

COMPARATIVE STUDY OF QUATRAINS OF KHAYYAM IN THE EUROPE CONTEMPORARY LITERATURE

The draft sybaritic image of Khayyam after translation of Fitzgerald in the West that has led established pubs and wine called Omar Khayyam, often based on hedonistic approach of Rubaiyat. Thus, the aim of this paper is determine to how extent altered and distorted image of Khayyam that has been engraved today in the minds of European and Western was because of Fitzgerald epicures realize of the Rubaiyat? Also what lead to change epicures realize to hedonistic?

Researches in the area of study Khayyam indicate that several distinct and understanding, sometimes opposite with together, of Khayyam's complex character are presented in Europe and particularly in the West. However, each one of these interpretations includes an aspect of labyrinth character of Khayyam. Many analysts have distributed theorists around global reflect of the Rubaiyat. In this way, some of them believe that results of European wars had caused this global distribution of Rubaiyat of Khayyam, some others, think that Rubaiyat was a resort and relieve for emotional suffering of those human who saw their traditional beliefs into question because of increasing natural science advances, more than before. Obviously, in such circumstances of the transition period of romanticism and modernism, literary mission of the Victorian era poets was palpable. **In conclusion**, this research, by referring to some methods of criticism, based on written historical events and the phenomenological model, should be presented the new theoretical point of view of relatively realistic message of Khayyam in the world. Philosophical approaches of Rubaiyat in Europe and the West, often expressed during the translations of Rubaiyat from the original language. In most cases, these translations have reflected in the base of Fitzgerald's free translations of quatrains and Epicurus attitude in unreal meaning. It should be noted that each of the translations that was made under affecting of Khayyam's thought school, with regard to social and cultural infrastructure and its own period, just includes an explanatory of small corner of this school. Although a large part of these viewpoints, regardless of their trait and differentiation, in some general definitions, was expressed in the form of approaches of studying Khayyam. For the First time about hundred and fifty years before Fitzgerald's translation, quatrain of khayyam was published in

Latin, then in German by *Thomas Hayde*¹ in a book titled "*ancient Iranian religious history*" and Around 1818 AD, *Hammerpurgustall*², Austrian Orientalist, in his book titled "*History of oratory Art*" "published twenty four of quatrains attached to selected work of two hundred of Persian poets in German. However no one, caused huge reflect on literature and social atmosphere of that period³. Despite the translations was made in this period, introducing Khayyam in the global arena, returns to the nineteenth century and the free translation of the Rubaiyat by *Fitzgerald*. The Century which due to the global consequences of world wars in one hand and extend of thinking of materialism, secularism and church humanism, in the other hand has considered an admitted to the emergence and development base for Khayyam thoughts in the Europe and West. *Fitzgerald's* translation during the nineteenth and twentieth century, for those readers who had a materialist view on poems, was considered a new reflection in Epicurus philosophy in unreal means and propagandize a new version of Hedonism. Researches in the area of study Khayyam indicate that several distinct and understanding, sometimes opposite with together, of Khayyam's complex character are presented in Europe and particularly in the West. However, each one of these interpretations includes an aspect of labyrinth character of Khayyam. This question is discussing now, that the European readers, were Believed on Khayyam whom *Fitzgerald* has offered in Victorian disposition and hedonist or khayyam whom subsequently *Nicholas* depicted in Sufism on his translation⁴? Many analysts have distributed theorists around global reflect of the Rubaiyat. In this way, some of them believe that results of European wars had caused this global distribution of Rubaiyat of Khayyam, some others, think that Rubaiyat was a resort and relieve for emotional suffering of those human who saw their traditional beliefs into question because of increasing natural science advances, more than before. Obviously, in such circumstances of the transition period of romanticism and modernism, literary mission of the Victorian era poets was palpable. Survey poets of poetry in this period of British Literature is a witness that the novels in this period are devoted to topics such as social concerns like unemployment, poverty, disease and death, also the poetry of this period was filled with regret themes such as, Depression, loneliness, and conflict between doubt and faith. Another obvious feature in the poetry of this period is despite aggressive, critical and even apostasy tone, which is in the sample can be found in the poems of *Alfred Tennyson* (1809-1892).⁵ Each of the poets of this period effort to retell on their works the concept of transition and

¹ Thomas, H. *Ancient Iranian religious history*. 1700.

