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## The Social Reference in the Diwan of Muhammad Saleh Bahr Al-Uloom 1909-1992

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### Abstract

*The social reference is one of the cultural references that have a deep impact on Arab culture, the social reality plays a major role in shaping the poet's style and topics, as it is one of the most important cultural components from which the poet draws his inspiration, as well as that social poetry deals with social life in its various dimensions and forms, so students relied on literature in general, and poetry in particular to identify social phenomena. Because social topics in poetry are an essential part of literary creativity, reflecting the reality of daily life and addressing multiple issues, such as poverty, injustice, women, and separation, the poet expresses through these topics the feelings of people and their experiences, which makes social poetry an essential part of literary creativity. The social reference plays a vital role in shaping poetry, it enhances communication between the poet and society, poetry is not just an art, but a way to express human and social issues.*

**Keywords:** Social Reference, Social Poetry, Muhammad Saleh Bahr Al-Uloom, Diwan Bahr Al-Uloom.

### Introduction

The poet lives in an environment, and a certain society, and expresses the reality in which he lives through his poetic experiences, so the poet is a mirror of society that interacts with the social and cultural issues surrounding him, the social reality plays a major role in shaping the poet's style and topics, it is one of the most important cultural components from which the poet draws his poetic culture, as (( The practices of social and cultural patterns are reflected within the self itself, so the transformation from the outside to the inside, From the general to the private as an indication of the extent of the power of these formats, and their authority))[ ], literature is closely linked to social concepts as it reflects the experiences of the writer, whether a writer or poet and deliver them to the reader; And the development of their mutual relations, material, and spiritual harmonious development))[ ], and accordingly, social literature is literature that focuses on the issues of society and is interested in them, because literary discourse is ((social discourse whose purpose represents the social truth, no matter how complex its structures or connotations))[ ], and there is no doubt that poetry since ancient times has been associated with mutual relations with social life, as well as it clarifies important aspects of the poet's mentality, There is rarely a poet whose poems do not reflect the reality of his society, even if he is outside it [ ] .

The follower of the poetry of any society in any country or place can address several aspects of

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the life of that society such as customs, values, beliefs, and social and economic crises, ((The life of literature in Qatar from the countries is a living image, and a reflection of the great social process practiced by society in various categories)) [ ], social poetry deals with social life in all its forms, and forms; Because social topics in poetry are an essential part of literary creativity, reflecting the reality of daily life and dealing with multiple issues, such as poverty, injustice, women, and separation, the poet expresses people's feelings and experiences, so social topics represent ((the general relationship between him, and those who live with him, And go through social circumstances related to his feelings from near or far ))[ ], and if the poet is sincere in expressing the concerns of people and their aspirations people came to read his poetry passionately, because they feel that this poet speaks in their mouthpiece, and expresses their feelings and their hearts and it is inevitable to say that poetry has basic pillars in the conscience of the Arab person, and when classifying nations it is said that the Arabs are a poetic nation [ ], Therefore, poetry represents the image of the times, and ((must depict the life lived by poets)) [ ], and has always been poetry is a way to express social issues in Arab society since the pre-Islamic era, poets were mentioning their life experiences and express their joys and sorrows, which made it a mirror reflecting their lives, and the nature of Arab human thought, poetry has touched on multiple topics, including values, and norms, And traditions; because it is a manifestation of Arab culture, and this is the function of poetry since the pre-Islamic era, it has (( was poetry when the ignorant in the service of the small community (tribe) and to this due to the great joy of the poet when he should in the tribe)) [ ], and in the modern era directed poets towards addressing the concerns of society and its issues, became poets express the problems of people and their concerns, focusing on portraying daily life and their concerns instead of poetry being a tool of praise for the authority of rulers or princes or a means of entertainment with others, but It has become a voice for events nations monitor their actions, and calls for change, and sends hope, it has ((won social issues the largest share in modern poetry)) [ ], and Iraqi society, like other Arab societies, faced a lot of social problems in the last century, which led to the emergence of negative phenomena, including ignorance, corruption, laziness, and lack of interest in the fate of the nation in general, but it came to fight calls for reform adopted by reformers [ ] In the nineteenth century, Iraq witnessed bad social conditions, as the weakness of the Ottoman Empire had an impact on the spread of injustice, persecution, bribery, looting, and other forms of corruption, and Iraq at that time was a heterogeneous society teeming with chaos, and sterile contradictions, as it included Arabs, non-Arabs, Kurds, Turks, and Assyrians as well In light of this [ ] deteriorating social reality, concerted efforts had to spread awareness in society, and that the word is the poet's weapon with which to express his free human spirit, so he had to speak his words in front of society to clear his name and to be one of the effective tools of change [ ].

