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HUMANISM' MORAL RELATIVISM IN REZA BRAHENI'S POEM

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Abstract: *Man and his powers in the world have always been at the center of thinkers' thinking; hence, several schools of thought have emerged in the path of realizing his right. One of these humanist thought is the school of humanism, which its date backs to ancient times. This school, in turn, has been able to define man in the modern Western world, what it is, its authority and its freedom. The negation of absolutism in human affairs, the honoring of man by giving originality to reason and wisdom, and his freedom of action in recognizing moral goodness and ugliness, have been the focus of this school. The different view of Western humanism on man has reinforced the belief that it is only man's freedom that can give a special quality to his life, and this is not derived from any externally dictated moral principles. In this descriptive-analytical study, the relativistic and humanistic view of contemporary Iranian poets on ethics is examined by emphasis on the works of Reza Braheni. The results show that in the field of modernist moral thought of humanism school, Braheni by emphasizing human rights violated the ruling power of the time, believes in the relativity of human affairs, including morality, and introduces man as the highest manifestation of moral judgment. Braheni by avoiding a transcendental and absolute view of morality seems to see it as evolving and relative, knowing that in a society plagued by traditional ills, passing the way would be difficult.*

Keywords: *Man, Ethics, Humanism, Moral Relativism, Contemporary Poetry, Reza Braheni.*

INTRODUCTION

The subject of anthropology is one of the oldest subjects that have been contemporary with the history of human thought. The correct understanding of man as the most complex phenomenon in the universe has confused the owners of different schools and sciences. What is human being? Where did he come from and where will he go? How will his potential and actual talents help him to reach perfection? are questions that has always been discussed and considered by the wise. One of the manifestations of thought about man and what he is the emergence of the humanism school and humanism in the modern West.

In this part of Western history known as the Renaissance, religion continued its existence within individuals, and this broke religious taboos and its moral teachings and suggestions in Western societies and created a new way of thinking based on innovation. It was based on human thought and intellect and the requirements of the day. The phenomenon of humanism was the result of changes in the social spheres of the Renaissance, the weakening of the church and the power of the clergy, the change of religious perceptions, the generalization of literacy and knowledge, the weakening of feudalism and other factors"(Ebrahimian, 2002: 97).

The essence and spirit of humanist thought is the criterion of man's being for everything in the world. Of course, this school does not seek to pay attention to man in terms of his spiritual and human needs, or to seek its growth and perfection. Or feel responsible for it; rather, in this school, existence is defined in such a way that, man considered the measure and standard of all values and affairs. Marx says that being radical means being a root, but for man, the root is man. This approach is a humanist approach, that is, it assumes man is an independent being, and this self-centered being has both centrality and originality. Even if God or the world is discussed, man and human originality must be discussed."(Freund, 98: 1983). Since the time of Nima, the issue of human issues and the tendency towards collective and individual values of human has been proposed in the name of modern thinking in contemporary poetry.

So that despite countless religious, customary and social obstacles, this poem has been able to speak about the various freedoms of human beings, including their moral freedom, and sometimes even cross the red lines of the society in which it flourishes. To prove this claim, we will examine this issue in poetry and works of "Reza Braheni", who had seen the West and understood its currents of thought closely. Braheni, as the most extremist and progressive representative of the postmodern movement in Iran, plays a major role in the entry of new Western currents and schools into the field of Iranian literature. Most of this poet's poems have disrupted the traditional content rules and principles of poetry and brought it to a new stage of comprehension, although in this direction, due to the traditional extremist attitudes prevailing in society, these poems are accused of being opposed to morality, religion and it has become a tradition.

In this article, by analyzing Reza Braheni's poems and examining it in the field of humanism and his relative view of ethics, we seek to prove that one of the important achievements of contemporary poetry is the project of the right to freedom, which is necessary to preserve human dignity. In addition, we will explore some of the deterrent, old, and traditional factors, elements, and contexts that are incompatible with new values and ideas and, to the extent of this incompatibility, make difficult or limit the relative understanding of ethics.

BACKGROUND

Research has been done on humanism and the place of man in the thought of Persian language poets. These articles, however, are not very close to the subject of the present article; however, in terms of similarity in theoretical foundations, we can refer to them:

1- Quchanian, Roya, (2011): The Study of Humanism in the Works of Monir, Ravanipour and Mohsen Makhmalbaf, Master Thesis. This dissertation first introduces humanism as a scientific and research approach in the field of developing societies from tradition to modernity, and then mentions the principles of humanism, humanist philosophers' thoughts, humanism, religion and how humanism entered Iranian literature. At last, it examines humanism view of Ravanipoor and Makhmalbaf.

2- Amin Khandaghi, Arezoo, (2011): Critique and comparison of the characteristics of a perfect human being in Islam, mystical literature and humanism, Master thesis. In this treatise, she examines the views of each of the three Islamic, mystical and humanistic thoughts about man, God, the world, providence and human perfection. Perfection, obstacles and factors to achieve it, the necessity of a perfect man and his place in the world and in relation to God are the things that are stated in this article and deals with mystical and Islamic humanism.

3- Abdollahi, Kobra, (2013): Basics of anthropology from the perspective of the Quran and its comparison with the basics of humanism in the West, Master thesis. In this dissertation are pointed the ways of human attainment to salvation and are mentioned the suggestions that different schools have considered for human perfection. He then criticizes the school of humanism as a claimant of human save and then compares it to the Qur'anic humanism, which is the opposite of material, economic and technical values.

4- Sharif Akbari, Mohammad, (2012) A Comparative Study of Man from the Viewpoint of Rumi and Western Humanism, M.Sc. Thesis. In this dissertation has been studied a comparative view of man and his place in Western humanism and mystical thinking.

THEORETICAL FOUNDATIONS

Humanism

Humanism is the humanistic thinking of modern Western societies that has left little trace in philosophical works since ancient times. Heidegger considers it to be derived from the word *homohumanus*, meaning man, a word that relies on the definition of man and introduces the model of superiority that is powerful and rich man. Humanism, as a new idea, seeks to chart the path to the real human status. This movement, with its denial of tyranny and its absolute view of human actions and behavior and its humiliation, has no purpose other than to defend human greatness, freedom and will. The desire to create a golden age by recognizing the will of mankind, made this school unquestionably welcomed by human societies.

Humanism is a way of thinking in which man has focused his intellect, talents, and choices on his only goal, so that he can elevate man to the status of his Creator and realize his identity. According to humanists, everything is human and there is nothing outside and beyond human. In this system of thought, all human characteristics, including values, beliefs, morals and everything that has formed his identity, are without

the intervention of transcendental forces, and the source of all these characteristics and choices is within man (Sanepour, 2010: 84-62).

Some consider the root of the humilis word as humble that derived from the Latin humus word meaning the existence of the earth and humanus meaning the earth or man, and consider it as opposed to the higher order of existence, the celestial beings who are the divinus gods. At the end of antiquity and the middle Ages, the extraterrestrial and sacred affairs of the divinitas were directly opposite to the earthly and worldly affairs of the humanitas, hence those who were teachers of the second realm called themselves humanists. (Davis, 2008: 170). After the Middle Ages and with the advent of the Renaissance, the term studia humanitatis referred to a set of humanities such as grammar, meanings and expression, poetry, history and philosophy of ethics, and a humanist was someone who specialized in these fields (Monafasani, 1998: 533).

Humanism in the specific sense is the blossoming of a person's potential talents and the granting of the freedom to choose the way of life, moral goodness and ugliness and religious teachings, and in the general sense the way of thinking and state of mind that is referred to the flourishing human personality. In fact, humanism is a philosophy that places a special status on man and human affairs; Because this philosophical school introduces the scale and axis of the world and believes that human nature, freedom, authority, interests and tastes are subjects that should be addressed more than anything else (Talaati, 2002: 39). Humanism is a new conception of the dignity and rank of man that considers man on earth without the interference of extraterrestrial affairs. Perhaps this humanistic belief has placed this school at the forefront of Western philosophical schools, so that the basis of the modern age is humanism.

This movement, as a prominent and unique feature in Western modernity, has greatly influenced the cultures that are in line with it. Humanism emerged with two tendencies: individualism or the originality of the individual and socialism or the originality of the group. Humanist individualism is the most important cornerstone of secular ethics, although humanist socialism is not ineffective in this strength and configuration (Kristeller, 2000: 118,119). What humanists have achieved over the years has been that man is the cornerstone of the universe and the world of creation, and has always had and still has a higher rank than other beings, and this is only because of his different enjoyment of creation. Man has the power of intellect and wisdom and besides that he has the right to freedom, will and choice, so he is a more complete example of a being (Ahmadi, 1998: 129).

Humanism and moral relativism

Humanists ontologically believe that there is no unsolvable mystery that man cannot discover with the help of his rational power. Humanists believe that the cause of perfection is in human existence and has nothing to do with God, religion and its proposed morality; therefore, he should not has any attachment other than himself and replace his attachments with love and self-belief. Humanists oppose the originality of God and his absolute will by giving man originality and his desires.

By rejecting the extraterrestrial teachings of religion and, of course, its proposed moral values and norms, they consider man to be the axis and orbit of everything, including moral goodness and ugliness. Because knowing the man originality and his

will in all matters are in contradiction with giving originality to God as the creator of man, who has designed a comprehensive program called religion to guide man.

