

## Reflects of Humanism in the Quatrains of Omar Khayyam and Heidegger's Existentialism

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**Abstract:** History of literature and philosophical and social movements in Iran, Shows that the humanism in Persian literature is protest reflection to the theocentrism and religious radicalism also letdown of intelligent and aware minority because of social situation. Khayyam lived in the age and territory that the most of time was the arena of war and genocide; the centuries were the ages of religious dominant and dogmatism also increasing the number of religious schools that spread the religious knowledge, canonist and dogmatism. As a comparison, Europe society in Heidegger era also 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. In an epoch which human's soul located in the position of object because of social, political conditions and religious superiority as well as human ruling, Khayyam's humanistic view is result of his subjective attitude that is perceptible from his philosophical epistle and other logical works also is result of the religion dogmatism and hegemony, theocentrism instead of attention to human and his mundane needs. He versified about the human while destiny was against of his desire and the human life and wisdom was the victim of the religion hegemony, Seljuk wars, genocide and pillage in the Khorasan. By tracing the social situation in Khayyam era and Heidegger period in Europe, this survey tries to illustrate the part of humanistic concept in quatrains then compare it with Martin Heidegger's definition of humanism and some of similarity and distinctions in existentialism.

**Key words:** Humanism, Khayyam, Heidegger, Existentialism, Comparison philosophy, Religious radicalism

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### INTRODUCTION

Humanism as one of the main concept in Persian literature has an important place, but due to some social-religious restriction and policy, in the society of Iran in Khayyam period, God was the base and axis of the creation instead of humans, so the place of humanism in literature is unknown. Nowadays, by the hermeneutic criticism, we could see the various forms of classical Persian literary such as epic, lyric, mystical and didactic works created about human or humanism and according to the needs of human's life, aims and its world. However because of their exterior form and the main themes, they are categorized in the separate forms. For example the poems of Romi (Masnavi Manavi), because of the religious situation in his era as well as the high frequency and numerousness mystical idiomatic word also citing

the religious anecdote and the story of holy books also didactic- ethical mentions, the most of time it is categorized in Sufism and mystical form while the main base and axis of Romi poems are human and humanism. On the other hand, quatrains of Omar Khayyam, because of the high frequency of the word that are indicative of epicurean and hedonism dimension of poems, attention to the external form of quatrains and inexperience of some people of philosophical epistles of Khayyam and social and historical situation of Khayyam's period, their humanistic dimension is still unknown.

Therefore, this survey tries, by tracing the social situation in Khayyam era and Heidegger period in Europe, to illustrate the part of humanistic concept in quatrains then compare it with Martin Heidegger's definition of humanism and some of similarity and distinctions in the existentialism.

**Khayyam Era and Heidegger's Period:** For the correct understanding of Khayyam's quatrain and his mean behind it, finding out the resources of his thought that caused versifying the poems, also for correct cooperation by Heidegger thoughts, it is necessary to survey social atmosphere, history, religious and scientific situation of their period.

According to left documents, Khayyam's period (11<sup>th</sup> -12<sup>th</sup> century AD) in his hometown "Khorasan and Neishabor" was the age 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 [1].

The occupation of Iran by Turkish invaders (Seljuk Empire) and their tyrannical governments in Iran lead to spread the racial fanaticism and fight among people for a long time. These centuries, according to "History of the literature in Iran" [2], 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.

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.

Europe society in Heidegger era also 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. 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" [3].

**Schematic Comparison of Khayyam and Heidegger Period:** The study and comparing history of Khayyam age in Iran and Khorasan to Heidegger period in the Germany that was coincident to the second World War, is indicative of the similarity between these two period while this similarity has a fundamental role in emergence of existentialism thought in Heidegger as one of the main unreligious existentialist thinker; and in versify the existentialism concept in Khayyam's quatrains.

The survey and comparing the social, political, religious and scientific situation in these periods and countries [although has cultural and historical distinction] represents the similarity between social, political, religious scientific event during this age that by similarity it is tried to discover and present the similar existential concept between Heidegger existentialism and Khayyam's quatrain.

