

Existentialism in Ali Pedram's Tati Poems

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Abstract

Existentialism (philosophy of the originality of existence) is considered as one of the most important philosophical and literary schools in the world in the twentieth century, which has existed in the past and has been the area of expansion of European countries, especially Germany and France. In this philosophical-literary school, the person is known as a conscious agent who, in experiencing existence and touching the meaning of existence, directly encounters the truth of life and realizes the emptiness and meaninglessness of his life, then he/she chooses a goal for herself through relying on the protection of the essence of "freedom" and using the possibility of selection, thus gives meaning to the series of events and happenings that are called life. Professor Pedram is the poet and writer of Tati at Takestan influenced by the purity and purity of the Tat people and inspired by the wise stories of these people, which have been quoted from the past around the world, among them are poems that raise fundamental philosophical questions in connection with human existence and the beginning and end of the world as well as implicit belief in the role of man in determining his path, by emphasizing the messages and advice in his poems, which considered the poets of the local dialect of existentialism in the present century. This study aimed to demonstrate the fundamental themes of existentialism and the philosophical ideas presented in Professor Pedram's poems.

Keywords: Existentialism, Tati, Local Poems, Professor Pedram, Comparative Literature.

INTRODUCTION

Problem statement

Existentialism, or existential philosophy, is considered as one of the most important philosophical and literary schools of the twentieth century, and its impact can be studied in particular, after World War II, on the culture and literature of different nations. The leading figures of this school of philosophy and literature are Sartre, Camus and Heidegger. The fundamentals themes such as nihilism, technologism, and the existential anxiety based on which the philosophy of existentialism is institutionalized are similar to the dominant thematic themes of professor Pedram's poetry. This study aimed to shed light on this similarity and to discuss this issue.

Literature review

Unfortunately, there has been no philosophical view of Tati's local poems, especially Tati at Takestan due to the author's search and exploration. Since the Takestan's Tati dialect is fading in the shadow of neighboring languages, attention to this language is also waning. This is even one of the factors that led us to look at Tati's poems from a philosophical point of view.

DISCUSSION

The relationship between philosophy and literature

Perhaps the most important link between philosophy and literature can be summed up in the sentence that "philosophy

and literature are both concerned with the great truths and wisdom about human existence" ^[1]; however it is these ways of dealing with these issues which distinguish their boundaries. Philosophy seeks to discover and explain the facts of existence by conceptual and linguistic analysis of almost all kinds of reports, independent of aesthetic and rhetorical functions. While in literature, philosophical and quasi-philosophical concepts and realities are embodied in an emotional space and in the form of literary and artistic creation which are inculcated to the audience. In other words, if the main concern of the philosophy of discovering "truth" and the ultimate goal of literature is to create beauty, a mixture of "truth and beauty" can be very attractive and effective, which has a very pleasant taste. As many of the world's leading literary masterpieces have been philosophical since ancient times. For example, Professor Pedram's poems

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and fiction, as well as existentialist novels and literary works such as Sartre and Camus, which we discuss in this article on the similarities between the creators of these works.

The relationship between philosophy and literature is a long one, and talking about different aspects of it requires another opportunity and does not fit into this space. But if we want to express it broadly, art and literature are watered by the philosophy, and there is no pure literary and artistic work that lacks creative thought and thinking. In addition, it is also true that philosophy is not a branch of literature, and that its quality and importance are based on considerations other than literary and artistic values, but that the underpinnings of philosophical thought are somehow derived from "imagination." What mentioned at the beginning of the discussion that philosophy expresses issues through conceptual analysis and reporting language, it does not mean the language of experimental and mathematical sciences, but like everyday language and contrary to the language used in the literary work, it does not follow rhetorical values and literary and artistic functions. Shebli Na'mani, a researcher in poetry and literature, writes about the importance of the power of imagination in poetry and philosophy: The truth is that imagination is essentially the same in both philosophy and poetry. Imagination, on the one hand, creates and explores problems in philosophy, and on the other hand, creates poetic themes and meanings in poetry. Because most of the scholars of knowledge do not have poetic rhetoric, and also most poets do not benefit from nature and philosophy; therefore, people have gone wrong and thought that there is no connection and interest between philosophy and imagination ... [2]. In addition, the subtle point that is raised in the margins of this discussion is that the purpose of the connection between philosophy is not to bring philosophical terms and categories into order or prose and to consider it a literary work, but the particles of that literary work have the truth of philosophy and invite the man to think and reflect.