The main reason for the differences between humanism and religious beliefs as well as religious ethics is that according to humanist theories, one cannot be considered the principle and axis of all things and one's will be preferred to another's will and one must submit to the orders of religion and religious ethics; Therefore, the main consequence of the humanism school in human life is the promotion of secular views in various areas of human life, of which the field of ethics is no exception.

According to humanism, the human will is the source of moral laws, and religious ethics and its proposed laws have no choice but to submit to the human will. Proponents of this theory believe that the human intellect can be reached in the recognition of moral values by basing it on the principle of human beings and with an extreme understanding of human abilities and status; because reason is considered the only excuse of man to reach perfection. In this humanistic thinking, man has unique characteristics and the two levers of reason and science make him needless of religion, its proposed moral teachings and everything that is transcendental (Saeed, 2006: 108-103).

Thus, in humanist thought, in fact, man finds such a position that he can sit in the place of God and is able to solve the problems of his life and world without resorting to the guidance of religion and the instructions of morality that controlled him from outside. Nietzsche with the slogan "God is dead", considers the rule of Christian ideology, excessive compassion, forgetting the virtues of the ancient world, lack of selfishness and self-belief, and believes in the multiplicity and relativity of human views as the main cause of the problems in the modern world.

Nietzsche believes that science and ethics are only a manifestation of power and domination; Domination of the outer world or nature and domination of the inner world or the soul. In his view, Christian morality is nothing but the morality of slaves, and the morality of slaves is based on humiliation and hatred, praise of reason, the elimination of differences and equality. For Nietzsche, the real world is in fact nothing more than a collection of myths made by man, and morality is one of them"(Nietzsche, 2015: 40). Humanism believes that the world is a material world and transcendental power has any role in its creation. This thinking also contradicts the absolute and transcendental view of morality, in the sense that it does not consider human beings to have a soul, nor the universe to have an eternal God, nor morality to be absolute and superhuman.

Chris Lament, a humanist thinker in his book "Philosophy of Humanism", described this philosophical school as a denial of the supernatural, arguing that the absolute view of morality as supernatural is irrational to humanists; because there is no supernatural and there is no truth. In fact, according to this author, humanists, by rejecting transcendental forces and denying the existence of an absolute, infinite and immortal God, also deny the existence of absolute, immaterial and eternal moral program and deny them (Ebrahimian, 2002: 82).

Humanist ethics is more about the realization of human rights and has no obligation. Obviously, considering that man is at the center of the thought of these philosophers, it is no longer correct that he should and should not be charged by moral duties. In fact, from view point of humanists, man, who is the principle and standard of everything, considers moral life as his right, and will not do it as a duty. According to humanists, human beings have no moral responsibility towards anyone other than themselves and are not accountable to any higher power. They also believe that

separation from religious beliefs makes people happy and comfortable (Encyclopedia Britannica, 1977: 1191).

Humanism and contemporary poetry

Historical evidence testifies that in every period when the pressure of tyranny and dictatorship increases, the ground is provided for free thought and libertarian ideas are spread. In the contemporary history of Iran, simultaneously with the constitution, freedom of thought and freedom-seeking doubled the intellectual growth of the society and subsequently strengthened the vision of humanism and rationalism. In this way, a favorable environment was provided for the entry of new ideas of the Western world into this society, and humanistic thinking penetrated into most social, cultural and artistic channels, including literature.

Contemporary poets dealt with social themes such as human originality, freedom of thought and action, and human dignity, which were among the major intellectual themes of the Renaissance movement against the worn-out medieval worldview of human intellect and will. In fact, contemporary poets realized that in one hand, humanism, which is one of the new ideas to ascend to the real human status, and on the other hand, the constitutional movement, which has fought against injustice, tyranny and humiliation and has no purpose other than defending human freedom, can create a golden age for intellectuals, including contemporary poets.

Therefore, by Western humanism, they embraced unreasonable human values, which had been forgotten under the pressure of tyrannical power. With the victory of the constitutionalists and the awakening of the Iranians, poetry and literature appeared with the same power as politics, and a body stood behind the podium and spoke about man and his freedom and rights. This poem replaced social and abstract concepts with social ones. "This poem acted like a bridge, passing Persian poetry through the ancient world and ancient ideas to modernity" (Hassan Lee, 2006: 29-28).

DISCUSSION

Humanism and humanist ethics in contemporary poetry

Obviously, the introduction of modern words and phrases into poetry will not be a reason for it to be modern; Rather, it is the ideas and content components of the modern era that are manifested in the form of social, moral, artistic, cultural, etc. concepts in poetry, causing its fundamental change. This poetry will be able to affect human mentality, their view and worldview. And this is where it can be claimed that this poem is a modern poem. Contemporary poetry with its modernist themes and forms has the color and smell of modernity.

Contemporary poets have focused more on content that emphasizes human originality. They have tried to avoid a trans-human and absolute view of the affairs and phenomena around them, including morality, and to have a relative view to it without fear of the moral judgments about absolutist society. Belief in the relativity of human affairs is one of the main components of the modern era that, like most fields, has penetrated poetry and literature and influenced contemporary poets. The relative view of contemporary poets on morality has given them the courage to boldly mention extremist concepts against the norms and moral values prevalent in the heart of society,

to seek a more flexible and relative view of the moral choices in human beings; in this way, however, they were sometimes accused of moral depravity.

Contemporary poets, like humanist thinkers, introduce man as the basis of moral choices, reject pre-determined principles and rules, and transcend moral realities, and rebel against these laws in defense of human freedom and agency. In this way, they give birth to any customary, social and religious value. The moral content presented by contemporary poetry is one that seeks to deconstruct and reject traditional and absolutist moral concepts, sometimes manifesting itself in the form of eroticism composition.

In fact, the poet crosses the red line of society by deviating from the common moral values in society, turning his back on tradition and traditional beliefs and taking a critical look at customary and sometimes even religious beliefs, in order to see himself within the boundaries of humanism, self-belief, self-awareness and free choice. Reza Barahani, as the most progressive poet of postmodern lyric poetry, has a significant impact on contemporary poetry by critical vision.

He is the author of poems collection : "Addressing the Butterflies", "Shadow of God", "Ismail", "Our Great Sorrows", "Come by the Window", "A Tribulation Under the Sun", "A Night from Noon", "Good friend is Something Else" and ... which there is a special language in his poems and most of his poems have a humanistic tone. Introducing Reza Barahani's poetry in his book "Single Propositions", Ali Babachahi says: "The sub-lines of Reza Barahani's poems are a critique of the rules used by an opportunistic group to gain more control over human society and have caused astonishment and confusion in every age." To achieve the ultimate goal in his poetry, Braheni sometimes goes beyond the intellectual space and language of contemporary Iranian poetry, deals with more tangible realities, and in this way uses literary and non-literary concepts.

In a conceptual way, in expressing the harsh realities of the society in which he lives, Braheni violates the common standards of classical poetry, and does not refrain from saying anything, even immoral ones, in the opinion of society. Because the dark situation of the environment in which he is, he no longer likes to talk about flowers and nightingales, and the use of pure and innocent words to describe that darkness has no meaning, so sometimes the poet deviates from the moral boundaries that the public believes. It is an inappropriate behavior and even a crime; it passes and seeks to revive the lost human identities with a relative view of the affairs around him (Babachahi, 2010:274-276).

Humanism and humanist ethics in Reza Barahani's poetry

Poetry after the Islamic Revolution can be divided into different currents: One of these important currents is progressive poetry with its well-known personality Reza Barahani. Reza Braheni (was born in 1935 in Tabriz) as one of the main pillars of postmodern poetry, was able to introduce this trend into contemporary poetry with the publication of the book "Address to Butterflies" and with art exercises in the content section led poetry from singularity to a kind of multiplicity in meaning. In other words, it was the reader's perception that had a significant role in recreating the poem, so that every time that poem was read, its readers gained a new form of meaning from it.

He borrows this feature from the main character of postmodern European poetry, entitled "Death of the Author"(Tayeb, 2015: 270-272). Understanding the

changes in content and plurality of meaning in Braheni's poems requires a change in the field of human mind and thought; Because he has made these fundamental changes in the structure of poetry by considering the change in the mentality of contemporary man that has emerged by emergence of the postmodernist movement, and he has written poetry with such an approach.

Man is the standard of do's and don'ts

Of course, what is in line with the subject of the present research in Braheni's poems is his humanist and humanistic thoughts, which, of course, require a relative view of ethics and the additional religious and customary teachings. Braheni has never self-censored in his poems and criticizes anyone and everything that has targeted the dignity and essence of human freedom, and in this way, he does not hesitate to say anything that is not to the taste of custom and sharia.

Emphasizing humanist values, Braheni believes that morality and the do's and don'ts that man deals with it are all made and paid for by man, who creates it based on his own understanding and through the lens of feelings and motives and depending on the time and place. The place, along with the details of his life, underlines the original, which he once considered good or bad, to create another meaning.

When Braheni says: We sing with a common distorted voice / Hell is in our song, we need heaven in our song / But we do not know the address of heaven, we only know his need / I need another heaven, your heaven is in Stalinist steps / That will appear on Churchill Street / my heaven is not your heaven / I want destroyed Stalin and Churchill, Ismail! / Your paralysis medicine is not in the pockets of those "comrades". (Braheni, 1982: 31).

