

Literary Research

Year19, NO. 75

Spring 2022



DOI: <https://doi.org/10.2634/Lire.19.75.4>

DOR: 20.1001.1.17352932.1401.19.75.6.0

Existence, Time and Existential Phenomenology in Shamse Langrood's Poems

Sajjad Sadeqvand¹, Qodratollah Taheri²

Recived:1/3/2020

Accepted: 19/5/2021

Abstract

Being, time, and existential phenomenology are concepts which can indicate the existentialist reflections of literary works. In this paper, the reflection of these concepts in Shamse Langroodi's poetry is examined. The results show that these three major existential concepts are strongly reflected in his poems. He, along with observing artistic logic, also reflected his existentialist concerns. Other related concepts which can be found beside these central concepts in the poems include: the primacy of being over nature, world, being-in-the-world, temporality, historicity, intentionality, and hermeneutics. Given the fundamental concepts of existentialism in Shamse Langrood's poetry, one can claim that there are some existentialist approaches in his poetry and expect other major existential concepts to be reflected.

Keywords: *Existentialism, Iranian Contemporary Poetry, Shams Langroodi.*

¹ Corresponding author, PhD Student, Department of Persian Language and Literature, Faculty of Literature and Humanities, Shahid Beheshti University, Tehran, Iran; ORCID ID 0000-0002-4718-7015; Email: S.sadeqvand@gmail.com

² Associate Professor, Department of Persian Language and Literature, Faculty of Literature and Humanities, Shahid Beheshti University, Tehran, Iran; ORCID ID 0000-0003-0928-5148

Extended Abstract

1. Introduction

Existentialism is linked to literature, art, and aesthetic many ways; Existentialists consider art as the revelation of the world and the expression of freedom. Metaphysical and phenomenological foundations should be considered as two important axes in existentialist aesthetics. Existentialism is widely varied among its thinkers and encompasses a wide range of concepts. In the meantime, there are major concepts in the philosophy of existentialism that we encounter in detail in the works of existentialist thinkers, they are the source of other concepts and their reflection in a literary text can be a sure reason for the existentialist approach and concerns of the poet or author; Existence, time and phenomenology of existence are among the main concepts which form the theoretical basis of the present article.

2. Literature Review

several studies have been studied “Existentialism in Iranian poetry” with both general and case study approaches; but, none of them surveyed Shams-e Langroudi's poems (from the point of view of reflecting existential concepts). The results of such researches will be useful in recognizing the different dimensions of the poems of today's Iranian poets as well as the approaches of existential reflections in Iranian literature.

3. Methodology

This article tries to review three basic existential, pay attention to their details and discuss their reflection in Shams-e Langroudi's poems.

4. Results

The results indicate that in many poems by Shams-e Langroudi, the reflection of the above-mentioned concepts is evident. Given this point, in addition to proving the main hypothesis of the research, it can be argued that the existential approach is one of the main tendencies of the poet in his poetry

. In reflecting these three main existential concepts, the poet has not left aside the artistic logic. As expected, Various literary techniques

such as metaphor, simile, metaphor, irony, discernment, symbolism, myth, allusion, along with methods such as narration, dialogue, humor and illustration and semantics are among the notable items in the approach of poems that reflect existential concepts.

References

1. Bell. David Andrew; *Husserl (Andīshāhāye Hūsserl translated by Fereydoon Nazemi)*, Tehran: Markaz, 1997.
2. Copleston, Frederick; **History Of Philosophy: Vol 9b**, translated into persian by Abdphosein Azarangh & Yoosef Mahmood Sani). Tehran: Elmi Farhangi, 1388.
3. Crowell, Steven; "Existentialism", *The Stanford Encyclopedia of Philosophy* (Winter 2017 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2017/entries/existentialism/>, 2017.
4. ex. In *Merriam-Webster.com*. Retrieved April 9, 2018, from <https://www.merriam-webster.com/dictionary/ex-#h1>, 2018.
5. exist. In *Merriam-Webster.com*. Retrieved April 9, 2018, from <https://www.merriam-webster.com/dictionary/exist>, 2018.
6. Fackenheim, Emil. L.; *Metaphysics and Historicity*. Milwaukee: Marquette University Press, 1988.
7. Flynn Thomas. R; *Existentialism*. Translated into persian by: Hosein Kiani. Tehran: Basirat, 2016.
8. Heidegger, Martin; *Metaphysical Foundation of Logic*, translated by M. Heim, Bloomington: Indiana University Press. 1984.
9. Heidegger, Martin; *Being and Time (Hastī wa zamān* translated into persian by Abdolkarim Rashidiyan). Tehran: Nai, 2010.
10. Husserl, Edmund; *Meditations Cartisiennes*, translated into French by G. Peiffer and E. Levinas, Paris: Colin, 1931; in: Bell. David Andrew; *Husserl (Andīshāhāye Hūsserl translated by Fereydoon Nazemi)*, Tehran: Markaz, 1997.
11. Jaspers, Karl Theodor; *Philosophy of Existence (translated into persian by Leila Roostayee)*, Tehran: Parseh, 2016.
12. McCurry, John; *Martin Heidegger* (translated into Persian by Mohammad Saeed Hanyee Kashani), Tehran: Hermes, 2017.
13. Michelman, Stephen; *A to Z of Existentialism*. Lanham, MD: Scarecrow Press, 2010.
14. Sartre, Jean Paul; *Existentialism Is a Humanism: Including, A Commentary on the Stranger*, London: Yale University Press, 2007
15. Shams Langarūdī; *My Trout's Lipreadings (Lab'khvānī'hā-yi qizil'ālā-yi man)*, Tehran: Āhang-I Dīgar, 2011a.

16. Shams Langarūdī; *Drawing Your Hands* (*Rasm kardan-i dast'hā-yi tū*), Tehran: Āhang-I Dīgar, 2011b.
17. Shams Langarūdī; *The Night is a Public Mask* (*Shab, niqāb-i 'umūmī ast*), Tehran: Negāh, 2011c.
18. Shams Langarūdī; *Hell Gardener* (*Bāghbān-i jahannam*), Tehran: Āhang-I Dīgar, 2012a.
19. Shams Langarūdī; *Fifty-three Love Songs* (*Panjāh o seh tarānah-'i 'āshiqāneh*), Tehran: Āhang-I Dīgar, 2012b.
20. Shams Langarūdī; *The Return and Other Poems* (*Manzūmah-yi bāzgasht va ash 'ār-i dīgar*), Tehran: Chashmah, 2013.
21. Shams Langarūdī; *Collected Poems* (*Majmū'ah ash 'ār*), Tehran: Nigāh, 2016a.
22. Shams Langarūdī; *The Words Came to See Me* (*Vāzhah'hā bih dīdan-i man āmadand*), Tehran: Nigāh, 2016b.
23. Shams Langarūdī; *I Die Because I Was Still Alive* (*Mī'mīram bih jurm-i ān kih hanūz zindah būdam*), Tehran: Cheshmeh, 2018.
24. Smith, David Woodruff; "Phenomenology", *The Stanford Encyclopedia of Philosophy*, (Winter 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2016/entries/phenomenology/>, 2016.
25. Westphal, Merpld; An Existential Phenomenology of Religion (translated into Persian by Insha'allah Rahmati, *Ittela'ate Hikmat va Ma'refat*, 1(6), p. 53-56, 2006.