² Hammer purgustall, J. *history of oratory art*. 1818

³ Alavi, B. *Khayyam Rubayat*. 1. 1986. P. 174.

⁴ Sahbazi, H. *Seiry dar bozogtarin ketab hay jahan*. 3. Iran. 1992. p. 306.

⁵ Tennyson, Alfred, Lord. 1991. *selected poems*. Ed. Aidan Day. London: penguin classics.

the human journey to another world, and his temporary residence in this world⁶. In contrast, sociologists, and critics such as "John Stuart Mill" argued that addressing these issues just caused concern in human. Also some of the poets of this period, such as Arnold (1822-1888) believed that poets are able to speak about human needs to both of ethics and beauty, because of their complete and constantly view of life. Therefore, in his article titled "the study of poetry" said that it could be replaced with a poem, what to days are going on us from religion and philosophy.⁷ He also in one of his poems titled "pieces of Grandchartrz" versifies, we are wandering between two worlds, one is lost and the other cannot birth "then he alleges for expression and describe the lost world.

Due to most of the poets, contain of this period that was focused on issues such as death, unfortunate on past and regret the mortal life and the battle between faith and doubt, this process lead to create the Victorian age elegies. However these kind of elegies have seen on works of poets in pre-Victorian period, such as "John Donne. 1572-1631" and "William Wordsworth" but distinction of the Victorian age elegies is apparent decline in religious and traditional beliefs in these poems⁸. The mentioned features for poetry and literature of the Victorian period are leading readers to two subjects.

The First, extensive and pervasive interest of readers to these poetries and increasingly prevalent proposed themes and attitudes among these poets in the society. The second issue, which is not devoid of reflection, is distinguishing between written poetry of this age and translation of Rubaiyat by Fitzgerald. The study of some raised poems of this period, indicates that each of them by considering just a particular aspect of the common concerns and extending around the topic and by entering enlightenment arena, more than others, has challenged doctrinal beliefs and thinking foundations.

For example, Alfred Lord Tennyson that has referred as poet laureate of the Victoria court and was considered friend of Edward Fitzgerald, has written an elegies entitle, *In memoriam A.H.H*, affected by the loss of his friend *Arthur Helm*. He put the axis grief of journey and constant transition from human life and in every section of his poem, has relied on the sad as an especially consequence of this inevitably transition, then ultimately has returned to topic by expression of conflict with the faith and doubt. Without providing Methods and resort to struggle with this grief, he encourages to adapt to grief.⁹ Contrary to the manner which is seen in poetry poets like Alfred Tennyson, at that period, free translate of Fitzgerald was written affected by Rubaiyat of Khayyam as all facade mirror images of beautiful and ugly aspects of life. The mirror for

⁶ Tennyson, Hallam. Alfred Lord Tennyson: A memoir. 1899. London: macmillan.

⁷ Arnold, Marthew. Selected prose. P.J. Keating. 1989. London: Penguin classics.

⁸ John Donne 1527-1631, Read path Theodore. 1987 the song and sonnets of John Donne. London: Methaen

⁹ Tennyson Hallam. Alfred Lord Tennyson. 1899: A memoir. London: macmillan.

