



University of Tehran press

Research in Contemporary World Literature

http://jor.ut.ac.ir, Email: pajuhesh@ut.ac.ir

p-ISSN : 2588-4131 e-ISSN: 2588 -7092

A Comparative Study of “Creating God” in Adunis & Shamlou’s Poetry Abbas Vaezzadeh¹ 0000-0001-7314-2366 Ali Akbar Mohammadi² 0000-0002-2432-1306

1. Department of Persian language and literature, University of Birjand, Birjand, Iran. E-mail: vaezzadeh_abbas@birjand.ac.ir
2. Department of Persian language and literature, University of Birjand, Birjand, Iran. E-mail: aa.mohammadi@birjand.ac.ir

Article Info	EXTENDED ABSTRACT
<p>Article type: Research Article</p> <p>Article history: Received: 16 December 2023 Received in revised form: 07 April 2024 Accepted: 28 April 2024 Published online: Spring2025</p> <p>Keywords: Contemporary Persian & Arabic Poetry, Adunis, Shamlou, Nietzsche, Sartre, Creating God.</p>	<p>Common cultural contexts, political and social unrest, and the spread of Western philosophical thought at some point in the contemporary history of Iran and the Arab world have led to common themes in contemporary Persian and Arabic poetry. One of these common themes is “creating God,” which was formed under the influence of one of the fundamental ideas of Western philosophy (death of God). Nietzsche (1844-1900) explicitly stated this belief in the 19th century, which he believed had been long overdue. In paragraph 125 of <i>The Gay Science</i> (1882), he quotes a wise madman: “God is dead! God is dead! We have killed him!” In the 20th century, many philosophical schools, including the atheist branch of existentialism, were founded on the belief in the death of God. Sartre (1905-1980), as the most prominent representative of atheistic existentialism and the most famous philosopher of the 20th century, considered Dostoevsky’s statement, “If there is no necessity, then anything is permissible,” to be the first cornerstone of existentialism. In other words, he accepted Nietzsche’s “God is dead” as an indisputable fact and considered the generation after him to be the generation that continues its life after God. In this article, the authors examine the similarities of this theme in the poetry of two prominent contemporary poets of Iran and the Arab world, namely Shamlou and Adunis, and show its common roots in Western philosophy. The similarities in the poetry of Adunis and Shamlou in expressing this theme with the ideas of Nietzsche and Sartre, such as the repetition of keywords in the works of Nietzsche and Sartre, and similar characters and spaces, indicate their direct influence of the works of these two famous Western philosophers, especially books such as <i>The Gay Science</i> (1882), <i>Thus Spoke Zarathustra</i> (1883), <i>The Devil and the Good Lord</i> (1951). Despite the similarities in the approach of Adunis and Shamlou to this issue, there are also differences; for example, Adunis was influenced by both Nietzsche and Sartre in creating this theme, but Shamlou was more inclined towards Sartre than Nietzsche. Another difference is that Adunis only dealt extensively with this theme in <i>Aghani Mihyar al-Dimashqi</i> (1961), which was composed during the peak period of popularization of existentialist thoughts and the fame of Nietzsche and Sartre, and did not pay much attention to it in subsequent books; Shamlou, on the other hand, used this theme in most of his poetry books. This indicates that this theme in Adunis’ poem is a transient and transitory theme, while for Shamlou, this idea is a fundamental theme on which his intellectual structure is based.</p>

Cite this article: Vaezzadeh, A., and Mohammadi, A. A. “A Comparative Study of “Creating God” in Adunis & Shamlou’s Poetry” *Research in Contemporary World Literature*, 2025, 30 (1), 67-86. DOI: <http://doi.org/10.22059/jor.2024.368597.2482>.



© The Author(s).

Publisher: University of Tehran Press.

DOI: <http://doi.org/10.22059/jor.2024.368597.2482>.