

## Life and Identity in Gholam Hossein Saedi and Ernest Hemingway' Oeuvre

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### Abstract

The twentieth century has been shaped by a multitude of events that have been analyzed and documented by scholars across several disciplines. Both Ernest Hemingway, a renowned novelist, and Gholamhossein Saedi, a writer and novelist who explores similar subjects and is influenced by similar modes of thought, have addressed the concept of existence in their body of work. This study examines many indicators that indicate the presence of themes related to identity and existence in the main works of the two authors. This paper employs a research methodology rooted in content analysis to examine how two writers, originating from distinct geographical regions and employing unique genre characteristics, skillfully address the theme of existence through the careful selection of setting, language, and characterization within the framework of social realism, a literary movement associated with enlightenment. The findings of this study, which utilized a content analysis approach, demonstrate how these two authors, despite residing in disparate geographical regions, have employed the novel as a literary genre to effectively convey social realism through deliberate choices in spatial representation, language usage, and character development, thereby contributing to the advancement of literature.

**Keywords:** Existence, identity, Saedi, Hemingway, English literature

### INTRODUCTION

Every piece of literature includes concepts that serve as a reflection of the author's thoughts, to convey a message to the audience. Prominent works of literature emerge as a result of their alignment with the prevailing attributes of a certain age and locale, establishing themselves as enduring touchstones of that period. The field of comparative literature has focused on the examination and comparison of writers with diverse approaches, garnering significant interest and appeal from both intellectuals and people alike. Saedi and Hemingway have been subject to comparisons with other thinkers from diverse perspectives. Within the context of comparative literature, one may derive significant insights and concepts about several facets such as authors,

historical periods, literary trends, and the socio-cultural milieu at the time of the works' inception. Throughout many historical periods, literature has consistently served as a potent instrument for intellectual enlightenment and strategic maneuvering. Functioning as an indirect and penetrating form of expressive thought, literature has been used for a multitude of objectives. Similar to several other authors, Hemingway has also used writing as a means to express his perspectives on life. Hemingway's perspective on life is encapsulated inside the pages of his renowned book, *The Old Man and the Sea*, wherein he explores several themes such as life, hope, responsibility, freedom, struggle, human belief, and ultimately, human existence. The concept of existence has been artfully communicated by writers with varying preferences and areas of expertise, presenting it as two distinct

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interpretations of a shared truth. Gholam Hossein Saedi, a fellow writer who accompanied Hemingway, has also presented a similar philosophical perspective on life and identity in his work titled *Tatar-e-Khandan*. This literary piece revolves around a community named Tatar, where the inhabitants are shown as content and joyful. The primary elements that indicate the presence of anything are the themes of identity, humanity, and religion. The two authors, hailing from different regions of the world, have skillfully explored the theme of existence in their deep literary compositions. To do this, they have implemented certain configurations, used a distinct linguistic style, and included their unique characterization. The study gains uniqueness via the examination of these two writers from a unique perspective. To yet, no research study with this particular focus has been conducted. This study focuses on addressing the research issue by using a methodological approach centered on content analysis and cross-comparison of texts and writers. The primary objective is to elucidate how the two novelists have individually presented the topic of existence from their distinct perspectives.

### **Theoretical Framework**

The identification of literary trends is effectively discernible within the literary productions of intellectuals throughout different historical periods. The mirror, as shown in this work, represents the prevailing socially realistic tendency that has had a significant influence on the intellectual and societal landscape throughout the era of these two writers. One individual is captivated by the emerging societal dynamics in America, particularly concerning Hemingway's works, while the other is deeply intrigued by the contemporary social and political transformations taking place in Iran, as seen by Saedi. Social Realism, as delineated by several critics, is an artistic genre that emerged during the 1930s in Europe, America, and various other nations. This genre encompasses paintings that depict topics of social protest in a naturalistic or quasi-expressionistic style. According to Yegane (2010), the depiction of urban life in the artwork highlighted the mundane, harsh, and monotonous aspects often experienced in

cities. The genuine embodiment of this phenomenon became evident during the Great Depression of 1929, leading to the emergence of social commentary within the realms of arts, fiction, and theater. The identification of this phenomenon in the United States and other nations would have significant literary significance and elicit delight among critics and readers alike. Hemingway's exploration of the consequences and repercussions of this particular age has significantly influenced subsequent American writers and served as a notable reference point for analogous literary movements among intellectuals in other nations.

The word "Existence" is derived from the verb "exist" or the act of "existing." The term 'to stand' signifies assuming an upright position. Human existence refers to the condition or factual nature of being that encompasses the reality of human life. The examination of the human condition is deliberated within the domain of existentialism. The field of sociology of literature demonstrates that literature, similar to other disciplines within the realms of art and science, is deeply intertwined with the social aspects of human existence, and therefore reflects many societal domains (Mortezaei et al., 2019, p. 76).

According to Abdolmaleki (2018), Iranian writers, like Gholamhosein Saedi, Bahram Sadeghi, and Shahrnush Parsipur, have portrayed the societal circumstances that emerged after the coup in Iran. Through their literary works, these authors have shown their opposition to these conditions. In a scholarly analysis conducted by Pratiwi (2018), it is observed that Hemingway has a high level of proficiency in depicting his characters via the lens of realistic description (p. 4990).