"Existentialism" and its foundations

Terms and definitions

Existentialism (philosophy of the originality of existence) is considered as one of the most important and famous philosophical and literary schools of the twentieth century which has influenced the minds and languages of many scholars and artists of that time and later and it has even entered other fields of science, such as sociology and psychology. First of all, we should pay attention to the meaning of the word and its meaning in philosophy:

The term existentialism is derived from the French word *Existenti* and the English word *Existential* ", and itself means "originality of existence" or "precedence of existence". The basis of the philosophy of existentialism, which emerged as a result of the first half of the twentieth century, is based on the belief that the existence of beings has two aspects: Essence or "nature" and "existence". Man has only a general or intrinsic nature until he attains a certain individual or existential nature

by his behavior and actions. In this case, it remains only in the stage of a being that is in common with other similar things in abstract and general matters, but when this affecting its nature due to self-awareness and finds a definite image. He/she reaches the stage of existence. The fundamental question of the philosophy of existentialism is which of these two aspects precedes the other: "nature" or "existence"? The answer that philosophy gave to this question until the nineteenth century emphasized the primacy of nature, but the philosophy of existentialism, on the contrary, believed in the primacy of existence over nature [3]. However, it should be said that philosophy is the "originality of man"; because the only man is aware of his degree of all beings and it can play an immediate role in shaping its nature. Of course, we see this "originality of existence" in other ways in the mystical schools of the East, for example, in the mystical school of Sadr al-Mutallahin and the mystical thought of the unity of existence. However, the issue is different in the originality of Western existence, and especially its atheistic (Sartre) branch with the departure of the obligatory existence.

In the school of existentialism, human indefinability is because man is nothing at first; then something happens, that is, it happens like this and that, and it is so that it makes me so. Thus there is no human nature (general human nature); because he doesn't need to cultivate it (the pre-designed human nature) in his mind. [4].

Now, the question is, how does this "human self-awareness" is manifested? The answer is:

There are so many existentialisms that we need to find ourselves in a "borderline situation," such as death, to become aware of ourselves as "beings." It is in this way that the world intimately approaches the man. The true means of cognition, or existentialism, is the means of penetrating the world of "existence," that is, "existential experience," in Marcel's "intuition" (sudden retrieval), in Heidegger's "understanding," and in Jaspers, "explaining existence." This intuition (sudden retrieval) is Husserl's interpreted rationalist phenomenological method. Existentialism pays a lot of attention to the issue of freedom, which means that freedom of choice is considered as one of the unlimited possibilities. In the final analysis, existentialists consider the issue of freedom as a purely moral issue and do not look at freedom as an extremist individual and as an individual's freedom from society ... [5].

It should be added, of course, that it is this individualism and emphasis on the principle of freedom that fills "existential philosophy" with anxiety; because the human person in the face of existence in its general sense and also in the face of systems and institutions such as governmental, religious, scientific systems, etc., all of which try to be a stereotyped and predetermined nature for Human beings believe that their freedom is being restricted and their individuality is being threatened and that they are living in a foreign and degenerate world.

What existentialist philosophers, including Sartre, have called "existential situations" is the result of the cognition that human beings gain from the meaning of life through self-awareness. That is, she deeply understands that she has been thrown into a world without meaning and that she is trapped by the fences that surround her, and that is why, along with the themes of existential philosophy, they show a tragic and despairing vision. Topics such as the homelessness and loneliness of man, futility, death-thinking, astonishment and confusion, and the like are abundant in the works of existentialists.

In view of the above, it is possible to say briefly about existentialism that in this philosophical-literary school, the human person is known as the conscious agent whose experience of existence and the touch of the meaning of existence are directly confronted with this issue. And he realizes the emptiness and meaninglessness of his life. Then, relying on maintaining the privacy of "freedom" and using the possibility of selection, she chooses a goal for herself and in this way, gives meaning to the series of events and incidents called "life". Historically, the roots of existentialism must be found in Schopenhauer's philosophy of life, Henry Bergson's intuition, and Edmund Husserl's epistemological phenomenon. Danish Soren Kierkegaard and Friedrich Nietzsche can also be considered pioneers of the philosophy of existentialism.