reminiscent of some philosophical questions and unsolved mystery with critical and protest tone. Criticism because of completeness demand and protest, because of failure. While the achievement of these unanswered questions, is the sadness resulting from the questioning of religious belief and shake the foundations of faith, which sits on the mirror like rust. But Fitzgerald as Khayyam, rises to conflict with the contemplation sufferings, by invitation to joy, happiness and taking refuge in drink and forget sorrow. Perhaps, because of being so comprehensive and beyond of time and place the content of Khayyam's Rubaiyat that Fitzgerald imaged by relying on internal states, has caused and provided this global fortune. Now the question has mooted here that critical look and protest tone of Fitzgerald at what extent look similar to the critical look and protest tone of Khayyam. By studying and comparing the monotheist beliefs of Khayyam in his Epistles and philosophical works, and his inviting to contentment and magnanimity in Rubaiyat, it won't far from the minds that construe his criticism from the aesthetic look which from Worship and devotion caused by sincere relationship with God, known him rightful for such criticism. Perhaps, if Fitzgerald dominated to Persian language and translated Rubaiyat by studying other science-Philosophical Epistles of Khayyam and attention to other moral aspects in the Rubaiyat regardless of inner and personal feelings, today, would provide more realistic understanding of Khayyam epicure citing to hermeneutics science. Clearly, the draft sybaritic image of Khayyam after translation of Fitzgerald in the West that has led established pubs and wine called Omar Khayyam, often based on hedonistic approach of Rubaiyat. Thus, how extent altered and distorted image of Khayyam that has been engraved today in the minds of European and Western was because of Fitzgerald epicures realize of the Rubaiyat? Also what lead to change epicures realize to hedonistic? Hence, it should necessity of proper to provide the correct definition for epicures.

Epicureanism is a system of philosophy based upon the teachings of Epicurus (341–270 BC), founded around 307 BC. His materialism led him to a general stance against superstition or the idea of divine intervention. Epicurus believed that the greatest good was to seek modest pleasures in order to attain a state of tranquility and freedom from fear as well as absence of bodily pain through knowledge of the workings of the world and the limits of our desires. The combination of these two states is supposed to constitute happiness in its highest form. In the Epicurean view, the highest pleasure (tranquility and freedom from fear) obtained by knowledge, friendship and living a virtuous and temperate life. He lauded the enjoyment of simple pleasures, by which he meant abstaining from bodily desires, such as sex and appetites, verging on asceticism. He argued that when eating, one should not eat too richly, for it could lead to dissatisfaction later, such as the grim realization that one could not afford such delicacies in the future. Epicurus did not articulate a broad system of social

ethics that has survived.¹⁰ Enjoy in the original meaning of Epicureanism school is an absolute good and human furthest limit that human actions should be to achieve it. The definition provided in Epicureanism in this topic, focused on spiritual pleasures and acquiring virtues not erotic aspects nor inferior pleasures. Perhaps can be interpreted this view as the approach due to materialistic attitude of Epicurus on emergence the world and the status and human destiny. The approach which due to it, the universe is composed of countless particles and always will be and its cross emerged objects also the human spirit is one of the objects. The death occurs when the particles are dispersed from each other. He said the human must look for supreme bliss and it should achieve by spiritual pleasure and health of body and spirit.¹¹ From the viewpoint of this school, ignorance about the world and creation, and the effect of metaphysical forces of the environment and human life also believing in punishment in the Hereafter, will cause concern and put thought to afflict.¹² Since the death of Epicurus, his ideas have distorted; followers that did not believe in divine predetermination and denied the resurrection and knew the lusts pleasures utmost limit of life and stayed nonchalance on some provisions of Epicurus. Hence, today's unreal interpretation of Epicureanism school has taken place in the minds.¹³

Conclusion: • Based on inferred of comparison of the various versions of Fitzgerald translation, As later versions of translations, have been more maturity and stability in illustrations, allegories and metaphors, the greater affinity in content and tone of expression between Fitzgerald and Khayyam's are evident. However, the tone of Khayyam has more determination and tangible courage. It must be admitted that such understanding of Hedonism is different with the definition that is present today and it has leaded distorted picture and far from the formation of subjectivity of Khayyam. Although it does not mean that Fitzgerald effort to translate the Rubaiyat only influenced by his materialistic thinking and his mind. Perhaps, by a critical look and away from Prejudice, survey and review the influence of scientific and philosophical context and impact of religious and political atmosphere of Khayyam era on the thinking process of this period, Could find the Rubaiyat as the panel that was reflected the materialistic, humanistic and sometimes existentialistic thoughts of Khayyam era.