Existentialism is a philosophical framework that places significant emphasis on the distinctiveness and solitude of individual experiences within an unfriendly or apathetic universe. It posits that human existence is inherently inexplicable and underscores the importance of freedom of choice and the accountability individuals bear for the outcomes resulting from their actions and decisions. This theory delineates the study of human life. This perspective has been regarded as the fundamental aspect of

the intellectual nature of literary works. For instance, existential works and ludicrous plays, novels, and other forms of literature have explored themes such as the experience of war, sadness, and the futility of existence. Existentialism, being a philosophical discipline, focuses its attention on the nature of human life, however its interpretation may differ among various philosophers (Adhikar & Miah, 2018: 3). According to Bashiri and Ansari (2020), this particular philosophical perspective involves the confrontation of existence with several critical events like as death, pain, dread, and guilt (p. 97). The existentialist conceptualizes the notion of human existence as a complete conception. The concept that underlies existentialism is the conviction that life is inherently random and devoid of inherent significance (Marillette, 2008, p.125). This notion has been extensively explored and depicted in the works of intellectuals throughout history. The characters in both works have been preoccupied with existential concepts and the perception of identity, which have emerged as their primary existential concerns.

## LITERATURE REVIEW

Comparative literature entails the scholarly examination of literary works and other cultural manifestations, including language and cultural frontiers. The field of comparative literature has been thoroughly explored both in theory and practice, and the comparison of two writers is certainly no exception in this regard. Over the last several decades, the field of comparative literature has had a notable expansion, reaching regions that were previously unexplored. Consequently, it has achieved a worldwide presence, at least when viewed from an external standpoint. The field of comparative literature focuses on the shared characteristics and themes found in artistic works across different countries and across people. According to Kafafi (2013, p.17), comparative literature focuses on the examination of literature from other cultures and its interrelation with other literary traditions. The scholarly examination of the thematic exploration of existence in Saedi's work concerning Hemingway has received little attention in the existing literature. Therefore, this study would be considered innovative and captivating

in its exploration of two distinct authors situated in disparate regions of the globe. The primary objective of comparative literature is to address the basic inquiry that endeavors to delineate the complexities and paradoxes inherent in the field of comparative literature and global literature. Both disciplines assume the existence of diverse and interconnected bodies of literature. It is important to note that their comprehensive representations of literature should not be mistaken for a complete and exhaustive understanding of all works of literature. Consequently, there is a need for novel approaches to delineate connections and quasi-integral entities inside literary works, as well as evaluate their applicability, as suggested by Bessièrè (2017). Saedi and Hemingway have been subject to comparative analysis with several authors from diverse perspectives. Saedi, Hedayat, and Ale Ahmad (2015), Saedi and Dastoyofski (2015), Saedi and Kafka (2008), Saedi and Markez (2017), Saedi and Najib (2015), Hedayat, Saedi, and Ale-e-Ahmad (2016), Saedi and Manif (2014), as well as Hemingway and Steinbeck (2016), are among the scholars whose works have been referenced. However, it is important to note that although several cross-comparisons have been made, there has yet to be a comparative research study conducted specifically on the chosen works of Hemingway and Saedi with this particular focus. The research design used in this study focuses on the investigation of existence via the utilization of the following methods.

**Table 1**  
*Design deployed target's existence*

Existential Obsession		
identity	humanity	faith
Saedi & Hemingway		
Characterization	Setting Selection	Language

## DISCUSSION

### *Existence Quest*

Throughout the course of human history, the ideas in question have consistently captivated and perplexed individuals, with varying interpretations and introductions. The exploration of the meaning of life has emerged as a prevailing motif, with discernible traces of significance evident in the literary works of several intellectual scholars.

In A Preface to Philosophy, Jean-Paul Sartre provides a definition of Existentialism as a broad philosophical approach without definitive principles.

The themes that have been articulated include the significance of individual existence as opposed to abstract theorizing, the experience of freedom and the rejection of determinism, the rejection of any fixed human nature or essence, as well as universal moral codes, the value of living an authentic lifestyle, and the confrontation with death and the concept of meaninglessness (Woodhouse, 1975, p.154). Descartes, a prominent person, alludes to the human condition as a widely recognized idea via his famous proposition: "Cogito Ergo Sum," which translates to "I think, therefore I exist." The core tenet of existentialism lies in Descartes' famous proposition "Cogito, ergo sum" (Harmon, 2000, p.203). This is shown in Santiago's endeavor to sustain his existence by embarking on an arduous journey of eighty-four days at sea, characterized by a lack of triumph but an unwavering spirit and liveliness. Kierkegaard has designated the word "existence" specifically for a particular human being. According to his statement, the concept of existence entails embodying a certain kind of person, one who demonstrates resilience, considers many options, makes choices, reaches decisions, and, most importantly, fully dedicates oneself to their existence and essence.

