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Analysis of the phenomenon of evasion the poem of Boland Al-Heidari

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ABSTRACT: This paper explores the social Exile in life, and Boland Al-Heidari's poem, after a brief expression of social and literary life Boland-Al-Heidari, passing references to the concept Exile, as well as a variety of factors discussed this phenomenon in his life and poetry, and from a variety of Exile his social Exile as the main topic of this article, Boland with the evidence of his poem, in this area has been examined. Boland Al-Heidari's, because of familial, social, emotional, spiritual, political, etc., has experienced Exile, and Exile as one of the prominent themes of his poetry, come in. Social Exile poet, roots and the atmosphere in the family, because her parents did not pay attention to him, and he lived to be a missing her family, in addition to the separation of parents from each other, his social Exile, deepened. Social Exile with the poet who, disgusted by his family and clan, and they leave, and then backed away from the community and its people, and to give the retreat. The source Exile next Exile Boland Al-Heidari's the paper.

Keywords: phenomenon of evasion, Al-Heidari.

INTRODUCTION

Exile as a general human phenomenon, and one of the prominent themes in the poetry of the Arab poets, and non-Arabs from the past to the present. It is the writer and literary critic, is a special place. And in view of this phenomenon in the contemporary poetry, is manifest over the past period. Since the Boland Al-Heidari's, parallel to those of thin Nazok Almalaekeh, Badr Shaker Al-Siab and Abdol Wahab al-Bayati, a leader in its activity and Arabic poetry, and his poems phenomenon Exile is one of the prominent themes, led to a He Exile of the social Exile as paper, my choice. This paper, four threads is. The first topic is the topic introductory article, Al-Heidari social life and literary term, transient expressed. The second section examines the concept Exile, are briefly discussed. The third debate the causes and types of Exile in life, and Boland Al-Heidari's poem referred quick manner. In the fourth section, the main topic of this article, social Exile Boland Al-Heidari's that one of his Exile, a more detailed review, and with the examples of the poems in this context, it is understandable Exile more.

The social and literary life of the poet:

Modernist poet Iraqi "Boland Al-Heidari's", the famous Tribe of Heidari that, on 14 September 1926 in the city of Sulaymaniyah in Iraqi Kurdistan was born. Bitter taste orphaned in childhood because his parents were separated, and he lived with his mother, and his older brother, "peace" was also his father, so that his mother had died. Back again with his father after his mother died, and his life style and useless tramp spend spent in a way that was not settled in the place. Lessons learned many, many occupations and professions that (Mir Basri, 1994: 579). Poet in the childhood and early stage of their education in Sulaimaniyah to compose poetry, begun in thirteen years, "Abdullah Goran," which is one of the most famous poets in Iraq, was introduced. Boland Al-Heidari's to sing in Kurdish and Arabic poetry. In the same year, Boland with his family, because his mission as military positions, the Erbil and Baghdad were then. It was there that the poet turned to read and write in Arabic (Molham, 1998: 14). In early youth, unlike their social origins of the people in power or military Category had joined the Communist Party of Iraq, and the family and his class was quite land. After a while, the " - Group time in vain " attached. The group of young incompatible, and were astonished at the " Buffer markets " were also popular, and his existentialism and

Marxism school, were appointed. In addition to Boland Al-Heidari's , Jabra Ebrahim Jabra, and Javad Salim, from this group (Abdollahi, 2007: 7- 8). He is a poet of Romanticism, and one of the founders of the poetry movement, which lived during the Second World War, and his life with homelessness and homelessness, Boland with the "communal waste time" spent in Iraq (Abusaed, 1959: 176). Boland Al-Heidari's , bitter political control of Iraq, in his era, and because of their political beliefs, like other contemporary poets Iraq frequency range used (Albavi, 2004: 35). In 1963, Boland Al-Heidari's to mass urbanization, and close to the people, "the Al-Heidari" political thinker, and a Boland family were killed, imprisoned. Following this incident, the poet while in Lebanon and elsewhere, spent in exile until 1989 when, at the behest of the then Iraqi dictator Saddam Hussein was exiled to London, and life in the same way, in the country remained. This is part of a Boland life, spent in exile is certainly a big impact on the thought and his poetry has (Abdollahi, 2007: 9). Boland exile poet, a poet in exile is miserable watching events during the dictatorship "of Saddam Hussein", the country is going the other hand, an observer of US land invasion. Although not life other so that the US attack on Iraq would see that, seen from the world closes down (Khaledian, 2007: 9). More articles and books on contemporary criticism, poetry pioneering move in Iraq as " Nazok Almalaekah " are compared, while the reality is that, Boland-Al-Heidari, in 1946 the Court " Mud flap " the anthem, and the following year It's 1947, Nazok Almalaekah ode to "Alkolira- Vaba", which, critics say it is their window to a new Iraqi poetry, song, and then the " Badr Shaker Al-Siab " and then " Abdol Wahab al-Bayati "Your new odes, composed. However, Boland Al-Heidari's , never claimed to be a leader, but also a pioneer in modern poetry, from its collective efforts and activities of a group of people who himself is among them (Kianpoor, 1988: 9) . It is noteworthy that Boland Al-Heidari's , the Lebanese Writers Union award in 1937, won. Many of the poems in the English language and the world's most translated languages (F, 191: 2001). In addition to poetry, in printed newspapers and magazines, and authored a number of books on Iraq and Beirut and London, is established. His poem offices, respectively, year of publication include:

