

Existential Anxiety of Omar Khayyam

Comparative study of Anxiety in Khayyam quatrains and Heidegger's existentialism

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Abstract: Anxiety occupies a privileged position in existential philosophy. There is something profound and decisive in the notion of anxiety that existential philosophy highlights, namely anxiety's role in the primordial situation of Being and its relation, in an exceptional manner, to the truth, authenticity and to the essential being of our existence. The following paper analyze and compare the thoughts of Omar Khayyam underlying his quatrains and Heidegger concerning the problem of Anxiety -as one of the main concepts in the existentialism-. The researcher undertakes the surveys by examining how these two thinkers distinguish themselves from the social, political and cultural events of their era, how the social events influenced their thoughts and their thoughts had emerged in the situation. Khayyam, in his Quatrains, challenged religious doctrines, alluded to the hypocrisy of the clergy, cast doubt on almost every facet of religious belief and appeared to have advocated a type of humanism. Philosophical approaches of Rubaiyat in Europe and the West, often expressed during the translations of Rubaiyat from the original language. By definition of Heidegger's anxiety as a criterion for classification of the quatrain, using the structure of Persian literature, attention to ironies and allusion in original language to interpret Genuine quatrains, we could specify the role 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.

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Introduction

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:

The first meaning of the anxiety, when the common people hear this word, is reminder of fear and anguish. In psychology anxiety is feeling of dread, fear or apprehension, often with no clear justification. Anxiety is a situation in which one affects person's physical softy (Encyclopedia Britannica, Anxiety).

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).

Kierkegaard (1844) indicates this possibility of doing something that leads individual to become aware of his/her own fundamental freedom. In other word, when the person becomes conscious of his

possibility of freedom it leads to arise desires to do forbidden things. In fact it leads to commit a sin. Thus, the individual result of this freedom is the feeling of guilty and anxiety.

Heidegger's period:

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).

The other important event in Heidegger period was "Book Burning" by Nazism in 1933, the books that were against ideology of National Socialist of Nazi. That was included the Jewish writers and scientists such as "Sigmund Freud" and "Albert Einstein", or the writers that were influenced by their thought like "Jack London" and "Ernest Miller Hemingway (United States Holocaust Memorial Museum).

Also in this situation Christianity and religion were influenced by the totalitarianism and fascism and moved toward the Hitler's hegemony and his proposes. In fact the Christianity and the catholic churches were led to fulfillment of Nazism ideology by the religious isolation of people and indifferentism to their responsibility about society and the other people especially Jewish. It also was led to doubt and waver of ethical principle of church and decreasing in its reputation; to the extent that Hitler's book "Mein Kampf (My Struggle)" became the criteria of

Christianity instead of the "Bible" (Steigmann-Gall, 2003).

Anxiety of Heidegger:

Anxiety in Heidegger definition in "*letter on humanism*" (First edition, 1949) is consciousness of "*Being there*". In fact, it could be interpreted to awareness of possibility of nothing. He also in "*what is metaphysics*"(1929), 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), 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): 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:

For the correct understanding of Khayyam's quatrain and his mean behind it also finding out the resources of his thought that caused versifying the poems, it is necessary to survey social atmosphere, history, religious and scientific situation of his period(11th -12th century AD) in his hometown" Khorasan and Neishabor".

According to survivor documents, this centuries were the ages that were conceive of events which caused plunder, war, genocide, famine, cholera and injustice either tyranny, especially in Khorasan as one of the important base of religion and science also the main centre of Seljuk government (Ravandi, 2007).

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(b), 2007).

These centuries, according to "History of the literature in Iran" (Safa, 1978), were the ages of religious dominant and dogmatism also increasing the number of religious schools that spread the religious knowledge, canonist and dogmatism. In contrast, the restrictions that were enacted for intellectual science schools and their library as well as at the same time special attention of Seljuk to "Hanafi" and "Shafi'ism" and the other world instead of this world and mundanity, leads to hegemony of religion.

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) . It needs to mention that Khayyam in philosophy and wisdom according to his avowal was influenced by Avicenna and his philosophical school.

Persian literature -especially poems- was influenced by social atmosphere that previously described. One of the main characters in Persian poem was the pessimism of poets to world and creation because of social chaos and poverty. Therefore the most poems in this age indicate the war and corruption, murder, pillage, hypocrisy and pretend to religion like this poem of Khayyam;

The Heavens which increase nothing but
despondency

Do not replace unless take someone

If the unborn know our suffering from the
universe

They never come anymore

This quatrain reflects current thought among populace in that period based on influence of Stars and planets on human destiny. Khayyam sarcastically pointed out such thought and meanwhile has mentioned the confusion and chaos of society in his time.

Anxiety in Omar Khayyam's 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. All his life has main preoccupation with philosophy, astronomy and mathematic. Poetry was only a refreshing pastime which surprisingly in later centuries brought him an immense reputation as a major poet, dwarfing all his other achievements. In his Rubaiyat, he gave an artistic expression to his philosophical views, by challenging the other pre-eminent philosophers. In all of his life time, he sets a precedent for questioning and re-interpreting the ways of the world; and in doing so he showed great courage, for he lived in a menacingly inquisitive age.

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)" 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. Referring to history and his curriculum vitae, in particular, in acquire knowledge and writing the books and great epistles in philosophy, mathematics and astronomy indicate that he has chosen the best and useful way for remaining of lifetime.

Cupbearer! Flower and grass has been joyful
Perceive that it will be soil in the next week
Drink wine and pick up a flower! For soon
Flower becomes soil and grass becomes brush-
wood

In Khayyam's period, Khorasan was occupied by Seljuk Empire (Ravandi, 2007). 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) 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, metaphorical 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 lonesome.

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)

Alas that the investment was lost
Many livers became bloody by the Ultimate
Nobody came from the next world

Whom I ask the status of the world passengers

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), 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-Beihaghi" (Edited by Fayaz, 1978).

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), 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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