In *Tatar-e-Khandan*, the protagonist Reza seeks sanctuary in a distant town, where his perspective on life remains consistently negative. This stands in stark contrast to Santiago, who endures eighty-four days of hardship without succumbing to failure, therefore maintaining a sense of resilience in his existence. This is due to the assertion made by Solomon (1987, p.283) that existentialism should not be seen only as a philosophy or philosophical rebellion. Existentialist philosophy is a deliberate conceptual embodiment of an existential stance, characterized by a spirit that is attuned to the current era. According to numerous intellectuals, the concept

of self-consciousness can be understood as a philosophical recognition of existing within a world that is perceived as flawed or fragmented, as described by Marcel. This world is often characterized as being disconnected or disjointed, as articulated by Merleau-Ponty. It is a world into which individuals find themselves involuntarily placed, and subsequently experience a sense of being forsaken or left to their own devices, as expounded upon by Heidegger and Sartre. This existential condition is further characterized by a paradoxical sense of freedom amidst a perceived state of abandonment. Additionally, this world is often described as appearing irrational or lacking in meaning, as posited by Camus. The question at hand pertains to whether individuals, such as Santiago, exhibit determination in their pursuit of survival against prolonged fishing failures, which symbolize the hardships of The Great Depression. Despite facing several obstacles that aim to hinder their salvation, the query revolves around whether these individuals strive to successfully bring significant accomplishments to fruition. Harold Pinter argues that it is our collective responsibility as citizens to steadfastly and resolutely pursue the genuine truth about our lives and society, even in the face of significant challenges and without wavering or evading this duty.

According to Pinter (2006), it is obligatory (p.23). Existentialism, as an academic discipline focused on the examination of human life, encompasses a wide range of diverse notions. The aforementioned concepts have been conceptualized as the notion of human existence, encompassing key elements such as identity, humanity, and faith. These elements are exemplified in the chosen literary works of Hemingway and Saedi, employing the framework of setting, language, and characterization. This serves as a tangible representation and solidification of the existentialist perspective on the nature of existence. The following tables provide a concise overview of the literary methodologies used by the two authors in their respective works of fiction.

**Table 2**  
**Novelists' Tacts**

Characterization	Setting Selection	Language
An old man vs. a young doctor	Both bare villages	Everyday language
Both villagers	Sea shore vs. mountainous area	Simple literature
Superstitious villagers	Sea: symbol of loniless, benevolence, hazardous, power, threat and opportunity	Short expressions and Ideas
Poor People of different Professions	Village: Simplicity, innocence, salvation, hard work and painful gain	Common sense mode

### Setting Selection

The primary setting of Ernest Hemingway's novella, *The Old Man and the Sea*, mostly revolves around the maritime environment, as suggested by its title. The representation of the sea in literature often symbolizes the complexities and challenges of life. The vast and ominous expanse of the sea has a resemblance to the human experience, which may be characterized as tranquil, abundant, expansive, and impassioned. However, the sea, much like life, has the capacity to become tempestuous, tumultuous, and potentially fatal. The water shown in the narrative of *The Old Man and the Sea* serves as a metaphor for seclusion, monotonous existence, and social exclusion, compelling Santiago to engage in a solitary struggle to reclaim his diminished sense of self-worth.

The focal point of the narrative is inside the Tatar Khandan, a community characterized by its remote and obscure nature, to the extent that even governmental entities lack knowledge of its population, climatic conditions, and other pertinent details. The residents of Tatar have attractive physical features, demonstrate a welcoming disposition, possess a genuine and uncorrupted nature, and readily provide assistance to those in need. I selected a community that was not recognized by the appropriate ministry, so raising questions about its location and level of awareness. What is the total number of households? How is their well-being? The individuals know just of the existence of a little medical facility that had been established for many years, with them eagerly anticipating the arrival of a doctor (Page 10).

### Characterization

#### *The Old Man and the Sea*

The central protagonist of the narrative is Santiago, an elderly Cuban fisherman who embarks

on a solitary quest to reclaim his dignity and integrity via the pursuit of a formidable aquatic creature.

The second character introduced in the narrative is a young individual referred to as the boy or Manolin. Manolin assumes the role of Santiago's helper and apprentice in the realm of fishing. As a consequence of Santiago's recent unfortunate circumstances, Manolin's parents have compelled the little kid to go on another fishing vessel. Nevertheless, Manolin maintains a profound sense of concern for the elderly gentleman, whom he regards as a steadfast source of guidance and wisdom.

### Tatar-e-Khandan

The central protagonist of the narrative is an individual called Reza, who is a medical professional living in an urban setting and exhibits signs of fatigue and psychological distress. The individual expresses a desire to seek solace and tranquility by retreating to a secluded location to alleviate their emotional distress. Hajji assumes a significant role in the narrative as a figure of utmost importance, holding a position of great authority within the hamlet. His influence is such that the whole community relies on him, and he readily fulfills the doctor's requirements without encountering any difficulties. The following significant individual is Mr. Ishraqi, who serves as the principal of a school and has a favorable financial standing within the urban area. Following the demise of the despotic Khan, he relinquished all his endeavors and existence inside the urban setting, opting instead to go to his paternal hamlet. The protagonist, Reza, has notable similarities in terms of mental and intellectual attributes when compared to the character of Mr. Ishraqi in the novel. Despite the significant age disparity between them, they possess a profound understanding of one another.

Mr. Ishraqi directed his attention towards me and said, "We share the qualities of friendship, empathy, and linguistic proficiency. The sole disparity between us lies in our respective ages." According to the source cited on page 240,

The following significant individual is Mr. Ishraqi's daughter, often referred to as Pary, who has engaged in extensive academic pursuits for a number of years outside of her home country. Reza develops a strong emotional connection with the individual in question and ultimately enters into matrimony with them.

