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Alienation in Palestinian asylum literature, a reading of Mahmoud Darwish's poetry

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Abstract :

This article deals with the presence of the theme of alienation in the texts of Palestinian asylum literature, by addressing the concept of the term alienation, while clarifying its types as well as the difference between the connotations it carries, as it makes it easier for the reader to trace this term and its development from the roots of its appearance to what it established in our modern era. With the different angles of view between Arab and Western thought, ancient and modern, regarding the nature of this mercurial term, it is difficult to settle on one meaning. Therefore, it must be linked to that poetry that was left to us by those poets who felt alienated in their lives, so their pens translated it into words dripping with pain in the face of the oppression they experienced due to distance from their homelands. We chose Mahmoud Darwish's blog, and we tried to identify the impression and impact that the theme of alienation leaves on them. The souls of the recipients, and we also decided to conduct an analytical study of selected models that serve this context. This makes it easier for the reader to trace the beauties of refugee literature and allows him to change his view of the value of the text, thus increasing his understanding of the values and principles that the latter seeks to establish in the minds of readers. Therefore, this article attempts to shed light on the theme of alienation in Palestinian asylum literature, the extent of its presence in Mahmoud Darwish's poetry, and to clarify the aesthetic components in his poems that have an alienated nature.

Key words: asylum literature, alienation, its manifestations, types, Palestinian poetry, Mahmoud Darwish.

1/Introduction:

Alienation constitutes one of the basic themes in Palestinian asylum literature, especially the product of writers who lived through the bitterness of asylum and the experience of forced displacement and displacement. They found in writing a means to express the suffering of displacement and the loss of homeland and identity. It also reflects the concerns of memory and identity and the struggle of homesickness and exile. This alienation is not limited to geographical distance from the land only, but extends to something deeper than that: alienation from oneself, from language, from history even from memory, it quickly turns into alienation, and in this context Mahmoud Darwish's poetic experience is evident, especially in his late stage after the third millennium, as a very indicative example of the complexities of Palestinian alienation, and it includes those texts that tell stories of persecution that resulted in abundant refugee literature that turned it into an art that immortalizes memory. This was embodied in his collections such as: *Like an Almond Blossom* or *Beyond*. I do not want this poem to end, a state of siege, and do not apologize for what I did. We find Darwish taking a contemplative turn, as exile transforms from being a political reality to an existential state, in which questions of identity, place, and time intersect, so the poet himself becomes a "refugee" in the language, oscillating between "there" and "here." By evoking the theme of alienation, Darwish does not reflect The Palestinian experience is only in its collective dimension, but rather reformulates it as a comprehensive human experience that transcends all borders.

This research aims to trace the manifestations of alienation in Mahmoud Darwish's poetry after the third millennium, and specifically his collection *A State of Siege*, as a manifestation of the shift in the poet's vision of the relationship between self, homeland, and exile, shedding light on the artistic and expressive methods he used to convey this complex and multidimensional experience.

2/What is the term alienation:

2-1- Language:

The term alienation is taken from the linguistic root "west," which is a root that indicates the limit of something. It is said: the west of the sword, meaning its limit.

It is said: A man is surprised if his limit reaches the furthest point of laughter, for west is the limit of everything (Faris, Dr.T, p. 420)

It was mentioned in Arabs tongue : "The sun has set, it has set, it has set in the west, and the west: going and stepping away from people...and the alienation and the eternity of the cores and the distance...alienation is exile from the country, and it is said: Stay away from me, meaning distance. Alienation: exile from the country in which the crime occurred. In

the hadith, a man said to him: My wife does not turn away the hand of anyone who touches her, so he said: Stay away from her, meaning keep her away. He wants divorce, and estrangement and estrangement: leaving the homeland. The groping person said:

Do not convey to the annihilation of Saad bin Malik The message of the one who has come to his side in the West

Alienation, alienation as well...and a man who is a stranger and a stranger far from his homeland, and the plural is strangers... In the hadith: "Islam began as a stranger and will return to being a stranger as it began, so blessed are the strangers." And the man became an expatriate: he had sexual intercourse with strangers and married other than his relatives... alienation is a fabrication of alienation and the strangest man came up with something strange... The strangest mare is in his running, which is the ultimate in abundance... and the great Aquarius crow... and sunset: when tears flow, that is, they come out of the eyes... and sunset is wine; and sunset is gold, and it was said that silver...(Mandhur, 1997, pp. 17-20)

Ahmed Mukhtar Omar believes that the term "alienation" comes from the verb "alienated": it indicates the meaning of loss and a person's loss of his personality and being, which makes him feel the need for revolution and departure from the norm in order to regain this entity and that personality (Omar, 2000, p. 1602)

From the above, we discover that alienation, in its linguistic meaning, revolves around distance, distance, and loss, and that a strange person is one who is far from his homeland and his family...

2-2- Terminologically:

The term alienation is not considered a product of the day or the hour, but rather it has had a strong presence since ancient times, where it was found in the existence of man, as we see: "In one way or another in ancient philosophical and theological writings, as well as among ancient Greek philosophers, and we also see this meaning in the Book of Genesis in the human drama." Related to the creation and fall of man and his separation from the Garden of Eden, this concept enjoys high vitality in Christian religious thought. Then this concept continued as a topic that attracted many thinkers in Western civilization, and after the ancient interpretations of this concept started from unseen and spiritual foundations, over time they became dependent on elements of social reality in processing and analyzing this concept. (Al-Nouri, 1979, p. 19)

2-3- In ancient and modern Arab thought:

The term alienation has gained the attention of Arab scholars and thinkers of all walks of life. Each one of them gave it a definition according to his sect and intellectual orientation. One of the most important people who approached this door was Abu Hayyan al-Tawhidi, who experienced alienation as a result of the marginalization he faced in his society.

Which prompted him to burn some of his books to justify the reason for that in his saying: I collected most of them for the people, to seek example from them, to establish leadership among them, and to extend prestige among them, so I forbade all of that... What sharpened my resolve to do so and lifted the veil from it was that I lost a noble son, a beloved friend, a close friend, a literary follower, and a repentant president, so it was difficult for me to leave it to people who would manipulate it and desecrate my honor if they looked at it, and gloat negligently and wrongly if they browsed it... how can I leave it to people who have been around for twenty years, when none of them are valid for me, friendlinesses? not a single person among them appeared to me to be a memorizer, and I was forced among them, after ten years and knowledge, many times to sell religion and chivalry and what it is not appropriate for a free person to draw with a pen and put pain in the heart. (Upholstered in language and flags, 1997, p. 18)

Abu Hayyan Al-Tawhidi elaborated and expanded on his talk about alienation because he lived through this bitter experience, so he began to express it from several different angles...

As for Al-Jahiz, his situation is like that of Abu Hayyan, as he had his own opinion on the subject of alienation and the alienation of a stranger from his homeland, as he says: A stranger far from his country is like a bull calling from his homeland, which is for every seven snipes, and for every archer a shield (Al-Jahiz, p. 6)

From what has been said, it is clear to us that a stranger to his homeland is easy prey and a target for all the misfortunes and obstacles he faces...

Since the term alienation had a place and interest among the ancients, it remained as it is in the modern era, as it witnessed an unparalleled interest in the distinctive cognitive momentum of the spirit of the age, as well as the tremendous development that followed the concept of critical terminology, and this is what we see in Omar Bouqroua's saying: "Alienation is an ancient phenomenon that has accompanied Human societies since the beginning of creation, but it was alienation with a clear concept and term While it has taken on complex forms in the modern era, it has become one of the most controversial concepts due to the many definitions that have been given to it." (Bouqroua, 1997, p. 13)

Alienation may take another turn when it makes the self disconnected from everything that surrounds it, so it lives under the influence of dispersion, loss, and the feeling of not

belonging to that environment, according to what Salah Abu Nahia sees about the concept of alienation, which he refers to as: a state of separation between the individual and the subject and to the individual and the things surrounding him. Between the individual and society, the individual's relationship with things or with the subject is an abnormal relationship, as he lives in his society and among his family in a circle of alienation he lives in a world devoid of values, dominated by an unpleasant atmosphere to the point that he not only rejects life, but is also hostile to it. The latter case means that the individual has entered the world of non-belonging, and that in this case he may be characterized by loss of sense and lack of awareness (Nahia, 1995, p. 173)

Perhaps some researchers worked to collect the meanings and connotations of the term alienation in one field, and sought to include them under one framework to make it easier for the researcher on the one hand, and on the other hand to limit the term within the scope of the circle to which he belongs, such as Dr. Abdul-Ilah Al-Sayegh, who says: Alienation is the love of renewal, alienating the recipient. Keeping it separate, where emotional integration into the text does not occur, alienation from oneself the moment it forms an image of the world, in criticism of the other who lives outside the skin It makes something the property of the other, a reflection of increased awareness of behavior and appearance, a feeling of some defect, a deficiency in the expatriate matched by a sufficiency or increase in the other, or an increase in the expatriate

matched by a deficiency in the other, alienation, ambiguous questions without answers, alienation, the tyranny of freedom over the creative's system of comprehension, loss freedom as a result of physical or metaphysical convictions, fear or desire for death, a hunger for life or asceticism in it, the alienated text is an abnormal work written by an abnormal person for an abnormal society, alienation from nature, friends, and self is part of the rise of the creative person on the ascension of growth. Alienation is latent in all times, places, and civilizations, but its expressions are dysfunctional (Al-Sayegh, 1999, pp. 300-301)

2-4- According to Westerners:

Just as the term alienation has received attention from Arab thinkers, ancient and modern, it has had a greater share and strong presence among Western thinkers, ancient and modern, and in all specializations, as the gap between its meanings has appeared clearly throughout various eras, considering it inevitable and an inevitable natural result, as it feels Man is alienated from what he produces, as production becomes a strange subject for his producers, and his producer does not feel any connection to it. This process generates comprehensive alienation due to the exploitation mechanism controlled by the employer (Ibrahim, p. 83).

Perhaps studying this position refers to the intersection between Arab and Western thinkers to the origin of this term, as they agreed that it existed with the existence of man, because it is a phenomenon inherent to him... here is Plato consciously establishing the

idea of alienation, as he made his thought itself the first conscious alienation, when he divided the world into absolutes and existence, and the absolute is the world of ideals and existence is the world of shadows and distorted images, and then his republic was an embodiment of this alienating idea (Al-Alusi, 2003, p. 12)

Here it is worth noting the true nature of alienation when examining Socrates' saying, "Know yourself," which embodies the alienation and loss of man as a result of his lack of knowledge of himself and his essence. After that, the essence of alienation moved to Europe to grow there, as it found the appropriate climate and suitable ground, to occupy a wide space among thinkers and psychologists.

This is what we see in Jean-Jacques Rousseau, when he spoke about the alienation of the individual's natural rights for the benefit of society (Sheta, 1997, p. 32).

Hegel found the cure for social alienation through alienation itself, as he believes that it is necessary to integrate into society and be alienated from the personal self and completely separate from it, and thus he can harmonize with his surroundings, as the individual's union with the social essence occurs as a result of his surrender of his individuality (Al-Nouri, 1979, p. 50)

as if he is treating alienation with alienation, so the cure for this illness is according to what Hegel sees, it is for the individual to be stripped of his subjectivity and to melt and dissolve in society in order to overcome this isolation..

3/Manifestations of Alienation:

There must be a set of characteristics and elements necessary for the personality to feel alienated, whether internal (subjective) or external (social), and these characteristics may be common among individuals who feel alienated. In this regard, it is worth noting Levin Seaman's classifications, which he summarized in: helplessness, non-normativeness, Social isolation and loss of meaning all of these elements that Seaman pointed out represent manifestations of alienation in the human personality, and Seaman began to interpret them according to what the elements of the psychological analysis of these components dictate. (Al-Nouri, 1979, p. 15)

3-1- Disability:

In it, the individual feels helpless and fails towards what he aspires to, and his feeling of frustration resulting from the existence of a gap between the results he expects and what he truly hopes for.(Al-Nouri, 1979, p. 16)The individual becomes an expatriate if he feels helpless and fails in the face of the aspirations and hopes he could not achieve, so he is not prepared for those results, and from what was mentioned in this matter is what Darwish said:

We do what prisoners do

What the unemployed do:

We have become less intelligent

Because we are staring at the hour of victory:(Darwish, 2002, pp. 9, 10)

Their action mimics the action of that helpless prisoner, and the poet here expresses the inability and submissiveness that befell the Palestinian individual, because he has become unemployed and unable to do any useful and useful work for his nation.He stands idly by, unable to take the reasons because he aspires to victory without trying to get rid of what he lost his ability and weakened his thinking in order to gain his freedom.

3-2- Non-normativity:

This appearance indicates the loss and dispersion of the individual and the disappearance and decline of standards because the individual lacks the social standards that help him control behavior or his inability to integrate into the new values of society, or their feeling of losing the standards that were respected(Al-Nouri, 1979, p. 17)

by them, and this is evident in Darwish's saying:

You may feel that you are human beings like us

O you who stand on the doorsteps of homes

Get out of our mornings

We are reassured that we are

Humans like you!

We find time for entertainment:

We play dice, or browse our news (Darwish, 2002, pp. 18, 19)

The Palestinian citizen asks his miserable enemy to do a simple act of drinking coffee so that they feel that they are human beings like them.Their behavior and treatment suggest as if they do not treat human beings because they have been subjected to so much restrictions, to the point that normal life, such as entertainment, playing dice, or browsing the newspaper, has become a dream for them, and this is an attempt to resist alienation and marginalization.

This feeling of distraction is the result of the individual comparing his circumstances and the circumstances affecting him, and placing those standards in the scale of measurement according to what he desires.

3-3-social isolation:

In this appearance, the individual feels complete or partial isolation from the society in which he lives, whether the isolation is cultural or otherwise.He also feels that he is unable to adapt within society and live in it within the different frameworks of life as he wants it, but his feeling remains summarized in the nature of social isolation.For the components that surround him ..(Al-Nouri, 1979, p. 18), and this appears in the following passage in his saying:

I am free, I am near my freedom

And my tomorrow is in my hands...

I will enter my life for a little while

He was born free without parents(Darwish, 2002, p. 14).

It can be referred here to that individual who feels that he lives in a place that does not suit his way of thinking, which makes him suffer from repression and thus refrain from bringing out his thoughts, which puts him in a spiral with himself that inevitably leads him to alienation, as he is free and close to freedom at the same time, and this is evidence that it is freedom. Incomplete or fake, artificial Severe alienation leads him to search for a new birth without parents, in reference to the social alienation he experiences and the estrangement from origin, kinship, and all family ties and ties.

3-4- Lack of meaning or loss of meaning:

This appearance is considered one of the most severe manifestations that affect the soul, and it becomes more severe when the soul accepts that the life it lives has no meaning, and that everything surrounding it has no meaning, and there is no value to its existence.

It takes on the feeling that these components do not serve a purpose, and then this is followed by its feeling of dissatisfaction about these components, actions and feelings,

especially if they are sometimes linked to what the society around it adopts, such as ethnic discrimination, for example(Al-Nouri, 1979, p. 17)

this is proven by the following passage:

I think to no avail:

What does someone like me think, there

On top of the hill, three thousand years ago, (Darwish, 2002, p. 22)

The clip reflects the deep feeling of anxiety and distraction mixed with the inability to think, and the confusion in arriving at convincing answers that satisfy his being. He may agree with others who were busy thinking and returned with regret without achieving anything significant. Rather, thinking exhausted them in light of the lack of solutions and the loss of the intended meaning and significance.

3-5- Alienation from oneself:

This appearance raises the issue of dissatisfaction with oneself, and the feeling of separation from oneself. He also feels that he does not belong to himself or himself. He suffers from this duality in presentation, and suffers from a loss of self-confidence. Perhaps these feelings are the result of situations that a person went through in the early years of his life. It remained in his inner being, and began to influence the elements of his life

(Al-Nouri, 1979, p. 19), and is embodied in his saying:

Here, no ((I))(Darwish, 2002, p. 112)

Alienation from oneself is what is expressed by psychological alienation, or self-alienation, both of which indicate a feeling of alienation towards oneself and a lack of belonging. The phrase reduces and summarizes an acute feeling of loss of oneself when he denied its existence in his homeland, saying: Here, not me, he has mortgaged his identity to take the path of alienation.

These are the totality of the manifestations that an individual can be exposed to, and it is not a condition that all of these manifestations come together in one individual in order for him to be called an expatriate. An

individual can be characterized by one of the previous manifestations, or he may be characterized by all of them.

4-Types of alienation:

Alienation is a human phenomenon that transcends the boundaries of time and place. Wherever a person inevitably exists, there is alienation of its various types, and given the ambiguity and fluidity of the term, which requires defining its types according to what the scholars' conclusions have reached, the most important types are:

4-1-social alienation:

This type of alienation is considered one of the negatives that affect society and the individual alike. It is enough for the individual in his society to be exposed to complete marginalization and exclusion, which forces him to isolate or isolate himself, resulting in a feeling of lack of belonging and separation from his society, thus severing all ties that bind him to society, so he retreats. One withdraws into himself and feels individualistic, and then psychological tensions result from this situation, such as complexes, depression, and sadness. (Boutarif, 2010, p. 200) In this regard, we find the poet saying:

Aren't you tired, you watchful people?

Standing here. Sitting here. Always here.

Immortals here. We have one goal:

To be

After him, we disagree on everything: (Darwish, 2002, pp. 47, 48)

The poet begins his stanza with a denialist question directed at a group who have been guided by staying up late, in reality or metaphorically, to indicate a state of exhaustion and constant fatigue that prepares the recipient for psychological exhaustion that leads to alienation. Then he repeats the word "here," which indicates constancy in one place in an obligatory manner, which gives life stagnation and increases. The feeling of alienation, despite their tireless efforts to achieve their presence on their land, with their certainty of the difference that occurs when the goal is achieved, which clearly highlights collective alienation.

Social alienation is the individual's separation from society and from what completely prevails in it, and coexistence with the feelings that follow, such as pain, heartbreak, and frustration. The latter is due to the nature of the unconscious reserve that has settled in this person's soul, and then it is found that this reserve is not compatible with the nature of the society in which he lives. Which creates some heterogeneity and disagreement between what this person has, and what his society dictates to him from another side. Hence, this person spends his life not fully developing (Iskandar, 1988, p. 32), which is what the Palestinian individual felt as a separation between himself and his society.

Social alienation is often related to the life of the individual within the society to which he belongs. If there is no harmony between the individual and his society, he will reach the feeling of himself as a stranger to the group, especially if society cannot meet his desires.

For this reason, a group of factors and reasons appear that lead the individual to fall into the clutches of Social alienation, and he may feel alienated if his individuality is not complete by refusing to conform to the cultural and social institutions and expectations of others. Alienation also occurs to a person when he does not have the appropriate conditions to develop his personality by participating in a self-directed productive activity that embodies himself. (Iskandar, 1988, p. 33) Accordingly, the Palestinian citizen was prohibited from participating in anything that might embody his personality.

4-2-psychological alienation:

This type is one of the most severe types of alienation, in which a person feels unable to communicate with his surroundings, and has difficulty understanding with people despite living among his own people and in his country. Hence, the intersection between psychological and social alienation clearly appears, as both lead to the other, and in the case of psychological alienation, the conflict between the self and the object moves from the external theater to the internal theater in the human soul is a disturbance in the relationship of the self to the object at different levels and degrees, sometimes approaching the same and at other times the disorder and may reach a personality disorder. (Fromm, p. 102)

There are various manifestations of this type and several reasons that call its owner to isolate himself from people and withdraw into himself. Among the reasons and causes are those related to estrangement from one's homeland and distance from one's family. This abandonment of the homeland causes an imbalance in a person's feelings and creates in himself a mixture of feelings of nostalgia for the homeland and his family and feelings of sorrow over the loss of those sweet and bitter days inside the homeland, just as it was among the vagabond poets when they moved away from their homelands and some of them left the homes in which they lived, but they began to urge alienation and expatriation. This is clear in their poems that have been transmitted to us, as stated in the poetry of Urwaibn al-Ward, in which he urges alienation and alienation (al-Assad, 1988, p. 204), but Darwish has another opinion with freedom:

How do I carry my freedom, how do you carry me? Where

You live after the marriage contract, and what

How do I make my freedom free?

How I carry her, how she carries me, how I become her master

And I am her slave. How to make my freedom free

Without parting? (Darwish, 2002, p. 52)

We feel a great internal alienation when we read the question about how to carry freedom, and it suggests a great struggle between the self and what it wants in order to live the contradiction sometimes between the fact that its owner aspires to sovereignty over it and lives slavery under it, as we notice the repetition of the question:

How do I make my freedom free? Here a crisis looms on the horizon that requires the necessity of liberating freedom itself, as it has become restricted, or one of them is a burden on the other, and this leads to existential anxiety that contributes to deepening the feeling of alienation to the point of loss of self.

It should be noted here that poets are the ones who suffer most from this alienation because they are more sensitive and more affected than others, and this is due to their desire to achieve that ideal self, which makes frustration creep into their souls, which is reflected in their poetry..

4-3-Temporal and spatial alienation:

Spatial alienation is a tangible, material alienation that an individual suffers as a result of his distance from his homeland, his family, and his loved ones, whether through exile or through migration. He is overcome by nostalgia and lies down because he has images of the place in which he grew up.

He is still afraid of leaving the land in which he grows up and feels nostalgia and alienation wherever he goes. Exile terrifies him and migration exhausts him. (Fahmy, 1970, p. 37) We see it in The poet says:

Here, at the smoking heights, on the stairs of the house

No time for time

We do what those who ascend to God do:

Forget the pain.

The pain

Him:

The lady of the house should not hang the clothesline

In the morning, and be satisfied with the cleanliness of this flag.(Darwish, 2002, p. 15)

The poet begins his stanza by referring to a place, which is a place topped with smoke, thus making the reader feel alienated from this place and not comfortable with it. The phrase "stairs to the house" indicates the desire to get out of this situation, but he cannot leave his land and home. However, his reality forces him to try to escape from this situation. The miserable reality is full of pain that deprives them of the simplest things, such as hanging a clothesline and living a normal, normal life as for temporal alienation, we see it in the sentence "There is no time for time when time loses its meaning."

Spatial alienation does not take place except by returning to the first square in which he grew up, thus extinguishing the fire of longing and nostalgia. As for temporal alienation, in which the individual feels that he is living in a time other than his own, and that is only a result of the widening gap and gap between him and those he lives with, he is in need of a psychological and spiritual escape to a world. An ideal that he aspires to, in which his soul coexists with the ideas he believes in and the belonging he wants temporal alienation is represented by the individual's feeling of his need to flee from his environment, so he chooses for himself another environment in which he can live with his soul and soar in its atmosphere with his imagination, and find in it what he imagines of its spaciousness as an outlet for him and in place of what he is fed up with in his environment that he cannot bear. (Fahmy, 1970, p. 37)

4-4-political alienation:

This alienation is widespread in contemporary society in general, and in particular Arab

society, because the expatriate individual feels that he does not contribute to coming up with influential decisions from a political standpoint, as he feels that he has no role in politics and that decision makers do not give him any consideration)Khalifa(97 صفحة، 2013 ،

This siege will extend until we inform our enemies

Examples of our pre-Islamic poetry.

As for hearts

She remained neutral like a fence rose(Darwish, 2002, p. 11.12)

Darwish shows the poem the continuation of the siege imposed by the brutal Zionist entity, and this is an allusion to the siege of the alleged Jewish state of the original State of Palestine with its people, which left them feeling that intellectual and cultural alienation as a result of their oppressive fascist policy. Another cultural alienation may enter the line, which is explained by the poet's use of the phrase pre-Islamic poetry known in Arab culture. It can be used as a means of sarcasm and arrogance. Likewise, his likening of the Palestinian heart to a rose growing along the fence in a sign of belonging, as he is on the hook and does not belong anywhere and adheres to neutrality, even in his emotion, resulted in a feeling of lack of belonging

Political alienation also means a feeling of helplessness in the field of politics, as well as isolation and lack of decision-making related to the interest of his country, and that he is an ineffective element in political society.

5/conclusion:

The reasons vary and vary until they lead to one of the aforementioned types of alienation, and the strength of the influence emerges varying from one person to another, and from one society to another according to their severity. In general, these reasons contribute to forming the elements of alienation, and they can be limited to subjective reasons related to the human soul, and other social reasons. It is linked to the factors surrounding the person, and we also see the presence of cultural reasons that revolve around the intellectual and cultural aspect of the person. In addition to the existence of economic reasons, given that a person is affected by the material aspect, and to get rid of alienation, he must confront and stand up to all the psychological, social, cultural and religious challenges that would be factors in reviving the phenomenon of alienation...

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