The poets of Iraq in the last century, such as Al-Zahawi, Al-Rusafi, Al-Shabibi, Al-Sharqi, Al-Jawahiri, and Muhammad Mahdi Al-Basir had the largest share in addressing reality, and addressing many of the social problems that surrounded Iraqi society with what they wrote from their poetry, had a great echo in waking up the sleepers from their slumber, they went on to open the eyes, and sow the seeds of reform in the folds of this society [ ] The poet Mohammed Saleh Bahr Al-Uloom of poets who addressed the social reality, it continued on the approach of poets who preceded him in addressing many of the issues in which the poets who organized their contemporaries expressed heartily the miserable reality that was living by the people, formed Tllk social topics cultural reference in his poetry with broad connotations enriched his poetic experience, and gave it a temporal dimension, And spatially, which made his works live in the

memory of the Iraqi people.

Social topics addressed by Muhammad Saleh Bahr Al-Uloom in his Diwan:

First: Women's Rights:

The poet Mohammed Saleh Bahr Al-Uloom was one of the most poets defending women's rights, as he reflected in his office the importance of women in society, and called for their liberation from restrictions, and outdated customs that hinder their freedom, stressing their status, and their role in the formation of the family, it can not remain a prisoner of the house, and does not prevent the ignorance of some reactionaries, and lag behind their view of women to play their role in building society, they are the wife of men, It is ((a human being like a man does not differ from him in the organs, and their functions or in the sense, nor in thought, nor in what is required by the fact of man in terms of he is a human being except to the extent that their difference in class calls for their difference))[ ], we see him calling for liberation in his quatrains entitled: (Women's liberation) says [ ] :

"Set her free, for she is most deserving of liberation

A mother of a generation long oppressed by tyranny's deception.

They lifted from her an oppressive hand

That deemed the call for freedom an outrage.

Your abandonment of this right for so long

Will only make you perceive the call as rejection.

How can a nation thrive in a land

Where every mother is confined to a grave?

The poet addresses the leaders of society, and calls them to liberate women, pointing out that their liberation will show a new side of them and highlight their hidden role, stressing that women were surrounded by customs and traditions that prevent them from achieving their rights, there are those who try to lift these restrictions imposed on them; Her role, likens her life to a slow death and in these verses an explicit call from our poet to respect the humanity of women.

Not only did the poet's call for women to gain their freedom, and their role in society, but our poet also called for their freedom in marriage, so it was not permissible to force them and this is what Islam emphasized, in a poem entitled: (forced marriage) in which he says [ ]:

The people of the world are also in the same way.

I'm going to hold a lot of money.

The wedding with reparation and coercion is obscene and approved by (custom) in admiration and applause!

How many knots of marriage do not disappear without divorce show the contract is broken

These verses carry meanings criticizing marriage based on reparation, and the poet explains that marriage is a contract between two parties requires offer and acceptance, which means that both parties must be willing, marriage is a social system and law linked to the customs and customs of society and works on the family system [ ], Arabs have known marriage since ancient times

like other nations and they have various doctrines, They did not walk on one year in marriage and divorce, but they had different customs different places and social and economic conditions, and were not subject to specific controls [ ], the poet appears in these verses a social criticism of the phenomenon of forced marriage, this marriage is considered obscene despite the fact that some societies (custom) accept it and show admiration for it, using the significance of the interrogative name (km);

On another occasion, the poet evokes women, and explains the role of the Prophet (may God bless him and his family and grant him peace) in obtaining their rights, pointing out that women obtained their rights under Islam, stressing the poet in two verses of his poem entitled: (The verse of humans) in which he says [ ]:

And the woman got her luck from you and her luck before you were lost and buried

No longer goods are offered on the market, such as slaves in which they are trafficked.