During a conversation with Pary, the daughter of Mr. Eshraqi, I expressed admiration for her father. Pary responded by mentioning that many others had the same opinion. As I held my wine glass, I said that her father was providing support and care for both her and Pary. Additionally, I inquired about her father's well-being. As the individual stooped to place the cups atop their head, they cast a sidelong glance in my direction. Consuming a little portion, I swiftly retreated into introspection, sensing the imminent arrival of an additional pleasant aroma. It became apparent that a multitude of vibrant dreams and several challenges would soon accompany them, like traversing a jungle. I would be pleased." According to the source on page 253, it can be observed that ...

Hemingway's choice to portray Santiago as the central protagonist aims to illustrate the inherent qualities of human beings who ardently pursue their existence. Saedi's analysis uncovers a depiction of a contemporary young man who experiences rejection in his romantic relationship and faces the challenges imposed by the complexities of modern life, ultimately compelling him to depart from urban surroundings. The chosen place and language used by both authors effectively contribute to the portrayal of characters, therefore creating an environment conducive to contemplation of life. In Hemingway's literary works, the sea has evolved into a philosophical concept symbolizing the challenges and adversities encountered in the human journey of existence. These challenges are represented by the presence of hostile and formidable animals inside the sea. The pursuit of purpose in life for Santiago, as seen by his persistent attempts to

engage in fishing day after day, and the motivation that compels Reza to relocate to a hamlet and adjust to a new way of life, might perhaps be attributed to their profound comprehension of the essence of their existence. From a philosophical standpoint, the absence of a divine being and the consequent absence of an external guiding principle may serve as a rationale for the disparity in outcomes amongst individuals, with one achieving success and another experiencing failure while grappling with their existence. Reza's initial derision towards the villagers' simplistic faith, along with his detached religious standing, and Santiago's astonishment at the mercy of others' offensive conduct, have both disrupted their socially mandated way of being.

The protagonists in the works of Hemingway and Saedi experience a sense of existential meaninglessness, leading them to perceive life as absurd, struggle with social acceptance, and grapple with the instability of their own identities. The lack of justification for this viewpoint becomes apparent when considering Santiago's existential struggle since Sartre posits that the inherent senselessness of life may be mitigated via the deliberate exercise of agency. By making conscious choices and taking decisive action, individuals are able to imbue their lives with meaning and shape their own identities. Despite our lack of belief in actively making choices, we inadvertently make choices by passively conforming to the prevailing norms and circumstances. According to the philosopher Sartre, human beings are inherently "condemned to be free" (Astor, 1992, p. 15). Sartre has acknowledged that in the aftermath of the war, the clarity of political alternatives has diminished, leading some to contend that individuals are faced with a sense of uncertainty about appropriate courses of action.

Furthermore, it is evident that the existentialist's emphasis on the fundamental choices that shape human identity, as shown by Reza's political engagement in *Tatar-e-Chandan*, are not commonplace occurrences in ordinary life. Typically, individuals tend to be more aware of the inherent irrationality of existence rather than the potential to use their agency to mitigate the effects of absurdity, failure, and suffering. In line with the prevailing political climate of

his day, Reza or Saedi espoused a political stance that aligned with that of the existentialists. However, after that period, he has mostly refrained from engaging in political matters. The characters in Hemingway's works, similar to those in Saedi's writings, show a deep understanding of the inherent absurdity of existence. However, unlike Saedi's characters, they cannot alleviate this absurdity. Hemingway's characters, on the other hand, demonstrate the ability to effectively confront and navigate the absurdity of life when confronted with the tangible pressures imposed by societal forces.

Hemingway endeavors to exemplify the challenges and provide resolutions utilizing the actions and conduct of his characters, with the intention of instilling in the reader a feeling of engagement, indifference, and fortitude in confronting their existential quandaries. Saedi explores the abandonment of his main characters based on their social and political background. He also appears to rely on social realism as a narrative approach. Through the tumultuous and chaotic existential perspectives of the characters, Saedi aims to shed light on the societal position of individuals and establish a lasting sense of purpose in the minds of the audience. This endeavor immerses the audience in a state of communicative disorder, exemplified by Reza's conversations with villagers, which serve as a manifestation of the author's manipulation of language to address various life concepts, particularly religious beliefs. Reza has departed from the medical facility due to his inability to continue participating. He has experienced introverted harassment from several sources, including his teachers, coworkers, family members, his significant other, and most significantly, his perception of self. Santiago has been subjected to a multitude of derogatory remarks on his advanced age, his level of courage, his strategic acumen, and his professional achievements as a fisherman, which have been openly and collectively expressed by other fishermen and sailors inside public and social settings. Gatewood (2007) argues that an individual's suffering arises from the realization that the self is inherently unknown in the past since history is always dependent upon an unknowable factor - the self's capacity to be certain of its existence (p. 277).

