

Phenomenological reading of the ode of Nazik al-Mala'ika based on Husserl's theory

(A case study of the ode of Shajarat al- Qamar)



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Abstract

Edmund Husserl founded descriptive phenomenology with the aim of combating skepticism and relativism, advocating a return to "the things themselves" and seeking to establish philosophy as a valid science. The core of this method was to focus on phenomena and describe them without preconceived notions. However, this approach faced criticism, prompting Husserl to develop transcendental phenomenology as a response to the question of the existence and reality of the world. Transcendental phenomenology introduced complex concepts such as intentionality, epoche, noema and noesis, pure ego, lifeworld, and various levels of time, including time-consciousness. These concepts are highly abstract and often require interpretation and explanation. Despite the apparent complexity of phenomenology, applying its principles to literary works, such as poetry, can offer valuable insights. This practice can not only clarify the difficult teachings of phenomenology for a broader audience but also provide a foundation for revealing the aesthetic aspects of poetry. Therefore, this research examines the characteristics of the boy's character in Nazik al-Mala'ika's ode "Shajarat al-Qamar" (The Tree of the Moon), focusing on the abstract concept of the moon tree and tracing the semantic evolution of the moon within the poem, aligning it with the stages of change in Husserl's theory. The results show that the semantic spectrum of the moon for the boy encompasses concepts such as bird, child, and ultimately, seed. Through these stages, the pure ego (the boy) gradually reduces and internalizes the noema of the moon, culminating in the image of a seed with the potential for growth and development. This culminates in the creation of the "tree of the moon," which reflects the third level of time consciousness as described in Husserl's theory. Furthermore, this philosophical reading of the ode provides an explanation for Husserl's transcendental phenomenological turn in his later works.

Keyword: Transcendental phenomenology, Husserl, Nazik al-Mala'ika, Shajarat al-qamar.

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