The poet explains in his poem, which was intended to praise the Prophet (peace be upon him ) and his role in the liberation of women and his presence and the presence of Islam won their freedom after they were captive, in previous nations before Islam the mirror was deprived of rights and was treated as goods offered for sale in the markets, but when Islam came to restore its status and freedom and obtained its rights, these verses reflect a positive vision of the status of women in society .[ ]

### **Second: Holidays:**

Holidays are one of the social customs that are not without a nation and have received attention and holiness because they are linked to religions and worship. With regard to the Arabs, they were not in agreement with the doctrine or defiant behavior in their holidays, due to the multiplicity of religions that prevailed in the Arab countries before Islam [ ], and as soon as Islam came, the holidays were united, the most important of which became (Eid al-Fitr, and Eid al-Adha). They have been associated with religious rites and devotional Sunnahs in order to get closer to God Almighty [ ], and shows the employment of holidays in the Diwan of the poet Muhammad Saleh Bahr Al-Uloom in his poem entitled: (We are the victims of this holiday) in which he says [ ]:

"A holiday renewed by customs and traditions—

A tribute to a day whose dawn time shall reveal.

What have I to do with a feast among a people without a homeland?

What worth has a feast for those who have no refuge?

As for the land—

beasts roam free within it,

While its finest sons lie imprisoned, bound.

O you who sacrifice camels in Eid al-Adha—

We are the sacrifices of this feast, not the livestock!

No, I will not accept it with sleepless eyes—

My dignity refuses to settle upon injustice!"

The poet organized this poem while he was in the detention center of architecture on Eid al-Adha (December 19, 1942), these verses came carrying feelings of sadness and sorrow in the absence of the homeland and suffering, reflected the struggle of the individual with joy, which makes the feast seem meaningless, our poet begins to express the pain of the feast in the absence of the homeland makes the joy incomplete, and refers to his hope for a new dawn restores the meaning of the feast, Using the interrogative name (any) to express denunciation and surprise, which deepens the suffering of the people with the presence of Eid in the absence of the homeland, and indicates that people are victims of the conditions prevailing in his country and not the animals that are sacrificed, stressing his refusal to celebrate Eid under these harsh conditions and suffering .

In another poem, he invokes Eid al-Fitr entitled: (Crescent of Eid) in which he says [ ]:

Is the crescent of Eid and souls were encouraged by it that realized what they wanted

And I decided alone, watching after it a feast, and this feast is far from me

I don't hope to see him and the bad digs my grave with an iron hand

Let the rest after me be happy with it, and let the feast be for a happy people

Our poet employs the feast and the associated vision of the crescent, which represents the basis of knowledge of the feast in the framework of praise, as he sees in the crescent of the feast a good omen accept conquest and victory [ ], we find him expressing in these verses mixed feelings towards Eid al-Fitr, as the feelings of sadness and joy are manifested at the same time, and the poet refers to the unity in the times that are supposed to be joyful while watching others celebrate, He wishes a happy Eid to his Iraqi people, so the poet organized this poem during his illness in 1948.

On another occasion, our poet returns to organize a poem on Eid al-Fitr dedicated to every unemployed worker who returns to Eid and she does not have anything from the wreckage of the world on (August 17, 1947), entitled: (The unemployed in Eid) in which he says [ ]:

You fast the Eid in thirst and hunger and you break your fast with dinner on tears

And her hut wears a heavy garment that tightens in the chest of her wide chastity.

And cover her face, and cover her from every lewd opportunist

So, he enjoyed a naked body from the eyes of evil, and he wrapped himself in impregnable honor.

And her chest pours the viscera in prose, so she casts it with the rhyme of the good

And raise from it to the poets and a neighborhood that depicts the magnificence of high art

In these verses, the poet describes the situation of the unemployed worker on Eid, expressing her suffering and sadness due to loss and hunger, taking advantage of the tonal tide energy that contributed to strengthening the suggestion of words and images [ ]; Hunger, concealment, chastity in the face of difficulties and ultimately transforms this tragedy into poetry, so that words become a means of expressing suffering [ ].

### **Third: Al-Falah:**

The poet Muhammad Saleh Bahr Al-Uloom paid a deep attention to the issues of the toilers,

especially the issue of the peasants who represent the class most exposed to injustice and oppression, it was the center of his attention scrutinized their suffering and misery, and the poet excelled in portraying their suffering, and evoked their feelings in a wonderful artistic style, which made his poetry a voice that expresses the pain of this class, This subject had immortal poems that are almost one of his most prominent works, so that some researchers described his poem (Al-Falah [ ]) as ((the first poem of its kind in Arabic)) [ ], in which he says [ ]:

"O tiller of the soil, in whom do you place your hope -

For relief of good, and the best of reliefs?

While around you serpents have struck

The reeds of your hut with their venomous fangs."

In these verses, the poet addresses the farmer to express the importance of the farmer and his appreciation for this category, which makes the reader feel thinking about the answer, we find him expressing his suffering in the face of daily difficulties, using (snakes) as a symbol of the threats and dangers that surround him, and then we see him addressing the farmer and urging him to recall his efforts and fees in the poem itself, in which he says [ ]:

"How much bliss attained by a privileged few,

While beyond you lies misery most cruel.

And palaces seized by tyrannous power -

Though neighboring you, who are the rightful owner.

And lamps aglow with radiant joy,

Which but for you would be utter darkness.

Can a (nation) thrive in such condition?

Were injustice spreads as fatal pestilence."

The poet begins his verses in the style of interrogative tool (km); denounce the current situation and astonishment of the continuation of injustice and suffering, and refers to the role of the farmer in society if not for his fatigue and effort to become dark dark, that is, without the efforts made by the farmer would not have been able to the state to greet him, asks the poet using the interrogative letter (Hamza); to question the possibility of this state to continue in this low situation, He describes injustice as an epidemic that destroys society, so we see him comparing the bliss enjoyed by the owners of palaces and the misery of the farmer, stressing that this bliss is the work and effort of the farmer and is more entitled to benefit from it.

We find the poet strongly and strongly urging the farmer, and asking him to crush these laws that allowed the wealthy to take the rights of the poor and crush them, and not to return to his field until after he overturns these laws and norms and changes the world, so he says to him in the same poem [ ]:

"Overturn the world and crush our traditions -

Yet it refused to crush the rights of the poor.

Remain in your village, abandon cities

That gather the breath of wealth's lords.  
And when you glimpse a fair system  
Where crops grow without suffering,  
Return to your field and serve a homeland  
That fulfills its duty to loyal children."

Poets have paid great attention to this topic, and more interested in the problems of the farmer because of their direct contact with this class, and because the majority of poets were from a poor class, we find many poets who organized poems to address the problems of the farmer, including the poet Muhammad Mahdi Al-Jawahiri, Ahmed Al-Safi Najafi, and other poets, and perhaps Muhammad Saleh Bahr Al-Uloom was one of the most prominent poets who dealt with the problem of the farmer deeply and sincerely, he dedicated his book (emotions) to the farmer [ ], he says [ ]:

\*\*"Accept, O tiller of the soil, from me  
Emotions through which my feelings are made clear.  
Do not despair if you find no garment  
To shield you, while your foe wears silk.  
For custom has never acknowledged the weak,  
Nor accustomed itself to regard the poor.  
The law of property bears within it a flaw,  
Manifest in our bitter disparity."\*\*

The poet proceeds in these verses to describe the problems suffered by the farmer, and how it is exploited by the owners of palaces, and did not give him his wages, he endures the cold of winter, summer heat, hunger, and fatigue, and the poet criticizes the custom that does not take into account their rights, we notice the poet used a clear language directly expresses the suffering, in order to facilitate understanding for all classes of society, and then we find it in another poem describing the situation of the farmer entitled: (Slavery and shackles) in which he says [ ]:

Crying out, lamenting the injustice of fate -  
Though fate wears ears that will never hear.  
You soared to palaces of pride,  
While I dwell in hovels of despair.  
Show me mercy - for the mansions of the rich  
Are adorned by the streams of my tears.  
Grant me compassion - for the thrones of princes  
Are dragged forth from the marrow of my bones."

The poet continues to portray the suffering of the destitute farmer, and how he has no help or supporter, which sheds light on the social injustice and exploitation he lives, and describes the misery, misery, delay, and degradation in his life, and expresses the distress of his condition and his daily suffering in the difficulty of obtaining a living, and screams and begs consciences and calls from the injustice of injustice against him, The poet explains the class disparity between those who inhabit luxurious palaces while the peasant inhabits huts, and these palaces were built only by the efforts and fatigue of the owners of the huts, and the chairs were only dragged from the folds of the ribs of these poor.