According to this social situation in Heidegger period that was result of two world wars in the Germany and bad economic effect in people life and economic stagnation and its mental effect, that Heidegger in "The fundamental concepts of metaphysics" [4]. mentioned as crisis and

mood of listlessness and indolence (langeweile) and he believed in the loss and bewilderment of dasien contemporary life or (dasman treat) also calamity needs, crisis, social distress, social miss understanding weakness of knowledge, artlessness, rootlessness of philosophy, weakness of religion in the society [5].

The concept of “langeweile” or listlessness is reprehensive of the mood that could show everything unconcerned for dasien. This position was same with social situation in Iran and Khorasan because of effects of wars and pelage and famine, poverty and tax, natural events as earthquake and people belief in fatalism, while the avoid of thinking and their just mental distress was trying for life; The society became a listlessness mood without awareness of being and trying to choose the correct way of life.

Heidegger age was coincident with Nazism totalitarian government of Hitler that by distribution of National Socialism and fascisms and anti-Semite thought, holocaust, he is proud of his hegemony. The government that by presentation of holy and saviour image of Hitler and establishment of liberal of Christianity while he believed that his act was according to the will of almighty creator, (according to maincamf), justified his genocide and by inquisition and opposition to critics and dissidents. While in Khorasan Seljuk kings because of their protect of Abbasid caliph in the crusades against Christians, believed his government was from the God [6]. Therefore they justified the oppressions of other religions that were in contrast with his religion (Hanafism) such as Shiism and Mo'tazelism. So this government was dogmatic and fanatic, by distribution of religious politic and inquisition and accusation of dissident and those whom they believed their opponents.

The other similar subject is the political role of religion to support government hegemony. So catholic and protestant church in Germany set the foundation form Second World War and the atrocities to accrue while Hitler could not justify his crimes and genocide without the pops and priests support.

Hitler emphasized necessity of strong organized evangelical church that works in close cooperation with his government. He was conceived of creating on large united protestant church to stand parallel to the Catholic Church and the catholic wanted Hitler their freedom as long as they did not interfere in the Nazi government. Thus the Nazi and Vatican signed concordat 1933 that lead to establish the free educational Catholic Church in Germany.

In fact Hitler use of the Condon and the support silent of prominent Christians, established the Christian denominations and sect that supported and justified war, extermination of other religion and other races. While in 11-12<sup>th</sup> century in Iran the Turk government by dissembling to Islamic fanaticism and encourage support of religious man and canonist and distribution of deterministic thought among common people by religious, justified the tyranny and injustice, war, pillage as God will so that some of the canonist presented religious and canon law to permission for pillage and tyranny to people [1].

The establishment and the control of schools and scientific centers by Seljuk government and their supervision on teachers and religion inquisition, prevention of studies of the believer of other religion also the forbidden of teaching the logical and intellectual science in school are the important events. This political treat lead to isolation and weakness of philosophical science in this age while in Germany 1933 April according to order of Hitler, the illumination of Jewish and democrats and Marxists from schools and university civil office such as “Edmund Husserl” and “Eduard Baumgarten was started “[7].

The other similar event was forbidding and burning the books that were in contradiction with Nazism principle belief. 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) (Holocaust Encyclopedia, Accessed on Jul 2012).

While in Iran by order of Abbasid caliph (Mostanjed) and Seljuk government because of the instigation of canonist, the philosophical book and epistles such as Avicenna book (Healing) was burned [2].

These are the schematic of this similarity between two periods as effective base for emergence existential thought in Khayyam quatrain and Heidegger philosophy.

**Humanism of Khayyam:** It is obvious that in such a situation, Khayyam as an aware and sensitive human, Investigate the existence of human and its sign in the world also see the transmigration of mankind and elements in the nature; thus, he honored the memorial and sigh of deaths. He versified about the human while

destiny was against of his desire and the human life and wisdom was the victim of the religion hegemony, Seljuk wars, genocide and pillage in Khorasan. In this age, we see the society in which the religion and Seljuk government by propagation advertised the determinism, fatalism, asceticism and attention for next world instead of mundanely and hedonism, gods became the highest good and utmost object and in opposite human and his material aim were unvalued.

