

Features of Existential Philosophy and Duality in the Poems of Salah Faiq

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INTRODUCTION

There is no doubt that (existentialism) represents a doctrine and a stand-alone philosophy known to the human world in general and the literary world in particular, as a result of the tremendous events that have gripped it during the past decades, along with a lot of other criticism and literature . This philosophy constituted a clear literary phenomenon more than a religious doctrine, as it took a very wide space from the literary text space, especially the modern poetic text, but even the fictional and fictional text , until this philosophy became necessary for many modern and contemporary poets , and a phenomenon that dominates their texts, especially Poeticism and among those poets, the poet Salah Faiq, who employed the joints of this existential philosophy in his poetic prose texts. He tried to move away from the issue of religious employment in his poems, moving towards addressing the political, social and economic aspects through the cover of this new literary philosophy. This poetic method we consider new in the world of contemporary literature as the poet invokes two opposing means in his poetic text, one negative and the other bearing positive qualities in order to try to uncover The negative societal aspects and finding effective solutions to them are all adopted by the contemporary poetic text made by the poet Salah Faiq. The axes of this research revolved around these prominent issues as they represented the most prominent poetic phenomenon in Salah Faeq's poetry.

Existential is one of the modern literary and philosophical schools and at the same time the oldest, it is (the center stage and sovereignty in the thought of contemporary and is believe an expression of public concern , which owns the world 's acute by feeling after World War I and II . It has had two wars profound impact in A sense of humanity in the major meanings that make up the fabric of its existence). [1] Existential philosophy represented that) heresy ,(which is not familiar among other literary schools, as it indicated to its theoreticians two connotations, one of which is considered by) a philosophical current (that tends to a doctrine of what the writer-poet espouses, and another connotation as a) social phenomenon (that compels the writer. On the scarcity of its scarf as a result of the domination of some

phenomenon over the details of that society, such as poverty, for example, or the lack of justice and equality between the classes of that society, so the) educated person (is forced to search for an alternative to get him out of the dilemma of losing that society. [2]The modern philosophy is representing the representation of the crossing from the experiences of man experienced and witnessed by then living experience associated Besrall with the world and existence , while represented the old existential philosophy of Hungary d systems and systems just to life outside the presence of the subject matter which is which represented the nucleus for the first of the philosophers and Early thinkers such as) Socrates - Berminds - Plato - and then Kirkjor (who is considered the first father of the doctrine of existentialism, and among the Arabs such as) Hallaj - Al - Suhrawardi (are symbols of this philosophy, which is also as old as the emergence of Arabs like the first philosophical doctrines after that philosophy) revival of existence . (And the main nerve to her is that she is not just thinking about that being. [3]

The existential philosophy (literary) makes poetry a target, and then you select that end , in terms of its kind and then take the appropriate meaning , which does not see its connection entirely doctrine or principle or intellectual social philosophy needed poet Existential its commitment and participation in the access to deep social problems They come in the form of war, poverty, injustice, exploitation, the power of the machine, the control of matter over the other, and the attempt to find appropriate solutions to these problems which ,on the one hand, have brutal characteristics, especially in the eyes of the existential poet , and it is-existentialism - obliges the poet to pay attention to the living reality of the members of society and try to advance it to them and give them A positive aspect towards the soul in particular and towards life in general, and an attempt to make literature a pleasure and take it as a human means for the sake of liberating the human being who, in the view of existentialism) a liberated element ,(from the bond of outdated traditions and from the rule of religions and inherited values, and making that human creature face its fate dependent on the specifics of his free will and alienation From everything that is familiar ,known and circulating in society. [4]

Existentialism has carved two approaches in its path, the first of which was called the term free existentialism, which freed from all) inherited beliefs (those beliefs that these philosophers believed failed because they might represent) archaic antiquity (and their pioneers were) Sergio - and the Italian son of Yano , the author of positivism - Jean Paul Sartre in France (and to that philosophy attributed the delinquency creator to embrace escape the archaic and traditions of society the habits of old that no longer would reflect the new society nor the orientations of the poet of modern and contemporary , who claim to be an existential reason we do not believe embraced this philosophy expression About a

belief. While on the other called for action-oriented existential) restricted existential (and those that represent) the doctrine of beliefs (and this trend is represented by) Karl Asarz- and Gabriel Marcel (and others and who were less employer linked to the door of the existential (Streptococcus) (Kirkjrd.) [5]

An existential philosophy theory that came out from the presence of) Heidegger and Sarto (had been Yale that perceptions of the universe or the external presence were not) uncertain (as far as Ku Nha) probability (and with them, that INSERTED as the certainty of the only in the world but lies in the real matter of perception Man for himself and his existence, and because existence in them is considered a precursor to) essence, (that is what makes man necessarily responsible for his essence and destiny that essence that represents) freedom (not) thought (as expressed by) Descartes (and not) reason (as) Aristotle (knew it when he knew man. That it is a talking animal, that is, sane. [6]

The existential poet often transforms his existential conditions between) death, sin, anxiety and risk, (as these are the essential components of his existence, according to Kirkjard's claim, and that) freedom, responsibility and choice (are the major meanings in the life of an existential human being and that from the womb of existential philosophy emerged existential literature and the French were) Gabriel Marcel and Jean-Paul Sartre (are better than the trends of this literature, and these two scholars, despite their differences and contradictions, were the ones who produced the dramatic existential literature that contributed a lot to the spread of existentialism and its principles. [7]

The poets of existential philosophy and Adbaiha often find them worried afraid Amadrba souls perhaps as a result of their culture based on the principle of) nothingness - and nihilism (and existence but the self-contained, so the) sense of anxiety common feeling double pure he is alienated Atef, a sympathy medallion attracted to him man and is estranged from him and alienate In it where it is attracted to. [8] (

The existentialism of Salah Faiq) poetic - (which is what matters to us in this study - we do not believe to some extent - that it was his embrace of a belief or a religious trend, but rather our belief that his existentialism was a result of the customs of his society or his old legacy, especially that the poet was He suffered those difficult conditions that left behind in his society those arbitrary values that were not only surrounding the creative poet, but the human being in general, which led him in the end to leave that society and abandon it perhaps forever, which made this philosophy features in his poems. The manifestations of the philosophy of super-existential goodness through our reading of his texts came to multiple values, one time you find it mixed with Sufi philosophy and its manifestations influenced

by its poles ,and once we find it present in the personality of the poet of the Rubaiyat) Omar Khayyam , (unlike that, and another we find a) Sartrian (philosophy that is malicious about the traditions of society and its outdated values and another that comes explicit and unambiguous and of the features of the penny in its high saying:

O Lord , hedgehogs and monks in the crypt - O Lord of the trees - in the barest of the last - O Lord billion reap the dance for you on the straight path - O Lord of the dogs that mourn in the last night - O Lord , Saadi Youssef miserable - O Lord crocodile sing at a wedding - O Lord , my neighbors Atrash Quon cats sick and the reason is not clear yet - O Lord of the traitor rulers in Baghdad and the Levant - O Lord , Arab armies defeated and their leaders Alloatin - O Lord of the Arabic language filled Bakhawaziq and Alshakat toilet paper - O Lord of the stolen spoons from orphanages - O Lord , a runaway train to the desert - O Lord, take revenge on my people since Babylon - O Lord of the Americans who killed my horses with teeth of wood - Hear me, O left, when will your gangs stop killing my people's children, their mothers, and their parents. [9] ?

In a Faiq's text, this is evident from the multiplicity of his existential philosophy, as he provides a comprehensive critique of everything that is going on in this society, but in this whole universe he moves from exoticism with a broad imagination to the kind, then to the criticism of the facts of society that no longer suit his desires according to what the reader sees and then to his class bias And his sectarian tone and speaking in a one-sided language, then he concludes the text of his clear atheist philosophy that is unmistakable ,that philosophy that pushed the superlative to write from the standpoint of) Aounism (that view that plunged him into the trap of) Hamitah (in vain for someone of his size does what comfort his overwhelming desire to transform to) stock of my poetry (that Faiq recognizes his liberation of all religions, nationalities and parties and unrelated to him ,so he uses the principles of existential) weapon (treated him on the part of those societal problems already mentioned in a manner poetic experimental renewed and renewed at the time the same e and the other side shows The reader is angry, his grudges are hidden behind his texts, hidden behind their glory over all that is familiar in society, including religions, lack of justice, injustice and the like .

The poet, in some of his texts with an existential) explicit (tendency ,unlike many existentialist poets who deny the existence of a) God in Heaven , (he acknowledges in his following text the existence of) God (but insists on describing him as a) treacherous (is offset by a denial of the existence of values or ideals Samia and Khaleda says:

Despite my messages

Waiting for stamps and addresses

Despite my poems

Need a final review

I come to you complaining of a treacherous God

It is a white horse

It comes out early in the morning

Wounded from camp

It is covered with blood

His way to the sea[10]

It becomes clear to the reader from this super-existential text that he contradicts even the existentialism of the French) Voltaire ,(who he and his contemporaries believed that) God (existed and did not deny his existence, but considered his existence) an incomplete myth .(However, Salah is surpassed and the modernists who were affected by them went on to believe that even they believed the existence of) God ,(because he is considered to them) a harmful myth ,(they claim, took humanity towards a dead end [11] What is superior in his atheist existential texts is that he brings us back to philosophy) Cartesian - then Sartre ,(which indicates that there is no such thing as) essence ,(and a person can only submit) to existence (only) I think, then I am (then no There is something outside the framework of this thinking, however, that although it may be somewhat contrary to this belief, it tends to ignore it through) his sarcastic and sarcastic language (whose details bear that existential atheistic tendency , he says

In my room I read a poem on a raging horse

He doesn't sleep . He giggles in a room next to me

Inhabited by a gravedigger

Oh God

Be a one-time honorable one for me

Kill this neighbor, perhaps my good jawadi

Relaxes and calms down

But God is lying in my bed lush

Eagerly watching cowboys on TV

He is being chased by Indians waving axes[12]

In this text, the sarcastic and sarcastic tone that Fayege uses to bring out his existentialism) Be honest - for once for me) (but no to him - while he lies in my thick bed) (He eagerly watches cowboys on television (It is through these explicit expressions that super existential features that The text gave its institutionalized espionage attributes with which it described) the One God ,(which in turn were negative characteristics, and these were the main incubators for the seeds of true existential philosophy of superior goodness.

On the other hand ,this philosophy takes a different direction, and it tends to go into dark places and from the statement to the hint, so we find a superior who focuses in his surrealist texts with an existential tendency mostly on the issue of) the inside of the text ,(that is, on the things that live inside the text without apparent meaning or what is called) b (Mahaanh (Interior it is in this aspect is approaching of his philosophy) Sartre , (it starts from) the idea of philosophical (in order to be able to build texts in their patterns ,but other dramas fiction and narrative exoticism, theatrical and experimental of mixed in the text Vkran philosophical and dramatic , which it offers a mirror image of what was at Gabriel and Marcel, who used to build his texts by expressing his ideas from) the dramatic idea (and then ends expressing them through) philosophy [13] (In his text, Fa'iq says) Does the night follow evening(

Learn what is the spirit of this universe

Who is a soul flower ?Facts without end, I do not know their beginning

Sudden anger over this

So I kicked a chair in front of me and decided to reserve a booth for me in a theater

On the way is Bbovean in what has been

A storm has knocked down a perennial tree

Sit with them and forget the cabin and the theater[14]

The sudden jump by the supervisor from the image of existentialism to the image of theatrical drama tends to try to hide the features of his existence, since through this sudden transition the mind of the recipient is dispersed between the multiplicity of these poetic images , which leads the reader's imagination to the difficulty of) anchoring (in one image, and it is lost The meanings of the text are between the surfaces of its letters, and this is what makes the

text) aesthetic (clear its features whenever the reader goes into it searching for other images . Faiq's tendency continues to focus on) the inside of the texts (in preparation for building its external framework. We find him saying:

Prophets should be forced to walk or

Dance over the straight path

I'll sit there on my little seat

Watch

Here, Faeq focuses on the deep and metaphysical connotations of the text that the human mind and imagination are unable to comprehend what it is and how it is, depending on the capacity of his absolute imagination in portraying those scenes, as well as on the displacement paradox in highlighting the features of his existence) dancing above the straight path (on the other hand Salah tries by penetrating from his philosophy existential provide a real treatment of the political reality of the miserable who was one of the poets who have been burned suffer it especially days Mnavhh political party communist system based at the time tried to high in this poetic treat starting influenced by the philosophy of the writer) Cino za (political and social , which was Yale its conclusion to the)) qualities of the individual 's life and intellectual freedom is the standard for the validity of the government 's social order and every authority to protect citizens , intellectual freedom and the power of poetry and individuals to condemn her loyalty because they provide them with the conditions for the exercise of freedom and happiness [15]((..... When Faiq is that those reactionary regimes exercise the power of repression, killing and imprisonment against the sects of peoples in general and against the sect of poets in particular. Therefore, he tried to criticize that political reality with an existential poetic template, as he tried to highlight the features of his political life in a poetic) religious - existential (template ,knowing that the manifestations This philosophy is the most influential in the hearts of the recipient, he says:

this is my city

Here my mom called

She said go wherever you want

But please don't die

Here on my bike

Distributed in its alleys free of Alsabela

Confidential notices

Once I entered a mosque, I distribute my handouts in the iwan and around

The mihrab

I found a worshiper raising his arms and praying for a fortune

Gun wife

God's voice rang out, dismissing and laughing for a long time

Days after they arrested Ali

They left me in a detention camp for a month, with chapters and scorpions

Finally pushed me to the interrogator asked me a flagrant

))Do n't you know, sleeping is forbidden in mosques((?

Do not sleep in mosques, gardens and trains

Filled with the dead returning

Angrily responded:))We have many shelters for the unemployed,

For beggars and vagrants , where do you want((??

I want the street[16]

A witness here super telling) once entered a mosque distribute Nscherati ... to say .. Fadwa the voice of God , rejecting mocking giggle long time .. days they arrested Ali (illustrated our mixing Mazah t existentialism high political philosophy of struggle and as if taken by a ride to wave orientations and slogans adorned with chants Empty , when Faeq launched his slogans from) Sinosa's private philosophy (and used it as a pretext to pass his existential tendency on the one hand, and on the other hand, he made public propaganda for his political history and perhaps he was oblivious to the truth of) Sinosa's private philosophy (that stems from his vision that)) political problems should be studied) Social and social is a scientific study far from moral and religious purposes. If we want to build our society on correct foundations, we must first understand people in terms of they are organic beings - - Beings Organie Our policy does not lay on the ideal concepts for natural of humanity and the rules of ethics by oz does not reflect only about our tastes and self-negative emotions [17] ((However, the poets 'aims are special ones that allow them to justify every possible means, provided that the idea is fully mature and mature to the recipient . And that

existentialism high and that they were Yale in some texts to) the doctrine of irreligion (,however , that we can discover where another aspect of call to speak) aside socially (that side who tried to high - represented in an attempt to reincarnation role) leader of leadership (who wanted through) Leading (the reader of his texts in particular and society in general in teaching him) the Sunnahs of life (with all its features instead of) the leadership of religions (for him, because he wanted to create a curriculum of his own life and the recipient of its texts instead of) the Sunnahs of life (that has been afflicted with old and weariness he says

Noon time sleepiness and my nap

Soak in the bath water, relax and sleep

My door opens, and I see Ziryab embracing the return of the broken man

His disciples around him are crying

Do not cry He orders we will bury him with all the honor I will lay

A new promise, perhaps more beautiful than this

From this shattered lute , O professor , a asked

O preachers sir preachers mosques incited mob

Against me, my school and my students[18]

The ultra - telling) preachers , sir preachers in mosques incited the mob (... and was inclined to) a tendency existentialism (incubator for criticism of religious discourse , cynical of religions , but it is a critique of the reality of a social priggish purports poet drop from the influence of religion , which represents the ring suffocating categories liberal society And Fayege wanted to be assuming the role of the critic of this society from the clout of religion through his poetic proposition of the existentialism tendency, and the reader of the texts of Fayege - this - can discern that what he presents of this philosophy may not represent an invitation to a religious doctrine, doctrine, or some value. It is presented by nothing but a theory of criticism and extrapolation of reality, especially the social reality, and an attempt to develop) humanity (that society.

Salah Faeq was a case between rejection and rebellion against everything related to the old reality and the consumed legacies. He only looks at reality as an abstract, essentially reality ,so we find him disgruntled ,not only about) the religion of the mosque preachers ,(but even the churches were subjected to a resentment of Fayege, trying to change

these) Muslim assumptions ((Which is of no use to be desired in his view of institutions that are more beneficial to the individual and his being a human being and society in general he says

I have in mind to close that church for a squirrel

A and converted into a clinic , a school

To a shelter for the poor at night from the cold , or even

To a discotheque or cabaret, this will apply properly

Better on mosques and mosques because of the large number

It will anger religious leaders

And their supporters, but this is their problem

Here his synagogue is the reason for the persecution

This peaceful animal that found shelter in my head

Even without my permission, which is another matter I understand

I'll get him out of my head

To a basement under my house

A useful place to hide thieves for a while[19]...

A superior during the story of) the squirrel (tries to bring out to us the quality of courage and a high moral sense that qualifies him to convert the) symbols of religions (that the faithful have held to their most trustworthy sheds into clinics, schools and shelters that serve humanity more than those symbols serve it ,those symbols that have become in our contemporary time In the view of Faiq and others, it is the source of religious terrorism . Therefore, from this point of view, Faiq calls in his text for this man to try to defeat his) animalistic and selfish instinct (and try to help him achieve his existence and prove himself, and with what Fa'iq brought about) existential extravagance ,(but that calls us to) surrender) With existentialism that many of the inherited values have lost humanity's sincere faith in them, and sometimes have become means of cowardice, deceit, shadowing, and getting rid of responsibility. We also believe that humanity is in dire need to define values and blow the heat of faith in it and devotion to it[20] (...)

There is no doubt that the poet's possession - that is, the poet - of a dual personality may lead him at some point to demolish his poetic and literary personality, because the poet's decline to slopes that may not have any connection to literature leads him to lose his literary identity, (especially if the trivial matters are those that the poet is fighting. And those trivial matters are what made Salah Faeq at the time of) the advocate of takfir (as described by some of his contemporaries, including the critic) Salam Makki (who made Salah Faeq) calculated (on the 60th generation, as well as on the Kirkuk group as well, and accused him of speaking) with a sectarian tone (and that he was slipping to unfortunate and factional slides, and there is no doubt that the accusation of Salah Faiq, his ancient homeland, Iraq, as he once described it of importing) Iranian celery, (is a matter for which you can find no explanation other than an explanation) triviality, (because such a matter leads to the loss of the poet's poetic personality and literary cultural identity and there is no doubt that what we find at the critic's credibility because we noticed that Salah high in one of his publications on his personal site) Facebook (has been described) Arabs (b) Bedouins (and they are stealing their homeland and his city of Kirkuk, describing his community Turkmen pal) cultural (without other denominations have been accused of poet) Abdulrahman A. For Majidi (Salah high as) distributor of national instruments (and it is) the same patient (and he) with the hollowness of my hair (and he) assume the roles of heroes revolutionaries (after high - stinging criticism of the poet mentioned guidance[21]).

There is no doubt that this duality of discourse on the part of Salah Faiq is one of the deficiencies that have been taken against him, which we believe will undoubtedly diminish the artistic and literary value of the poet and that it will give negative effects to his artistic poetic experience from the features of the sectarian tone and the duality of personality in the texts of Salah Faiq as saying

Here it is repeated from era to era

None of the new scenes you find Arifa

Without animal or plant

Or a bird

Its rivers are shallow, and its palm forests are orphaned

A lifeless country chatting about prophets and saints

I see his gardens became tombs

A country of defeats, criminals and cowards

It is occupied by those who want its people crammed between abandoned stoves

Without teachers or dreamers

Eats are useless commandments

Feasts weddings remembrance

Every town, village and city, has gates to the next

Guards managers Ha

They were raised and grew old in swamps

Against their mothers against their children and against their own shadows

Where is this? Where is the person[22]? ..

This painting clearly shows a superior attack on the rest of the sects and his contempt for his homeland in which he witnessed the birth of his poetic talent and the start of his true and actual artistic poetic experience) the country of defeats, criminals and cowards ,(but to conceal this tendency he intends to mix it with some facts that a country witnessed a high occurrence and which we cannot count under a double tent The poet) his gardens have become cemeteries) (occupied by whoever wants - his people are crammed among deserted mills (that the superior in his clear offensive tone is not only close to the distribution of national bonds as described by Abd al-Rahman al-Majidi, but he approaches the distribution of vouchers of hatred and detestable hatred for every sect and religion other than his own , We have always seen him victorious in other than the place of his poems. Undoubtedly, this is considered in the balance of criticism from the poet's negatives ,as well as from the negative of his poetic experience, which would reduce his artistic balance, especially when the poet is placed in the field of criticism among his contemporaries of poets that he is superior - and this is his opinion - not in the text of this only , but in the majority of texts to resort style) Almarwag of poetry (that greenlit this label ,it is turning in the texts of the Shan Shan

There is no doubt that it is an intentional) superlative (method that is often resorted to in order to preserve) the balance of the text ,(especially when it is accused of bisexuality and factionalism at the forefront of his text that results in that factionalism) and there I went back to the first centuries - from the history of my ancestors - and found me lucky - winged bulls accompanied me in gardens Babylon (and then in the middle of the text note) tone Althbh (result in her face) country quiescent - chattered about the prophets and parents - a country defeats and criminals and cowards (and Lilja at the conclusion of the text to

the intersections of Te typical of the T Coordination core of which the reader 's mind with all balances to force him to Returning to the beginning of the text, trying to re-read it ,interpret it and produce it again ,as we notice in that conclusion after his bias and attacking his crying on) humanity (and his apology to it and he says) Which country is this where is the person (? And we do not doubt that this new Salah Super language did not come from a vacuum in most of its states This is because the poet was and still suffers from patriotic and media flamboyance since he was in his old country and even after he immigrated away from him not intending to return to him and all this can be observed by those who follow Faiq Al-Adab's path, especially on social networking sites . Duplication of the features of the presence of those Althbh and the alphabet Salah language high as noticed by the reader as saying

He crossed one lane after another in the middle of the night

Returning to my room after a policeman chased me

I was barefoot and smelled bourgeois sleeping on their porches

I am not rural nor envious ,but I like that

Or I sleep on a haystack in a stable with horses

Until dawn(23)

The ultra - telling) I was barefoot and badmouth bourgeois plotting in their balconies (tends to the language of offensive satirical Thecmao ironic , however, saying) I'm not rural not envious , but I like this (tends to tone factional Thisais against a range) rural (and superior) please him (as the edifice is In the accent of transcendence over other sects, especially when we find that he is always proud of his) Sumerian (sect, which has a long civilization and ancient history.

The extreme delinquency towards the offensive language, the spelling, the double personality and the transcendent tone, we believe that it was the result of a state of spiritual defeat that the poet suffered and still suffers due to the life of turmoil, anxiety and dispersion that he lived, which made him a man defeated in front of himself before he was also before society.

And since these multiple careful readings may invite us to ride another wave that takes us towards embracing a view that carries some) delinquency (in it .These readings invite us to a kind of) fairness (to superficial fairness, but perhaps to his fairness of existence that if we permit this absolute statement, existentialism is not limited Only in the case of the person or poet's denial of God or disbelief in religions or the like, but that existentialism means in some of its principles freedom - responsibility - commitment - individualism - and

others , and it may be super-existentialism - in one of its aspects - fools under the tent) Christian Existentialism [24] (Those that tend to represent) Sufi tendency (or the soul and Sufi anointing without falling into the pitfalls of) atheist existentialism ,(it is any - super existentialism) - Kierkjordi , Isrtrian (This opinion refers us to a supreme saying

Someone is knocking on the door

From there

Bustami is your friend*

Open the door complaining

Knocked my door at this late time?

In one of your poems you asked me to describe heaven for you

So?

I called God today and asked him about it

Tell me about amazing photos and incredible sights

Of which?

Including rivers of milk, drink and honey

Millions of virgins here and there

Whoever does not believe this talk, woe to him

I was so disgusted I hung up the phone

What did you finally tell him?

I told him, O God, your paradise is nothing but children's play and I ran away

I want to stay at home tonight because I am afraid

He might track me down with his hideous mummies

Come in ,I said, and I was wondering which poem I had

I asked him about heaven[25]?

Salah super exercise) intelligence Altreven - or professional (through the duality of his personality poetic existential order) the same industry lost (it here from the text states

the real Bjrdath) Alsartrah) (I called God) (I asked him - told me - it struck me very disgusting - I said to him - O God - Your paradise is nothing but a children's game - he may follow me with his hideous mummies ,a reference to) the angels of torment (because he has offended manners with the Lord, and there from the text it moves to) kirkjordan existentialism ,(covering his first extremist existentialism with a social, political , struggle or economic scarf to take place) palliative Alvaiqah capillary (deluding the reader - humble - it but is trying to address the situation of humanitarian, political or social as it is in the second part of the text hiding under a tent has always been since ancient times) strong wedges - solid threaded (is a tent) Sufism and Sufis (Vimay to a mechanism) distracting the reader 's mind (through the conversion of view , mental concentration reading of) bad existential (the Z) mysticism and asceticism and HH the spiritual human (Vimay to a mechanism based on the mechanism of the mask dramatic dialogue Vistdei personal mystic famous) Bayazid Bastami (to be blended with These personal transform the reader 's mind point and deceptions and disguised for atheistic and Deth towards) Sufi Semitic (that we see represented in the ultra - telling) Bustami friend (,not only did the call Bustami but made him so intimate friend who meant at night when Adelhmh fear of) Mummies God (Here lies) That superficial sedative (that tries to attract the reader's sympathy and distract him from the reality of the bad existential idea of the text, as well as in his saying) you asked me - to describe to you - I want to stay in the house of k-enter (... and then to come another mechanism in order to delude the reader is represented in the contradiction in such) your friend - grumbled (the reader to be convinced that the poet was not hiding under the guise of personal Bustami and it is a bit unprecedented dramatic role as it.

Here the reader is convinced that the existentialism of supreme goodness in this text does not)) aim * at undermining society or calling for chaos), but aims to undermine the inherited and replace it with new values that the person places himself in order to achieve for him - in regimes - the desired freedom [26] (That the superlative was not through the features of this text - a duality through the philosophy of existentialism, but that he played the role of duality through the characters as well. The Sufi al-Bastami was nothing but the supreme himself and that dialogue was nothing but illusory through the manifestation of the poet's voice over the voice Sheikh Al -Bastami and his superiority over him , which led to the weakness of the drama in the text and the tyranny of the existential tendency present on the map of the text.

Stylistically, there is no doubt that the poet's confusion and his psychological impulses have an effective effect on the process of forming) the content of the existential text and others ,(as the emotions and emotions come from the core of the poet's psychological state through those intermingling mechanisms that enter the process of producing the poetic text.

Here, Salah could not eliminate Those passive emotions manifested in the proverb) grumbling (and the resentment disguised in the example) knocking on the door at this late time) (I was so disgusted - I entered the same emotional complaining tone (that led to the strings of existential philosophy escaping from the fingers of the superlative and being unable to control it to come manifest in The final outcome and then came the conclusion of the interrogative text, a journey about that fictitious duality character ,who was not a very skilled supervisor in making her features.

There is no doubt that Salah high) poet (However, on the one hand being) a man (suffers a collapse value judgment of this collapse in turn after the kind of) doubt Kafri (Blaster customs and traditions and ideals then simmer completed out to be disbelief intrinsic religions , and that only the fruit of that The loss, rupture, dispersion and confusion that accompanied him throughout his life , even while he was committing a life of indecency and rest in London and the Philippines. This extreme spiritual and psychological turmoil would not have grown without having found fertile soil suitable for sowing, growth and maturity in the poet's soul ,and then in his poems and this confusion we allude to in an exalted saying

I returned shortly before my visit to Buddha

I spent an hour waiting for him to talk to me

He was in his spiritual mediation and contemplated a wall

I came out I saw cats guarding the temple

When delayed for some reason the arrival of inspiration

Dear poet, busy digging a cave in a mountain

This helps your right hand later

When you write and avoid the influence of stars on your words

They are of a mysterious origin[27]

In painting) existential (the first of the text Imizar) attached super - Buddhist (clearly through semantic and their meanings as the appropriate visit go for their visit and spend hours waiting classroom boring fun of the requirements) anxiety thing (There is no doubt this is reflected in the) promised - my visit - Buddha - I spent - wait for him - talking to me (and then the course of the text moves to a funny paradox when glimpsed an implicit recognition of the thermoplastic high that) Buddha - this (himself is not aware of the high

visit him on the one hand and he) meditated wall (and a clear reference to) idolatrous Buddha and Hjerith and the lack of awareness of the things and his ability (it was not still remains in) brokering spiritual this (his eyes focused on that wall sterile without ever motionless in order to come out poet) idols of Buddha (from the center of the ridiculous irony that he described them deliberately to appeal to Barthes his father , the mystic in order to save the situation he put the Buddha this in that) HH spiritual mystic (long meditation and self - and this gesture smart of super - so that the worshipers of Sufis often enter into Mtahtth meditation spiritual long Mnaman look at the great kingdom and then to be the finale painting) Wright cats guarding the temple (good savior of high Buddha through confirmation That Highness Mystic and that was) high - Pride (did not Lisha abandon) Boveth (Making) the temple (finale painting confirm not abandoning the doctrine sterile.

In the second panel of the text) with tendency of existential hidden (reflected those) ironic existential hidden (Almichhh that fact and swing between the constancy and lack of constancy) the case of poetic inspiration (high so he binds to the case of poetic inspiration imponderable constancy issue of) divine inspiration (Verifier constancy in an apparent attempt of it in order to cover the cynicism of existential religions and beliefs and ideals the original values and resorted to a mechanism to call the historical religious stories heritage through the audience - absence is the story has retired Prophet Muhammad peace be upon him in the cave of Hira in order to worship and spiritual retreat and stay away from the creation of his time and their idols and Hrkiyathm and a pretext high justifying He has this action other than his conviction, as he stated in some place in his poems and meetings - that the poet is completely like) the Prophet (carries a lofty message in general to the common people, so he allowed himself to imitate the Prophet, but that) extraordinary audacity (it lies in likening himself) being an existential poet (With the personality of the Prophet Muhammad, may God bless him and grant him peace, from the point of view of the convergence of the two) divine - human poetic (inspirations and from the point of view of the authenticity and credibility of the message that both the poet and the Prophet bear.

Faeq's wonderful poetic formulation resides in the parable) When he is late - for some reason - the arrival of inspiration .(Here the reader is certain that the poet is intending - the poetic inspiration known and confirms this by saying) busy - poet (and here lies) regular pictorial poetry (devoid of all stylistic influence or Fantasy is amazing in the reader here corrects the poet of those) regular (Vimay to the absence of your important poetic through the mechanism of - absence - and the presence of) divine inspiration - prophetic-revelation (through the mechanism of attendance deliberately to call) j dug a cave in the mountain , (and here lies the paradox Poetic displacement ,when the superlative emerged

from the boundaries of the familiar) the poetic inspiration (to the nonalov) the ordinary-prophetic inspiration (to achieve) the extraordinary poeticism (in this poetic sentence of the text and on the other hand lies - here - the duality of the poet's personality, for he here abhors) religions (On the other hand, he invokes those) religions (in order to save him from falling into) abhorrent and useless prose (and here Faiq tries in this text through his manifestations and existences) representing the subjectivity of man (the poet and realizing) his right to think as he wants (through) poetic language (Which he sees He himself created it under the illusion of) his complete artistic freedom (that would free him from all restrictions. [28]

The topic of harmony in the poetic text is a very important matter as long as the ancient and modern critical lesson stresses it ,as the poet moves in the making of his poem from one painting to another , then he is disconnected in the way his ideas are interconnected in the text, so he comes out of one painting to enter the core of another painting through the mechanism of digression and not There is no doubt that this poet's approach in this direction interferes with the manufacture and maturity of the artistic condition of the poet, as well as the state and reality of the surrounding environment. We have noticed how the semantics of the text harmonize, as is evident in the issue of poetic inspiration, its harmony and mixing with ordinary inspirations.

Ich Salah high philosophy of existential trying through the holes that mantle violating the finger of his hair to achieve what he calls existentialists) freedom and individual , (he is a man before being a poet disdains of subjecting himself to religions , customs and values inherited it has) shackles (restrict his freedom and limit them while not averse to - is - for submission and surrender with ease to the laws of his mind and the dictates of his mind that despite the shortcomings and limitations and the capacity of the likelihood of occurrence in the wrong wales of and accepted him[29]

From these holes above the sound of) Lanna existential Alvaiqah (stark rebel in the text entitled) what befits your refugee status (says it

Blow my horn, bare head

To mobilize dogs sleeping in Paradise

I am speaking now like embarrassed because it is rain besieging me

Near a volcano and there are statues lined up in front of me clapping

And mocking me[30]

The beginning may judge us reader what in this text , and his argument is no doubt rebuttal in advance , he says that the high text of this but it is a very plain text does not existentialism it is not ridiculous and a mockery not only that and explain it Ptoelth the words text and their meanings on it) very ordinary (Vlhaar and others as well as bloating in Whatever machine he wants with his head bare or covered, and dogs are a term that refers to animal dogs - real - and paradise may be intended by the poet his own paradise is) worldly (and here the matter ends, so the text is poetic carrying ordinary images, but we have an opinion other than that completely refutes the first opinion and weakens our arguments that were not the strongest of the taking the apparent meaning of semantics words the text as the high hints do not go beyond being) political idly (tried through which likened himself Limited who is the highest rank in everything that reveals the implications of the words text) Bloat folded head in tubo , (referring to King) Israfil, who was appointed by God Almighty with the task of blowing the images) the trumpet (when the Almighty gave him the call to resurrection, resurrection and resurrection (in a reference close to the hadith of the Messenger Muhammad, may God bless him and grant him peace, about the blowing of Israfil, peace be upon him, in the images for resurrection and resurrection while he was bare head * and here is a clear statement God does not accept As the poet tried to download himself as King Israfil, which results in) hardness and existentialism ironic (by a high - pal mockery of religions , beliefs and ancient traditions, ideals and values) Fmsv head - when high (offset) Israfil-hatless (in the Hadith Sharif (and the words of Faeq) in Buqi (corresponds to) pictures (in the aforementioned hadith ,and then follows it) to mobilize dogs asleep (as a metaphor for multiple readings, as it carries several interpretations ,all of which are valid in affirming) superlative irony (of predestination ,resurrection, resurrection and resurrection, which inevitably places him in the infidel existentialism and then his saying) In Firdaws (and there is no possibility here at all in the interpretation of) Paradise (other than the Paradise that God Almighty created and promised for his faithful servants, as it is known that many Qur'an verses and authentic noble hadiths have come confirming the designation of Paradise) Firdaws , (which makes the accusation of Salah appropriate. without Tjnn it and here lies the) existential Alsartrah obvious (and here cast high - deliberately - from his shoulders so heavy the burden of who shall fudging and decomposition of all) of God (from the ideals of values even heritage to be a human being) to kick off in pressing Weah to achieve his presence , which is mixed with what he called the former mahi Te human Yeh. [31] (

Here and through the vocabulary of this text) existential (and its meaning is clear to us and to the reader that the goodness is trying to uphold the) singularity humanity (and exaggerates greatly magnified subjectivity free being) the owner of a free thinking which is then no longer needs to prompt neither the creator nor religion nor norms [32] (.. As usual, the

superior mastered the art of) dodgy poetry (fell to the illusion of the reader that he is innocent of the charge) existential sarcastic (resorted to) camouflage poetic (and escape from the position and Deth in the text to enter into the core of the idea of another dispersion of the reader 's mind comes a new tale in a distant text The distance from existentialism, and that we see it is not represented in his later saying) I am speaking like a clown because rain is besieging me near his volcano ,(but his saying) now (is what represents what is called) the bottom line (so that Faeq admits to the reader through) now (that he is not Only a funny clown and that he evaded his confession of sarcastic existentialism at the beginning of the text, which invites the reader to the sad laughter of) the severity of Salah's adherence to his existentialism first and the speed of his disavowal of it and his indifferent escape from that creed, and the matter increases with mockery by saying in a superior conclusion) and there are statues lined up in front of me clapping and mocking me (to come) irony Alandziahih Threads (in) statues lined - a euphemism for inanimate objects that harm or benefit (and Anziahaa) clap and ridicule me (the real check of poetry in the text Bdhishtha Alvantakizh to serve as a savior for the high of the impasse poetic that killed himself - erratic - in which the brings us it comes to The super-existentialism establishes a kind of correspondence between everyday language and poetic language) I now speak like a clown) (and there are statues lined up in front of me clapping and mocking me (and between the old and the modern) I blow open the head in my horn (and) bare head - when blowing in Pictures. (