In fact, he believes that it is not permissible that human sacrifice for several abstract and intangible ideas and to subject their happiness and misery to the dreams of a glorious future. Human beings have lived a more moral life when they realize their condition, live in time, have the courage to express them, and do not swallow their righteousness for fear of prejudices and dry minds, and this is the humanist relativism whose moral priority is to avoid harming human beings and his freedom. According to this modern poet, the recognition of moral action and behavior must be based on facts, the usefulness and uselessness of that action must be tested to determine whether it is moral or immoral, otherwise any behavior that has a justified and dignified appearance, is not necessarily moral behavior.

Isaiah Berlin believes: "Recognizing good and bad moral behavior requires understanding the set of characteristics of a person, the space in which he is located and the situation and events in which he is involved. (Berlin,2002:47)". Following this principle, Braheni should not judge his comrade who is silent in difficult and repressive conditions and does not take any moral action in the way of freedom and defense of human dignity, and only reminds him that silence is no longer a moral behavior.

People must have insight and cried out for reluctance, so moral will depend on shouting and seeking freedom, but he uses out-of-the-ordinary words to express his thoughts that are real, so that his speech is closer to the truth and more effective: Your enuresis wants another pump, Ismail! / Take your blindfold off your eyes, Ismail! / Your poetry is a fist that is tied in your chest / it is there forever / Hell and heaven are there / Open your chest / Give that fist to the world, Ismail! / (Braheni, 1981: 31).

Multiplicity of moral values

Believing in the multiplicity of moral values, Braheni believes that moral behaviors are not always fixed, and this is due to the different circumstances governing the performance of these actions and the prioritization of human beings in pursuing them. In his view, there is a conflict between good moral actions, and since in the humanist view morality is not a duty that everyone has to obey; rather, it is right; therefore, everyone has the right to choose the moral form of his life; however, this choice is condemned by others and is considered immoral. As in the poem below the attachment to the party and the sense of responsibility towards it conflicts with the preference of the child and the father and is preferred to it.

In fact, the poet has used the originality of the masses and the party against the originality of the individual, which is one of the most fundamental humanist attitudes: the seventeen-year-old daughter has been forced to / report to her "comrades" about her father / Do you see the breadth of the ditch? / "My father is a good man! / He is separated from my mother, / sometimes he drinks coffee with suspicious people / if necessary, I kill him for the sake of the party/ (Ibid: 33).

According to Barhani, the implementation of humanist and humanistic principles in a society requires the relativity of moral values. Because the multiplicity and conflict that arises under the temporal and spatial requirements of moral values forces people to make new choices, choices that they may not have previously sided with and considered immoral.

But in the current situation, it is extremely important for them and ensures peace and happiness in their lives, so sometimes they consider behavior to be moral and sometimes immoral. Because if man is to be at the center of power, then it is his discernment that takes precedence over what he is doing or has already done. The following is an argument for this claim: "Ms. Shahla Mokhtari", from the generation of "General Mokhtari" / who dressed "Miniskirt" in the Shah's era, / but now wear a scarf in revolution era / and ready to wear even a veil of stone and mortar / so that water does not move/ (same: 45).

Moral rotation due to temporal and spatial requirements

Elsewhere, the poet describes the rotation of a human phenomenon from moral ugliness to good, as if human beings had given in to war through several conflicting moral values to preserve the essence of their freedom. Because humanists believe that the moral priority is to have the power of choice, even if their choice is as wrong as war and killing a wrong choice; it should not be judged.

Because it is unreasonable and inhumane to judge something that is relative and is likely to change: And these guns! / So are these guns? / As if they are pens for writing love letters / awkwardly looking at their hands / are they really going to shoot? / Can't believe "When did the war start?" / The wet smell of the mother's face boils from Memory, / chock-full stands with his eyes / it does not matter, / "It's important that there is war! / And this is the first step / (Ibid: 48-47).

According to him, morality is variable and relative according to different people. The hanging of a person sentenced to death is a spectacle in the eyes of some, which shows the truth reached to the rightful, and it is full of joy and happiness. But from view point of the spouses and mothers of the executed person, this painting is the most

painful scene in the world that could be made more beautiful with forgiveness, knowing that the person has committed a crime and must pay the penalty: blue-eyed brother and I sometimes watched the executions / we went to Tabriz Clock Square / and the snow in the early morning sat quietly on the heads of the executed men / and on their eyelids / the women in the chador all cried/ (Brahani, 1995: 78).

According to Brahani, morality is a man-made phenomenon and, like his life, is constantly changing and evolving. So, what was once the pride of mankind is perhaps the most immoral thing that man has ever done. He asks his audience to look at things more flexibly and to lie and deceive instead of the truth to confirm that he is free, because the structure of the world is such that it is a combination of opposites and every opposition is against it; so everything is good in its place. In this world, man seeks neither absolute good nor absolute evil; rather, he seeks enlightenment and freedom, the freedom in which he recognizes and chooses good and evil.