The circumstances at *Tatar-e-Khandan* have been further intensified. The protagonist, who is burdened by both social and intellectual challenges, has devoted his whole existence to an unachievable romantic relationship with his sweetheart. The adverse financial and social circumstances experienced by Santiago have compelled him to do a self-destructive act by venturing into a tumultuous sea, in a state of solitude and despair. This action serves as a symbolic representation of the many individuals affected by the profound economic downturn known as the Great Depression, who were in dire need of rejuvenation. In this context, the two authors have adeptly crafted their works to unveil their particular fixations. Consequently, each element of the book has been altered correspondingly. The language employed in the text has adopted a simplistic and colloquial tone. The characters are depicted as being in a state of inner turmoil. The overall atmosphere is characterized by a significant social dependency. The narrative perspective primarily adopts a third-person point of view, occasionally incorporating the omniscient perspective of the authors. The choice of diction aligns with everyday language usage. The thematic focus of the text revolves around existential and social concerns, particularly exploring the experiences of the protagonists who find themselves in similar existential predicaments. The two books exhibit a minimalistic approach in terms of storyline and location, effectively highlighting the social realities and pervasive issues within them. This is particularly evident in the portrayal of Reza's transition to village life and Santiago's role within the fishermen's community. However, individuals come into being as a result of their current circumstances, since they are conscious of being evaluated by others. Santiago's actions are now under scrutiny, as he is being evaluated by those within his social circle. He is portrayed as a fated and marginalized individual due to his failure to meet societal and personal expectations. The conclusion of the characters' battle in both stories is characterized by their enduring presence in the perception of others. Santiago has already arrived at a choice, while Reza remains trapped in a state of failure. According to Bakhshi and

Shakeri (2016), Saeid has seen individuals who belong to the lower socioeconomic strata exhibit unstable mental states and unsettled perspectives on life. These individuals reside in densely populated urban areas, where they are vulnerable to the influence of many societal groups such as pedestrians, nocturnal individuals, individuals seeking alms, café patrons, laborers, patients, and medical professionals.

### Identity and Faith Comparison

#### *The Old Man and the Sea*

Santiago reflects upon two distinct memories: one of him lying in his bed in the hamlet, and the other of his childhood experience on a fishing boat that ventured to Africa, where he saw a lion on the beach. These lions serve as symbols of young vigor, dignity, power, and nimbleness. The absence of Santiago is deeply felt. When Santiago contemplates lions, he recollects his young renown and summons for their recurrence.

In the narrative, Santiago's modest vessel becomes analogous to the Crusader's vessel, symbolically representing the profound connection between the little boat and the gigantic fish. This association draws parallels to how the Crusader clings to Jesus Christ, endowing Santiago's boat with a distinct identity and evoking Christ's presence inside the narrative. Moreover, it demonstrates Santiago's journey towards atonement.

#### Tatar-e-Khandan

Reza finds himself entangled in a multitude of psychological challenges and contemporary metropolitan dilemmas. In order to extricate himself from this position, the most viable solution seems to be a departure from the allure of urban life and a journey to a secluded rural setting. My psychological state is profoundly distressing and enigmatic, necessitating retreat to a remote location to achieve distance and solace (Page 10). A single event had a profound negative impact on my well-being, prompting me to flee from the situation.

The inhabitants of the village of Tatar exhibit a diverse range of opinions and beliefs, some of which may appear superstitious to outsiders. For instance, there is a belief that a tree sheds tears on the Day of Ashura. Additionally,

when an individual falls ill, it is customary to transport them to a specific mountaintop, where the wind, believed to carry their name, is expected to alleviate their fever and promote recovery. In the absence of seeing the beneficial role of the baba, a prominent figure in the community who serves as a midwife, individuals may turn to seek assistance from the Imamzadeh. According to the source cited on page 35,

Haji expressed a change in belief, stating that although initially skeptical, they now hold a belief in the absence of miracles from any Imam. However, Haji finds solace and comfort in visiting a particular location while experiencing feelings of loneliness and longing. I will return. According to the source on page 97, it is evident that...

To reclaim his sense of self and preserve his existence, the elderly individual known as Santiago embarks upon a journey to the vast expanse of the sea, seeking to reaffirm his identity and purpose via the pursuit of his vocation as a fisherman. Despite facing repeated disappointments in his endeavors, he persists in his daily fishing expeditions. Santiago's persistent endeavors in navigating the hardships of his existence and his ultimate success in transcending the absurdity inherent in failure and torment surpass Reza's perpetual state of confusion as he grapples with the stark contrast between the opulent urban lifestyle and the isolated, austere, and melancholic living in the countryside. The individuals' words, desires, and aspirations have surrendered to captivating occurrences. The expression of free will, which entails the ability to define one's agent, is not manifested by any deliberate action but rather arises as a result of habitual tendencies. The potential for depletion in the range of gestures and words used by the characters would have been reached, resulting in a limited set of repetitive movements and sentences. The frequency of terms relevant to the issue that are repeated in the paragraph is as follows:

To identify instances of existential revelation, an analysis was conducted on the frequency of certain terms found in *Tatare-e-Chandan*. In the literary work titled *The Old Man and the Sea*, the frequency of certain terms was observed. Specifically, the word "human" occurred 9



times, "angry" occurred 11 times, "faith" occurred 7 times, "believe" occurred 15 times, "God" occurred 21 times, "love" occurred 9 times, "hate" occurred 8 times, and "hope" occurred 10 times. It is noteworthy that within the context of *The Old Man and the Sea*, the word "angry" appeared once, "faith" appeared twice, "believe" appeared 8 times, "God" appeared 12 times, "love" appeared 18 times, "hate" appeared 5 times, and "hope" appeared 13 times. The observed frequency of recurring words suggests a correlation between the words that contribute to the emergence of existence, showing that they have a common way of emotion and cognition concerning the concept of being.

