

**Examining and Comparing the Phenomenological and
Mystical Components in Ganjineye Asrar, a Versified Story
by Oman Samani**

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Introduction

Philosophy and mysticism are two schools of cognition whose goal is to understand the truths of phenomena, but their method and basis are different. In mysticism, cognition comes through the awareness of Knowledge by presence. Husserl's phenomenology is also based on awareness with the motto of returning to oneself and the origin of phenomena. These two philosophical and spiritual approaches are similar in some aspects. This research seeks to investigate and apply some components of Husserl's phenomenology and mystical phenomena; also, since the mystical versified story, Ganjineye Asrar was written in the Qajar era and includes the taken mystical

components, it is a suitable platform for examining and comparing the phenomenological and mystical components.

Materials & Methods

In addition to the study of the basis of mysticism and phenomenology, which is a return to self, five components were selected from the components of Husserl's phenomenology, their differences and similarities with mystical concepts were examined, and then, regarding these components, the verses of Ganjineye Asrar were read and analyzed.

So far, no independent research has been done on the comparison of phenomenological and mystical components in the versified story of Ganjineye Asrar.

However, some researchers have investigated literary texts from a phenomenological approach. In an article, Khushhal Dastjerdi and Hojjatizadeh have discussed the three components of favours, reduction, and the connection between object and mind in phenomenology and Rozbahan's mysticism. Also, in two separate articles, Sam Khanyani has investigated the ideas of phenomenology in the poems of Sohrab Sepehari and Rumi. In the first article, he expressed the intellectual and poetic similarities in Sohrab's poems with some of Husserl's views, and in the second one, he aligned components such as belief in the transcendental attitude, meditative I, and emphasis on direct perception and intuition with similar views of Rumi in Masnavi. Is.

Considering the importance of the new theories in the review and re-reading of literary works, this research seeks to reach similar or

common themes between mystical concepts and components with philosophical components.

Results & Discussion

The phenomenological and mystical components examined in the versified story of Ganjineye Asrar are:

- 1- Meditative I in phenomenology and the mystical concept of the perfect human being
- 2- Epoch (reduction) and abstraction
- 3- Phenomenological and mystic interpretation
- 4- Rejection of imitative knowledge in phenomenology and emphasis on intuitive science in mysticism
- 5- Intuition in phenomenology and mysticism

The mystical language of Oman Samani corresponds to the return to the self of things and the intuition of beings. He explains all the events of Ashura with a view of eternity and returning to their truth.

Under each component, its definition in phenomenology and mysticism, its origin, types, and the examination of related poetic evidences have been discussed.

The similarity between the pure I and the perfect human being in mysticism finds its meaning in the context of deep connection and the spiritual relationship of the perfect human being with the seeker. The process of self-transcendence in phenomenology is the seeker's self-connection with his own self and also his heart guide.

Oman Samani has three approaches to pure I in the versified story of Ganjineye Asrar:

- 1- He introduces the superior Ashuraic characters with the characteristics of a perfect human being, who give awareness with the approach of returning to self.
- 2- He considers his awareness of the events of Ashura to be the result of the suggestion of zikr from the Pir or his heart and inner connection with him, and this is the way he considers the pure I in his awareness.
- 3- Oman Samani's Pir, in the position of pure I, bestows the awareness through epoch to the seekers.

Reduction in the versified story of Ganjineye Asrar is connected with abstraction in two areas: Practical abstraction and theoretical abstraction. In practical abstraction, which means leaving behind the possessions, there is no similarity with reduction in its philosophical sense. The highest similarity exists in theoretical abstraction, which means abandoning presuppositions.

Husserl's phenomenological interpretation is a philosophical approach that recognizes phenomena by confronting them with their "self", but mystical interpretation reaches the inner through a spiritual approach.

Oman Samani gives two interpretations for "the reason why the water did not reach the companions by Hazrat Abbas (pbuh)". In the first interpretation, there is no similarity between mystical interpretation and phenomenology; mystical interpretation is close to phenomenological interpretation. In the second interpretation, historical events are suspended and the output of this interpretation method of Husserli's phenomenology has created a kind of conceptual interpretation.

Husserl's phenomenology, with the motto of rejecting imitative knowledge, seeks pure awareness and intuitive science. In mysticism, the pure awareness is based on certainty. The main foundation of Ganjineye Asrar is based on a mystical intuition, which also includes its philosophical meaning.

Conclusion

Oman Samani studies Ashura events as a phenomenon, then ignores the time and place and cause and effect relationships, and points to the primary origin of this event in the primordial covenant. The pure self in phenomenology is connected with the inner feature of the perfect human being and his presence inside the seeker. Oman Samani considers not only his awareness of the events of Ashura as the result of suggestion of zikr of his conscientious Pir, but also the awareness of the companions of Imam Hussain (a.s.) as the result of suggestion of zikr or awakening. Abstraction is similar to the concept of phenomenological epoch only in a theoretical sense.

Husserl emphasizes the rejection of imitation knowledge and relying on intuitive science, which is in line with the motto of acquiring endowments and knowledge in mysticism. Oman Samani sometimes reports receiving the secrets directly while composing Ashuraic mystical verses. Phenomenological intuition is similar to only a small part of the concept of mystical intuition. The origin of all mystical and phenomenological components considered in this research is different. It seems that what has shown itself in Husserl's cognitive process and ideology is another birth of some mystical concepts in the context of another geography, history and culture, with a different background and

language. This does not mean the same appearance, and it is not possible to go beyond the theory of similarity between the components - especially in a small part of the broad mystical concepts.

Keywords: mysticism, phenomenology, Ashura literature, Oman Samani.

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