From view point of Baraheni, being obedient and not having the freedom to choose and impose good and bad moral teachings by society, custom, tradition and religion to man is not only make a person moral; Rather, it distances him from this destination: The legend of our thousand and one nights is a tumultuous roar of disgrace / I became a giant out of a jar, / Fool to burn the truth./ Man wanted from this world that a half dawn and freedom / and with every step, a thousand times was left/ (Same: 107).

Helusius believes: "The right goal of human beings is to achieve pleasure and avoid pain, and if people can only seek pleasure and avoid suffering; it is false to say that they should want something they are not able to want" (Berlin, 2008: 55). Brahani also believes that human beings do not know how to achieve pleasure and how to get away from a painful situation. Because they are afraid to step on and transcend their cumbersome traditional beliefs.

These beliefs, on the one hand, and the domination of the rulers, on the other, which are somewhat deliberate, have trapped people in a dark world of ignorance and fenced off morality around this prison. As soon as a person renews and passes this stage, he commits an immoral act, and is rejected by a society whose interests are in reinforcing such beliefs and teachings.

However, it is man who must choose according to his time and place, and this means that the do's and don'ts are changeable and the absolute view of it is rejected: He takes the retired ethnic train with / his series of rotten images to the salt marshes / and the poisonous traditional tuberculosis / eats the lungs of the hyena carefree./ We continued on our way / In the middle of the road we came across distraught poets who / threw their words to the helpless soldiers... We passed because we had to / reach the end of the path we had chosen / and when we were passing we saw our father that / he was standing in the middle of the congregation with two open mouths and / he was staring at the king and queen / we said our father to come with us/ he opened his mouth to / speak; But / one mouth swallows the words of the other mouth / and the voice of the father was not heard... / (Brahani, 1983: 48).

Relativistic ethics, freedom, happiness and hope

In this part of his poem, the poet rejects any moral absolutism, any principle or law that harms human happiness and creates a situation full of despair. According to the poet often the difficult conditions govern society and force man to make a drastic

decision; because these harsh conditions are imposed on human beings and they do not pay attention to the will of human beings. Just like Abraham, who was determined to behead Ismael, and Ismael had no choice but to submit, all of which violate the principles of humanism and are immoral.

Killing and being killed has always been condemned, but when it comes to the meaning of courage and self-sacrifice, not only it is not condemned; it is also sanctified, which is itself a proof of its relativity. Both ugliness and good acceptance of human beings by governments are equal to the loss of human rights; because he has to prefer the desired interpretations to the opinion of the society and to act according to his will: he pushes us forward / he pushes Khuzestan forward / death is existence theme of our generations / ... and before reaching the ram / Ibrahim has drawn the razor / and the poet who does not know the meaning of this martyrdom, / is born dead/ (Ibid: 64) .

According to humanistic principles and their view of morality, whatever is beneficial to man and brings him pleasure and happiness and reduces pain and resentment are moral values. The choice of these values will reveal the truths to man and will cause man to consider many principles and moral systems as absurd and invalid and to believe in their transience (Berlin, 2008: 54).

Relying on this principle and emphasizing the principle of freedom in choice, Baraheni says that people's happiness depends on their choice, so that sometimes drinking water will be as intoxicating to him as wine. But when man is caught up in social, political, or even religious dogmas in the name of moral values, he not only enjoys all the pleasures that God has created for him in attaining perfection; Rather, he will eventually notice that he has stalled and made no progress.

Because he has accepted taboos in the name of morality and anti-morality, for which there is no rational justification. Instead, when he is prevented from expressing his thoughts and forced to accept this counter-value, he is silent and does not hold his breath, while in the humanistic view, trampling on human dignity is the greatest immorality. They said: People drink water and get drunk instead of pure wine / what do you do for life? / We have nothing to do, very good, but we talk /they said don't talk we didn't talk/ we run everywhere and are not tired/The female is destroyed / The deer falls from the abyss./ ... When we wanted to get up from the ground / We saw that our running was our running on the spot/ (Baraheni, 1994: 74) .

Absolute view of morality, deprivation of freedom, despair and hopelessness

Elsewhere, the catastrophic effects of the imposed conditions of the human environment are criticized, difficult conditions that result in nothing but the despair of humans and their gradual death. The laws and taboos that deprive man of his most basic right; That is, he has been deprived of freedom and will and has only been allowed to breathe.

These pressures and dogmas have made the moving man dead, for whom everything is the same: Oh, O Ismail! / Son of Adam, son of Ibrahim / son of Nima, son of Damghan / son of Rostam, son of Iran! / Son of rented houses in Tehran / son of nursing homes in the World! / O son of the graveyard / Sleeping with other boys! / are you dead and you do not hear what I say / If I say spring / You say I am dead / If I say God, you say I am dead / If I say death, you say death is not a matter of the dead, I am dead / If I say martyrdom, you say I am dead / Martyrdom has no meaning in this line/ (Ibid: 68-67).