### Social Consciousness Existence

According to Dukes (2008), the two writers have created characters that now find themselves in a state of confusion, with their history being unclear and their present lacking clarity as well (p. 140). The protagonist Reza in *Tatar-e-khandan* exhibits a desire to challenge established customs and traditions, a parallel to the author's own experiences while incarcerated in Gheselhesar jail. This echoes the creator's encounters with social, cultural, and political pressures, akin to Hemingway's diverse roles as an ambulance driver and war journalist. These shared experiences contribute to the existential preoccupations of individuals in the modern era, regardless of their geographical location. Evidently, individuals belonging to a certain historical period have notable similarities. How the two writers have illustrated their concepts inside their respective works, as well as how they have conveyed these concepts within the consciousness of their characters, has a striking resemblance to the stream-of-consciousness technique, thereby exhibiting considerable potential. The act of capturing a large fish in Ernest Hemingway's novel, *The Old Man and The Sea*, serves as a symbol of vitality, courage, and skill. Similarly, the genuine embrace of Reza by the naive villagers in *Tatar-e-Khandan* induces a sense of urgency in the characters, compelling them to strive for a return to a life-like like their idealized one. The statement suggests that individuals have surreptitiously relinquished their sense of self, acknowledged the inherent

irrationality of existence, and realized that they are the ultimate recipients of defeat in the game of life. Shiri (2006) argues that the manifestation of this approach is most evident in the Iranian fiction writing movement, which emerged as a derivative of modernism.

In Ernest Hemingway's novel *The Old Man and the Sea*, the protagonist Santiago is shown as being in the first stages of encountering these distressing events. At the outset, his preoccupation is with either the notion of identity or the sheer enjoyment derived from engaging in the activity of fishing. The two writers exemplified the significant philosophical quandaries of the current century and the cognizance of our existential silliness. Consequently, they concluded their literary endeavors with concise compositions that revolved around people possessing diverse mannerisms and psychological fixations. Hemingway effectively conveys the theme of human life. This communication pertains to the comprehension of the fundamental nature of individuals, including many facets of existence, including social and economic spheres. Saedi, in his exploration of the inner struggle faced by Reza, attempts to demonstrate that an individual who has education cannot find resolution for their existential dilemmas only via reliance on either the governmental system or their personal life. This highlights the inherent resilience of human beings, as they possess the capacity to endure and adapt in any given situation. This statement suggests that although humans are capable of being annihilated, they possess an inherent resilience that prevents them from being ultimately overcome. The aforementioned concept transforms into a philosophical notion often referred to as human existence. Similar to the departure of Reza from the urban environment and subsequent relocation to a rural community, the conclusion of Santiago's fishing journey sees Manolin abandoning him. Despite experiencing loneliness, Santiago has a profound appreciation for his own life and perseveres in his pursuit of fishing. In contrast, Reza's failure to navigate the intricacies of the social system results in his withdrawal from the fundamental aspects of reality.

According to Muzairi (2002, p. 46), there are several defining features of human life, including

conscious being within the world, subjectivity, humanism, and faith. Additionally, the researcher recalls that the philosophy of being and existence is of particular significance. Subjectivity refers to the process of making evaluations or judgments that are influenced by an individual's perceptions and emotions. Acknowledging the inherent subjectivity involved, individuals embark on a journey of self-awareness, seeking to comprehend the philosophical underpinnings of their existence and construct their own unique identities, therefore establishing a sense of self. These attributes exemplify the essence of human existence, which is seen in the dedication of individuals to the principles and ideals that govern life. Hemingway's perspective on the nature of human existence is undeniably optimistic.

In *The Old Man and the Sea*, Santiago serves as a symbolic embodiment of the human condition, grappling with the harsh reality of a society plagued by eroded moral principles and the relentless search for survival. The aforementioned concept may be shown by Santiago's arduous encounter with the marlin. The term "nature" encompasses all entities and processes that exist and function independently of human involvement, whereas "wildness" denotes a specific attribute inherent within nature. According to Navab (15), the wild marlin fish might be regarded as a natural phenomenon in its untamed state. Similar to Reza, Santiago exhibits attributes that symbolize the fundamental aspects of human life. Santiago and Reza exemplify the essential aspects of human existence through their respective roles as a fisherman and a dislocated individual. Their experiences reflect the broader human condition within society, illustrating the micro-level effects of The Great Depression and the societal upheaval during Reza's era. These circumstances serve as a poignant representation of humanity's vulnerability to the hardships of life, regardless of the specific era or circumstances. Santiago emerges as a quintessential everyman, embodying the archetypal essence of the human condition. Reza, on the other hand, is shown as a societal hero who manages to transcend the harsh realities of the social environment. Santiago's acceptance of the natural order and cycle of life serves as

evidence of his subjective consciousness and his deliberate efforts to preserve his identity and existence within the world. Therefore, the story might be seen as a profound allegory for the human experience (Janam, 2018, p. 81). Reza serves as the complementary element on the other end of this continuum. A kind of economic downturn reminiscent of the Great Depression is often used. During this period, a state of depression emerged as a result of the harshness of the prevailing system, breakdowns in familial relationships, difficulties in adapting to societal changes, and the lack of agency in determining one's own life and social circumstances. Consequently, this depression has significantly impacted the lives of individuals. Manolin, as Santiago's fishing partner, demonstrates the efficacy of transmitting his existence by successfully imparting the qualities of humanity and religion to the subsequent generation.

In brief, Santiago has all of these attributes. Santiago's approach to confronting life serves as a portrayal of the human condition, while also highlighting the capacity of the human mind to comprehend the external realities of the world. In practical terms, Santiago embodies the archetype of an everyman by embracing the inherent order and cyclical nature of life, persevering through challenges and hardships, finding purpose and redemption via his life's endeavors, and ultimately imparting his cherished ideals to the next generation. According to Aherkar (2019, p. 137), The concept of conscious being within the world entails the recognition of the distinctiveness inherent in each being, therefore conferring upon us a privileged status that sets us apart from other organisms. The contemplation of human life poses a significant quandary, leading some individuals towards the pursuit of redemption while others descend into a state of utter chaos. This phenomenon is shown by the behaviors and attitudes exhibited by Santiago and Reza within their various social contexts.

#### ***Existential Obsession Features in Hemingway***

The campaign of an old man, Santiago, with a vicious sea who has not been successful in fishing for 84 days and has been introduced as an unlucky person in the village. After these days, he catches a big fish and is unable to pull it into the boat.

**Identity:**

Santiago falls asleep in his bed while dreaming of his childhood remembering watching

**Lion Fishes:** indicating youth, pride, power, joy, and prosperity hoping to get back to the past.

**Humanity:** Humanity has been taken as equivalent to the features of nature exploitation either prosperous or vagrant

**Faith:** The big fish skeleton attached to the boat forms a cross reminding of Jesus Christ's Cross, its sacredness and virtuosity, of Jesus, own crossing projecting the mind the salvation of Santiago

**Existential Obsession Features in Tatar-e-Khandan**

Reza afflicted with mental and psychological illnesses leaves the city and its attractions:

*Sir, I am not going on tour. ... I have relaxing drugs many times more than the patients here...I am mixed up (p .10).*

*Something is destroying me from within (p. 10).*

*I am fed up with everything. I cannot work in this hospital. I have got to turn to a faraway place (p. 23).*

Reza has committed suicide so many times. Once on his bed in the inn, he takes sixty pills imagining how villagers inform the authorities of what has happened and how his friends have become mournful about his death (p. 24).

\*Although Reza had good friends, a brother-in-law, and a sister in whom he could trust, he found nobody trustworthy to tell him/her of his great pains. *How could I tell them and how could they stop laughing loudly at me... (p. 14).*

*I saw how all those friends and relatives did not understand and could not understand what I had suffered from and I pressed myself not to utter one single word (p. 16).*

**Identity**

Reza the protagonist and Eshraghi the peripheral character of *Tatar-e- Khandan* both are fed up with city life and are devoted to the lives of the villagers:

**Eshraghi:** *You know we bosom friends, the only difference is our age difference (p. 240).*

Reza upon facing Eshraghi's daughter, Pari, is thrilled by her looks and feels that a new love resurrection he had already suffered while in the city is at the threshold of forming (p. 253).

**Humanity**

Tatar villagers were people who were friendly, humanitarian, and hospitable. They were simple:

*The old man embraced me put his forehead against me and kissed my cheeks as if he found me after so many years of absence (p. 40).*

*The villagers asked if I was a farmer.*

*I answered I am a doctor. They thanked God and got highly exhilarated for the event they had been waiting for so long (p. 33).*

*They entertained me to the best and as a guest, I was treated gently and kindly. They watched if everything was fine with me or not (p. 33).*

*Although everything was on the table cloth, they repeated frequently for not making kebabs for me (p. 68).*

*They asked me why I was a bachelor and blamed the city customs for letting the people marry late (p. 96).*

*I am surrounded by simple and happy villagers. They like me and I want to be their doctor, I am so thrilled too (p. 373).*

**Faith**

Tatari people had simple and different beliefs that sound superstitious to strangers:

They had a Morad Tree which cried on Ashura Day. They take a person with a fever to the top of the mountain which is called fever healer.

*Although I have seen nothing special from this shrine, when I feel uneasy, I go there and I feel better (p. 96).*

The pervasive presence of obsession in the world serves as a driving force in affirming the human experience, as seen by the unwavering dedication of Santiago in his quest for self-preservation, and Reza's pursuit of an ideal society within his village. The passage highlights the inherent drive within humans to validate their existence, which serves as a catalyst for individuals to assert their being. This capacity, however, may be absent during certain phases

of the protagonists' lives in certain sections of the novels. Over time, it evolves into a motivating force that propels their search for meaning and self-awareness. The reason for this is that the existential attitude primarily entails a state of self-awareness. Self-consciousness refers to an individual's awareness and perception of their thoughts, emotions, and actions, as well as their recognition of themselves as separate entities from others. According to several contemporary existentialist perspectives, the concept of a distinct and inherent self is deemed nonexistent. What is the concept of consciousness? According to Sartre, being aware entails experiencing a sense of discomfort and unease, rendering it an insignificant state of being. One has a sense of detachment from the external environment and other individuals. When an individual is in a state of isolation, they may experience feelings of danger, insignificance, and meaninglessness. Additionally, they may see themselves as burdened with tremendous responsibilities due to an inflated sense of self (Solomon, 1987, p. 242).

Santiago's endeavor to establish himself as a skilled fisherman seems to be contingent upon his ability to overcome the isolation resulting from a prolonged period of eighty-four consecutive days without success. The one factor that reintegrates him into society and reaffirms his compromised identity as a fisherman is the demonstration of his fishing prowess. Undoubtedly, Reza's Achilles' heel lies in his failure to fully comprehend Santiago's fervent endeavor to reclaim his identity and appreciate his own life .

Hemingway recounts a narrative including acts of bravery, audacity, and heroism, depicting the arduous journey of an individual grappling with personal uncertainties, as well as the complexities of achievement and disappointment, culminating in a resounding victory. The book explores humanity's comprehension of its death and its capacity to transcend this existential limitation. According to Farooqui (2021:184).

Consequently, the individual first derided the ideas held by the locals, seeing them as mere superstitions. The level of awareness that Reza attains in the isolated community he finds himself in demonstrates his gained understanding

of the social dynamics prevalent throughout his era. Consequently, this newfound information influences his perspective on life, compelling him to validate his existence. Santiago experiences social alienation due to his advanced age within the societal context. The local fishing community perceives him as a "Salao," a term denoting extreme misfortune or ineffectiveness, hence relegating him to the status of a social pariah. In his work, Hemingway explores the societal perception of Santiago as being devoid of worth, marginalized, and lacking in identity due to his advanced age and diminished productivity. The disordered circumstances compel the elderly gentleman to engage in a continuous quest for self-discovery, as his present perception of his own identity is hazy (Author, 2010: 187). This is shown by his repeated endeavors to capture fish, which serve as a manifestation of his desire to solidify his sense of self. However, after forty days without a successful catch, the boy's parents informed him that the old man was now unequivocally and ultimately deemed 'salvo', a state characterized by extreme misfortune. In Hemingway's (1966) narrative, the characters are shown as sitting on the Terrace, where a number of fishermen engage in mocking the elderly guy. Despite the ridicule, the old man seems unaffected by their actions, displaying a lack of anger. (Hemingway, 1966: 5-7). He is now seen as a social pariah, without any agency or influence. He represents a significant portion of individuals throughout the Depression Era who faced the challenge of adapting to the expectations of the modern era while grappling with existential concerns that emerged after the breakdown of ideological frameworks and the dominance of a materialistic society .

Santiago facilitates Hemingway's critique of the societal emphasis on material possessions and its detrimental effects on human life, resulting in the erosion of one's individuality and the subsequent targeting of their essence. Saedi's work can be interpreted as a critique of societal norms, which are portrayed as harsh and resistant to change. This is evident in the protagonist's decision to leave the city in search of a solution to his failed romantic relationship. Through his experiences, such as enduring loneliness akin to imprisonment in Ghezalhesar

and grappling with limited freedom of expression in his era, the protagonist confronts various social issues. These include navigating clashes and challenges arising from conflicting ideologies prevalent during his time. Hemingway subverts the prevailing materialistic ideology by employing the term 'skeleton' instead of 'fish' to convey his perspective on masculinity and the human condition. In doing so, he effectively aligns himself with the societal discourse surrounding the allocation of resources, which has ultimately compromised individuals' perception of their own identity and existence. This implies that the validation of one's existence is not limited to the acquisition of wealth, as exemplified by Santiago's pursuit of money or Reza's aspiration to become a doctor. Instead, it is reduced to a mere 'skeleton' that represents the journey towards self-realization, whether it be through the pursuit of a career as a psychologist, a writer, or an individual who feels alienated and defeated within their community. The perception of man's evaluation in this context has been further intensified to the extent that it becomes evident that a significant number of individuals within the village do not consider Santiago to possess the qualities often associated with manhood. The primary focus of the boy's father and the majority of other fishermen is on material issues. They believe that a man's worth is determined by his ability to catch fish, as it directly correlates with his financial stability and sense of identity. This notion is particularly distressing for Reza in *Tatar-e-Khandan*, as he faces progressively severe challenges and crises

## CONCLUSION

The examination and analysis of authors and their literary creations has emerged as a captivating and innovative focus within the field of comparative literature. This study examined existential preoccupations that were effectively portrayed in Ernest Hemingway's renowned book, *The Old Man and the Sea*. Specifically, the author's unique use of the sea as a location and the complex nature of its characters, particularly the protagonist Santiago, were analyzed realistically. Saedi has made a conscious effort to emphasize the state of being in the post-modern age via the consideration of social

dynamics, setting features, and characterization in his book *Tatar-e-Khandan*. The distressing state experienced by Saedi during his era, as a result of prevailing social and political circumstances, has a resemblance, on a smaller scale, to the embodiment of contemporary individuals. This parallel can also be seen in Santiago's endeavor to reclaim his sense of self and confront the imminent threat to his survival as an elderly fisherman. Reza, a youthful physician, has sought solace in a rural village as a means of escaping the hardships of his era, his existence, and his sense of self. He aspires to embrace the uncomplicated lifestyle of the villagers as a shield against the harshness of contemporary society and its accompanying systems, much like Santiago's fateful voyage across the sea, despite his advanced age and deteriorating physical condition. The books of Hemingway and Saedi focus on the themes of life and identity, highlighting the shared concerns of geographically distinct nations that are united by their literary preoccupation with existential commonality.

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