

Patterns of Alienation in Contemporary Iraqi Poetry

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ABSTRACT

The successive political events and changes in the Arab world, has contributed to weakening the social and cultural reality. The Arab writer realized the reality of the collapse of the standards and values that govern human behavior and actions, which exacerbated his sense of isolation, loss, and marginalization from existing political and social institutions, which made him face a reality that caused pessimism, despair, and self-destruction, to be directly affected by the alienated reality. Hence we find the expression used by most poets, who moved in this direction in different manifestations and styles, each of them adopted an approach consistent with his life nature and psychological tendencies, as well as his poetic experience. This research seeks to shed light on the most prominent patterns of alienation among contemporary Iraqi poets, within the various events or stations of their lives, whether political, social or cultural.

Keywords: Alienation patterns, contemporary Iraqi poetry.

INTRODUCTION

Since literature in general and poetry in particular emerge from the depths of the poet's feelings and from his pure human experience, it must be influenced by these multiple external and internal factors that the poet experiences, as he is affected by other elements of life, such as the psychological state he lives in and the existential state, especially in light of the presence of an explanation for many... Of the existential issues that surround it, this interrelationship between the various elements of life results in what is affected by the manifestations of alienation. These elements represent types of alienation that the individual experiences within his life or the poet within his poetic experience (1).

Alienation has many patterns that occurred in the lives of poets, which were evident in their adoption of more than one daily behavior in order to restore balance to the poet's self, after these behavioral conflicts witnessed a struggle within themselves.

The breadth of meanings of the term alienation has made it difficult to give a specific concept to it, due to the overlap between its types. Political alienation affects social alienation, and they in turn affect psychological alienation. By studying poetic texts first and taking into account the available situations and events experienced by poets second, we find that there are multiple types of alienation, there are social, political, psychological and others. Here it must be pointed out that it is arbitrary to describe each type separately - as a research - since the appearances are generally the same or Unified, such as marginalization, exclusion, and isolation. As for the name social, political, etc., this is due to the same causes of alienation that provided it with the elements of growth, but (influence by others) represents a common factor for all types.

First: The political style

Arab society in general and Iraqi society in particular suffered from political instability, as there were turning points that shook the social structure and threatened the prevailing laws. These reasons frustrated the poets' projects and future dreams, and they became frustrated and lost security due to the policies practiced by the ruling regimes.

The Iraqi reality is a painful reality, a reality that made the poet suffer from alienation within himself, and his alienation comes as a reaction to the political impotence of his society and the lack of trust in political leaders, as they forcefully imposed their hegemony on society, and the poet was struck with political paralysis due to his lack of control over his political destiny.

Political alienation is the committed poet's feeling of alienation from his government and the political system, and his belief that politics and government are run by others for others. In this state, he feels that society and authority do not care about him, and that he has no value in that society, so he is not inclined to participate politically. Because feelings of political powerlessness constitute psychological barriers that prevent them from participating in political activities (2). Political alienation represents ((the poet's

feeling of loss and oppression resulting from the continuity of political tyranny in the absence of equality and social justice, which often leads to a loss of hope)) (3).

Political alienation refers to a state of dissatisfaction, dissatisfaction, and separation from political leaders, government policies, and the political system. Political alienation can occur as a result of the inability of leaders to meet people's aspirations and needs, or a feeling of disappointment and frustration with the political system and its leadership.

On the other hand, political alienation is a state in which the individual feels his inability to participate in political affairs, and his preoccupation with all the events occurring at the internal and external levels as a result of the arbitrary policies imposed by the authority on opponents. Political alienation arises from the inability to participate in political decision-making and influence the process. political, resulting in a feeling of helplessness, reluctance, and withdrawal from political participation; Due to restrictions and political repression. In this climate, poems were written burdened, despite all cultural claims, with the everyday in order to escape from it through imagination and metaphor. We must say here that Iraqi poetry, with its various generations and backgrounds, was rarely able to escape, at that moment, from some political obsession, whether insinuation or statement (4).

Political tyranny constitutes a strongly present background to make the self-feel alienated, and move away from the behaviors of its original self or its essential nature, so the self-submits to authority, imposes blind obedience on people, and works to abolish its personality, in addition to its contribution to diverting the course of normal life in the direction of violence and tension. Political alienation is a very common type of alienation in Arabic poetry in general and in Iraqi poetry in particular. We see the Iraqi person suffering from a set of historically accumulated estrangements. The rulers' clinging to power and excessive cruelty played a major role in creating a state of estrangement, the reason for which is often the isolation and lack of appreciation and attention to which the poet is exposed from others.

Because of this political harassment, the poet suffered from a state of loss of political awareness, isolation, isolation in himself, and failure to confront authority(5). The politically oppressed person feels his powerlessness and inability to influence the issuance or making of decisions, and the decision makers do not give him the slightest consideration and do not take him into account. In short, he feels that he is not part of the political process, and he lives on the margins, and the state does not seek to make him happy, and does not fulfill his needs. With his needs. Fawzi Karim says in the poem (City of the Killer):

A city I draw,

So you take the water and the palm trees,

And memories of the dead body

Here, on the sidewalks of the back streets,

Lying without an identity.

I flee from the child's supplication on his forehead

I escape from his urgent question in his eyes

As if I was escaping, bringing him back to me!

I aspire to the forgotten city

Behind you, city on the wall.

I enter it with the horses, making my poems and my voice heard

In the face of those who burned my garden and demolished my house,

And the regrets left my night table(6).

The poet describes an imaginary journey that he drew in his imagination to escape and get out of his reality, which is burdened with worries. His journey appears as a logical reaction to moments of sadness, in addition to his feeling of loss and fragmentation. The poet suffers the bitterness of alienation through his separation from society, which excluded and marginalized him. The weight of the miserable reality left deep and prominent traces. In the same poet.

The deep feeling of pain and sadness (He burned down my garden, demolished my house, and dispersed remorse) was one of the reasons that pushed the poet towards alienation and distance from the deteriorating reality of the nation. The poet lacks the ability to keep up with authority. The poet feels unable to adapt, and a failure to adapt to the prevailing conditions in the country. Society, as well as the lack of a sense of belonging and the lack of a sense of the meaning of life, and the use and repetition of (I run away) is a function of alienation, and there is no doubt that the context incubating alienation here is the creation of a pressing artistic image with suggestive connotations from which the concepts of marginalization, isolation, and exclusion emerge, not for a specific person but for everyone.

The poet resorts to revealing a true desire to live in peace and to continue living and moving freely and effectively, through the use of a group of verbs (aspo, insert it), but alienation reverses the equation. The state of pain that the poet suffers due to society's rejection and existing inequality, and the poet's feeling of unfairness and injustice, is a reason This negative feeling overshadows the rest of the positive

feelings. The feeling and feeling of pressure due to alienation strongly pushes to make the poet a person who is not compatible with himself on the one hand, and with the social structure on the other hand, so we see the poet returning to the past (memories).

Thus, it is not considered a permanent involuntary or subconscious behavior, but rather a practice that may come as a form of rebellion and rejection (7), or this matter may represent defeatism or a person's retreat towards political reality, and his inability to confront it, as surrender reaches a point in which he does not see a glimmer of hope. On the horizon towards change, the alienated person is in a hostile position with the present, so he withdraws towards the past and dissolves in its details.

The poet Karim Abd says in the poem (Anwaa):

When they distributed us into classes

did not We find Except for mosquitoes and a sitting teacher on Books

When they distributed us to prisons, He waste the time Buzzing And the flies sleep.. (8)

The poet embodies a state of alienation. He is not an individual person, but rather a general condition that represents the reality of the country (when they distributed us). Political alienation resulted in the creation of a state of marginalization and exclusion. The image of (mosquitoes and flies) has a negative connotation that refers to disease, ignorance, and loss of health awareness. As a whole, they show the state of misery and marginalization experienced by members of society. The poet's feeling of alienation was represented by the manifestations of isolation and absence that he experiences, to the point that the nature around him becomes a reflection of the anxiety and turmoil within himself. The feeling of alienation is due to the exhausting reality that stood before him, unable to do anything, even if it was to determine his personal destiny.

The pressure placed on the poet intellectually, socially and economically forced him to submit and kneel before its laws and regulations and put him in a state of non-integration. The poet created a feeling of emptiness and was convinced of the futility of his participation in society. He fully realized that he could not change reality or appear. In his active scenes, even if it is apparent, he is heading towards escape and withdrawal towards alienation (9).

The poet tries to present his tragic vision of reality (a sitting teacher, prisons, buzzing, sleeping), and for him it is a social and political reality that is rejected and unacceptable. He did not take the path of direct struggle and rejection against this reality, but rather found himself crushed and alienated by objective, subjective circumstances. To the point that he was unable and capable of proposing logical actions and solutions that would contribute to finding effective solutions to problems. The sensual image here is visible, and this depiction is only a confirmation of the deteriorating conditions of the country, which has become surrounded by darkness from all sides and enveloping it (10), because the authority has begun to consolidate day after day and the smell of oppression and censorship of the people is wafting.