This is evident in this situation; Khayyam's critical view cannot stand injustice about human. Therefore by using allusion, metaphor, irony and sarcastic language complained of this injustices that sometimes it seems lead to religion aversion and subjectivity and anxiety (There were some quatrains interpretation that indicate this subject in other paper of author [8]).

This age which was full of injustice, tyranny and death was heritor of memory, inferiority and slavery of Iranian for centuries because of Islam's conquest that native people missed their national identity and individual right. Thus in metamorphose generation that influenced by Islam, that investigated their eternity in annihilation in Allah and mystical teachings, Khayyam's humanistic view most of time interpreted as the sign of his blasphemy from the dogmatism religion view. Infect exactly this reflection could interpret as existential awareness to being (being at the same time the straggle against injustice).

However the humanism in modern and contemporary concept, has not discussed in classic literature as an independent stile, we could see these signs in classical Persian literature according to the study of the age, his history of social, political and the situation of creators. According to study of the history of literature and the history of the philosophical and social movements in Iran, it seems the humanism in Persian literature is protest reflection to the theocentrism and religious radicalism also letdown of intelligent and aware minority because of social situation, or the other kind of the humanism we can see in Romi poems (Masnavi Manavi), the mystical form, that in fact is indicative to kind of humanism that is toward transcendentalism. But about Khayyam quatrain it seems Khayyam's humanistic view is result of his subjective attitude to human (but not in contemporary and modern meaning) that is perceptible from his philosophical epistle and other logical works also is result of the religion dogmatism and hegemony, theocentrism instead of attention to human and his mundane needs. Therefore it is tried to show part of humanistic concept in of his quatrain.

- Oh, Heave the problem is because of your enmity
- Cruelly is your ancient method
- Oh earth, if they split your breast
- How many pearl which are in your breast

In Khayyam's period especially in Khorasan, fatalism and determinism thought were prevalent among common people who were induced from the government, therefore they escaped their freedom and the right of choosing and responsibility about their life. The advertisement of religion and government to justify their injustice and tyranny lead to people beloved their destiny in result of the moment of firmament and the effect of the stars. In this situation the political restriction, Khayyam by individual sarcastic language and critical view complaining of firmament of the injustice about humans also against the teaching and the religion attitude he admired the material aspect of human as valuable jewelry that is ingested by earth (soil) Khayyam in another quatrain showed historical approach in same language.

- Implicitly, the heaven whispered me
- Whether I know my fate by him
- If I had a role in my destiny
- I would end my quandary

Khayyam lived in the age and territory that the most of time was the arena of war and genocide, pillage by Turks clans governments also famine and cholera. It is evident in this situation the sensitive sprit of Khayyam imagined as a extreme of injustice about the individual that suffered during the life. Therefore he praised the human's body that was created in utmost of beauty and emphasized to respect and reverence of deaths and soil, plant and nature elements.

- Each grass grown by a stream
- As if, it has grown from an angelic lip
- Do not put your foot on the grass disgracefully
- Alas! It has grown from the soil of a tulip face

This quatrain is one of the examples that are indicative of Khayyam's belief to physical transmigration of human in nature and his emphasize to save of memorial of death and their honor. From the humanistic view of Khayyam that see the all of the physical elements of people in each of creation and nature, the criteria and axle in the world is human and his achievements and happiness.

- One who established the earth, wheel and heavens!
- How great agony it put on the sad heart
- How many lips as pearl and locks as musk
- It put in the drum of the earth and trick of soil

Or:

- My time is dark and every thing has been chaos for a long time
- Pain is abundant and ease is less and less
- Thanks God! What ever causing disaster
- We do not need to request somebody else

These quatrains is indicative to prevalent of determinism and fatalism and super situation in the society that the most of disasters, direct and indirect justified as god's will of destiny also effect of stars or firmament. However this belief was popular among common and illiterate people what among intelligent and aware individual lead to advance of humanistic and subjective view that in most of the times from the dogmatist and religious were accused to blasphemy and apostasy such as mentioned quatrains.