Braheni Says: If man is free, then why does not he feel happy?" Why is the dust of misery and oppression sitting on her skirt? So a new look at moral teachings is needed; because the mere result of sitting and laying in the name of morality, and yielding to the tyrannies and arbitrariness of the small minority who see themselves at the head of human affairs, will be nothing but misery for human beings and their entanglement in the artificial ignorance of societies: And I take the flowers from the hands of the poor people / And hang them on the shirts of the dictators of the world / ...I release the polite hands from the more polite knees in the school./ "Take out, O children of the world, /the poem of heaven has written for you , instead of lessson! / (Braheni, 1996: 82).

Moral relativism and crossing the red line of Sharia

Sometimes Braheni crosses the sharia red lines and allows the hero of his poet to address God, to question him by attributing human imperfections to his Imam. And gives man an equal status with God, which is immoral and forbidden in customary and religious beliefs: a woman running on the shores of steel / shouted God, God, God! Why did you forget the sky of Tehran? / He sacrificed the golden face of the moon from the sky to a woman (Ibid: 10).

Relying on the basic principle of humanism, the poet criticizes the plundering of human rights and wishes for a day when human beings can shout their demands. According to Braheni, the greatest immorality that has been considered against human beings is their inability to express their feelings to defend their natural rights under social, religious, etc. excuses.

However, these sentiments have diminished under the influence of governments and the imposition of their demands: Something strange is left next to the mirror/The shape of the mouth that wanted to shout /Recount the dream of an old and turbulent dream / the inability of language, but / has prevented the cry / When will come the day when we will hear the cry? / (Ibid: 17).

According to Barhani, depriving human beings of their fundamental rights is in the name of preserving religious and moral values are equal to depriving their humanity. It is true that being free is not only the good of society, but it is important and owes this importance to the multiplicity of values and their prioritization, because man can be praised or blamed for his moral or immoral behaviors if he is free to accept and persecute human and moral values, not to act out of necessity or coercion and reluctance, and this is the same flexible and relative view of moral values: Do not build a cage so that I can be your captive / The cage is a sign of fear to fly / Sit me by the window./Ask: what it was and what it will be / I will sing in the name of the larynx of your loves / Do not be afraid, ask/ (Same: 49) .

Moral relativism and eroticism

Sometimes Baraheni refers to erotic issues in his poems and his intention is to break the ugliness of issues that are sometimes subject to customary beliefs in society and have no rational reason behind them and have become taboos that are bad because they are said to violate sanctities and immorality. And if anyone reveals these facts of human life, he will be severely condemned by society.

This is while according to humanist principles, human dignity grows only in the shadow of being free, and the ugliness of freedom in inner expression has no logical

reason: in the alleys of solitude / young mistresses / they hugged their empty breasts / Suddenly it got cold! / I'm cold! Aren't you cold? / No! I'm still hot! Hot! From the kiss, your kisses are still hot... / then an obscene crow appeared from the horizon / He drew a knife towards the swallows / with a concave hammer of his beak / knocked the airways together / it shouted the season of burnt space is coming / I am your king! / Plunder Of branches began in the evening / as if they did not end/ (Ibid: 54).

When the poet in the poem of private life of F.M quotes memories from the prisoner's language, does not censor anything, and tells the story without fear of sinful and dark words. He needs to tell the truth; therefore, he does not hesitate to express the ugly moral behaviors that occur in the story. Perhaps the poet believes that it is his duty to expose moral corruption in a society that claims to be civilized and moral. The poet means a father who hangs himself in the story, can be a symbol of people whose dogmatic and ignorant view of morality has made them more afraid of the moral judgment of the people than an ugly act, and in fact the view of the people has a decisive role in their choice.

And this is the extremist view of moral teachings that is sometimes absolute and bigot and has such consequences: I am nineteen years old / my mother beats me at the age of three / my father at the age of six / I worked when I was five / when I had 8 years old the sixteen-year-old son of the landlord tried to rape me / failed / because everything has its capacity/ the berry tree can't yield watermelon/The ant was not created to carry timber / ... At the age of twelve, one owner succeeded to take neighbor's son revenge of me / My father hanged himself / For years he wanted to kill himself / Now he used the excuse of being disgraced/ (Braheni, 1979: 70-75) .

Sometimes the poet does not seek what moral absolutists in society believe by quoting erotic words; rather, he wants to show his opposition with sovereignty. Braheni says of a free woman that her body and gender are insignificant in the face of her goal, and that speaking out of the body is not only ugly and immoral; rather, it exposes the abuse of power by a gendered view of him.