Second: Social alienation

Social alienation represents one of the most prominent types of alienation that poets, ancient and modern, have suffered from. The poet is by nature a human being, and man is a social being by nature as well. The social elements intersect to form an attitude towards life, and from here a group of social elements appear that lead the poet towards alienation, and he carries within himself a feeling of marginalization within the community in which he lives. Poets lived in one of the most turbulent and turbulent stages of our Arab history. Intellectual and social standards were shaken, and tension emerged between the intensity of contents, the complexity of problems, and the violence of experiences and feelings (11).

Hence, society, with its social, political, and economic conditions, was the primary culprit for the events of this alienation, with its crises, contradictions, and the absurdity and absurdity of things, which created a rift within the human being, and which in turn caused what was termed frustration and the tendency toward isolation and unity (12).

Political reasons may combine with social reasons to lead an individual to leave society and isolate himself from it. The political concepts controlling a society are in turn controlling the social concepts, as the prevailing system in a country is the one that imposes the social order, and then the first influence is an influence with connotations. Political and social (13). What is meant by isolation or isolation here is a person's feeling of separation from others and a feeling of not belonging and indifference in a way in which the person feels not belonging to those around him, and isolated from them despite his living with them. The alienated person often feels lonely, while he is among the people closest to him, in addition to the fact that - isolation - suggests... In its entirety, it refers to a person's separation from his society and heritage, and his distance from his goals and the prevailing values of his society, because he does not see the benefit and benefit of these goals imposed by society. Social alienation refers to an individual's feeling of separation from one or more aspects of society, in addition to the accompanying feeling of pain,

heartbreak, pessimism, or despair, and the sometimes accompanying discontent, rebellion, resentment, or revolution (14).

When an individual feels distant from the people around him and when it is difficult for him to get along with his society and the world surrounding him, he experiences social alienation, which threatens the individual's self just as it threatens the social fabric, and leads to its cracking and splitting. A person cannot gain his identity except in a social environment, in which he feels responsibility towards others, in addition to his sense of affection between himself and other selves.

The social pattern and other patterns had an effective and influential role on the poet's self through the harmony between the poet and the recipient, the fact that the recipient is a second producer of the poetic text, and the fact that the poet's poem, with its meanings, represents the poet's message to his audience, which are secret codes that explore the depths of the poetic text, to embark on magical and subconscious worlds. To the recipient, in addition to the fact that it represents a negative or positive image of an era that was tossed around by various currents and constituted a prominent feature in the process of Iraqi poetic production, it was also characterized by the language of sign, compensation, and allusion to negative aspects that had a bad effect in disrupting the effective movement of society (15).

Hence, one of the elements of life that most influence the poet is related to social aspects, as the poet is always looking at the elements of society that surround him, and constantly contemplating them, which makes him able to describe and talk about them, in accordance with what his poetic elements require, especially if they include the social life around him contains elements that lead to criticism or unrest, such as the division between members of society according to some reason, or life subject to the traditions of enslavement and servitude, and all of these elements that have a great influence on the poet's literary life (16). The poet's self knew the harsh truth of the reality of social relations based on exploitation and injustice, and this knowledge made the poet an alienated person. It also made it necessary for him to conform to the alienation style. Reality is what determined that all good qualities and virtues be vices because they help establish this reality for a society. Dispossessed. What society needs is awareness and human love, not false, bankrupt claims (17). When the poet does not realize the meaning of life through its human appearance, he falls into a spiral of alienation. One of the effects of social alienation has been the persecution of women in society in general and the poet in particular, as we find male dominance in many feminist poetic texts, including what was stated in the poem (You Are Not Other Than Me) by the poet Lamia Abbas, in which she says:

Sir, my child
See where I spent the night,
Sunday night?
Overworked?
Or in Aghid's arms?
O dew of the gap, my gap is thirsty
It didn't get cold,
How I wished for you yesterday...
My eyes were not blessed,
Don't hold my hand,
I am a chronic fear that you do not know
And bitter fields that are not harvested,
In despair, you return from my prayers
If longing brings a pillow
far. (18)