The poet returns to portray us the farmer in a dialogue scene that takes place between the farmer and those who interrogate him, to ask him a question, are you a communist and an atheist, the farmer answers, saying: Using the style of oath (by God) to indicate his sincerity and sincerity, I am a Shiite as a unified nationalist, he emphasizes that he does not deny his roots, and his saying (and God testifies), give the text weight to the hadith as it includes the affirmation of his faith in God Almighty, and refers to his belonging to the family of the house (peace be upon them), It is one of the rumors of Imam Ali (peace be upon him), and the Prophet Muhammad (peace be upon him), to reflect his association with religion and Shiite traditions, and this loyalty is part of his identity, organized by the poet in 1949, entitled: (In the interrogation of a farmer) in which he says [ ]:

"They asked the farmer: 'Are you (communist) and (atheist)?'

He replied: 'By God, I'm Shi'a like my people, monotheist!

I deny not my lineage - let God be my witness -

After the Divine, we follow (Ali) and (Muhammad)!"

In another poem revives the revolution (and calls the Iraqi revolution (the revolution of the farmer); in recognition of his effort has sacrificed his soul and his money and fought the occupiers in order to evacuate them from his land with determination did not know all and strength did not know deliberation and boredom, and struggled patiently what knew appeasement until he triumphed over the intruder and humiliated him, but returned to the dilapidated hut, and lives with the liquids has been humiliated gentlemen, And wasted dignity rulers have sung blissful and returned while dragging his feet to misery)[ ], organized poet this poem in the celebration of the great mass held in Rumaithiya on June 30, 1933 in commemoration of the Iraqi revolution and martyrs righteous, and was our poet at the forefront of contributors to the revival of this national occasion, and was an important member of the National Committee, which says [ ]:

"Halt at Ar-Rumaithiya and hear the farmer's cry:

'Did any tiller reap from fertile toil prosperity?'

His eyes are worn by ceaseless trials, his gut aflame

With pains that grant no moment's rest or ease.

Fate's hand has shackled him while setting free

Those ravenous ones who roam the land at will.

They luxuriate through his labor - their very being

Would vanish were it not for his tending care."

The poet begins his text by doing the command (stop), which indicates the singular addressed and wants to combine, as he sends an invitation to stand in a symbolic place (Rumaithiya), to express the suffering of the farmer, which gives the impression of the summons makes the recipient feel the importance of the subject, and give him his right using the interrogative letter (Is); to ask whether the efforts of the farmer have borne fruit, making the calamities as if they were wounds that hurt the farmer, The poet explains the importance of the farmer in society, i.e. if it were not for the presence of the farmer, they would not have enjoyed their hard work and presence, the poet enhances this message that he wants to deliver, and motivates the recipient to think, and pay attention to the social and economic issues facing this class [ ].

#### **Fourth: Worker:**

One of the topics that received the attention of the poet Mohammed Saleh Bahr Al-Uloom, the issue of the worker, which took a large area of his thinking, he referred to the suffering of the worker, which was not less suffering than the farmer in the effort, injustice and tragedies, and called for the vigilance of the worker in his office, in a poem entitled: (Pictures from our social life) in which he describes the suffering of the worker says [ ]:

"A laborer torn from what his factory earned,  
He sees his hut's hollow ribs and weeps aloud,  
While palaces loom beside him, poised  
To swallow all. How many wonders I've seen -  
Yet nothing more wondrous than our wretched state!"

In these verses, the poet emphasizes the suffering of the worker, and his feelings that he lives in a conflict between his living reality and his simple hut on the one hand, and between what he sees from the luxury experienced by the owners of neighboring palaces on the other hand, our poet compares the life of the worker who works in the factory; to earn a living and the lives of the rich; to express his surprise and wonder at (km), refers to the large gap between the lives of each, This method makes the recipient feel those paradoxes that the worker suffers from, so this method creates a strong and influential feeling on the recipient, which makes him sympathize with the worker, and that the situation is full of wonders and strangeness, which shows the contradictions of life.

