Examining the Public Literary Sphere with the Public Moral and Political Sphere in Contemporary Iran
(With emphasis on Nima, Forough and Shamlou's poetry examples)

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Abstract:

There is no doubt that intellectual phenomena are born of social conditions to a significant extent. The intellectual compatibility of the founders of social schools with the prevailing conditions of that society indicates the fact that social conditions create worldviews. They nurture them, lead them to fall and finally destroy them, or push their targeting direction from one side to another. The purpose of this article is to examine the general literary field with the general moral and political field in contemporary Iran (with emphasis on Nima, Forough and Shamlou's poetry) and the method is meta-analysis. This research in the framework of historical method and cultural, social and political studies and relying on the structure of Persian language, seeks to open a new window on these topics. The research findings showed that; Persian poetry is the most important realm in which power-oriented domination has not been formed, and Iranian society has this privilege. In the context of poetry, he should continue to engage in social actions of the kind that Habermas means and live in that context of a safe public domain outside of the relationship of domination that will result in the transformation and transformation of society.

Keywords: New Poetry, General Literary Field, Nima Poetry, Forough and Shamlou, Political Sociology

Introduction

One of the most important concepts in recent centuries that entered the field of political sociology is the concept of the public sphere. The importance of dealing with the public sphere is especially because it can explain the transition from the traditional situation to the modern situation. Specifically, here, the fundamental issue is whether it is possible to understand some aspects of the realization of the modern thing in Iran by addressing and analyzing the public spheres in Iran as it has been expressed in the poetry of some contemporary poets; Can the realization of the modern thing through public arenas be a sign of the authenticity of this transformation? So, our problem is a general problem and at the same time specific. We can find out the generality of the issue of the public arena in this way that this issue, according to the Western intellectual tradition, arose from ancient Greece. According to Jürgen Habermas, the development of the public sphere, which led to modernization and freedom in Europe, began in the middle of the 16th century. An explanation of this generality can help its private and detailed perception.

The public domain is similar to the concept of civil society, and the domain is an intermediary between private life on the one hand and the spread of political issues to the public domain on the other hand. In such a situation, people can talk to each other and pay attention to the public matter through understanding and negotiation, and that discuss and criticize. (Seidman, 2006, p. 332) In the theory of structural transformation in the general domain of Jürgen Habermas, there are two central concepts. One is literary-artistic speech and the other is political-moral speech. Habermas believes that first the public sphere was formed around literary and artistic debates, and then it entered political and moral discourse. From here on, the public sphere practically became a focus for criticism of the government; to the extent that the public sphere became a free space where people gathered to participate in public open discussions and within the framework of expansion and Continuity of the public sphere, the concept of public opinion was produced from it. (Malekzadeh, 2008, p. 125)

The public domain means the game space where free action and communication takes place and, in this space, all the behaviors of the government are exposed to criticism. In this way, people get to know about the government's decisions and its behind-the-scenes processes. So, the public sphere has actually helped modern governments to rationalize them. What is important for us is to know if this structural transformation has happened in our country and if it has happened, in a serious way, from what period of the historical process. Let's examine it and discuss its formation and structural transformation. (Pashaei, 2006, p. 321) After that, we should measure the ratio of structural transformation in the literary-artistic field with structural transformation in the general political-moral field. With the expansion of periodicals during the constitutional period, which was practically the arena for the presence of writers, artists and poets, the public sphere was formed in a new form in the form of a series of revolutionary and libertarian activities that practically criticized the government and sovereignty in the context of poetry. Historically, the first public domain in Iran was coffee houses. Although the rational state considered by Habermas was never formed from the context of coffeehouse debates, it can be acknowledged that coffeehouses were the first core of the public domain. (Najafzadeh, 2014, p. 112) Literature is a full-view mirror

of the events, rituals, behaviors, efforts and thoughts of society, which is the language of the present and the identity of a nation, and a society can be known by examining the content and subject of its literature. (Hariri, 2012, p. 33)

The literary and artistic field, as an influential and aesthetic field, was used only among the people of the court and had become private until the efforts of artists and poets changed the structure of this field and changed its direction from private to public. This change has been the product of the reformation of the society's elites. The current research aims to investigate the reformation in Iran's literary field and the relationship of development or underdevelopment. This research tries to express the forgiveness of these poets (Nima, Forough and Shamlou) in order to free the language from the domination of the language and show what important boundaries these poets have conquered. Also, while protecting and protecting their actions, we try not to fall into the well of postmodernism, which considers conceptual evasion and language play as achievement and innovation.

Research background
(2016) The Challenge of the Public Sphere in Iran by Nader Razeghi and Mojtaba Safari Badi, this research deals with the reasons for the challenges of the public sphere in Iran. The authors, while confirming the importance of the public sphere in creating transformation and transformation in the structure, conclude that the political structure in Iran It does not allow the emergence of the public sphere, it considers the closure of publications, the suppression of social sphere activists as challenges of the public sphere, which is acceptable in its place, but the authors' view was only on a historical period

and they did not pay attention to the importance of public opinion, which is the product of the public sphere, and They have only pointed to the challenges ahead and their only innovation has been the expansion of virtual space to the public sphere, and as you remember the book Structural Transformation in the Public Sphere, Habermas has emphasized the importance of the public sphere in that it has been able to structure thinking. To shape the public towards modernization and democracy, if this research actually claims the lack of formation of public opinion. Since the most important function of the public domain is to explain public opinion. The above research only deals with the challenges if the public domain is basically immortal and continuous and has changed according to the conditions at any time, i.e., if Coffee shops and caravanserais were the public domain at first, with the decline of these two, associations, schools, publications, newspapers, cafes, virtual space, etc. took its place.

(2015) Sociological analysis of the public sphere in Iran after the revolution (1979-2014) - Mohammad Taghi Sabzeei. In this research, he dealt with the public domain after the 1357 revolution. In the event that the public sphere, which has resulted in transformation from Habermas' point of view, has not reached the importance that Habermas intended, and this research has only focused on publications and civil institutions, which has actually led to short-term structural transformation. The author believes that the most important functions of the Iranian public sphere are the formation and enlightenment of public opinion, limited activism in the form of social movements and street demonstrations, and the limited activity of some non-governmental organizations. The public sphere suffers from limitations: it is moni-

tored by the government, on all different social classes and groups, especially women, and it is not open to discuss all issues, it is to the extent exclusive and ideological, it does not represent the demands and multicultural needs of the Iranian society, and it does not reflect the voice of the people to the government and parliament. Despite this, the Iranian public sphere grows day by day and becomes more numerous and out of the control of the government, and its role and importance in politics increases) with all of this, our most important criticism of this research is firstly the historical period that Sabzeei chose and also not paying attention to the two principals at the beginning of the public sphere, that is, firstly, the changes must be structural and secondly, they should be rational, if, as the author himself believes, they are superficial changes that ultimately have no effect on the power structure, in our opinion, not paying attention to the historical period and simply emphasizing this The historical period is one of the most basic criticisms of this research, or it has not actually resulted in structural transformation so far. An example of that is the handover of the government of Mr. Rouhani to the government of Mr. Raisi.

(2013) From the simultaneous appearance of the public sphere in Iran and the West to the socio-political obstacles to its expansion in Iran, the author Mehdi Najafzadeh in this research, which is the most serious research in this field, has addressed the historical process and the simultaneity of this concept between Iranians and Europeans, which Not only this general domain has not led to change and transformation, but it has been influenced by religion, of course, this research has focused on a specific domain, i.e. the coffee houses of the Safavid era, which, according to this thesis, is not the only criticism of this research. have been general and

it is practically in line with the business of houses that Habermas means. Meanwhile, the main point of criticism is that the result of the existence of this area has practically remained fruitless and has not led to any structural transformation that is the product of its modernization. In addition to the many criticisms of this research, its importance is only its historical simultaneity. Therefore, in this treatise, we will refer to the concrete results of the public domain, which resulted in the formation of important concepts such as women's language, democracy, literary evolution and its impact on society and the enlightenment of public opinion.

(2008) The concept of public sphere in Jürgen Habermas's political thought and its effectiveness in today's Iranian society; The thesis of Mrs. Munir Al-Sadat Mortazavi Karuni have dealt with this issue with a thought approach. Apart from all the structural criticisms that have entered this research, there are basically three criticisms at the macro level. First, the origin of the formation of the public sphere in the second Pahlavi era has indicated that there are historical sources that the public sphere was basically from the Safavid era as far as our findings are concerned. In this research, she has seen the product of the public sphere only in politics and political thought, and he knows its effect in the government of reforms and Mr. Khatami, while our data is such that the achievement of the result of the public sphere was continuous and was suppressed in the S period. But what is necessary to understand this field is that the flourishing of the public sphere in the field of society, centered on the literary efforts of intellectual writers, has shown itself in the form of public thoughts in the second Pahlavi era. The third issue is the importance of language, which Habermas emphasizes, and since language is the focal

point of the public domain, the above research has not addressed it at all, while in this research, while emphasizing the subjectivity of language and its importance, in the form of a solution that has an effect It has been stated that it has a direct effect on the transformation of society. Therefore, this research has turned language as a social matter into the focus of the discussion of the concept of the public sphere.

(2005) The book "The Order and Development Process of Democracy Speech in Iran" written by Mohammad Javad Gholamreza Kashi answers questions about democracy (from the constitutional period to the so-called Second Khordad movement). Including: In which semantic framework did democracy appear on the horizon of Iran's political discourse? In what relation was it placed in the environment with traditional and widespread meanings? What changes did it go through in the process of far-reaching historical changes? And what is its current status as a verbal capital and what is its future horizon? In a summary of the contents of the book, Kashi says: "In short, the history of the evolution of the word democracy in Iran can be considered the history of demythologizing this word. In the beginning, the mythological aspect of this word was related to both the perception of superior others and the perception of the limits, scope and consequences of people's activities, but in addition to demythologizing oneself and the superior other, it should also be mentioned the demythologize of the actor of the people. The main distinguishing feature of the speech of democracy is relying on the myth of the people as an inexhaustible source of energy and power. There is always the idea that if people appear in the political arena, everything will change at once and distant horizons will appear in the blink of an eye. The central focus of the

above book is the publications and this one-dimensionality is the most important criticism of the above book.

The author has tried to examine the existing publications from the beginning to the post-revolution period. Kashi has limited the public sphere to only publications, now that we know that for many years, they were government publications and they convey the actions of the political system to the public, and considering that the literate population of Iran was small at that time, it was practically concluded that it is unlikely to be a mere product. This is the public domain alone. Besides, according to Ahmad Kasravi, the constitutional revolution was the product of the meetings of the associations. However, at the same time, there were many coffee houses in Azerbaijan, Tabriz and Tehran where the constitutional fighters and mujahideen used to talk and criticize the ruling system.

The Relationship between the Language of New Persian Poetry and Social Political Developments

The awakening of Iranians and the public uprising against the absolute monarchy and foreign interference was the result of economic, political, social and intellectual factors, as well as chains of causes and accelerating local and cross-sectional factors, which finally reached its peak during the period of Muzaffaruddin Shah and will be manifested in the form of the constitutional movement. found Although the Iranian constitution was theoretically sterile, it was the source of many developments in all aspects of life, including poetry and literature.

The introduction of modern political-social concepts; like homeland, law, freedom, parliament, etc., it led to a deep change in the themes and, as a result, the development of the personal and social life of Iranians, and

finally, a change in the form of Persian poetry. At the same time, the first modern Persian stories were also written. Struggle against tyranny, patriotism, anti-colonialism, seeking justice, etc. in its various forms were reflected in the poetry of constitutionalist poets. (Aqoubi Janbehsaraiee, 2012, p. 97)

New Persian poetry is one of the most important linguistic discourses and the source of most social developments, which has made several attempts to bring about structural developments and encourage them in the future. The transformation that is meant here is the transformation towards democracy that was mentioned earlier. It has led to democratic developments in society. The structure and function of New Persian poetry is one of the most important platforms in which the society has sought transformation and political changes; Democratic developments in Iran, especially after the emergence of new poetry, which to some extent has been able to break down the wall of tyranny and lead the society towards freedom in expressing wishes and desires. To be more precise, "new poetry has been the manifestation of social political ideals in the field of democratic developments. In new poetry, we see concepts that have found a meaningful heart. If in traditional poetry the concept of freedom was used in such a way that it had nothing to do with social developments, new poetry has made the concept a new norm" (Mokhtari, 2010, p. 107).

Oh, if freedom sings a hymn
Little
Like a bird's throat
No collapsed wall remains anywhere
Canopy should not be too much
in finding
that every ruin is a sign of human destiny
which is the presence of human beings

This poem expresses the poet's desire to reach an ideal man and an ideal freedom. The exaggeration is caused by the lack of the poet's life with these values. Human and freedom are two modern concepts. The poet shouts these two concepts in the context of language; According to the poet, it is human and freedom, that society is stable and orderly by having these two; As the poet said, freedom is not so easily available and it is always a wish for the society, and since the poet considers himself the language of the society, he demands it as a right. The least expected from this research is to shed light on the democratization of social changes in the language of poetry. These discussions were not reserved for a certain number of people, but unlike the public domain of Greece, it was possible for anyone to participate in this domain. The public domain can be imagined in different realms, such as the political, literary, religious, sociological, intellectual, etc. public domain, but when it is expressed in absolute terms, it means the political public domain.

"The public sphere is the playing space where communication and free action are formed and the product of which is public opinion." (Shams Langroudi and Javaheri, 2010, p. 43) In the first part of this book, Habermas explains the emergence of the public sphere for the first time in England and in the political philosophical tradition, and says that the public sphere was created when the society was separated from the state. In the last third of the book, he explains the decline of the public sphere as a result of the government's interference in private affairs, as well as the dissolution and absorption of society into the government.

Social Structures of the Public Sphere

The social structures of the public sphere, such as the literary public sphere, the political public sphere, the city (market of cultural

products) and the bourgeois family were investigated, and in the process of capitalist development, the political public sphere prevails over other social structures of the public sphere, and as a result, the identity of the bourgeois individual as a pure human being care for the benefit of a person who owns goods. The place of these free discussions were salons in France, coffee houses in England and discussion circles and literary societies in Germany. These were official and objective institutions of the public domain. (The city was separated from the court and turned into the centers of court criticism. These institutions were different in terms of size, composition of members, style of activity, atmosphere of discussion, and topics discussed, but since in all of them, discussions took place between private individuals, all of them were in the following few features were common:

1. All of them supported specific social relations based on the equality of individuals and social justice;

2. Many issues that had never been discussed before were raised; For example, the church was not discussed before because of the sacred aura that it had acquired, but in these institutions, the church and the interpretation of religious affairs, as well as national, literary and artistic issues were discussed. (Behnam, 2008, p. 22 and Zarghani, 2012, p. 14).

Political Functions of the Public Sphere
The public political sphere was first formed in Britain in the early 18th century. At the same time, in the rest of Europe, the public literary field was active. In the second half of the 17th century in Britain, several companies emerged that were engaged in paper production, textile industry and metal industry. This transformation and progress had important consequences; Among other things, he turned the old conflicts between landowners and merchants into a new conflict, that is, a conflict between commercial capitalism and industrial capitalism, as well as between old and new marketers. In England, this conflict spread to the two main parties of England at that time, the Whigs and the Tories, and involved the whole society. (Hossein pour Jafi, 2008, p. 213)

Three important events took place during this time, which led to changes: firstly, the establishment of the Bank of England, secondly, the removal of censorship, especially from the press, which greatly helped the development of the public sphere, and thirdly, the establishment of the first cabinet government, which was a new stage in parliamentary development. The government was in the grip of the Whig party.

At first, this party made many efforts to censor the press until it enacted the knowledge tax law, but it did not work; Therefore, he tried to use the press to advance his goals. In this way, he gathered great writers and launched government publications to support the government. The Tory party, led by Bolin Brook, as the opposition, integrated their political and press activities. With the support of public opinion and criticism of the government and later the parliament, this party became the center of the public domain. As a result of these criticisms, in 1803, a place was reserved for journalists in the gallery of the House of Commons. Finally, after the reconstruction of the parliament (after the fire in 1834), a special place was built inside the parliament for journalists. During this process, the class assembly gave way to the parliament. In 1792, the House of Commons issued an informal license for the public's activities in critical discussions in the political field, and after that, the issue of public opinion was

raised in the Parliament for the first time. (Habermas, 2007, p. 212)

In France, although the public political sphere was formed in the middle of the 18th century, it was able to achieve its critical goals only after the French Revolution. In the era before the revolution, when the king had full authority, the domain of the king's authority was public and all the people were private towards it. The private sphere of people, whether bourgeois or non-bourgeois, was called civil society. In Germany in the last decades of the 18th century, political publications began to explain public opinion.

1. Civil society as an area of personal independence

2. The institutionalization of the public sphere in the bourgeois legalistic state (Brown, 1994, p. 452)

The Relationship between three Sciences and Epistemological Interests

1- Regarding natural sciences and experimental sciences, the analysis of general interests lies mostly in the technical control over nature, which forms the meaning of possible sentences and sets the rules for formulating theories and their critical testing.

2- The second type of general or universal interests of humans lies in the process of mutual understanding of the process of daily life. Understanding this point requires putting aside prejudices and prejudices caused by the philosophical tradition of English liberalism, in which human beings are considered to be equal to natural phenomena and are understood with the help of a single objectivist epistemology.

3- The third type of interests that form or constitute knowledge is a very strong link with the interests raised in the German philosophical tradition, especially the philosophy of Hegel and Marx. Humans, with the help of part of their daily life experiences, often unsuccessfully try to differentiate between power and truth. In other words, they try to penetrate and overcome the ideas that the autocratic power keeps the society behind. According to Habermas, critical theories and sciences consider the existence of common interests in the independence of individuals in truth, freedom, justice and freedom from the cold ideological relations of all political systems to be healthy. (Nozari, 2014, p. 67)

The expansion of this rationality in the social and political arena means the expansion of domination in the political arena. For this reason, liberal democracy is a new form of reproducing the domination-seeking relationship in the social and political arena. By separating the territories, Habermas seeks to present a new theory about democracy that focuses on liberation. In the social realm, he replaces communicative rationality with empirical rationality. Communicative rationality includes both descriptive and prescriptive aspects. The descriptive facet of communicative rationality is the observation of talent in the public and everyday arena. In their daily life, people talk to each other about many matters and act based on general consensus and organize their affairs. (Stock, 1994, p. 26)

During the Enlightenment period, this talent became a special organizing institution with political order. In the Enlightenment era, the arenas of dialogue and consensus were free from the domain of power, the social interface between the private arena-civil society and the public arena-the government. This field was invaded and narrowed every day with the development of advanced capi-

talist relations and the domain of mass media. Habermas also believes that with the development and expansion of this talent in the public arena, we can hope that the expansion of this talent and its expansion in the public arena will ideally be an organizing democracy. The rationality that flows in this field takes place in a field free of authority relations and with public participation. The rationality of Habermas's communication also has a prescriptive aspect and somehow originates from the idea of Freudian therapy. (Nowzari, 2014, p. 66)

Freudian psychotherapy is about more than making a person free from all pressures. In such a situation, the repressed opinions and desires are named and categorized by the patient himself using spoken language; In the same way, the patient tries to control these suppressed complexes, which is the same rational control act, but it is one of the requirements of this type of treatment of prerequisites; In this way, first, a metronomic relationship must be established between the doctor and the patient. Second, this process means the individual's exit from isolation and placing in a symbolic linguistic order. Thirdly, in this process, the unconscious level of an individual will be revealed during this communication, and it will also be able to create reflection and criticism for the patient and others. Fourthly, during this critical reflection, the sick person is freed from the spontaneous way of socialization that is the result of repressions and psychological pressures, and finds a new possibility for identification along with participation in the field of social concepts. (Chambers, 1996, p. 12)

Habermas' theory of understanding communication with a model like the above model leads to his political theory and the explanation of the idea of democracy. Understanding rationality in the political arena is under-

stood from the contrast between communicative speech-action and strategic speech-action. Speech-action, which is derived from Wittgenstein's theory and is a close link between games and concrete objective forms of life, helps him to go beyond the Cartesian duality between mind and object and the theory of language representation. (Arouzi, 2005, p. 42.)

Communicative speech-action is opposite to strategic speech-action. These two patterns of action can be separated from each other in two ways: the state of the action and the direction of the action. The separation of these two patterns of action, the possibility of differentiation, opens a new chapter from the point of view of liberal democracy. In this model, the non-social approach of action refers to instrumental actions outside the social sphere, but social actions are separated into two groups of actions directed at the situation and actions directed at understanding. Situation-oriented actions are the continuation of non-social actions in the social arena, which means the continuation of assertive communication. Democracy, in the true sense, is the arena that opens up this model of action and provides a life free from oppression. (Dames, 1996: 180)

Reports resulting from agreements must meet three conditions that are considered ideal speech by Habermas, in order to be considered as an ideal speech model:

1) Agreements must be correct in terms of form and practice;

2) Cognitively, they should be suitable for work;

3) They should be in charge of issues that can be reached by consensus and compromise.

According to Habermas's ideal speech, the correctness and honesty of the speaker creates understanding between the members of

the society, and the lack of correctness and honesty and compatibility with social norms causes the speech to become unintelligible. We realize how liberalism is vastly different from democracy. This definition of democracy, due to its reliance on public participation and achieving inter-subjective agreement and consensus, is far away from liberal democracy which relies on the individual calculation of benefits and losses of the person in question. With all the differences between Habermas's democracy and liberal democracy, it is worth mentioning that as individuality is one of the principles of liberalism, in Habermas's thought, the individual is the center of his intellectual system. The beginning of Habermas's philosophy with individual interests means that the individual is still the starting point of his philosophy. Although only in the course of collective actions and formulation, a kind of public will find moral subjectivity through consensus. It is worth mentioning that because of this philosophical possibility of believing in the individual, Habermas grants the possibility of formulating a pre-scriptive intellectual system; Because the objectivity of the individual is the condition for the possibility of moral judgments in the perspective of his philosophy. (Gholamrezakashi, 2005, p. 32) In the following, the general literary field with the general moral and political field in contemporary Iran will be examined with an emphasis on a sample of poems by Nima, Forough and Shamlou.

Research method

The method of the present research is meta-analysis. Meta-analysis includes a series of literature texts that are used to combine the findings of various researches to produce new knowledge in a specific field. This research in the framework of historical method and cultural, social and political studies and

relying on the structure of Persian language, seeks to open a new window on these topics. In the meta-analysis method, the literature of a subject is systematically reviewed to determine the impact of one concept on another based on previous researches. In fact, meta-analysis is a type of literature review of a subject in which quantitative methods or tests are used to summarize the results of past researches that have been conducted on a single issue. Politics evolves with the evolution in the field of culture. These cultural developments are manifested in the field of politics in accordance with social conditions, possibilities and limitations. If these cultural approaches are transformational, they will ultimately lead to structural transformation. For example, at a time when Iran's territorial unity was under threat due to the incompetence of the rulers, poets turned the society's attention towards the homeland and the importance of territorial unity by writing poems with themes of homeland. In this research, we will deal with those linguistic discourses that have led to social changes, especially democracy, within the framework of the public sphere. This issue can be found in the speech of poets such as Nima, Forough and Shamlou.

Finding

Meanwhile, some poets and writers, while writing political and critical poems in simple and vernacular language, raised new topics in the form of traditional poems. In the poetry and prose of the Age of Awakening, not only the era of praise and descriptions almost came to an end, but all the themes of the poets in terms of mental, emotional, moral and mystical aspects were largely replaced by political and social roles, and the ideals and thoughts of the people in the form of poetry and literature and Writing in the field of poli-

tics and society found a new expression. In this period, Persian poetry in the realm of poetic content and goals rose from the court and stepped into the streets and markets and became charged with blood and screams and the warmth of life and ideals. Persian poetry had conquered life for many centuries, and all the efforts that the poets of the Safavid era made to create transformation and reform and to create a "New State" in it, in their own words, were nothing but a change in the appearance of poetic expression and forms. It was not a poetic fantasy. But constitutional poetry changed the content and emotional range of Persian poetry to such an extent that it can be said that it broke all its links with the past. These features can be seen in the following areas. The concepts that entered Persian poetry from the very beginning were considered to be exports of the West to Iran and had their roots in the familiarity of Iranians with Western culture and thought, such as:

- Home country

- Freedom and law

- New culture and new education

- Women and the issue of equality with men

Of course, the poets did not have a clear understanding in dealing with these concepts. For example, "homeland" had different meanings in their different views. He was a "patriot" who was born with all aspects of Islam and Shia, and when Eshghi spoke of "homeland", he meant "Iran" in its purest sense. He considered before the Arab conquest. It is for this reason that a kind of anti-Arab feeling can be found in many Eshghi's poems and the fact that Seyed Ashraf praises the Arabs. Freedom and law also did not have clear boundaries and acceptance. In this context, there was no pre-made utopia so that the poet could implement freedom and law in the

society by setting it as a model, but a lot of praise for the general idea of freedom and law can be seen in the poems of this period. Among the poets whose works had a social orientation, we can mention Nimayoshij, Forough, and Shamlou in some of his poems, and among those who dealt with the inner world and admiration for nature and a kind of lyrical poetry, can be named. The first "wave" of New Persian poetry that appeared on the scene after the publication of Nima's poem and was contemporary with September of 1941 was the "wave of romanticism". The most famous poets of this wave were: Khanlari, Tavallali, Golchin and Nader Naderpour. These poets mentioned a point in the elements of poetry that can be seen in the introduction of Fereydoun Tavallali to his first collection of poems. (Raha, 1951, p. 4) In this interesting and strong introduction, Tavallali addressed the fans of the traditional and old style with a kind of eloquent humor and the stereotyped images of their poetry, as well as their frequent and old words, which were often devoid of music and has drawn criticism. Some of the titles of this statement were contradictory, but in any case, this statement and the actions of its supporters led Persian poetry for several years to an environment that was full of "fresh compositions" and "moonlight" and on the other hand limited It was romantic, love lyrics and sad experiences and a description of the sunset. After the coup d'état on August 20, 1953, as a result of the publication of some collections of poems and some articles, this time another "wave" occurred in Persian poetry. In general, Persian poetry fell into two lines after the events of the 1953 coup:

- The line from those "hopeful" minds

- The line that belonged to "disappointed" minds.

In the new wave, due to the existence of censorship, the social branch put aside its characteristics of blood and screams, and poets took refuge in cabarets, loneliness, dead thoughts, imagination, and opium. The glorification of death and a kind of silence and outburst of terror against "night" took the throat of Persian poetry. If we look at the poems that have been written during these years, we find the dialogue of "death", "winter" and "the wall" in all its aspects.

The poem gradually tends to a kind of social symbolism. The poets of this period, which should be called the period of development of new poetry, include: Forough Farrokhzad, Nimayoshij and Ahmad Shamlou. The wave that appeared in Persian poetry after romanticism was a movement that emerged from Nima's poetry and it was the "wave of social symbolism" and its famous poets were: Ahmad Shamlou, Akhavan Sales, Forough Farrokhzad and Sohrab Sepehri. Nimayoshij lived in the constitutional era. In this era, the thinkers of the society were looking for escape and liberation. For this reason, they considered the language of poetry to be the best means to express the needs of the society and communicate with the people. In this era, there were poets like Farrokhi Yazdi who openly criticized the political and social issues of their era in their poems. These poets criticized the society and political issues of their time with a clear language, and like Farrokhi Yazdi, their mouths were sewn shut and they were imprisoned. Another group of poets, such as Nimayoshij and his students, did not directly criticize the society of the first group of poets, but used symbols in their poetry to express the political issues of their time. For instance, each of the natural elements in Nimayoshij's poem was a symbol of a specific social group in Iranian society.

With these reviews, we can see that all of Nimayoshij's poems are political. Jalal-al-Ahmad believed that Nimayoshij's poems originate from politics; but in its secret it also includes pathology. Although Nimayoshij wrote political poetry, he was free from the political and party games of his time. He never entered the political games of his time and did not become a member of any party. He had a kind of honesty and truth inside him.

Therefore, he tried to stay away from the political currents of his time, but he always spoke about the deprived in his poems and defended their rights. For example, his night poem about the working class shows that the poet has categorized the social classes in his mind and wrote his poem for the hard workers of the society. All of Nimayoshij's poems tell the problems of his own society. When he says

"There is a night of brewing and dust,
The color has faded.
The wind blows the clouds from the mountain,
He is galloping towards me,
There is a swollen body at night, a warm body in the air stadium.
That's why he doesn't see his way if he's lost.
with the hot tension of the long desert,
He left the dead in his narrow grave.
remained in my burnt heart,
to my tired body that burns from the fear of fever,
It is night, yes night.
The poetry of my house is cloudy

There are few poems that begin this simply:

My house is a cloud
It is completely cloudy on the ground,

This poem is the autobiography of Forough, in which historical events have

found a mythical, foggy and ambiguous state. Because the poet is not only talking about her feelings, she is sharing her perception with the audience. She begins with herself, the true and historical starting point:

and this is me

lonely woman

On the eve of the cold season

When in the first few lines of the poem, she informs us that today is the first day of January, we realize that we are dealing with external reality and time. So, this woman is really on the verge of the cold season. But the first point is right here and the poet's duality begins here: this cold is both a social and political cold, an emotional cold, and a real cold. It is both a social symbolist and can be considered completely realistic. Therefore, we are facing a winter from all directions, an unprecedented winter of the kind that the Akhavan says.

The winter that the poet has come to understand and awareness, and this awakening is deadly at the same time that it revives him. She is no longer the sentimental poet before because what she tells us in this poem is the understanding of the polluted existence of the earth, the simple and sad despair of the sky and the helplessness of cement hands. A triangle is formed here: terrible geoscience. In this line, Forough leaves the arrow empty in the brain of this thought: Dear waiters of Godot, the savior is sleeping in the grave. Of course, this truth also has consequences, a lonely person, a helpless person, a desperate person remains alone in the face of time and is forced to love what is her inevitable destiny now that she cannot get what she wants: ''And the soil is the accepting soil is a reference to peace''.

Although traces of narcissism are visible in Shamlou's poetry, which sees itself in the best way, it can be admitted that Shamlou has more privileged knowledge and awareness than contemporary poets. He was a poet who, while he corresponded and corresponded with people like Jean-Paul Sartre, was a candidate for this title in the Nobel Academy of Sciences for more than fifteen years. Even though he was a poet deeply involved in the geography of Iran, Shamlou had a global face.

His reputation as a poet had given him such a position that he was a pioneer in every cultural and political event. Even though Shamlou had no party affiliation and was practically a critic of all of them, he had the only credibility among all people, so that Masoud Behnoud claims in his collection of speeches under the title of a thousand and one stories that Shamlou during the time he was in prison, all groups and political currents that were against each other and even enemies were unanimous and united in gathering around Shamlou and listening to his poems in prison and even outside of prison. Shamlou did all his efforts to inform the society. The reason for this claim was Shamlou's activity in more than a dozen publications and journals. Since he was always trying to educate the people, he was always a creditor and a demander from the society. Perhaps the most important reason for this demand was that he never missed a moment in the society's awareness. In the same intensity of commitment that he had towards the society, he also expected commitment, vitality and dynamism from the society. This commitment and obsession made him a rebellious face so that he didn't care to ridicule and blame the society.

Poem: "And Longing"

I am sentenced to double torture:

This is how to live

And so, on

living among you

living with you

I have been your lover for a long time.

I was not talking about their pain.

He was in pain

That they are!

These are their pain and being

In need of pus-filled wounds.

And so, it is

Because you fight with wounds, corruption and blackness

They make your grudges stronger.

In this poem, Shamlou talks disbelievingly and disillusioned with his usual audience, society. As he himself does not sit still for a moment and encourages the society towards progress and development, he is upset to see that the society pays less attention to him and starts shouting. Because of these poems, critics blamed him for abandoning his society and home and becoming indifferent towards it. But Shamlou knows the relationship between the poet and his society well. He laid these stools to wake up the society. He knows very well the prestige of poetry and poets in Iranian society and their voice is the most heard voice for the society. For this reason, he does not want this disillusioned society to fall asleep and for this reason, he uses any means in this direction. Shamlou's poem has a rebellious foundation. It is a rebellion against the traditional family life, against the traditional literary society, against the common norms of the society and against the power. In the social atmosphere of the twenties to the fifties, when the fight against the ruling power was centered in the intellectual society, the opinion of intellectuals and social theorists was that a group of the chosen ones of the nation should be the guide of the people to get out of the civil and cultural impasse.

Conclusion

The literature of this period, both in terms of content and in terms of expression, has nov-

elties that were not heard of in the past. This innovation and modernism along with political and social elements appeared in a manifestation of national and patriotic thoughts and as a result, under the influence of the politics of the time, the theme of modernity was mixed with the literary themes of this period. When creating literary works, poets and writers consider speaking as a kind of action, which means revealing their dignity and obligations and a necessary responsibility, and this issue is embodied in the institution of literature in the form of intellectual and objective experiences. In his essay on the ability of literature, Simone de Beauvoir says: "Disclosing literary activities means acting on them." Therefore, in this course, the language of poetry and prose and the style of poetry and writing are suitable for the understanding of street and market people and are performed in a simple and unpretentious manner. As in the prose of newspapers such as Qanoon, Suresrafil, Sokhan, Donya, as well as in announcements or in poems and rhymes, the contents for every class of people, both literate and illiterate, are arranged in such a clear way that everyone can understand. Political and national words and phrases were clearly included in the prose and from there they were easily penetrated into people's thoughts. The life-giving song of freedom and the good news of justice and national government, along with the feeling of patriotism, love, sacrifice and purity, along with the understanding of the bitterness and pains of authoritarian rule, brought a great transformation in those who are thirsty for freedom and justice.

If we consider revolutions as one of the manifestations of the transformation and structural transformation of a society, then Iranian society has gone through two great revolutions. Although the constitutional revo-

lution was able to create a bigger form of change due to the fact that all members of the society, including the king, were under the law, what is clear is that these changes are the product of actions that took place in the public sphere. The lack of evolution and transformation of what Habermas wants from Europe did not happen in Iran, and one of the reasons could be the Persian language.

Several factors such as the power of traditional clerics and the authority of kings and rulers have not been without reasons. But what we paid attention to among dozens of factors of lack of structural transformation was language. Despite the historical solidarity that it has created, the Persian language has a kind of dominance that prevents the formation of a free man who can have freedom and reason outside of the biological power structure based on honesty; these factors have caused the Persian language to be introduced as one of the factors of non-transformation from the author's point of view. In the bed of Persian language, literary territories have been formed that existed outside of the relationship of power and domination, and the society in its territory has been able to honestly shout its voice of freedom. According to the author of that realm, it is Persian poetry that, with its historical background and customary validity, has been able to break the hard layers of linguistic domination and freely shout out the desires and desires of the society.

Persian poetry has suffered a kind of stagnation due to its complex texture such as literary industry, prosody weights and masculinity; until people like Nima, Shamlou and Forough took a big step in liberating the Persian language. What was mentioned earlier is one of the characteristics of the general domain of language. We will note that Persian poetry is still the most important domain in which power-oriented domination has not been formed, and Iranian society has this privilege. In the context of poetry, he should continue to engage in social actions of the kind that Habermas means and live in that context of a safe public domain outside of the relationship of domination that will result in the transformation of society.

Although public spheres were formed in Iran at the same time as they were formed in England and Europe, why did they not lead to the modernization of the society? Because these fields have brought about changes and transformations that were short-term and nascent, which eventually led to tyranny after the stabilization of governments. This research claims that in order to transition to the modern era based on rationality and wisdom, the Iranian society must repeat the experience that happened in the Persian poetry of Nima, Forough and Shamlou in the context of language.

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