In these quatrains Khayyam by allusion and his individual stile and indirect sarcastic that is influence the social situation, mentioned to god as a source of evil and bad, in fact he challenges the religious principle, Khayyam in opposite of common people that they had accepted disaster as a God will, Khayyam in his quatrain is protesting this view and position.

- There are us who are the origin of joyance and mine of sad
- Asset of justice and basis of cruelty
- Humble and grandiose, perfect and partial
- The rusty mirror and Jam's cup

In this quatrain we could see the Khayyam subjective and humanistic view. Khayyam knows the human as a source of happy and sad and he believed the origin of good and bad in the individual choosing. I also is understood that the inferiority and exalted of human is reflection of his own existential interaction.

- If one moment of your life is passing
- Do not it pass but in jubilation
- Beware! The asset of the world transaction
- It is the lifetime when as a moment of which passes

Khayyam emphasized happiness and enjoyment of individual life as the one of the signs of his humanistic view but the most of the time some of readers interpreted it as hedonism or his nihilism.

- If I had the control of the heaven as God
- I would remove it from the scene
- And I would made a heaven in which
- The free would enjoy fruition easily

This kind of quatrain is the narrative of Khayyam's anxiety as an intelligent and responsible human about the ignorance and neglect of his society's being. The people who believe their destiny determined by sky and according to propagation of religious and Seljuk government such as asceticism and disaster, puberty pillage, interpreted as way to close to God and paradise.

Therefore, it is preferred to become object and escape of their freedom choosing and responsibility to his life to become innocent. The study of Khayyam philosophical epistle is indicative of his awareness of being and his belief to definitive role of human and the role of individual to choice of his personality and life. Thus Khayyam complaining is a reflection of his existential anxiety and his distress about humans.

- If the heaven's schedule was based on justice
- Every thing should be favorite in it!
- If the sphere was based on the justice
- The mind of the superlative was not indignant

This poem mentions the situation of the intellectual people and philosopher that according to the history of Iran in Khayyam's age they were in restriction and the limitation of logical science and its book. In this situation the intelligent group (minority) that they did not accept prevalent fatalism most of them were in blasphemy accusation or became isolate from the religious and their books became forbidden and boycotted such as Avesina's book.

**Comparison of Humanism of Heidegger and Khayyam Quatrains:** To understand the notion of humanism by Heidegger, it is necessary to deal with the notion of existence in the philosophy of Heidegger as well as understanding the situation of *Dasien* in the unique

being who exists. But in this article, we discuss the category of *Dasien* and some of its situations. In the meaning presented by Heidegger in the *Being and Time*, existence means being in the situation which thinks of being and this thought is called the action of becoming out of itself and being there. According to the Heidegger's definition, human is the being who stays out of itself and it tries to get being there (*da*). Therefore, the expulsion itself is of the relationship between human and existence. The *Dasien* or human projects itself but he never gets its essence. By projecting, he actually moves toward the essence or there (*da*). The *Dasien* is the being which moves toward there. Existence means consciousness of our finiteness, situations and question of out being and projecting. One of the most important characteristics of *Dasien* is the point that the being projects itself based on existential meaning in which the existence determines the way of being of *Dasien* in the world. Therefore, *Dasien*, in one sense, encounters with the pre-given conditions of its being and it is possible to transform the conditions by free will in the other side.

Based on the Existential view, *Dasien* encounter the aims in its continuous projecting and projects itself and it becomes someone who was not in the beginning of the projecting. Therefore, the essence of the *Dasien* is not something but a permanent projecting. As a result, the *desien* and its assumed essence are resulted from its interference in its existential conditions which is opposite of Sartre's definition of Existence proceeds Essence. Meanwhile, according to the Heidegger's definition, the *Dasien* is the existence. Therefore we cannot recognize *Dasien* as Cartesian, Kantian or Sartreian conscious subject as wise mind [9].

In each project, the *Dasien* puts forward and tests itself in each intentional activity. Thus, the *Dasien* does not connect itself with its being in a way that causes its fixation and certainty of its eternal or fundamental characteristics, but it decides to construct its life and how to choose each affair and how to get certainty of its possibilities and develop them. Meanwhile, *Dasien* cannot moves beyond the borders and scope of the choice and actualization and certainty.

*Dasien* is always aware of itself as a project which is in a particular conditions and it always find a Me and it is aware of the "Meness". Each being who chooses itself and lives in a particular way it will get the ownership of the existential possibilities namely to be its own.

This characteristic of *Dasien*, which thinks of its being and gets the ownership of its possibilities, distinguishes it from other being. Thus, *Dasien* is the being which constructs itself and it has not any pre-given essence. This is against the current Islamic philosophy in the era of Khayyam. But, human, in the routine life, falls into a situation in which he/she thinks like others because of forgetfulness of being and existential possibilities and he/she does not think of a different choice. Heidegger defines it as *Dasman* or ambiguous ego. Heidegger, unlike Descarte, believed that by saying "I am" we understand the most evident point or we can understand ourselves [10].

For Heidegger and from fundamental ontological perspective, *Dasien* has the most distance with itself; namely we are the farthest person from ourselves. Also, Khayyam always believes that human's existential being is far away from the access of understanding and awareness;

- 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?

*Tiehnefrowe* (to be thrown) is another fundamental characteristic of *Dasien*. Animals and other beings also have been thrown into or involved in the existence unconsciously. But, *Dasien* is different because human understands that he/she has been thrown and involved in a social and cultural condition in which he must accept it. The *tiehnefrowe* (to be thrown) gets manifestation as his/her fate, like death which is another inevitable certainty for human. *Dasien* is thrown into the possibilities and choices. The "to be thrown" contains all aspects of the *Dasien* for whom it is not reason. Also, Khayyam mentions the category as:

- Nobody solved the problem of mystery of ultimate
- Nobody got out of itself one step
- I see from the beginner to master
- Every body, who was born, is frustrated

The quatrain overtly mentions the limitation and finiteness of *Dasien* and its possibilities. As a thrown being, *Dasien* perceives itself as a limit. As a thrown being, *Dasien* perceives itself as a limit and finite being among the world and other beings:

- Oh, from the spiritual world of Taft
- Perplexed in the five and four and six and seven
- Drink wine because you do not know where you have come
- Be happy because you do not know where you will go

It declares rootlessness of human in the world and disability of controlling its being. Likewise in another quatrain he puts:

- A circle containing our coming and going
- Neither its beginning nor its ultimate is clear
- Nobody said the truth of this meaning
- That the coming from and going to where

In this quatrain, Khayyam describes the cyclic being with gloomy and invisible beginning and end. In other words, he confirms the rootlessness of human in the world.

Definition of-“to be thrown”- as the character of Dasein is resulted in the perception of “being-in-world” in the existentialism. “Being-in-world” means presence of Dasein among other beings including animals and plant. Dasein needs other beings to continue its being. It will not be a Dasein without things, others and world. Consequently, Dasein and world need one other to get their signifying positions.

In *The Being and Time*, Heidegger specifies Dasein as “Being-in-world”; therefore, it is separate from the world. Interestingly, the “Meness” is resulted from being. Dasein is like someone who lives in a society but he/she thinks about his/her being and his choices is of the style which will be his/her own life while living among others. Dasein is alone where it encounters with the possibilities of an authentic life. However the choice pays attention to-“with-being”- ignoring the other’s expectations. Thus, Dasein is experiencing the notions of “with-being” and being-with-me” every time. It is necessary to remember that, authenticity is one of the existential characteristics of Dasein namely it chooses to be its own being. Such a consideration about Dasein and its relationship with the world is one of the eminent themes in Khayyam’s quatrains. Khayyam always perceives human in the nature and its elements including soil and an earthen pot; therefore, he does not recognize human and the world separately:

- The urn had been a lamentable lover
- It had been hang by the top of the lock of a mistress