• By phenomenological approach looking to epicurism and its aspects, could find out how Fitzgerald's Epicurus interpretation of Rubaiyat emerged in his free translation of Rubaiyat. For the philosophical approaches of studying Khayyam that have arisen in the west, especially in Europe, from the translation

¹⁰ Long, A.A. & Sedlev, D.N. The Hellenistic Philosophers Volume 1. 1987. Cambridge University Press.

¹¹ Bern Jan. The Philosophy of Epicureanism. 1381. translate By: Porhosaini: p. 34-35

¹² Verner Sharl. Hekmat yonan. 2004. Translate By: Bozorg naderzad. P. 191-192.

¹³ Caplestone Frederick. The history of philosophy 1984. Translate By: Mojtavavi. p. 561-563.

by Fitzgerald, should be searched among the quatrains that were written or translated by other scholars and poets influenced by Fitzgerald and in imitation of him. The poets that each of them affected the Victorian era were susceptible of receiving and disseminating Victorian images of Khayyam.

- Along with a comprehensive spread of Fitzgerald translation throughout UK and Europe, also impress of the literary societies in that period from the thinking-philosophical process, which was mentioned before, emergence of movement and literary circles is seen that inundated the boundaries and gradually has found particular status in the west include America.

Studies in this topic indicate that most of dominant approaches in the field of study of Khayyam, were related to mentioned activities of literary circles and affected by situation of literature in that period.

- Studies indicate that over the past centuries especially after the second World War in the Europe and Western societies, focusing on a specific aspect of the Rubaiyat and index it by the readers and researchers, also trying to establish and match the opinion of Rubaiyat and humanism, has led to formation and strengthening of a hedonistic and nihilistic approach of Rubaiyat. Thus, today the name of Khayyam has known as a symbol of revelry and pleasure seeking and his Rubaiyat have known as denier thought, futile and bonvivant.

- By considering the political and social situation of *khurasan* particularly *Neishabor* in Khayyam period, also suffocating atmosphere and inquisition, that will mention at next chapter in detail, could interpreted epicurism of Khayyam as kind of resistance and opposition, that despite of greeting the body even deaths from disdain, has fight to religiosity in the era that due to fatalistic beliefs of Sunni Muslims, disaster and killing the people consider as decreed and banal things. In fact, he focused his sight to living in this world and praise it, in conflict with religious sermons about a commemoration and crimination the resurrection, has ridiculed immoderation in religious beliefs and relevant faiths as fait, paradise and hell by critical sarcastic language.

Օմար խայամի քաղաքների համեմատական ուսումնասիրությունը Եվրոպայի ժամանակակից գրականությունում

Եվրոպայում և Արևմուտքում Օմար խայամի Քաղաքները բնօրինակ լեզվից թարգմանությունները արտացոլվել են Ֆիցջերալդի՝ քաղաքների ազատ թարգմանությունների հիմքում և Էպիկուրի՝ անհրապական իմաստի նկատմամբ դիրքորոշման մեջ: 19-րդ և 20-րդ դարերում նյութապաշտական տեսակետ ունեցող ընթերցողների համար Ֆիցջերալդի թարգմանությունը համարվում էր Էպիկուրյան փիլիսոփայության նոր արտացոլում անհրապական միջոցներով և բարոգում էր Հեդոնիզմի նոր տարբերակ: Հետևաբար, քննարկվում է հետևյալ հարցը՝ արդյոք Եվրոպացի ընթերցողները հավատում են խայամին, ում Ֆիցջերալդը ներկայացրել է Վիկտորյան հակումներով և որպես հեդոնիստ, թե այն խայամին, ում Նիկոլասը պատկերեց Սուֆիզմի մասին իր թարգմանությունում: