

Reflects of Epicurism of Khayyam Quatrains in the West

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Abstract: 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. He was the man who, in collaboration with other astronomers, succeeded to devise the *Jalalian* calendar in the region of *Malikshah* (1073-1092), an enormous achievement indeed. 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. 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. For finding the effect of quatrain of Khayyam in the Europe, it needed to define some philosophical terms as Epicurism, Hedonism and materialism, then study the philosophical approaches of these quatrains in the west and analyzed them according of political and social situation of that era. This research, by referring to some methods of criticism, based on written historical events and the phenomenological model, tried to present the new theoretical point of view of relatively realistic message of Khayyam in the world.

[Tahereh Jaberizadeh. **Reflects of Epicurism of Khayyam Quatrains in the West.** *Life Sci J* 2012;9(4):694-697] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 108

Keywords: Omar Khayyam; Seljuk period; Iranian; history; Jalalian; Malikshah

Introduction:

Philosophical approaches of Rubaiyat of Omar Khayyam 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.

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 article 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? For finding the effect of quatrain of Khayyam in the Europe, it needed to define some philosophical terms as Epicurism, Hedonism and materialism, then study the philosophical approaches of these quatrains in the west and analyzed them according of political and social situation of that era. In addition, 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.

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* in a book titled "*ancient Iranian religious history*" and Around 1818 AD, *Hammerpurgustall*, 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 period (Alavi, B' 1986).

Despite of 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 propagandizes a new version of Hedonism.

Reflect of Rubaiyat in the literary movements in the west:

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 translation(Sahbazi,H1992)?

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) (Tennyson, Alfred, Lord. 1991).

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 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?

Along with a comprehensive spread of *Fitzgerald* translation throughout England and Europe, also impress of the literary societies in that period from the thinking-philosophical process, 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 that briefly mentione:

- One of these movements was association of pre-Raphaelite, which was founded by three students from Oxford University in the England in 1848. Although, at the beginning this association was formed with the aim of evolution in the Arts and particularly in painting, However due to the tendencies of members such as "Dante "Gbryyl Rastey", 'Svyynbrn" and "Michael Rastey", to literature such as poem, led to literature(Bern J,2004).
- In 1869 with the publication of a criticism article on *Fitzgerald* Rubaiyat by "Charles Eliot Norton (and deliver 74 cases of the Rubaiyat on it), it seems that a new understanding and another fictitious image of the Rubaiyat of Omar Khayyam was created, image based materialistic philosophy that merely represent an unworthy face of life. Then in 1899, a different naturalistic

picture of Rubaiyat of Khayyam was presented by “Mark Twain”(Verner Sh, 2004). He attempted to versify some quatrains, affected by Fitzgerald’s Rubaiyat and his personality, that in the critical sarcastic them applied to challenge the nature and humanism also defeat man against nature. He seems, by basing the issues such as senescence, human decay and death in his poems, has been in a philosophical transition. Transition from naturalism to existentialism. For instance:

Sleep! For the sun scores another day
Against the tale allotted you to stay
Reminding you, is risen and now
Serves notice, ignore it while you may

- The poem “Love Song of Alfred Profrack” First published in 1915, is a dramatic narrative that despite accentuating the negative themes in the poem and using allegorical language, offers the classic form and symbolic perspective. Thus, it seems that in addition to the effect of Khayyam messages on the soul and mind of Elliott, his pen and writing has not been deprived of Khayyam. Even contradictory images in his poetry are a sign of paradox in the Rubaiyat. Within the poem, he relies on the main cultural depravity of materialistic society of West, paying attention to human distress that despite his knowledge of humility, vanity and banality of this material world, has condemned to live in it (Capleston F, 1984). he also in his other poem “Devastated Land-1927” was imaging the declaim of the civilization that because of fading the beliefs, all human actions become meaningless as far as that death has no promises to restriction. In all of his works, he communicated the spirit of the Rubaiyat in the humanistic form and sense of seeking perfection, by particular symbolic and critical language. Even the Sanskrit prayer that he mentioned in the end of his collection, relates to desperately trying to fiend rescue way and earn peace also reminder this quatrain of Khayyam.

I wish the rest were replaced or this far way were reached

I wish after hundred thousand years, from the heart of ground we had a hope to grow as a grass

Hence, it could be considered from these two works of Eliot as humanistic approach of Rubaiyat.

Due to this subject that Eliot had known Khayyam since his teen, the period that his character and vision largely influenced by family traditions and beliefs also, indication teaching of the church was developed, certainly philosophical content of Rubaiyat

had make toward new willingness in his philosophical and thought foundation (Kant I, 2010).

Conclusion:

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.

For Instance from Khayyam Quatrains:

And this delightful Herb whose tender Green
Fledges the river’s lip on which we lean
Ah, lean upon it Lightly! For who knows
From what once lovely lip it springs unseen.

It should be noted that this distributed widespread reflect of Rubaiyat, even compared to romantic and careful stylize Rubaiyat that Fitzgerald depicted, seems extreme and distorted form, which itself should rise infamous and lateral approaches. For example, Sufism interpretation of Nikolas from Rubaiyat in second half of nineteen century could consider from focusing on fatalist aspect of Rubaiyat, also delusory nihilism aspect of Rubaiyat is a psychological outcome of focusing on cynical and skepticism face of it.

There was a door to which I found no key
There was a veil past which I might not see:
Some little talk awhile of me and thee

There seem’d-and then no more of thee and me.

However it should be noted that what today has known as index of khayyam thoughts, is obviously reaction to abnormal social and political conditions and particular religious in that period.

And, as the cock crew, those who stood before
The tavern shouted- open then the door
You know how little while we have to stay
And, once departed, may return no more

The review of Sufism history in Iran should consider, increasing of Sufism and austerity among the poor masses that has emergence in some protest method in the peak period of oppression and exploitations. Thus, could say that this kind of epicurism not only in the Khayyam period, also in such as Hafez era has emergence and considered as

progressive and opposition movement. While it seems to deliver, prescription for contemporary society will result retrogressive process.

Alike for those who for to-day prepare
And those that after a tomorrow stare
A muezzin from the tower of Darkness cries
Fools! You reward is neither here nor there!

Meanwhile it should not forget that such inference just based on the poems that some part of it was manifestation of suppressed thoughts of Khayyam or his contemporary's unachieved wishes. Because not in scientific works and epistles of Khayyam could find evidence for this kind of epicurism, neither religious order of his era would provide this opinion.

In summary, By Comparison of each of these philosophical roots with the criteria and principles of contemporary philosophical schools, should be introduced Rubaiyat of Khayyam (both genuine and non-genuine quatrains) as the Statute of the school of Khayyam, Comprehensive human thoughts and feelings despite the distinctions and conflicts among them, generally were found at the same time and space.

9/25/2012

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