The phenomenon of alienation has accompanied women from ancient times to the present day due to multiple factors, including (social, cultural, and political), as they are the weakest party in the social equation. They are viewed as a marginal being subordinate to men, and an alienated woman is deprived of her will and identity, and suffers from society's oppression and persecution of her. She does not act based on her own desires, but rather according to what others dictate to her, as she is unable to make the appropriate decision on her own, and remains waiting for someone to decide for her, and even if she decides, she is unable to implement it, because feelings of fear and hesitation control her, so she is not social and always likes to isolate herself. She withdraws into herself, does not object or reject, and is unable to confront. Therefore, she lives in an atmosphere of frustration and despair and is submissive to the opinion of the group without relying on reason, so she tends to be defeated by the tyranny and oppression represented by authority in its various forms (19).

Marginalization and exclusion were the method that men followed in dealing with women, with the aim of suppressing their desires and suppressing their sense of self, and this was due to their fear that women would be able to achieve their true self-awareness and then demand their rights that might conflict with

the traditions affirmed by customs and social systems, and this comes As a result of inheriting the experience of women's oppression and subjugation, in order to ensure the stability of the family according to the man's vision. Since women are, by their biological nature, weaker than men who are physically fit and strong, the latter is made the center and the woman is a margin.

The relationship between men and women has formed a dialectical relationship that is neither complete nor complete, as one part of it is missing. The woman has a prominent position as a special feminine identity, and of course the man also has a prominent position. As much as the relations between them were originally natural, they are the result of the coercions practiced by the male (societal) culture. Relationships have become distorted because the woman herself has turned into a marginal component in the eyes of society, so the woman tried to highlight herself to the man (20), but that did not prevent her from falling into alienation. Sajida Hamid says in the poem (The Palm Girl):

Change your face
Gather your leftovers for next season...
When it ripens under the branches of winter
Picking from the moonlit darkness;
You land on a sound bridge
Scared birds
Would you like to say...
And if you don't say...
And to realize the horizon
Or it ends...(21)

We find connotations of alienation present in feminist poetic texts, through the dominance of the masculine style and the absence or even the complete obliteration of the feminine language, which has made feminist poetic creativity nothing more than a traditional custom that women poets have always practiced. Also, the adoption of the erotic approach in writing poetic text by a number of Iraqi female poets in the diaspora, and making it the maximum extent to which their creativity can reach, in which the woman - the poet - is nothing more than a delicious prey tempting her hunter, has entrenched misconceptions and narrow visions in society about women. She is still a model for her gender and not an individual self (22). Many outdated customs and traditions that have been inherited by individuals still control the fate of women and place restrictions and obstacles in their path. "The female poets were striving to express new spiritual and physical feelings, and trying to show a different sensitivity in dealing with the world, which the male and hypocritical Arab cultural environment did not allow for natural growth" (23).

The absence of a woman's identity and her loss in the reality imposed on her pushed her towards isolation and seclusion (24). The poet's alienation seemed to result from her conflict with society and her exit from the conflict with one result, which was distance from people and a categorical rejection of life with them. Because of this, she tended to remain silent (not to say), after she was unable to understand their concepts. What she wants is not what society wants, as there is a huge difference between her visions and their visions. These factors created a state of social alienation, and pushed the poet into isolation, to live Her life is filled with anxiety and sadness.

Third: Psychological alienation

Psychological alienation refers to situations in which a person's personal unity is exposed to division or weakness and collapse under the influence of cultural factors that take place within society. This means that alienation indicates a distorted growth of humanity, as the person loses the components of an integrated sense of existence and permanence (25).

The concept of psychological alienation in the personality is determined by various aspects, such as the states of anxiety and maladaptation that the personality suffers from, lack of self-confidence, pathological fears, anxiety, and social terrorism, the absence of a sense of cohesion and internal integration in the personality, and weak feelings of identity and belonging, a sense of value, and a sense of security (26).

Psychological and social conditions give certain people a solitary, contemplative spirit that flees into isolation. Then anxiety creeps into their souls, and a feeling of loneliness, sadness, and depression hovers in their air. Thus, escape here becomes the only means of salvation from the guilt of conscience, or escape here can be interpreted as negative opposition. And protest against the method of rejection (27). The depression and anxiety that the poet suffers from produces a set of thoughts and feelings that push him towards escape and defeat, as the poet is besieged by those feelings from every direction. Psychological alienation arises due to the contradiction between a person and his external world, between reality and imagination, between what he is and what he dreams of, between what can be and what he aspires to be, between the system of the world and his system of thinking, between his world and the world of others,

all this vast gap between what he dreams about, what he aspires to, and what he imposes on society, made him withdraw into himself. The individual's life became within a materialistic civilizational framework dominated by the concepts of exploitation, individualism, and competition, which made him feel lonely, isolated, fearful, and insecure among people. In order to get rid of this situation, the individual tries to create an ideal image. For himself, ignoring the desires of his true self, and this ideal image is the image that the individual expects himself to be, and in reality it is just a trick to escape from reality, and this leads to the loss and alienation of his true personality (28).

The emergence of psychological alienation can be attributed to several factors, the first of which is repression, deprivation, and injustice. The crises and compelling circumstances that a person goes through make him feel afraid and frustrated, and feel that he is robbed of his will, unable to get out of the state of alienation. As a result, poets suffered from anxiety and marginalization in the past. The fact that alienation here is not physical, but rather represents a lack of adaptation and psychological stability, and its clear implications are an aversion to complications and an atmosphere of boredom and monotony, as well as the desire to return to the beautiful time of childhood. The soul always aspires to an ideal that reality lacks, and the poet - in essence - is a stranger in his feelings, contemplations and thinking, a stranger in his spirit that seeks liberation from an rejected reality. He often looks to the city of dreams - in any environment and in any era, and he is often alienated from a life in which the intensity of the rupture has increased as a result. The extreme contrast between reality and ideal (29).

Some studies indicate that psychological alienation is the most difficult and powerful type of alienation, as "it is represented by a person's realization that he has lost himself, and no longer understands or approves what he does or does and what contradicts his conscience and deviates from what his logic approves" (30), that Psychological alienation is an inherent characteristic of the human being and cannot be overcome due to the lack of room to satisfy all human desires and instinctive motives.

Psychological alienation occurs due to the lack of correspondence between the feeling and the unconscious, so he paid attention to the concept of the unconscious and the robbing of consciousness that it practices, and he concluded that the state of psychological alienation appears in the individual as a result of the pent-up desire in the subconscious, which retains its energy and continues to search for a way out of its release, as long as the factors of repression, repression, and deprivation are present. Oppression and enslavement still exist, as the unconscious continues to repress all of its feelings (31). Crises and compelling circumstances push the poet to feel fear and frustration and to feel that he is robbed of his will, and lives a false, unreal life with an alienated reality. According to Sheikh Jaafar, he says in the poem (The Treasure):

Sir

Take my hand to him

And guide me to it.

You always left me

And you always left me

I dive into my autism

I'm looking for my homelessness

No one takes me to him

No one can guide me to it

Sir,

Take my hand

Take my hand (32).

The poetic text represents a vivid depiction of psychological problems that were the result of the conflicts inherent in the poet's soul, and what helped him spread feelings of sadness was the depth of his feeling of loneliness and isolation. It is not difficult to understand the psychological life that the poet lives, as the critic can know some elements of his psychological life, based on the fact that the poet He reveals many features of his personality and elements of his life, within the writings that he writes, and this is not difficult to reveal, but it can be reached easily by examining the nature of the verbal elements that the poet mentions, because these psychological elements have a profound impact in determining the nature of psychological life. That poet lives, and the nature of those elements that make up his literary personality, and this is what leads us in the end to reach the elements that create conflict in the poet's soul (33). This text is a simulation of the broken and frustrated self, as it began by recalling stages of life and the years that passed quickly, full of delusions and torments. This suffering from (loneliness - homelessness) came from the poet's heart, and this indicates the sincerity of his experience and feeling. Then the poet mentions the years of life that rushed by without a glimmer of hope for a soul full of frustration, delusion, and narrow-mindedness (as long as you abandoned me, you left me). All of these and other matters affected the poet's psyche because he was expressing these matters in poetry and the

text is the best example of that. This poetic ability to express these concerns did not come from nowhere, but rather through the psychological conditions that accompanied the poet all the time (dive into my loneliness - search for my homelessness).

This passage comes as a conclusion to a group of answers about his inner beings, which are harsh and hurtful answers that describe his oppressed self. The ending appeared as if it did not fully rise to the tragic and painful events in the poem, in addition to the fact that ((This conclusion ends to some extent with a common tradition in concluding the poem. Modern Arabic, where the poet chooses a previous phrase and repeats it with a change that may be slight, to make it a conclusion to his poem) (34).

This type of alienation is characterized by the clear emergence of the poet's ego, which is embodied by the relative pronoun (Sir, in my hand, guide me, you abandoned me, you left me, alone, homeless, take me, guide me). One of the reasons that led the poet to alienation is that the poet fell victim to psychological anxiety because of his harsh life experiences. .

The poet Muzaffar al-Nawab says in his poem (An Elegy for Rivers of Beautiful Ink):

He travels on a night of sadness

My silence

Clouds

I followed him in the rain

And I bought the paths of trouble that I supported above my wrists

Nights longer than the darkness of creation

Nothing but crumbs of patience

In my corner

And it's raining

Am I as meek as a cupbearer?

What are the secrets of spring?

You killed?!

And mourn those who killed you

As if you were their murderer... not the murdered one (35)

The text reflects the state of psychological alienation and spiritual crisis that the poet suffers from as a result of his separation from his homeland and loss of his belonging. This is evident through his suffering, mental confusion, and inability to find hope and optimism in reality and the future. The poet provides an intense view of his current reality, far from his natural surroundings, and conveys to us his personal experience through this text. The text here is a clear mirror that reflects on its surface the poet's torments and his suffering from the crisis and spiritual loss that resulted from his loss of his land and belonging.

The circumstances that the poet lived through during the last period were what forced him to withdraw his hopes, and the negative attitude that was governed by his one-sided view of himself and his feeling of the injustice befalling him (the night of sadness, my silence, darkness, patience, I was killed), and he expressed this in the best way through... His soliloquy to himself (I bought the paths of trouble), and the poet continued to suffer from confusion, chaos, and turmoil, which affected his psyche and he became incapable of expression (In the corner of my corner, dive into your mourning). Boredom takes on different dimensions in the poet's psyche, turning him into a person who rejects the rules of life and is dissatisfied with his social condition. The poet uses alienation here as a means of expressing the painful psychological state that he is experiencing as a result of his separation from his homeland and loss of his sense of belonging to it, so that the poet is transformed by the tear, loss, and psychological emptiness into an alienated person.

This text overflows with psychological and emotional emotions, and this deep feeling carries within it a psychological alienation that the poet suffers, as captivity represents a unique psychological and physical experience. It is a catastrophic suffering with a severe impact on various levels, and what increases the cruelty of this experience is that it is an open, renewed and ambiguous suffering, in martyrdom. For example, a person reaches a final certainty regarding his life, but in captivity, certainty of this kind remains doubtful, it is swimming in vast darkness (36). As the poet expressed in his poetic text his worries, anxiety, pain, and the extent of his feelings of despair, humiliation, and loss, then those feelings and that psychological emotion came out of the shell of secrecy, due to the regrets that his heart stored that had overflowed, and came out to show us the depth of his psychological alienation, represented by his poetic text that provokes grief, pain, and neglect. The concept of alienation is linked to the concept of dissatisfaction, frustration, feeling of helplessness, separation from oneself, hostility, isolation, lack of standards, lack of meaning in the reality of life, and a feeling of incompatibility with the social structure (37).

The poets found themselves in a new world in which social ideals and values declined and the bonds of love and harmony weakened. They suffered from cruelty and injustice, as they suffered. They translated this suffering in their poetry, so their creative experience became sincere and profound. The loss of harmony in society may be due to the shaking of the spiritual ground that brings together and unites its children, and brings their ideals and values closer together. Our youth - or some of them - live in a state of absence from their heritage and the faith of their fathers - they live without roots - or more precisely, they try to uproot the roots, while they want it or not. He is drawn by environment and genetics to these roots, and our alienated poets form part of these young people who lacked this spiritual nourishment after they were contained by the ideology of the ruling authority at the time, taking them towards alienation. Poets suffer from anxiety, tension, and fear, and become isolated from society. Their isolation is an escape from a painful reality with which they cannot adapt and integrate, so they resort to the past and memories.

CONCLUSION

Alienation is the result of the accumulation of several alienation patterns, such as (political, social, and psychological). The succession of failures and frustrations pushes the poet to completely or almost completely isolate himself from his society, and generates in him an intense desire to reach another reality that does not exist except in the poet's imagination.

This is how the poets expressed their psychological alienation. The methods and expressions differed, even though the feeling and feeling were the same, but we see a clear difference in the degree of feeling of alienation among the poets. The idea of alienation dominates the poets to the point that it is almost a life situation. Although they do not organize complete poems in it, it seems to be spread throughout their poetry. In fact, all of the poems that were previously discussed involved alienation of some kind in every poem.

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