

**Phenomenology of Ghena(emotions) in Nizami's and Amir Khosrow's
*Leili and Majnoon***

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Abstract

Phenomenology movement, which is a methodological idealism is in quest of exploring an abstract category called transcendental consciousness. This movement has not taken any position as regards the wise from the beginning and goes beyond the level of the sensory experience. In phenomenological critique which has a considerable potential for contemplating the literary works, the context is reduced to an embodiment of pure consciousness of the reader and with its all stylistic and semantic aspects becomes a unit organism in which the mind of the writer functions as its unifying essence.

After the Copernican revolution in The New Science, has emerged a generation of philosophers, Kant at the head of them all, based their philosophical ideas on Epistemology rather than Ontology, and led the philosophy toward Analysis than Systematization. Their main tactic was changing the positions of "subject" and "object" or more clearly, "recognizer agent" and "whatever rests on recognition" in the formation of knowledge. Descartes also has gotten help from subject to prove anything. In his view, Truth is whatever that people actually recognize. Husserl, affected by this change, also has known the new era as the age of empirical subjectivism. Subject is the same as "ego" and inner states of a true and primary existence located in center. It is the identifying agent and consciousness is inherent feature of subjectivity without which there would not be any way the subject. Accordingly, addressing the Ghanaian merely considers the states of human faced with it.

Analysis of Love states of Leili and Mjnoon in Nizami's poem

Phenomenological analysis of two love poems, Nizami and Amir Khosrow's *Leili and Mjnoon*, it was found that Leili herself refers to her aware conscience and does not want to say something or do an action unconsidered, unreflective, based on the subconscious. She takes steps very carefully and thoughtfully in any direction.

In all her states and reactions against a closed society and reproaching Arabs surrounded, she doesn't remove two ideas from her thought: One was caring her dignity, respect and body, another was being in love with Majnoon faithfully.

Majnoon is in love with Leili in a manner as if he has gone beyond himself and the limited world around and he has joined in with the unique existence. Moreover, Majnoon's imagination is a superior consciousness in the field of literature that

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shows the fact as it wants. Majnoon has torn silly mask of compromising; because he has gained insight into animal-like essence of people of his environment.

He will respond the brutality with companionship with wild animals and in that uncoordinated state, made himself coordinated and emancipated.

Leili and Majnoon both have accomplished egology and have been able to realize and crystallize the fact within their partial entity that is "existential". Understanding and recognizing the true self and becoming conscious of it, they could know and find Ghanaian love within themselves and give it their own meaning.

Leili in the Light of consciousness and according to intentionality and knowing love and communicating with other minds around, remains silent and apparently surrendered. She holds her breath and stays home within the fence. Majnoon also by the exigency of his conscious recognition and his active subjectivity refuses like savage and jumps out and goes till eternity.

Analysis of Love states of Leili and Mjnoon in Amir Khosrow's poem

But love between Leili and Majnoon in Amir Khosrow Dehlavi's poem is realistic and away from the knowledge and special attention.

They both do love but do not think about it. Amir Khosrow's Majnoon is just dancer and singer who is undergoing its attractions. Such ecstasy though internalized, is away from the subjective intention, does not comply with subjectivity, and bring man out of his own self and he no more can function as a subject. Leili also is a restless and worried lover. She only causes shame and blame of her mother and father.

Their Intuition of Love is a purely sensory and experiential intuition, that is the love without the knowledge of, awareness and recognition through conscious ego.

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