In essence, her body is a truth that implies her feminine nature and its creation is not unwise, and there is no rational reason to prove its immorality, except in a society that has an absolute view of morality and fanatically considers immoral the description of female organs, but in practice always humiliate women by presenting their gender differences: I know a woman in a chador, who / the executioners stripped her / put an electric baton on her unseen breasts / An hour later in the cell / The woman puts the same breasts in her baby's mouth / (Baraheni,2011: 47).

Moral relativism and the negation of transhuman and metaphysical moral teachings

Sometimes the poet questions all the dictated principles and rules. And from a humanist point of view, he asks why one should obey other people? And how long will continue this obedience? And will the principles we have to obey always bring us the peace of humanists mind? If these principles are absolute, why do we sometimes go to extremes in them? Why do these principles cause us to ignore some of the beauties of the world and, while we want it, inevitably give up and step on the will of our human will?

Each of these questions is a strong argument for the poet's relative view of morality, as he sees these pervasive rules in conflict with human well-being: Who are

these ways / if they are all deliberately in front of us? Tell me! / Which way are we going? / Yes, sometimes we feel we have arrived / ...We see that we have come very fast / It is as if we have been rejected from where they should have announced our arrival. / Yes, we always got off on the other side of the destination/On the other side of the woman, on the other side of the women's hair perfume... / (Ibid: 73-72).

Freedom, the lost human happiness, from the perspective of humanism and moral relativism

Baraheni believes that man, while created free and independent, has a flexible and influential nature, which is why every government educates him according to his wishes and brings him in any way he wants. Therefore, it is very difficult to bring man to the highest degree of happiness and to take him away from suffering and hardship. If a person is taught a doctrine in such a way that he considers it to be his ultimate good, not only non-sermon or advice will be effective for him; even the worst tortures will not work. The relative view of morality is that, in a society, one group considers it moral to continue and use the worst humiliations and tortures to criticize others and to call it the same as justice and another group know human dignity in freedom right, and to achieve freedom means to attain the highest degree of happiness.

Therefore, they should accept any torture and humiliation and consider their subversive actions against the government as justice: Azdi and Parviz Khan and Rezvan and Hosseini / serve the prisoner / one bites his nails / the other pulls his teeth / the third whips / the fourth gives an electric shock / the fifth whips again / and the sixth prepares the prisoner for the last slap in the face / Dr. Ardalan rapes prisoners / Man and woman are equal for him / His doctorate is about rape to prisoner/ (Braheni, 1979: 68-67) .

CONCLUSION

Humanism distinguishes between the good and the bad of the human conscience by substituting scientific, rational, and relative morality for religious, absolute, and transcendental morality. Conscience, both individually and collectively, is the source of good and evil moral. Both forms of conscience operate independently of the transcendental forces, namely God, religion, and only the discernment of human beings determines the boundary between good and evil; However, this diagnosis and the choice based on it is not correct in the eyes of others.

With the introduction of modern ideas and content components in contemporary Iranian poetry, which coincided with the advent of the Constitution, contemporary poets focused more on content that emphasized the originality and freedom of man. By avoiding an absolute view of morality and with a relative view of it, they boldly mentioned extremist concepts against the norms and moral values prevailing in society, and did not refrain from telling the truth to prove human rights, even in the direction of deconstructing and denying the concepts of traditional and absolutist morality, they engaged in eroticism. Eroticism that can be understood with a logical, scientific and comprehensive view and this principle plays an important role in terms of expressing social realities, expressing failures, portraying discrimination and dealing with the formation of individuals identity in a society and because it is based on the life facts, from a psychological point of view, has a more lasting effect on the reader.

Reza Barahani as one of the main pillars of modern poetry is no exception. By examining the content of his poems, it is possible to understand that he has shifted the poem from singularity to a kind of multiplicity of meanings, allowing the reader to make a great contribution in the creation of new meanings of poetry. His humanist and humanistic ideas, which of course have brought moral relativism, have caused him to never censor and criticize anyone and everything that has targeted the dignity and essence of human freedom, and in this way have no hesitation to say anything that isn't good to the taste of custom and Sharia.

In most of his poems, Baraheni criticizes the current state of society in a biting tone and believes that morality and the do's and don'ts that human beings deal with it are all made and paid by human beings; rely on their own understanding and through the lens of emotions and motivations. He has created his inner self and has made their choices depending on the time and place and in line with the details of his life. He believes that it is not permissible for human beings to sacrifice a number of intangible imaginations and to tie their happiness and misery with transcendental affairs. According to Baraheni, human beings have lived a more moral life when they realize their condition, have the courage to express them, do not fall prey to irrational taboos out of prejudice, and are not afraid of the common-sense dryness in society.

Believing in secular morality, his moral priority is to avoid harming man and his freedom. According to this modern poet, the discernment of moral action and behavior must be based on facts, and whatever does not apply in the real world, dealing with it will only deprive man of the happiness that is his inalienable right.

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