The roots of the existentialism doctrine in the poems of Salaheeq, and even in) his doctrine as well (are far beyond what we might find from the) simplified superficiality (in these texts that are in our hands, as the one who delves into his texts finds a prominent phenomenon of the conflict with predestination and the rupture between heaven and human beings [33]He is in constant conflict with both of which hater the fates ing intolerable being not Tncefh - as he claimed poetic - indignant at the sky and where being those of fate is not created fair Idle for humans solitary for them to detesting them as stated in other than what the subject of press meetings as well as his poems and this leads us to believe that - in many times - existentialism Salah high - current will not be lived in all its manifestations in his poems to m level of the first existential) Danish and French both (are not Taata de being atheism explicitly and attack the improper on) self divine (and the Islamic religion and the true story of his criticism of religions other as we find from plucking in his poems only scarf Wah Ich him in order to pass this Deth explicit . You find these existential aspects manifested in the saying of the superer

To come the words I love carry effectively know her dispositive

Each time from valleys dedicated to a bash of dirt in his stomach

From a village in front of which I squeezed olives half a century ago, and he clapped

Village lumberjacks honor me but God had lined up with

Spiders are against me and it was only because I forgot to reverence

Its mouth ,which is of clay, is in the middle of the page[34]

This ultra - text harnessed by several paradoxes carries the meanings of antagonism , it is part of intentionally make a kind of intertextuality partial implicit text with the Holy Quran Karim is reflected in the saying) tolerated effectively dispositive every time I know of the Valleys (.. in) an implicit reference to the verse in Surat An-Naml)) Even if they came to the valley of ants, an ant said, O you ants, enter your dwellings. Solomon and his soldiers do not destroy you while they do not feel[35]((

On the contrary, Faeq returns to deny his flawed intertextuality through incongruous events, when he built the second part of the text on) his explicit atheistic existential philosophy (and that this is evident in his saying) But God has lined up with spiders against me (in an explicit reference to the solutions of the doctrine of solutions representation and anthropomorphism the right of God Almighty as that it) the lineup (Yesh seen explicitly to the process of anthropomorphism and then attempt super degrade the status of the Lord Almighty to make the store lineup with the most despicable insects represented by her house feeble and it is another proof explicitly on high existentialism on which the text of this then comes sentence and subsequent excessively in disbelief existentialist outright is reflected in the saying) but Latte forgot venerate his mouth , a ceramic (to return the doctrine of anthropomorphism Alvaiqah to appear in the text once again in) his mouth-hallowed (and then likened to God conclusion) Balsnm (Almighty God This is a great loudness in) from ceramics (in an implicit reference to the idols of the Arabs in the Jahiliyyah, which were made of clay, wood and even dates. Here, a supreme solution ,through its existential dye, is to address the present bitter living reality by trying to destroy everything that is past after it) Adalal does not exist (and Ahao To build the future by starting from the principle of) I am now and here (his realistic continuous existence with the outside world[36]

Whatever it is, existentialism is superfluous, and if it tries to break away by itself and draw its own features ,but it will not be able to get rid of the restrictions of the first roots and its origin, for in all its stages that it adopts ,it will not depart from the roots of) freedom - the willing position j - responsibility - the individual - sin - alienation - Lost - Rip - Elias - shit-boredom - alienation - disappointment - rejection - anxiety - death[37] (...

Super simulates Western literature , mimicking rituals and wearing Gelabebh and represented by its laws with eyes Amaowin without trying this to see holes clothes and Aur these laws and dullness these rituals so we find taken and Haj prose poem especially existential mimicking those literature far impervious to this literature intruder contains those taste that Anmaz By the original Arabic poetry . In the following text, the existential features of Salah Faeq reveal a revolutionary philosophy that is rebellious against) religion and everything related to it (from a legacy, says Faiq

A wasteland of barefoot prophets

Long chatted about a big flood

Not lei after thousands of years

Their words are in high stones

When they spoke, waving spears

Harbors slammed aside

Dazed, I see walls smiling

And I read what it is on

Escape to a hotel room

Lie on ostrich feathers

And smell incense[38]

As is his habit, Salah uses in all his existential texts to mix this philosophy and conceal its features with other poetic ideas in order to distract the reader and his thought about the text. In the previous stage, he used methods of dealing with the social, political and economic reality, and the struggle side, fighting against injustice and tyranny, for the people of those methods by concealment of a superior existentialism or concealment. along with them and here resorted high to cover and Deth in various ways was including as mentioned intertextuality , surprise and Alvantakizh moment poetic explosive and other ways of poetry and here super tries to play on the strings of the poetic text in order to lure the sympathy of the reader ordinary towards texts and earn his passion tries to delude the reader through) denial formula And skepticism (of the inaccuracy of these ancient legacies ,their futility and validity for the time of modernity and contemporary that superintendents adhere to, for he here forms and lies about the matters of the unseen and the destiny that he does not know and does not know the time of their occurrence except their

Creator, God Almighty, but their proof and correctness of their occurrence is proven by the frequent transmittable and mental evidence . On this sensitive chord to try to penetrate into the depth of these original constants in order to question them and destroy them, and this is reflected in Alpha Emergence) land of barren - prophets barefoot - long blustered (Vdalalh) blustered (here refers to disbelief and skepticism through deflected from its true meaning and referred to the meaning Alandziahi because of denial about high that these prophets had been told - in the right Snnhm - for the occurrence of many things Unseen things in the future of days and because the time of some of them has not yet come, he exploited this extraordinary detail, trying, through his existential tendency, to question the validity of these beliefs and to torpedo them and to replace contemporary delusions in their place , from these unseen things) a large flood - a reference to a deluge that is not the flood of our master Noah, peace be upon him (Then Faiq makes his arguments to question and deny these unseen things that) it did not come after thousands of years (this flimsy argument was taken by Faeq and used it as strong evidence of the lies ,invalidity and futility of these legacies.

The goodness Bjrdath is trying the Sartrah these destabilizing constants Almtmi NH in the minds of readers with incomprehensible straights, which inevitably leads at the end of reading to get indigestion digest my readers on the undisciplined reading level when the reader . The words 'super' with the clear existential formula in the aforementioned text represent what is called in the critical curricula) the dominant element (on the structure of the text. That element is the one that occupies the center of focus in the artwork and is the key or the luminous element that can be launched from in order to complete the change of the text. Poetic.

Tammi for a cash readings high text follows to read existentialism through Qaiq clear entitlement to the old religious heritage represented by the traditional religious symbols which enjoys great is like not only in the hearts of Muslims , but in all heavenly religions other so lightly manifested through those) abuse existential (personality The father of mankind is our master Adam, peace be upon him, and Mrs. Hawa, peace be upon her, and this is demonstrated by the saying of Faik

You go carrying loaves of pleasure

To immigrants in the port

Your wounds healed because you took refuge in forgetfulness

Resume your stroll after midnight

And underneath galaxies resemble typography

Today, returning from hospital

I encountered Adam looking for a room to rent

Wayne Mrs. Eve

I ran away with a foreigner[39]

Faeq opens his text in most of his habits with a compassionate ,pictorial begging. This is how we like to call it because we see it according to our own reading without denying other possible critical readings because it - perhaps - tends to be correct. Every reader reads the poetic text and analyzes it from its angle and point of view, provided that this poetic reading is critical And critically accepted.

This panhandling empathic human made superior resort to a very humanitarian issue ,carrying their meanings all the meanings of kindness and humanity is the cause of) immigrants (those who are suffering the ills of immigration, homelessness, alienation and alienation in parts of the ground all the other hand tried to Salah deliver over the suffering and tragedy of the bitter being one of those immigrants who have suffered The woes and troubles of immigration over many years of his life, so he resorted to this method, on the one hand he wins by conveying his suffering to the reader and profit on the other ,as it makes this matter) immigration (a cover for the passage of his bad quality because he quickly leaves the issue of immigration and immigrants in the text) you go happily carrying loaves to Migrants in a port (to trace other things he inserts in the text, one of them) existential ones (as he is a lover of contradictory poetic paradoxes, from preparing) loaves of bread for miserable immigrants (to mocking religions and religious symbols and belittling their values) I encountered Adam looking for a room to rent (and) Where is Mrs. Hawa? ran away with one of the foreigners (maybe we're in this elmo a place of texts Salah high we were not imitators) the subject of harsh prosecution (of high and texts that may accuse us of some readers especially supporters of modernity The contemporary but existential high) atheistic (is the task of the books from her hiding behind the darkness of the flimsy filament darkness that failed to hide her features Alillaah from sight and insight into the reader , especially the reader Mutaim This existential is not absent were not absent under the deep meanings of the text is not hidden in the folds of plaint Rather, it was destined to be existential floating on the surface of the text, and instead of Faiq trying to tell his torments and convey them to us through the straight poetic image that resembles fruitful clusters, he took the opposite side, so he resorted to incantations, insults, ridicule and other methods.

Conclusion

From the above steps of this research, the following conclusions can be drawn

- Existential philosophy was a very prominent phenomenon in the very poetic experience of Salah until he was able to take a wide space in the space of that experience.
- For the importance of existentialism as a literary philosophy, Salah Faiq made it a crutch of great importance that he leaned upon to achieve the goals of his poetic texts, including quick access to the mind and conscience of the recipient.
- Among the jokes of existentialism Salah high that he used this philosophy in a poetic way carrying two contradictions , one negative and the other holds the positive qualities he intentionally building the text of poetry on the basis of existentialism and this in itself carry the negative qualities of being forcing the reader to the aversion to them but at the same used therapeutic method throws from behind Addressing a grim social reality.
- It represented the philosophy of existential poems in two different directions Salah high is once preparing him , referring to a purely religious doctrine and in the direction of those attending the other naked philosophy from any doctrine but is come in order to achieve the purpose of my hair a certain
- Literary existential philosophy dealt with one of the most important aspects in Iraqi society in particular, and the Arab and international community in general, which is the political aspect. The seeds of this philosophy were the best cover for criticizing that bitter political reality.
- Salah uses ultra - poetic text The existential tendency as an effective means of social reality criticism of all factions as it comes manifestations of that philosophy is like an alarm mission to stimulate the mind of the stylistic recipient and stimulate the emotions underlying and directed towards the text in order to reveal what he wants his criticism and to provide therapeutic method suitable to him
- Such as for an important goal of economic reality embraced existentialism Salah ultra -poetic and directed his criticism of its shortcomings and then try to treat the citizen desolated
- One of the most important goals of Salah's fervently existential poetic philosophy is to adopt the task of criticizing religious discourse not only in Islam, but including all other laws.
- In some aspects of existentialism a supreme righteousness that tends to mix it with the old mysticism fashioned in a contemporary modernist poetic template in order to approach Christian existentialism and that professional poetic intelligence from a sublime body gave his text a unique poetic feature that distinguished it from the rest of the texts

- The superior existentialism was characterized by the fact that it came in two forms, one visible on the surface of the poetic text and the other inside hidden in the depths of the text. The reader needs more effort to uncover it.
- Faiq possessed a duality of poetic personality that his poetic texts disclosed, and this is a matter that reduces the poet's artistic value and undermines its prestige
- Reflected in the texts of Salah ultra - existential methods - Crashing-marginalization - improvement - re - creation - industry - drafting - he is trying to break the old inherited former coronet and then tries technologies industry a new aesthetic works work machine The T binomial it is on the one hand represents an argument old to blow up the originality and On the other hand, it adds aesthetic values to the new existential literature imbued with existential philosophy
- In many places of the poems of Salah Faeq, we notice the poet's existential simulation of existentialism and Sarttrism and militant struggle.
- In the texts of the super-existentialist, two manifesting and competing forces appear, one referring to the person of the poet and the other referring to the stylistics of his poems.

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