- The handle you see on its neck
- It is the hand been around the neck of a sweetheart

**Or:**

- I see on the carpet of the slept soil
- I see in the asleep under the ground
- As much as I look at the desert of nonentity
- I see the unborn and the dead

**Also:**

- Each plain which had been full of tulips
- It has been because of rosy of a hero’s blood
- Each violet bough which is grew by the Earth
- It is the spot which had been on the face of a mistress

The traditional anthologist as Descart, proposing “I think then I am” as the basis of his philosophy and ego instead of I and a thinker being thinking about being, put forward subject as thinker. By belief in the existence of an ever-conscious ego which is called ego-object, Descart replaces it with the recognition subject; however, the necessity of subjecthood of human is separation of Dasein from the world.

In Nietzsche, Heidegger remembers Descart’s subject as the determining beings and values in the modern times in which human is the central point [11].

According to Heidegger, subject becomes into a social element and collective subject is replaced with Dasein in the modern world; whereas, the subject is an ambitious and selfish being to get domination over every thing; although Objects are represented and pre-introduced. It is resulted in a belief according to which every thing is for the sake of human and his/her mental and cognitive abilities [7].

Heidegger, unlike Descart who claimed that subject is always conscious, showed that human is not a subject. He uncovered that this consciousness is not perfect in the practical life as unconsciousness is not also perfect. In “the contribution to philosophy”, Heidegger recognized relativity of difference between subject and object which are replaceable; therefore, the subject located instead of Dasein is actually the object to which the other minds encounter and the object located instead of the world is connected to the being of subject where as a subject cannot be taken into account as subject out of the world [12].

Khayyam was also living in an epoch in which human's soul located in the position of object because of social, political conditions and religious superiority as well as human ruling. In this era, Fatalism and Determinism were the dominant philosophy in which human was introduced as creature with a pre-given essence and substance. In such conditions, Khayyam tries to criticize such a limited context and religious dogma; therefore, he believes human's consciousness and possibilities as determining being and influential element in its own essence and destiny. In other words, he protests the religious approach on centrality of God and tries to introduce human as a conscious and doer creature. In short, he identifies the being in his philosophical works, although he encounters limitations.

- I am not free one day from the limitation of universe
- I am not happy of my being a moment
- I passed the apprenticeship of the time a lot
- I am not a master in the world schedule yet

Khayyam, while involving in the riddle of being, always confesses that he cannot ignore reflection and speculation about the world and he does not feel any satisfaction about the present essence of God; thus, he always tries to achieve its own deserved essence and moves toward it. Actually, his life and works including scientific, philosophy, mathematic, astronomy represent such reflections. In an era in which human is always assumed as an object with a pre-given essence under the light of religious and power superiority, Khayyam tries to undermine and challenge structure and definition of human and introduce him as the centre of being, at the same time, he is at the centre of the world and nature not as a subject in its modern meaning in which he is outside of the world of being and considered as an object.

### CONCLUSION

A study of social and historical conditions and religion-based policy in Khayyam's era, uncovers the necessity of human-based process which is opposite of God-centered fundamental principles in which human's existence is rejected as a choosing being and it is defined as an object under the control of clergymen and governors whose hegemony is justified as God's subjects.

Comparative study of Iran's historical conditions in Khayyam's era and Germany in Heidegger's era-Nazi as totalitarian, oppressor whose Christian Liberal doctrine, metaphysical role of Hitler and superior racism victimized millions humans-shows the influential factor in presentation of such humanism. At the same time, the origin of such humanism can be traced in the notion of Heidegger's existential anxiety and responsibility resulted from awareness of being. Therefore, the author, in the article entitled comparative study of Anxiety in Khayyam and Heidegger, has analyzed the illusion of common people and ignorance of the surrounding thought as reason for Khayyam's anxiety and responsibility to the society whose imitation of Dasman and their objectivity has paved the way for domination and superiority of the oppressors. Eventually, he expresses this anxiety and responsibility through critical, ironic and blasphemous quatrains as representative of Humanistic and moralist literature.

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