This philosophy emerged in Germany and France after World War I and spread to other countries after World War II. The most prominent philosophers and writers officially recognized as existentialists are Jean-Paul Sartre, Albert Camus and Martin Heidegger, Gabriel Marcel, Carl Jaspers, and Berdyaev (ibid .: 635). Since existentialism is an irrational tendency in modern philosophy, it is far from abstract and closer to tangible and concrete issues, believing that it should directly address the concerns of contemporary man. Some of the greatest philosophers and thinkers of this philosophical discipline have found literature to be the best means of interpreting and explaining their philosophical thoughts and ideas so that they can understand everything from the truth of life that is not in dry and ambiguous philosophical language and expression. It is only through tangible experience that they can melt with the intensity and clarity of their literary works as much as possible, and in this way, they can face the real concerns of human life and improve the reader's philosophical understanding. These writers (existentialists), like the poets and playwrights of ancient Greece, cover up their philosophical views of the literary community. The conversion of the existentialist philosopher to literary expression caused philosophy to merge with literature again after centuries, and the boundary between the two is disappeared ^[3].

The foundations of existentialism

In discussing the foundations of existentialism, it is necessary, first of all, to point out that although both schools of religious and atheistic existentialism have many

similarities, the difference between the two is due to the existence of "obligatory existence." And the tendency to religion is to turn away from it. Our emphasis in this paper is on non-religious existentialism, which is found in philosophers and thinkers such as Camus and Sartre, and these foundations are extracted based on the existentialism of this group of thinkers, and they are compared in the next section in Pedram's poems.

Contemporary researcher Parviz Babaei summarizes the main themes of existentialism under the following headings in his book "Philosophical Schools from Antiquity to the Present": The originality of the human person, the essence of existence, futility and emptiness, death and alienation ^[5]. The above numerous cases contain the main foundations of existentialism, but what is seen in the works of existentialists is beyond that. The direct and immediate approach to human issues and concerns has led to the widespread reflection of human anxieties, hopes and disappointments, and failures in the works of these thinkers and writers and to deal with doubts and uncertainties, deadlocks, and in general the design of the paradoxes of life and everything related to the realms of existence. That is why, in addition to their philosophical works, their literary and artistic works often have rich intellectual and intellectual support.

The concerns and reflections are mostly ontological and sometimes sociological common to all existentialist thinkers; however, how each of them proposes to get out of the crisis and get rid of the suffering caused by the existence of existence is sometimes different. Jean-Paul Sartre, a French thinker and philosopher, as the most prominent representative of non-religious existentialism, discusses human responsibility and human commitment, which is the ultimate abode of her existentialism. And so she uses the protection of "privacy" as a reward for the futility of human life to define purpose and goals for life.

Common themes

Part of Ali Pedram's poems contains existentialist themes; some of these themes are known in the literature of Tati Takestan as the components and axes of Ali Pedram. Moreover, it is worth mentioning that the following are the basic and prominent features of Pedram's ideas:

1. Fundamental questions about the connection with existence, especially the uncertainty of its beginning and end
2. Bitter, humiliating and absurd views of the world
3. Consecutive orders to seize the opportunity and live happily in this fleeting opportunity ^[6].

In this section, we try to show the alignment and homogeneity of these ideas with the foundations of existential philosophy (existentialism) by presenting examples of Ali Pedram's poems under the following headings.

The beginning and end of the world are not clear. And existence is incomprehensible and astonishing. (Existential questions),

This principle has a special place in the works and opinions of existentialists, from Nietzsche to Sartre and Heidegger, and is considered as one of the first intellectual thoughts of every conscious human being in this philosophical school, in Ali's poems. Pedram is also remarkable:

Don't climb up these stairs, which are double standard
Keep your feet calm and sharp, look farther as well
This is not the road you are on, but a back road
Look carefully below the foot where you are
Everywhere in this land is a hole, hill and a well
These holes take a lot of patience
Don't miss, my child, the world is very wide
Everything in our world today is dark
God willing, our future will be bright ^[7]

In this desert, everything I see is not water, but a mirage ^[7]