1. (pulse soil) 1946.
2. (song of the city of the dead), 1951..
3. (the dawn Welcome) 1960.
4. (steps in exile) 1965.
5. (letters travel empty) 1968.
6. (interview in three dimensions) 1972.
7. (song by The Guardian tired) 1983.
8. (Beirut with Hello) 1989.
9. (home of the narrow doors) 1990.
10. (End of bus) 1992.
11. (bus in exile) 1996. (Abdol Majid, 2008: 11).

The Court and published many times that it is different in a number of Court. In addition to the Court's written, is written as follows:

1. " - time for all the time" 1979.
2. "'- the rays of light" in 1979.
3. " - Hair entries to Iraq," 1987 (Molhem, 20: 1998).

Al-Heidari term, on 16 September 1996 in the Hospital, "royal", London, died in London at the age of seventy years of age (Farzad, 2001: 191).

The concept of escape or Exile:

The term "Exile" in Arabic dictionary, the meaning is far from home, and the "Arab language" in the root of the "Qaraba," said the sun was hidden in the Maghreb and alghorbo: withdrawal and avoidance of people, and Ghad Qaraba Anna Yaghrobo Qorban, Qarraba Aghraba, Qarabbaho, and Agharrabah, him and drove away, and Algharbato and Algharb: distance and separation, and (Eghterab and Tagharrob) migrate from the country and migration, and Gharabaho Alnova: the farthest, and poor: the person who is away from home, and plural "Ghrba'" and his female "Qaribah" is. Ghrba', who are far away, and Exile: Bob Aftal of (Qarb), and Aghterab Man: The man with foreigners and their non-relatives, married. So after the Arabic word implies two meanings, the first meaning implies a place of exile, and the second was the implication of the social seclusion (Ibn Manzoor, 1968: 129 130). Exile general human phenomenon, dedicated to generation and not a specific nation, but since the inception of human life, when the man walked into the arena being built, and people have always suffered from Exile different concepts, and The Exile the peoples and nations of different concepts have always been unlimited. Phenomenon - Exile-phenomenon scientists have studied and studied, and it will understand the importance of, and the scope of its research, especially after the Second World War, far-reaching, because at this time the phenomenon crystallized, and it appears increasingly evident (Hejazi, 2001: 346). Exile has a variety of meanings and implications, sometimes means Exile the country, and migration to other lands, away from the land is used, and may indicate that mental Exile, the homesickness person, with their fellow citizens

in society, as well as one's self Exile This means that communication with the person inside is broken, and his mind not to pay, in addition to these, there are other Exile that, where human Family and friends can be isolated, and flees to other countries that do not have any relationship with them, and away from the community, and sometimes in front of the habits and customs inherited the position to choose, and to The other takes refuge, to establish new relationships with new people who replaced him in the land of family and friends, and return them to replace their original small population (Yasin, 1992: 9).

factors and various (Flight) Exile of Boland Al-Heidari:

Boland Al-Heidari's as one of contemporary Iraqi poets, Exile has experience with different types. Several factors may cause the Exile were in him. Boland Exile initial seed, is rooted in his family, because he had lost the character of their families, its members did not interest him. Following this situation, the poet of the child has been Exile, later social and political conditions of the community and the Iraqi dictator "Saddam Hussein," because the poet living in exile in Lebanon and London, for his pick, and land Nostalgia also died says. The factors on the one hand and on the other, by his cynical thoughts of some poets, like "Kitts" and "Abolalae Maari" and the origins of existentialism school, causing several Exile, was looking for his social Exile . The school origins of existentialism, the Boland Al-Heidari's it took effect tends to Liberty, homesickness and loneliness, escape from people and society, the desire to retreat and more. Boland Al-Heidari is poetry, both inside the country and outside the country and in exile phenomenon, with different types of experience. At the beginning of the social Exile with that, this kind of Exile he comes from his family environment, and the reason for the next Exile him. He Exile your life with social, emotional, psychological, political, spatial and existential spent. Exile phenomenon with its various types, as well as one of the themes of his life, and his latest poem, the poem has been shown that, the more the poems in this area can be expressed. In continue Boland discussion on social Exile Al-Heidari, as detailed below.

