated in the mysteries curtain [metaphor for death]

Drink wine! For you do not know where you have come

Be happy! For you do not know where you will go

In this Quatrain, Khayyam, to escape the sorrow of death as he called it secret of noting, invites to forgetfulness and the drunkenness of wine and regards the feeling joy of the wine, tries to hide anxiety resulting from lack of knowledge of the destination behind happiness of this transitional and temporal shelter. In confirmation of this subject, we could cite another quatrain that urges feature of wine removing the grief:

Drink the wine which is the everlasting life

Drink the wine which is the investment of the youth enjoyment

It is burning as fire but it is maker

As the immortality water for sorrow; thus drink

The study of history of Iran in Khayyam's period, especially in Khorasan and Neishabor, demonstrates the different reflection of people toward the mentioned situations. Their reflections sometimes lead to the social movements such as spread of "fatalism" and "determinism" among poor and illiterate people, growth of the "Sufism" and asceticism in middle level, silence and isolation of thinkers and doubt and disgust among intelligentsia. According to the history, fading of the religion among liberal and intelligentsia of Iran, like the above mentioned movements, is repetitious as the recent decade in Iran!

I cannot ground the sun

And I cannot uncover the time secrets

In my sea of thought, the reason took out
A pearl which I cannot do even if I am perforated

Khayyam in this quatrain believes that while the truth is always apparent as the sun and cannot be hide, but these facts of the era, because of social and intellectual restrictions, are not expressible and such as a secret remains hidden. In other part of this quatrain, he also mentions that his inquisitive wisdom and mind are found facts like Pearl from Sea of contemplation and due to fear and anxiety caused by friction (sarcastically he means inquisition and ideological biases) cannot make it apparent.

Definitely, these occurrences were affective on Khayyam intellectual and sensitive mind. The study of Iran's history in 11th - 12th century and the conformation with the concept of pat of quatrain in which Khayyam by irony and allusion criticized the situation, indicate that fatalism and Sufism are arisen as an escape and shelter of anxiety of sin and guilt in world and hell. Thus disgust of religion and doubt in faith lead to manifestation of anxiety that is represented in some part of Khayyam's quatrain. This anxiety is perceptible from the meaning and the frequency of the word and the concept as well as attention to ironies and allusion in original language.

A nation is pensive in the religion and faith
A nation is supposedly on the way of certainty
I am concern that they call in the future
Ignorants! The way is neither Here nor There

To show the variety and distinction of religions in Islam that was described (Ghazvini, 1953)⁶, this quatrain indicates the anxiety that is result of responsibility of choosing the authentic way of life and fair and skeptical consideration of judge day and hell, that is, reminder the religious definition of anxiety by *Soren Kierkegaard*:

Conclusion: By employing the philosophical definition of anxiety from existentialism view as a philosophy and literary movement, the study tries to compare Martin Heidegger's anxiety and those of Khayyam which is perceptible in his quatrain. Although there are some distinctions between Khayyam and Heidegger in social and cultural situation in their era, there are the same background such as Second World War and its social, cultural and economic effects in European society or in Iran, particularly in Khorasan, as wars and genocide by Seljuk government, inquisition and religious squabbles. Thus by definition of Heidegger's anxiety as a criterion and topical (thematic) for classification of quatrain, we could specify part of Khayyam's anxiety as the existential anxiety that is result of his awareness about being (existence) and his responsibility toward personal choosing, his own life and his society and people that he was conscious about their ignorance. Also his existential ignorance and restriction about secret of creation and death is stressful. It seems the battle of

doubt and fait, in atmosphere of religious disgust, was more effective in manifestation of his anxiety in original quatrain.

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Խայամը և Հայդեգերը էքզիստենցիալ առաքելությունում

Տվյալ հոդվածը վերլուծում և համեմատում է Օմար Խայամի մտքերը, որոնք կազմում են նրա քառյակների հիմքը և Հայդեգերի մտքերը, որոնք առկալվում են տազնապի խնդրին՝ որպես էքզիստենցիալիզմի հիմնական հասկացություններից մեկը: Հետազոտողը ստանձնել է ուսումնասիրություն անցկացնել, թե ինչպես էին այս երկու մտածողները իրենց առանձնացնում տվյալ դարաշրջանի սոցիալական, քաղաքական և մշակութային իրադարձություններից և թե ինչպես են սոցիալական իրադարձությունները ազդել իրենց մտքերի վրա, և ինչ մտքեր են առաջացել նման իրավիճակում:

Տվյալ հոդվածում մասնավորվել է Խայամի տազնապի դերը՝ որպես էքզիստենցիալական տազնապ, որը Խայամի իրազեկվածության արդյունքն էր կեցության, անձնական ընտրության պատասխանատվության, սեփական կյանքի, հասարակության և մարդկանց մասին, քանզի իրազեկ էր նրանց սգիստությանը: