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/	اسم الباحث الثاني باللغتين العربية والإنجليزية:	
/	اسم الباحث الثالث باللغتين العربية والإنجليزية:	
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/	² اسم الجامعة والدولة (لثاني) باللغتين العربية والإنجليزية	
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الملخص:

الخيام أحد أهم الشعراء الذين لاقوا اهتماماً لدى الباحثين الفرس والعرب والمستشرقين لما في رباعياته من أفكار فلسفية عميقة وغريبة، ولعل من تلك الفلسفات الفلسفة الأبيقورية القائمة على العديد من المبادئ والأسس التي نرى انعكاساتها في رباعيات الخيام، لذا عملنا وفقاً للمنهج التحليلي التأويلي على بيان أسس الأبيقورية في رباعيات الخيام، وكان مما وصل إليه البحث أن الشاعر اتبع مبدأ اللذة، غير أن لذته كانت عقلية وروحية، وغالباً ما كان يرى اللذة في الخمر وحسب، وأنه أكد على الحاضر متحرراً من التفكير في الماضي والمستقبل، كما أظهرت رباعياته أنه تحرر من مخاوفه كلها كالخوف من الموت والحياة والآلهة، وغيرها من المشتركات بينه وبين الأبيقوريين، والتي سيبينها البحث في محاولة للإضاءة على فلسفة الخيام وعلى الثقافة الفارسية التي احتوته رغبةً منا في الإضاءة على تلك الثقافة وعلى أبرز أعلامها.

كلمات مفتاحية: (الأبيقورية، عمر الخيام، الرباعيات، الخمر)

Abstract:

Khayyam is one of the most important poets who attracted attention among Arab, Persian and Orientalist researchers because of the deep and strange philosophical ideas in his Rubaiyat. Among philosophies whose signs appeared in his Rubaiyat is the Epicurism. Based on analytical and interpretive approach, we worked to explain the foundations of Epicurism in Khayyam's quatrains. The study concludes that the poet followed the principle of mental and spiritual pleasure, and he often saw pleasure in wine. He emphasized the present. He was free of fear of death, life, and God, and free of thinking about the past or future, and other results that we will present in our paper to shed light on the philosophy of Khayyam and the Persian culture.

Keywords: (Epicurism; Omar Khayyam; Quatrains "Rubaiyat"; The Wine)

1- Introduction

The tents occupied the minds of researchers and poets alike across the ages due to its known philosophical eloquence, which was a mixture of several philosophies that gave it a special character through their blending on one hand, and the poet's addition of many strange ideas on the other. These ideas prevented its spread in the poet's era as we will see in his biography, but later it gained unexpected attention. Among his numerous philosophical ideas, we see much that aligns with the principles of the Epicureans, leading us to believe that Khayyam embraced their philosophy and it became prominent in his poetry. Therefore, we have worked to clarify those foundations where the poet converged with the Epicureans, hoping that this might be a positive step toward shedding light on Khayyam's philosophy on one hand, and introducing Persian culture and literature, which was the mold in which Khayyam cast his ideas and philosophy.

1-1 Background of the Study

During the research and investigation to complete the current study, an article titled: "Common Factors of Happiness in the Quatrains of Khayyam, Mowlavi, and Sharafnameh Nezami: The Common Factors of Happiness in the Quatrains of Khayyam, Mowlavi, and Sharafnameh Nezami" (1389 H.Sh.) by Dr. Ahmad Reza Kikhay Farzaneh, published in the fifteenth issue of the journal "Research in Lyric Literature," was found. The article discussed factors of happiness such as freeing the soul from worries, pursuing pleasures, believing in the end of the world, not being attached to worldly life, leniency, non-fanaticism, staying away from superficial faith and disbelief, among other factors. We noticed a similarity in the first two factors — freeing the soul from worries and pursuing pleasures — with Epicureanism. However, Epicureanism was not the focus of the researcher; hence, he concentrated on various matters that diverge from it. Additionally, his study did not focus solely on Omar Khayyam, so elucidating his philosophy was not the central theme. We also found an article titled: "A Comparative Look at the Image of the World in the Poems of Khayyam and Ilia Abu Madi: A Comparative Perspective on the World in the Poems of Khayyam and Ilia Abu Madi" (1394 H.Sh.) by Ghasem Mokhtari and Sahar Mohammadi, published in the journal "Baharestan Sokhan." In it, the researchers discussed how both poets addressed the transience of the world, enjoying life, the necessity of seizing opportunities, and how these were depicted. They touched upon Khayyam's interest in the present moment under what they called "seizing opportunities." However, they did not address the convergence of his philosophy with the Epicureans at this point, meaning that their article intersects only partially with one aspect mentioned in the current article. Similarly, the article "A Comparative Study of Motion Schemes in the Poems of Omar Khayyam and Ilia Abu Madi Based on Cognitive Semantics Theory" by Khalil Hamdaoui et al., which studied some philosophical and mystical ideas of both poets, concluded that they share a motion scheme for the idea of death and the instability of the times, with the distinctive feature of that motion being its instability. Thus, both poets condemn fear and call for enjoying life in all its moments. This idea — condemning fear and calling for enjoying life — is a common intersection between the mentioned article and our current article. However, the researchers did not name Epicureanism nor delve into it in their study on one hand, and the mentioned point of intersection constitutes only one of the aspects of Epicureanism on the other hand. Moreover, the focus was not solely on Khayyam but rather

on comparing him with Abu Madi in that regard. From the above, we see that the articles that approached — in one way or another — the subject of our study intersected with it only in a small part. One of those articles did not address the philosophical ideas of Khayyam — as reflected in his quatrains — converging with the principles of the Epicureans. Hence, this research is characterized by novelty, and its importance lies in shedding light on an aspect of Khayyam's philosophy on one hand, and introducing Persian culture that often intersected with Arabic culture, influencing and being influenced by it, despite belonging to two separate linguistic families on the other hand.

2-1 Research Questions

The current research aims to answer the following questions:

1. What are the areas where Khayyam's philosophy, as reflected in his quatrains, converges with the principles of the Epicureans?
2. What are the characteristics of Khayyam's personal style?

3-1 Research Hypotheses

The first hypothesis is based on what we found while reading Khayyam's quatrains, containing philosophical topics largely convergent with many Epicurean principles, which encouraged us to investigate further in the hope of understanding how the mentioned philosophy is reflected in his quatrains. The second hypothesis arises from the belief in the distinctiveness of the poet's personal style in his quatrains presentation, thus we worked to confirm the previous hypotheses in the current research.

4-1 Methodology

This research follows the analytical and interpretive methodology to study the reflection of Epicurean philosophy in the quatrains of the Persian poet Omar Khayyam. Therefore, we initially defined Epicurean philosophy and derived its main principles and foundations from the books and philosophical dictionaries that addressed them. Then, we briefly introduced the poet Omar Khayyam, and the important aspects covered in the books about him and his quatrains in the theoretical study. In the applied study, we detailed those principles as they appeared in his quatrains, mentioning the first principle that distinguishes both Epicurean philosophy and Khayyam's philosophy, which is pleasure, then moved on to the remaining principles: thinking and contemplation; focusing on the present, including not regretting the past, not fearing what is to come, and seizing the present moment; liberation from fears, including fear of death, fear of life, and fear of gods; belief in gods without believing in their interference in the affairs of creatures; contentment; avoiding skepticism; reliance on the senses, including sight, hearing, smell, taste, and touch; and belief in determinism. The applied study concluded with the results of the reflection of Epicurean philosophy in Khayyam's quatrains, followed by a list of references and sources relied upon in the research.

2- Theoretical Study

2-1 Epicureanism

Epicurean philosophy emerged to offer practical ethics aspiring to provide salvation for humanity, starting from the principle of human harmony with all nature — human nature and the nature of the world in which they live — enabling them to attain tranquility amidst political and intellectual turmoil and madness of desires. It is a doctrine whose essence is that pleasure alone is the highest good, and pain alone is the greatest evil. It affirms sensory pleasure and

advocates a happy life. This doctrine was founded by Epicurus in 306 BCE, teaching his students the art of intelligent living, which is achieving happiness that is pleasure in agreement with reason, as the pleasure of the mind surpasses bodily pleasure. This requires the elimination of superstitions, namely fear, fate, gods, and death. This provides tranquility for the soul. People refer to someone as "Epicurean" if they love pleasure, tranquility, and peace. The main principles of this doctrine can be extrapolated through studying philosophical books that addressed Epicureanism, and they are:

1. **Pleasure** : Researchers found much similarity between Epicureanism and the principle of pleasure, to the extent that some defined it as indulgence in pleasures. Epicureans consider the highest good to be lasting pleasure, and virtues are merely means to achieve a pleasurable life. Tranquility and balance are not devoid of pleasure but are the greatest pleasure. The Epicureans prioritized pleasure over virtue, considering it the basis of life, not an end in itself but a necessary means to attain happiness. However, they avoided excessive sensory pleasure and sought intellectual pleasures and spiritual pleasure.
2. **Thinking and Contemplation** : Starting from the notion that tranquility and balance are not devoid of pleasure but are the greatest pleasure, the Epicureans found that the only way to salvation from pain is through tranquility and peace, and the path to it is through retreat into thinking and contemplation to reach the truth.
3. **Focus on the Present** : The Epicureans advocated focusing on the present moment and withdrawing from thinking about the past and the supernatural. Epicurean epistemology aims to confine human existence within the limits of the present, encompassing instinctive sensations without delving into the mysteries of things or unsettling supernatural phenomena that distract humans from the pleasures and delights offered by the present moment.
4. **Liberation from Fears** : The ultimate goal for Epicureans is liberation from fears — fear of death and fear of life. Fear of death stems from the fact that death harms us only when it causes us pain, which is the root of attachment and greed for life, driving people to seek power, authority, and wealth. Eliminating fears and superstitions brings pleasure, providing calm and peace to the soul. Epicurus also called for eliminating the fear of gods to achieve happiness, which is the tranquility of the soul.
5. **Belief in Gods** : Epicureanism approaches atheism in one of its aspects, yet Epicureans believe that God exists but does not interfere with human actions, believing that humans need not fear divine retribution.
6. **Contentment** : Epicurean philosophy teaches humans to seek satisfaction and contentment in their personal lives without doubting justice.
7. **Avoidance of Skepticism** : Skepticism is defined as the doctrine of those committed to doubt, with arguments based on the errors people fall into, such as sensory errors, emotional errors, memory errors, or reasoning errors. Another argument is the variation among people in their sensations, opinions, beliefs, morals, and convictions, the impossibility of absolute proof, and the inability to prove the veracity of reason. The Epicureans opposed skepticism because skeptics are full of hesitation and confusion, causing anxiety and distancing them from peace.
8. **Relying on the Senses and Expectations to Reach Emotions** : Epicureans believe that if we lose trust in our senses, we cannot trust anything else. Epicurean epistemology involves knowledge of the external world and relies on several means to convey knowledge to the mind. Its criteria

or means are sensation, expectation, imagination, and emotion. Epicureans view reality as the truth, and sensation allows the manifestation of this reality. Sensation arises from the contact of two presences — the sense organ and the sensed object, whether related to tactile and gustatory sensations or visual, olfactory, and auditory sensations. As for expectation, Epicurus believed it consists of images previously received by the senses, forming a prior concept of something. Without these, understanding, inquiry, and discussion would be impossible. Repeated sensation imprints a clear and obvious image of the thing, allowing direct perception and reference upon sensing something present. Thus, Epicurus' expectation is the effect left by repeated sensation multiple times, leading to emotions of pleasure or pain, guiding judgment on things and distinguishing between what should be followed and what should be avoided.

9. **Determinism** : Defined as negating the reality of human action and attributing it to God Almighty, meaning we are not responsible for our actions just as we are not responsible for our inherited nature and environment. Epicureans believe in determinism, asserting that events that occurred necessitate our actions, making these events the causes of our actions, not our choices or decisions. Hence, we are not responsible for them.

2-2 Introduction to the Poet Omar Khayyam

He is Omar bin Ibrahim Al-Khayyami An-Nishapuri, Abu Al-Fath, Ghiyath Al-Din; a philosopher-poet from Nishapur, born and died there. There is disagreement regarding his birth and death years, but it is generally accepted that he was born in 430 AH and died between 506-530 AH. He was knowledgeable in mathematics, astronomy, language, jurisprudence, and history. He, along with a group of scholars of his time, is credited with the solar Hijri calendar. He authored over twenty treatises in mathematics, astronomy, sciences, philosophy, language, algebra, geometry, music, history, jurisprudence, poetry, and wisdom. However, his fame came from his quatrains, which have been translated into many languages. A quatrain is four rhyming lines set to the meter of Hazaj Muthman, conveying a single idea, with a unified rhyme in the first, second, and fourth lines. It differs from what the Persians conventionally termed "Dobaiti" in meter, aside from the possibility of unrelated second-line stanzas in meaning, idea, and rhyme. The quatrain form emerged among them through the hands of Rudaki Samarqandi, known as the father of Persian poetry, but it did not gain prominence until Omar Al-Khayyam. The fame of Khayyam's quatrains spread due to the bold opinions he expressed about the universe and life, overshadowing his reputation as an astronomer and mathematician. However, the boldness of the ideas presented in them hindered their popularity during the poet's era, and their number remains disputed due to many additions made afterward.

3- Applied Study: Epicureanism in Khayyam

Under this title, we will discuss how the principles of the Epicureans are reflected in Khayyam's quatrains, detailing each of them and illustrating with suitable examples from the quatrains. It is worth noting that we included many examples to form a general idea and attempt broader induction to arrive at more accurate results, which we presented at the end of the applied study. Upon reviewing Khayyam's quatrains, we observed that many Epicurean principles appeared therein. Hence, we will study these principles successively:

3-1 Pleasure

Pleasure took on a specific concept in Khayyam's poetry, showing him as a proponent of the belief that pleasure is virtue, converging in this with what the Epicureans proposed, as we will see throughout the research. For example, he shows that disregarding religious practices and rituals while adhering to virtue ensures the next world, as he says: Do not adhere to Sunnah and leave obligations aside, And do not withhold the morsel you possess from anyone. Do not backbite, and do not hurt anyone's heart, In promise of the next world, I am here, bring me the wine. (Do not commit to Sunnah, set aside obligations, but do not withhold the bite you have from others, do not gossip, and do not hurt anyone's heart, and I promise you the next world, so bring me the cup of wine.) It is noticeable that he confined pleasure to virtue stripped of religious practices and duties, placing it in avoiding stinginess, backbiting, and harm. To complete his pleasure, he asked for wine, as if equating pleasure always with wine, paralleling it with virtue, attracting goodness, and repelling evil. In another quatrain, he reiterated his belief in not linking virtue with obligations, saying:

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He also touched upon the idea of linking virtue with pleasure that achieves happiness, meaning making pleasure, virtue, and happiness on one side, opposite worries, vices, and evil on the other, in his statement: "Of the future sorrows you bear no fruit, The pain you feel is the lot of those who think too much ahead. Be happy and don't let the world weigh heavy on your heart, For grieving over fate won't change a thing." Thus, virtue for him lies in avoiding what causes sorrow and misery, and committing to happiness, as evidenced by his statement: "Stay with the cup, for it is the praiseworthy kingdom, And listen to the music, for it is David's tune, Don't mention what has passed or what is yet to come, Be happy, for the purpose of existence is happiness."

As we noticed, the greatest pleasure for Khayyam, which is evident to any reader of his quatrains, was mostly confined to wine, except in a few instances where he mentioned something other than wine. Scholars have differed on the symbolism of wine in his quatrains; some support the notion that it carries a Sufi connotation, while others deny any symbolic or metaphorical meaning, believing it to be ordinary wine, merely a means to life's pleasures. It appears that Khayyam believed it to be a means to pleasure in most of his quatrains. An example of this is: "Now that joy remains only in name, No sincere companion remains but raw wine, Keep the hand of revelry on the goblet, Today nothing remains in our hands but the cup."

This is not a material pleasure but a spiritual one, as we shall see, since he views it as the remaining joy of the heart. He states: "I cannot live without fine wine, Without wine, I cannot bear my burdens, I am a slave to that moment when the cupbearer says, 'Take another glass,' and I cannot resist."

This verse clearly shows how much he indulged in drinking and what wine meant to him. His assertion that it helps him bear life's burdens proves he did not consider it a material pleasure but rather an intellectual one, as evidenced again in his words: "When wit is no match for time, Save for those who put their wits aside from time, Bring forth what takes away our wits, Perhaps time will incline towards us while we have it."

Here, he requests wine because it removes his intellect, meaning it is not a bodily pleasure but an intellectual one, aligning it with the Epicurean definition of pleasure and placing Khayyam among the Epicureans. Another example is: "When sober, I hide my joy, And when drunk, I lose my reason, The state between drunkenness and sobriety is bliss, I am a slave to that moment; it is life."

He clarified that life for him manifests in pleasure, and that pleasure is wine, and this wine is intellectual, not removing his reason. In all of this, he approaches Epicurean philosophy, as in his statement: "A glass of wine is worth a hundred hearts and faiths, A sip of wine equals the kingdom of China, What else is there on earth but red wine, Bitterness that equals a thousand sweet souls?"

If its pleasure were sensory, he wouldn't have described it as bitter; if it weren't spiritual, he wouldn't have equated it to a thousand souls. It is the sole element that alleviates worldly woes; he says: "When I came into existence, I didn't choose, And I'll depart against my will, Arise, oh cupbearer, prepare the wine for me to drink, To wash away the woes of existence."

His belief in determinism is clear, and his concern is futile, and nothing alleviates this concern but wine, as he repeatedly stated: "This wheel of fortune has long killed and revived, Worrying

in vain brings no benefit, Fill the cup of wine quickly and give it to me, So I may drink again, for all things written will come to pass."

The same sentiment recurs in another quatrain: "Drink wine, for it removes concerns of abundance and scarcity, And thoughts of the seventy-two sects, Do not abstain from this alchemy, For a sip removes a thousand ailments."

The removal of worries and a thousand ailments is undoubtedly an intellectual and spiritual pleasure, perhaps best evidenced by his repeated idea of substituting it for paradise. He is willing to relinquish paradise and its bliss for wine, as we will see repeated in various quatrains, such as: "I buy aged and new wine, And then sell paradise for a trifle. Tell me, where will I go after death? Give me the wine, and go wherever you wish."

He repeated this in: "Give me a glass, a beloved, and a cupbearer, All three are mine now, and take paradise as credit; Do not heed what they say about paradise and hell, Who has gone to hell, and who has returned from paradise?"

He also said: "They speak of a high paradise to come, With fine wine and beautiful companions, What harm if we chose wine and a beloved now? For the end result will be the same."

Here, he mentions wine and houris as synonyms for pleasure, making them equivalent to paradise, which is clear evidence of their place in his heart, not to mention a subtle hint that he doesn't believe in heaven and hell as reward and punishment. Thus, he once again aligns with the Epicureans in believing in the existence of God without His intervention in human affairs. However, pleasure for Khayyam wasn't confined to wine; he mentioned other pleasures in different places, including the beloved, as he said: "My nature blends well only with lovely faces, My hand holds fast only to the goblet of wine, From each part, I take my share, Before parts unite with the whole."

And he also said: "They say every person returns as they lived, So they advise accompanying the pious, But we remain with wine and the beloved, Until we are gathered with them after death."

Repeated references include: "Oh Khayyam, if you are drunk with wine, be happy, If seated with a moon-faced beauty, be happy, For the end of existence is annihilation, Live happily in existence as if you are already in oblivion."

Besides wine and the beloved, he mentioned nature as a source of pleasure, as he said: "The season of flowers and streamsides, With a few beauties and playmates, Bring the goblet, for whoever wants to drink in the morning Won't be bound by the mosque or imprisoned by the church."

He reiterated the same references in: "With a beautiful face, a streamside, and wine and roses, As much as I can, I will enjoy and revel, For as long as I am and will be, I drank and will continue to drink."

In this, he made pleasure lie in nature, the beloved, and wine, but wine remains the cornerstone of pleasure, without which pleasure is incomplete. He says elsewhere: "It's a pleasant day, neither hot nor cold, Clouds shower the flowerbeds, The nightingale calls out to the yellow rose, Saying, 'Now is the time for drinking wine.'"

Khayyam emphasized in his quatrains that one must live happily, regardless of the form of happiness, and keep away from worries and sorrows. This happiness always aligns with

pleasure according to the Epicureans, which in turn aligns with wine in our poet's view. He says: "One cannot plant a tree of sorrow in the heart, One must always read the book of happiness; Wine must be drunk, and the heart's desires fulfilled, For how long will you remain in this world?"

Thus, we see that Khayyam aligned with the Epicureans in seeking pleasure, making happiness contingent on that pleasure, equating it with virtue. He shared with them the notion that this pleasure is more spiritual, intellectual, and heartfelt than physical or material, as he also converged with them on other points like thinking and contemplation, as we will see.

3-2 Thinking and Contemplation

Thinking and contemplation were prominent features of Khayyam's quatrains. Many researchers thought that his aim with his quatrains wasn't poetry as much as presenting his ideas. He posed many major existential questions and repeatedly acknowledged being preoccupied with thought and constant bewilderment. For instance, he says: "I was brought into this world involuntarily, And gained nothing from life but bewilderment, We came unwillingly and know not why, And will leave unwillingly, knowing not why."

He admitted that his frequent recourse to wine was to reduce thinking, saying: "My wine-drinking isn't for revelry, Nor for cheerfulness or abandoning religion and manners, I want to catch my breath while intoxicated, That's why I drink wine and stay drunk."

Examples of the issues he contemplated are numerous, including death and life, paradise and hell, reward and punishment, the beginning and end of the universe, and others, which we won't delve into to avoid prolonging the discussion.

Thus, he aligned with the Epicureans in their emphasis on contemplation and thought, although the issues that preoccupied him had a philosophical nature. He also shared with them other matters, as we will see.

3-3 Focus on the Present

Khayyam was among those who focused on the present in their lives, paying great attention to the fleeting moments where pleasures are encapsulated. He often urged in his quatrains to avoid thinking about the past and the future with its unknowns. Among his quatrains that encouraged turning away from thinking about the past, he says: "On the face of the flower, dewdrops of spring are delightful, In the garden's courtyard, a pleasing face is delightful, Whatever you say about yesterday isn't delightful, Be happy and don't talk about yesterday, for today is delightful."

And also: "I saw an old man in a tavern, I asked if he had news of the departed, He said, 'Drink wine, for many like us have gone, And none have returned with news.'"

In other quatrains, he urges people not to think about the future, implying everything unknown and mysterious in the future, including death and what comes after death. For example: "Oh heart, you won't reach the secrets' enigma, Nor will you reach the wise men's subtle point, Make your paradise here with wine and the cup, For you don't know whether you'll reach it there – in true paradise."

He touched upon paradise again in the quatrain mentioned earlier: "We buy aged and new wine, And then sell paradise for a trifle. Tell me, where will I go after death? Give me the wine, and go wherever you wish."

The present quatrain shows, in one aspect, that he focuses on the current moment and sells paradise, which belongs to the future, for that moment. This was repeated again with a different expression in his statement: "They say there will be paradise, houris, and Kawthar, Rivers of wine, milk, honey, and sugar, Give me a glass and wine, oh cupbearer, This immediate pleasure is better than a thousand deferred ones."

Often, what he referred to as the future or tomorrow was death, as he says: "Since no one can guarantee tomorrow, Relieve your sad heart, oh moon, Drink wine under the moonlight, for you'll seek it in the future And won't find it after it's gone."

And also: "Oh cupbearer, the flowers and greenery are very joyful, But realize that in a week, they will be dust, Drink wine and pluck a flower, for in a glance, The flower becomes thorns, and the greenery turns to dry grass."

He calls for focusing on the moment itself because the future holds only annihilation, as in: "This caravan of life passes strangely, Realize that your true life is what you spend joyfully. Oh cupbearer, what do the critics care, Give me the wine, for the night is almost over."

And he says: "Oh heart, when time saddens you, Your pure soul might suddenly depart your body, Sit on the grass and live happily for a few days, Before grass grows from your soil."

He seeks a peaceful life and considers it the purpose of existence, emphasizing seizing the opportunity in the moment and the present time, intersecting with the Epicureans. We see this in all the preceding quatrains, where he called to avoid fear of the future and to enjoy the present. He combined his call to avoid fear of the past and future together in many quatrains, such as: "Realize that you will leave your soul, You will vanish behind the veil of mysteries, Drink wine, for you don't know from where you came, Be happy, for you don't know where you will go."

Wine is his means to rid himself of fears of yesterday and tomorrow, or perhaps he had already rid himself of those fears, and sought wine because contemplating these matters was futile. He returned to emphasizing the necessity of ridding oneself of worry about yesterday and tomorrow in his statement: "Like water in a stream and wind in the desert, Another day of your and my life has passed, Never should you be troubled by two days: The day that has passed and the day that hasn't arrived."

And he says: "Don't remember the day that has passed, Don't cry out for tomorrow that hasn't come, Don't build your life on what hasn't come or what has passed, Be happy and don't waste your life."

And he says: "Stay with the cup, for it is the praiseworthy kingdom, Listen to the music, for it is David's tune, Don't mention what has passed or what is yet to come, Be happy, for happiness is the purpose of existence."

Embedded in his constant call to free oneself from thinking about the past and future, we see in many of his quatrains that he overlooks mentioning the past and present and urges focusing on the current moment, such as: "How long will I grieve over what I have or don't have, And whether I will spend this life happily or not? Fill the goblet with wine, for I don't know If I will exhale this breath or not."

And he says: "Drink wine, for eternal life is this, Its origin is from the distant youth, It's the time of flowers, wine, and intoxicating rain, Be happy, for this is life itself."

And he says: "Before we endure hardships from time, Let's drink wine together today, For this messenger of fate will inform us of our departure, Not giving us time to drink even a sip of water."

And he says: "Oh friend, come, let's not worry about tomorrow, And let's consider this fleeting moment a gain, When we leave this ancient monastery, We will join those who left seven thousand years ago."

Thus, the moment itself is a gain, as he says: "Today is yours; tomorrow is uncertain, And worrying about tomorrow brings only loss, Don't waste this moment if your heart yearns for clarity, For there is no value in the remaining days of your life."

And he says: "Since our stay in this transient world is not permanent, Then staying without wine and a beloved is a grave mistake."

Thus, we see that Khayyam aligned with the Epicureans in focusing on the present and the current moment, presenting it in his quatrains in various forms: calling to free oneself from thinking about the past, calling to stop thinking about the future, and combining both, calling to focus on the present and the moment. This formed another basis that led us to hypothesize that he embraced Epicurean philosophy.

3-4 Liberation from Fears

Fear likely disturbs the present moment that Khayyam urged us to live fully, so his call to liberate oneself from fears appears in his quatrains. These fears manifested in major issues, meaning we notice that he called to free oneself from the fear of death, the fear of life, and the fear of gods. Among the quatrains that illustrate the first aspect of his call – liberation from the fear of death – he says: "In the unfathomable circle of the celestial sphere, There is a cup that will be offered to everyone in turn, Do not lament when your turn comes, Drink wine and enjoy yourself, for your turn will come inevitably."

He considered death an inevitable end that doesn't warrant wasting life in fear of it, as he also says: "Since the wheel doesn't heed the wise, What difference does it make if there are seven heavens or eight? Since death is inevitable and all desires will fade, What difference does it make if ants eat you in the grave or wolves in the wilderness?"

What Khayyam also urged was liberation from the fear of life, which was evident in his call to escape daily worries that imprison our minds, as he says: "How long will we remain prisoners of our rational minds each day, Whether we live a hundred years or one day in this world, it's the same, Give me a goblet of wine before we become mere clay pots In the potter's workshop."

He also called to not fear the calamities of time or whatever the days may hold, urging to seize the moment and live it without wasting it, saying: "Do not fear the occurrences of time or what it brings, For whatever comes is transient; live this fleeting moment happily, And don't dwell on the past or fear the future."

In this quatrain, he called to rid oneself of all fears: fear of calamities, fear of the future, and fear of the past, urging to focus on the present. Among his quatrains that showed his insistence on liberating oneself from the fear of life and its worries, he says: "Do not let grief besiege you, And do not let sorrow invade your days, Do not neglect the clear water and the riverside, Before the soil surrounds you."

He repeated this in his statement: "Arise and do not grieve over this fleeting world, Sit and pass through life with joyous steps, If the world were faithful in nature, Your turn would never have come from others."

And he says: "This wheel of fortune has long killed and revived, Worrying in vain brings no benefit, Fill the goblet of wine quickly and give it to me, So I may drink again, for all things written will come to pass."

In the previous quatrains, he called for liberation from the fears of life and its worries, the calamities of time, its rotations, and fluctuations, concluding all of them with the call for wine, as if wine was the inevitable conclusion that liberation from any fear, no matter what, would lead to. Khayyam also called for liberation from the fear of gods, as in his statement: "Benefit from the turns of time and fate, Sit on the throne of revelry and take the goblet in your hand, God is in no need of your obedience or disobedience, Live your life fulfilling your own desires."

He called to enjoy the moment without fear of sin, nullifying the boundaries of obedience and disobedience, as if negating God's intervention in His creatures, an idea that aligns with the Epicureans, which we will study shortly. By diminishing the importance of obedience and disobedience, he nullified what they lead to, denying the existence of paradise and hell, as in his statement:

3-5 Belief in Gods

Perhaps the boundary that distinguishes Epicureans from atheists, as established by scholars, is that Epicureans do not deny the existence of God, but they believe that He does not interfere in human affairs. This is something we observe clearly in Khayyam's quatrains. Among his quatrains that show his belief in God, he says:

"If I have not performed the essence of Your obedience, And if I have not shaken the dust of sin from my face, I am not hopeless of Your mercy, For I have never associated anyone with You."

This quatrain removes any doubt about Khayyam's belief in the existence of God and his rejection of associating others with Him. It also shows that his love for God and trust in His generosity replaced his fear of Him, which we discussed earlier. However, his belief that God does not interfere in human affairs is clear through his subordination of religion to drink, and making this world like bubbles in it; he says:

"I, wine, minstrel, and the sign of this ruinous world, Religion, heart, cup, and goblet—all are mortgaged to wine. Put your head in the pledge of wine always, Founding a house like a bubble."

His denial of the possibility of God controlling humans repeatedly appears when he addresses liberation from the concerns of Christianity, Islam, hell, and heaven. He says:

"How long shall I lower my gaze towards the seas? How long shall I be burdened with the mosque and thoughts of the church? Khayyam, who said there would be a hell— Who went to hell, and who returned from paradise?"

He reiterated this idea in another quatrain:

"The season of flowers, the riverside, and lips, With one or two companions and playmates. Bring forth the cup for morning wine, Unburdened by the mosque and free from the church."

Also evident is his belief that God does not interfere with His servants, through his denial of punishment; he says:

"Who has not sinned in this world? Tell me. And how has he who has not committed a sin lived? Tell me. If I act wickedly and you punish me accordingly, Then what is the difference between you and me? Tell me."

He combined his belief in the existence of God and that He does not judge into a perspective that reveals a view of determinism, saying:

"You are the creator of the deeds of both the dead and the living, The possessor of this scattered creation. Although I am wicked, You are my master and creator. To whom can sin be attributed other than its creator?"

Thus, Khayyam showed us another axis where he converges with Epicurean beliefs. He highlighted his belief in the existence of God while denying divine intervention in human affairs by rejecting the concept of reward and punishment in heaven and hell. He liberated himself from the notions of obedience and disobedience themselves, focusing on the denial of punishment, as a form of liberation from fears first, and as consistent with the principle of pleasure, avoiding anything that breaches it. Especially since his constant pleasure was wine, and perhaps he believed that there is no punishment for wine, considering what his quatrains suggest: that this wine is a spiritual and intellectual pleasure, not physical or material.

3-6 Contentment

Contentment appeared in Khayyam's quatrains as another axis where he converges with Epicurean beliefs. His contentment was a natural result of his philosophy, which considers the universe transient, thus discouraging greed and emphasizing contentment before life and man dwindle away in distress if not content. He says:

"Oh heart, the truth of the world is metaphorical, Why should you endure hardship from this hope and need? Leave your body to fate and make peace with what is given, For this written decree will not return once more."

He reiterated the necessity of contentment in destiny through a deterministic view, so a person must surrender and live peacefully, saying:

"When God has decreed your daily sustenance, It will neither decrease nor increase. You must be at peace with whatever exists, And be freed from whatever does not exist."

Thus, contentment stands out in Khayyam as another point of convergence with the Epicureans. This can also be inferred from his call to liberate oneself from the past and not be bound by the future, which were covered under the theme of liberation from fears. Often, those advocating for such ideas are people who do not regret anything that was or will be. To avoid prolonging and repeating, we will not delve deeper into this idea.

3-7 Moving Away from Skepticism

The Epicureans distanced themselves from skepticism, believing that doubt distances a person from happiness. They also claimed that knowledge and perception come through the senses, an idea opposed by the skeptics, who assert that the senses can err. We cannot categorize all of Khayyam's quatrains under this title because he was close to the agnostics in raising many questions related to major existential issues. We do not claim that he was a skeptic, but rather someone filled with inquiries and bewilderment, often concluding that he does not grasp the truth and that these inquiries are futile. This brings him closer to the Epicureans, as he believed

there is no benefit in delving into matters whose truth cannot be known, or that discussions and debates are ineffective. This led us to study his proximity to the Epicureans in this context as well. From those approximations, he says:

"How long shall we speak of eternity and time immemorial? What have I gained in knowledge and action from passing beyond measure? During moments of revelry, there is no substitute for wine; Every problem finds its solution in wine."

This idea repeated in another quatrain with a different departure from futility; he says:

"How long shall we dwell on the seven heavens and four elements, oh cupbearer? Whether it is one problem or a hundred thousand, oh cupbearer, We are all dust, oh musician, play on. We are all fleeting, so bring the wine, oh cupbearer."

This submission that humans cannot reach the truth distances him from doubt regarding it. Similarly, he says:

"Since our stay in this transient world is brief, Staying without wine and a beloved is a grave mistake. How long shall I oscillate between hope and fear? Once I am gone, what concern is ancient or modern to me?"

And he also says:

"Oh heart, you will not reach the secrets' enigma, Nor will you reach the wise men's subtle point. Make your paradise here with wine and the cup, For you don't know whether you'll reach it there – in true paradise."

And again:

"Let us no longer grieve over this revolving sphere, Other than pure red wine, let us not consume."

In all these quatrains, and many others not cited here, Khayyam called for moving away from doubt and refraining from delving into matters whose truths cannot be reached. In doing so, he aligns with the Epicureans. Engaging in such matters only brings worry and sorrow, as he himself demonstrated, distancing one from happiness. Thus, abandoning these matters achieves happiness. Completing this happiness, he often concluded every matter with a request for wine. In his quatrains where he expressed his inability to understand great matters or reach profound truths, he ended with a plea for wine, as if it were the sole source of his happiness and freedom from skepticism.

3-8 Reliance on the Senses

Khayyam frequently relied on the senses to express his ideas, especially since these ideas often culminated in references to wine, necessitating the involvement of multiple senses for description. Thus, sensory descriptions related to various subjects appeared in his poetry. The most used sense was sight, describing things by their shapes and colors. For example, he said:

"Though my face and hair are beautiful, My face like a tulip and my stature like a cypress, I do not know why the eternal painter adorned me—what use is there in it?"

He employed visual descriptions of shape and color through metaphors, repeating this in another quatrain:

"Oh fellow spirits, strengthen me with the power of wine, Turn this amber-like face into ruby."

He compared his pale face before drinking wine to amber and his flushed face after drinking to ruby. He also used visual descriptions of color and shape in another quatrain:

"Arise and give me wine, what is the place for words? Last night, my sustenance was your silence. Give me wine, red like a rose, like your face; My repentance is like your tousled hair." The wine's color resembles a rose and the beloved's face, and his repentance resembles her hair. There are many examples of visual imagery in his quatrains, but to avoid prolonging, we will not elaborate further on the evidence.

Khayyam also emphasized auditory imagery to achieve his goal, mentioning gatherings of revelry that often accompanied drinking sessions. He says:

"My mind is always inclined towards pure wine, And my ears are always attuned to the sound of the flute and the lute. If grave diggers make my grave into a jug when burying me, Let that jug always be full of wine."

He combined auditory and visual imagery in another quatrain:

"When the nightingale found its way in the garden, It saw the face of a rose, a cup, and wine smiling. It came and whispered in my ear: Understand that lost time cannot be regained."

There are numerous examples of auditory imagery in his quatrains, so we will suffice with what has been mentioned. Touch also had its share in Khayyam's methods of painting a picture and reaching tangible truth. One instance showing attention to tactile imagery is:

"If the flower is not our share, then at least the thorn is plenty, And if light does not reach us, then fire is sufficient."

Though the poet did not explicitly mention the sensation resulting from thorns and fire, merely mentioning them evokes that sensation through what the Epicureans called "expectation." Sensory imagery also appeared in another quatrain:

"I have not been sober for a moment while alive, Even on the Night of Power, I remain intoxicated. Lips on the cup, chest against the jar, My hand remains on the neck of the jar until dawn breaks."

Khayyam also focused on gustatory imagery in his quatrains, using taste as a means to describe tangible truth. For example, he said:

"I drink bitter, old wine at all times, Even during the fasting nights of Ramadan. I filled the barrel with lawful grapes, Pray that God does not turn it into wine, so I won't drink."

He repeatedly described wine as bitter in another quatrain:

"A glass of wine equals a hundred hearts and faiths, A sip of wine equals the kingdom of China. What else is there on earth but red wine, Bitterness that equals a thousand sweet souls?"

Given that few of his quatrains omit mention of wine, his gustatory imagery often focused on bitterness. The poet did not neglect the sense of smell as a means to reach the required truth, saying:

"It is shameful to be renowned by a good name, It is disgraceful to be pained by the wheel of fortune. Better to become drunk from the smell of grape juice Than to become conceited with your own abstinence."

And he also said:

"I will drink so much wine that its scent arises from the soil, When I am buried, if a drunkard comes to my grave, He will become intoxicated from the smell of my wine."

He combined several senses to form his imagery in another quatrain:

"If in my embrace, the beloved's lips are like rubies, And instead of grape water, I hold the elixir of life, If Venus is the minstrel and Christ the companion, Without a joyful heart, where is the place for revelry?"

Here, sight is in the first part, touch and taste in the second, and hearing in the third, not to mention that he confined pleasure to the heart and restricted it solely to it. If the heart is not joyful, no amount of material surroundings can bring joy. This is yet another point where he converges with the Epicureans.

Thus, Khayyam agreed with the Epicureans in relying on and trusting the senses to reach knowledge of things. They utilized those senses and the images they paint in the mind for anticipation, meaning perceiving something because it has passed through memory, leading to emotion, which is the feeling of pleasure.

3-9 Determinism

The Epicureans believed that events that have occurred determine our actions, an idea that often converged with Khayyam's thoughts. His quatrains highlighted his belief in predestination. For example, he said:

"How long shall we discuss the mosque's lamp and the church's smoke? How long shall we talk of hell's loss and heaven's gain? Look at the tablet of fate, for the Creator wrote Everything that will be since time immemorial."

He showed that destiny is written before the beginning of creation, and that human efforts and thoughts will not change anything, as he repeated in another quatrain:

"Since nothing will go according to our desires, What use is our thought and effort? We sit perpetually regretting that We came late and must leave quickly."

He repeatedly stated that humans are not given a choice in coming into life or leaving it. He says:

"If my coming and going were up to me, I would have chosen neither to come nor to leave. If you cannot better yourself in this ruinous monastery, It is as if you never came, never left, and never existed."

He similarly showed his helplessness in choosing in another quatrain:

"If I had control and choice, I would abandon this world with its good and evil. If you cannot better yourself in this lowly world, It is as if you never came, never left, and never existed."

He projected his deterministic view onto the subject of sin and disobedience, repeatedly mentioning that he is sinful because God created him sinful or because God placed the means of disobedience in his path. The matter is imposed on him, and he has no say in choosing it. For example, he says:

"On my path, traps are set everywhere, And it is said, 'Catch him if he steps wrong.' Not a place in the universe is free from Your command; How can You command and call me disobedient?"

He repeated this idea in another way:

"You have decreed what is impossible to avoid, Commanding me to flee from it. I am helpless between Your command and prohibition. This story is tilted, asking me to hold a tilted scale without spilling."

Thus, we see that Khayyam believed in determinism, that humans are driven in their actions, with no choice to avoid sin and no ability to change fate, which eliminates the benefit of

striving and effort. In this, he converged with the Epicureans, who saw that the course of events is determined by other events and things, and humans have no power to change them.

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