Nihilism

Nihilism is considered as an important theme of existentialist thought; for example, the most fundamental mental occupations of Morso and Roquanten, the protagonists of the two famous novels of *The Stranger* and *the Nausea*, are based on nihilism, and incidentally one of the pillars of Pedram's thought in Tati's literature. The following points are cited as examples:

Our world today is blackened, it is as dark as night
The eye does not see anywhere, everything is dark
It's as if the sun has been tarried
The sky, like our hearts, is a black cloth
Come on my dear! Let me moan for the pain of time
I want to tell that all things in the world are retribution
It is well said that good and bad are everywhere
So, my child, open your eyes well to see where you are

Anxiety and pessimism

In the discussion of the essence of existentialism, it was said that the word "anxiety" in this system of thought has a meaning beyond its lexical meaning and is a generalized concern that originates from the essence of life and is an effective and general condition of human existence. In addition, this anxiety, on the other hand, is closely related to the issue of human responsibility and duty, which originates from free will and is considered as one of the foundations of existentialism. However, this "apprehension" is born from the heart of the universe; i.e., it is the meaninglessness of existence that creates anxiety. The consequence of this existential anxiety and fear is a kind of tragic view of existence, and so the thinkers of existentialism are separated from those who have a positive and optimistic view of life. According to existentialists, happiness and optimism are related to common and lowly people, and the conscious man cannot ignore the nature of the enemy of religion and the

pollution of the universe, and that's why she looks at the world and beyond from a tragic perspective. In Ali Pedram's poems, although she is invited to several pleasures and the present time, the pessimism and philosophical despair that is the result of thinking about the tragic nature of life never separates the joy of the poet from the bitterness. In addition, it does not degrade it to the level of superficial negligence and ignorance; for example, in the following poems, such an attitude can be seen:

This is a bad time, a time when lies are everywhere
The honest is indeed behind the battle, she also wants to play tricks
Tell him to give me less in this and that stove
Your face still wants plum juice
If your secret is revealed, you will end up with beets ^[7]

Not a single bit of purity is achieved anywhere / honest brotherhood is not achieved here
But the khumra queue is clear everywhere/ anyone who enters this queue is true-hearted
Here we all sit face to face / and close the circle, O Butler, gets up and comes back
Come to God and pour out the winds of unity / knock on wood, come and love
Let me sacrifice you, make my heart happy / I'm very unhappy, make me happy
The other heart is cooled by color and hypocrisy / it is sad and full of pain ^[7]

My son, the world is full of tops and downs, it is full of difficulties
The weather is a blizzard and the waves are hard and the night is dark/ This ocean has a lot of hypocrisy
Today, our world has full of forest/fox and a lot of milk/ it has a lot of foxes and lions
The hunter is waiting in ambush / her bow is hard and her arrow is high
The sky has tricked us / He had a dream that has a lot of interpretation ^[8]

The importance and originality of the human

As discussed in the previous discussion, as "alienation" is defined as one of the foundations of existentialism, dealing with the originality of the human being as an individual and independent being addressed by all schools and institutions that treat him as a cognitive subject and try to determine the nature of human existence. Indeed, Ali Pedram's position in his poems revolves mainly around ideology and society, but he also avoids social issues and expresses his dissatisfaction with the violation of human identity in complex everyday relationships. :

"There are no more of those rituals, everyone is gone - what happened to your zealous sons?" Who did this? Let me say, civilization! " ^[8].

What happened to me and where did my people go / why
 didn't they come home so many times?
 I cut all my flours and hung my elk / my hair turned white and
 I fell into the corners.

My son, learn from my work and see my destiny / I don't want
 you to be wanderer like me
 I was burned in life and my life was ruined in this way and
 that / I sacrificed my day for my friend

CONCLUSION

Since the foundation of existentialist attitudes and Pedram's thoughts, like other humanistic and human-centered approaches, is formed in the context of the cosmic and terrestrial behavior, taking place in such an atmosphere, there are significant commonalities between the works and opinions of existentialist philosophers and writers and Pedram's poems. The most obvious of these are fundamental questions related to the conditions of existence, the futility of the world, anxiety and pessimism, and the importance and originality of the human person. The existence of these common foundations leads us to consider Ali Pedram as one

of the pioneers of the philosophical approach in Tati literature and among the poets whose existentialist ideas can be seen in her works.

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