The aversion (social Exile) Boland-Al-Heidari:

Exile a social state, in the sense of loneliness and desire for privacy with the self, and isolation of the individual, and their safety and security is lacking, and social relations with the community is disrupted (al-Jaboori, 2008: 18). In this case, although one member of the community, and live among the people, but because of their goals and objectives, and the coordination and shared sees, feels a strange person in the community. An example of this type of Exile, the Boland poem Al-Heidari also well represented, because the initial seed Exile him, his family's roots in his small community, and social Exile of the family is dysSafactional. This Exile, Boland Al-Heidari's later in life, the origin of the other was Exile. One of the social Exile Al-Heidari term that comes from his family, the parents distinction between the poet and the other children were placed. His father, older brother, "Safa" was bowed, her younger sister as well. In the meantime, someone he did not care, and this is wrong behavior of their parents, the biggest reason for Exile in him. Al-Heidari term, in this case admits: "My family room is a kind of mental state, I had created, and so was my mother, my brother," Safa ", discriminate and he gave me the lead. In contrast to my little sister term, I prefer that, so it makes sense for me was that I lost in the midst of my family character "(Jafar, 1999: 14). In this regard, "Saadi Yoosef", one of the contemporary poets read her missing son (Molhem, 1998: 14) . the other factors, he said the lack of stability founded on social Exile his family, because parents His mother separated and lived with his mother Boland Al-Heidari's , until his mother died, and then, despite the desire and will of the poet, he returned to his father's house, and it was there that torture began his double. On the one hand he witnessed the separation of his parents, and have a dual love their parents, and on the other hand due to the transition from one house to another, with torture and abuse were psychological. As such, these are the causes, and early to rise in his loneliness, the loneliness that grew in the soil of death (J., 1999: 14). He is one of Ode, called "Unity - me alone" in verses says:

I grew up such a
Yellow plant on the shores of my death
And speak with a whisper
Like Whispers
Like our silence
You're such a big
From My silence
(Al-Heidari, 1993: 219)

With little reflection on these verses, the poet's way of life and his childhood, appears to us. He was with his childhood of loneliness and silence, and depression has passed, the empty family atmosphere and its members, the love and caring to her, the state is experiencing. His chaotic family environment on the coast of death, and his character is lost due to lack of emotional, yellow and withered vegetation is compared. Al-Heidari tall at the age of adolescence, because of different tastes and age with his military father was involved, because the two had in common, and the psychological effects of mood lift, instead of the normal, that is, the relationship His poetry influenced by the father of one, the ballad of "window blind" obvious example of this impact. In this ode rebellious spirit, and his harsh ruling against a reference value, against the patriarchal domination of his family, the effect is clear and well presented (Molhem, 1998: 15). He Verses the poem says:

The voice of the Father
I shouts
Soil me back your fault, surely you've error.
It felt that, in the great scourge.
To death
Full of anger and fear
And I despise as much remorse
So small that my close not know
Except in sin.
(Al-Heidari, 1993: 685)

The lines can be found, his response to the repeated cry of the father, that sentence (error did), that the mother's voice repeats it, is that he does not feel remorse, and Instead of repentance is committed another sin, because then wandering poet, and displaced and sought to leave his and home, vagrancy and his life is empty and meaningless occupation, and the streets and streets lingers, and "window blind" (the Molhem, 1998: 16).

And because of that, I have an error
Transcend all the doors have been closed
Other not my home, will know
And not the living, and the dead will know me
Nothing more than a window blind, not closed
In a house that does not know me
And abandoned hospital
Light and dark
(Al-Heidari, 1993: 688- 689).

In these verses, the poet's words make clear, good hunting, and no doubt or ambiguity in it, which is rich in content your words futility, Exile, displacement and wandering and "Venetian blind" although the meaning is clear and understandable But in another sense the position of the poet's intention, and in this case the interpretation ordinary window, for the common man as the opening to the outside, is not a poet but also as a window blind and has been closed , and this window is different from the other window, because the opening is wide, and it turned out and not clear. Referring to all the verses of poem this picture, more understanding, and his sad tragedy and suffering appear (Molhem, 1998: 16). Boland Al-Heidari's Exile feeling in his family followed his outrage, his family and tribe in his view, to the society and people's interaction, which means that feelings of disgust, the people and society , and even fear and the fear of life and time, he appeared in. His outrage against the people, which is due to events during childhood, life was hard on him, and as it suggests a limited group of people were responsible. Including limited group of people who were his parents, so that he was worthy and deserving, he did not grow as well as a group of his relatives, including the people who were responsible for large positions in government, the poet hatred, his dislike of the family false, they also lived it, why not give your family the right, and when the family Boland time lived in poverty, humiliation, any help They were denied their support. like a herd of cattle think that, neglect and ignorance remain, and your personal think conscious that, pull down and caught. In his view, although people on welfare are apparent, but the fact of life is ignorant, and do events and events that are happening in society against them, and this kind of life perspective He had no value, and it is like living animals (Jafar., 1999: 15). Boland Al-Heidari's , about the life and people said:

You know
Time in my tears
And to give the herd dirge
Move, and do not look their advance, and do not see anything except for steps
The spring also sweeps
And then last spring (Al-Heidari, 1993: 174)

According to these verses, to say the poet views the properties of these people, it is to herd cattle calls, this herd of disorder and chaos, and the power and the will of their own, and that cow like that, the And his mill him tired, and could not move. the lack or absence of others in the community, to compensate (Jafar, 1999: 15). For this reason, says:

I feel full inside
Human decency that affect all people, in contrast, is small (Al-Heidari, 1993: 179).

Boland Al-Heidari's , people hate so much that sometimes their dreams waiting to be exaggerated ridicule wind, so that their dreams, dreams ignorant calls because they get in the way his imaginary ideals and goals, there is no effort, and only in his mind bloom (J., 1999: 16). He's ode, called " - dream," says

Han you! Now that dream in head
What vision do you have in mind?
Dream waterways?
Or forest?
Or the death of someone who is with you, and you do not understand?
Heidari, 1993: 257).

The hatred and anger of the people causes the poet decides to isolate himself, and this His humiliation to connect people with others will prefer, and the relationship with others off the track, to thereby position They identified themselves, and with it social and psychological differences between people, to reveal and declare that he is different from others. This action causes the Boland Al-Heidari's , deep gap between themselves and the others (Jafar, 1998: 88).

Suggests that the poet of the people and pressure at the same time, because of his your exile entered, and the pressure And why Exile that the decision to cut ties with the people there, constantly on the and your spirit Exile affects, and isthe same society stagnated and constant, accustomed to the old format, and the inertia and stagnation molded, and seeks the same content (ibid., 1999: 16). The poet in his poem " Postman" says

Mail carrier
What do u Want ..?
The nostalgia driven from our world
The errors come ...
No doubt the news is not new
The land for this despicable, include
What was that
As was previously
Sees dream
Or buried in the ground
Or returns
And people as well as their joy and celebration
And it is Mourning, joins other party to celebrate
The corner of their eyes their minds
In search of other bone to another hunger
(Al-Heidari, 1993: 213- 214)

Although the poet himself in the presence of the people, and banned, but can not be interpreted in such a position that, because of her awareness of the adverse conditions, poverty and give poor people, and people to ignorance of the facts of the population, live in apparent happiness. It must be said that this type of isolation from the community, to feel better about one's nose, as well as a lack of coherence and agreement between the thoughts and ideas of the individual, the society and its essence. In other words, the essence of which, in addition to opposing the people and values of society, with their beliefs that people also agree with him are strongly opposed to it and it is unfounded. After his Exile here, thinking about the position, but give your Exile social causes, are the essence of the poet and his opponents are looking inherent in the material world and its people, but to escape and avoid They tend to (Jafar, 1993: 88). Poet, stated:

Nothing but people who like to sleep and wake up worms
Is nothing but the sounds of commotion, we will shake
Nothing remains of us, remembering to put down
(Al-Heidari, 1993: 41).

Here, Boland-Al-Heidari another perspective, it appears the people, his people think that the cream of no concern and sorrow, except to sleep and not waking up, and such an attitude, although the area and the essential syllables circle and some are, but he does not offer an alternative solution to this syllable, through which the characteristics of the people, and Group that are ideal in his view, achieve, but stopped in despair, and from a distance watch, and the view through the picture crawl and isolation, into the pores of the stone, is not able to play light and brightness states, because no electricity and no radiation, and no movement to create change , and the Earth is only bondage and imprisonment. The images on the spiritual implications, reflects the fact that, social structure play a role in the tying and limit movement, so Furthermore, as the poet, the lyrics your Syllable clear to the people and nature, and on the other hand is also distinguished itself from nature, and it seeks an abomination, and the issue of isolationism and retreat from others, be.

As mentioned earlier, one of the things that Al-Heidari Exile term, the tendency is to existentialist literature, and affected him in some of his odes of Bases this school, it is obvious. The origins of existentialism, the Boland Al-Heidari's poem tends to liberation from the constraints of society, which is a sign of his social Exile.

Poet where the "monster" as a code to use the social structure of society, and this password because it is the community, stopping him in the expansion of freedom, the constraints are (Jafar , 1998: 50). T Woodcock poet in his ode " - giant buttercup", says:

Giant
Has grown in disasters
Paragraph and binds the horizon, I have come to miss
You prisoners My side (inside) the institution
What was my light, pulled
Let your heart from being And shackles
TheSmiling
And fun staff, whatever fate
Morning going around the bed
And night
I'm going back to bed again.
(Al-Heidari, 1993: 139- 140).

This image shows the thirst and quest for freedom, that is, outside the narrow framework of life, but he mostly And shackles offense that is against him, and rid themselves of captivity that prevent internal ideological movement and his innovation, and his limited free (Jafar, 1998: 51).

According to the words we can say that social mood has taken the position Exile poet, and he creates the impression that our society does not have any relationship with, and she is alone with her strange individual, away from their social reality puts. Another Boland poem called (devotion), calling for the release of provisions that surrounds him in, and he is a regular and well-known chains and shackles, but he meant something else (Molhem, 1998: 49). I am the poet of human language (Servant) says:
I am the creator of my delf
I devastating
And my maker
I am the Lord, and Satan himself
Do you think in chains?
(Al-Heidari, 1993: 263-264).

With little deliberation and delay in these lines, it can be concluded that the poet were relying on their nature, and the voice of freedom, and fights with mostly And shackles. Here takes his position in the middle, between doubt and faith fluctuate, and the faithful followers of existentialism is close, but not rebellious like the atheist existentialism, because they deny even the existence of God, and absolute freedom call (Molhem, 1998: 49).

Mentioned earlier, the poet, the limitations that society imposes on its members, and will not deny it, and rise up against them, because the child of the twentieth century, and not as in the past give and take everything (Molhem, 1998: 49). In his poem called "My Confession 1961 general confessions of 1961" says:
And I remembered the neighborhood ..., And the school teacher and religious there ...
No (Sin) in religion, nor (Jim) ... the students know?
Have you heard of students?
But we heard and not known
And grew
We were so great that others will not bend Jim not fear
And larger than we are, sword power (Sin) injure us
And found that the hands of children in the neighborhood, pointed out to us
The face of the revolution, to you Happy
In the face of the twentieth century, you Happy
(Al-Heidari, 1993: 587-588).

The verses of the poet's independence, as well as a change which, over the period of childhood is reflected, because in those days, was humble in the face of demands and opinions of others, and will acknowledge, but now calls liberation from the corset that, despite the willingness of the person to be imposed on him, because when lives every day in the evolution of life, and conditions on the society, and to the domination and coercion stood, claiming it was free.

With regard to the issues mentioned above, we can say that social Exile Al-Heidari term, three aspects that, in each reference, the first family in the Diaspora, the initial seed Exile arises because, after it broadened his homesickness, and some of his relatives and acquaintances, on the Exile added that, after Exile the social, the same factors that caused the homesickness of the

community, and the community as well, and the isolation and insulation cover, and the third dimension of social poverty, the poverty of the people and society.

CONCLUSION

After doing this, and the analysis of social Exile Boland life and poetry of Al-Heidari, the results stated in this section:

1. Exile as a general human phenomenon, has Boland been associated with humans.
2. Boland Al-Heidari's, the American poet, Exile with various types of modern Iraq, has experienced from childhood to death.
3. Exile of life and Boland poem Al-Heidari, including social Exile, Exile emotional, mental Exile, Exile political, existential and Exile place.
4. Social Exile Boland-Al-Heidari, the root of the situation and the atmosphere is family. disgust and anger his family and his tribe, because of his disgust and hatred of society and its people.

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