In another poem in which the poet addresses the worker entitled: (O toiler, come to struggle) in which he says [ ]:

"Ask the palace's favored son: How many gardens  
Has he built in his palm from your suffering?  
He stole them from you, knowing well they bloom  
Only when watered with your blood's irrigation.  
And when you seek from their harvest  
But a morsel of bread - it's snatched from your mouth.  
You waste away while he revels in pleasure,

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Hosting revelries as he ignores your funeral."

The poet asks in these verses of the worker to ask the blessed where they have these blessings and shortcomings, using the act of command (Cel), which indicates the singular addressed and wants to combine, to ask about these heavens that his hand in terms of the name of the interrogative (km), and that what the rich enjoy from the riches is only from your strength and the strength of your children, and the poet continues in the vigilance of the worker in his poem entitled: (The verse of the seeking) in which he says[ ] :

"The worker's awakening is a beacon -  
Through it, the people discern life's mysteries.  
It wrests justice from the grip of cabals  
And strips away the veil of ambiguities,  
That the astute eye may perceive reality  
Through the soul's clarity, not old wives' tales.  
We are children of an era that values  
Deeds, not lineages (of privileged selves).

The poet praises the effort and toil of the worker, and blesses his quest, and urges him to confront injustice, to restore his right from his rapists, the poet calls for purification of the soul from suspicions, and emphasizes the importance of clarity and transparency in thought, these verses came talking about the importance of social awareness and renaissance of the worker, and the need to restore rights, and highlight individual and collective efforts in building society.

The poet did not only describe the condition of the worker only, but we see him in another poem depicting the situation of one of the workers entitled :( Maid) saying:[ ]

"The maid earned nothing from years of service,  
But a robe embroidered with cracks.  
She smiled at me, and from her eyes poured  
Pearls of tears on a rug of agate.  
Then addressed me in a tone breathing soul:  
'Might you, in good conscience, demand my rights?  
If they say "slavery is abolished," take me  
As an image from that bygone age of slaves!'"

The poet broadcasts in these verses the suffering of the maid, and describes her condition as having not gotten anything from her service except a dress embroidered with cracks, and emphasizes the continuation of her suffering already present tense (erected) indication of the continued flow of her tears, which creates a strong image of her feelings, likened her tears to pearls; On May 1, 1946, we find our poet organizing a poem congratulating the workers on their feast entitled: (Labor Day on the first of May), saying [ ] :

\*\*\*"The return of May Day approaches,  
Seen in the faces of workers - a festival of flowers.  
Two holidays meet in (May's dawn),  
Become one dawn for a new celebration.  
This is the feast of the free, the feast of earth's tillers,  
The workers' feast, the soldiers' feast.  
You, O May, have spurred the masses  
To march upon the righteous path."\*\*\*

The poet praises the workers, his verses came to express his pride and pride in Labor Day, and shows their role as a symbol of the struggle for justice, and refers to the return of hope and optimism by saying: (returned in the future), which reflects a positive future vision, emphasizes the importance of Labor Day, making it a holiday for the free, and a feast for the land, and a feast for soldiers, they are the basis of society They have a great role in building the nation, and being an incentive for the masses is a symbol of motivation and inspiration, It encourages the masses to strive for equality, and the poet shows how this holiday inspires and motivates the masses to work towards a better future, build a human society, and create a spirit of cooperation, and there are a lot of poems in the Diwan of the poet Muhammad Saleh Bahr Al-Uloom, which dealt with (the issue of the worker) and almost be the brightest poems and the most wonderful [ ] .

#### **Fifth: The Phenomenon of Poverty:**

That the poet is affected by the social reality in which he lives, and the social conditions prevailing in his environment, expresses it with his poetry, and poetry is a powerful tool to express the reality of society, poetry reflects the image of society, because ((everything in the text is issued by the act of society)) [ ], and there are links between the poet and his community, which belongs to him ((In social poetry responds to the features of society, and his heart becomes a mirror reflected by his castration, And its advantages)) [ ], as well as ((that the individual's belonging to a collective sector has its distant effects on his thinking, emotions, and behavior within the framework of the collective comprehensive)) [ ], that the problem of poverty of the problems addressed by poets in their poetry, most poets were from the middle class or poor, it was their people deep and their sense of honest and at the head of poets who addressed the phenomenon of poverty Rusafi, and Zahawi, and Ali Eastern, And our poet Mohammed Saleh Bahr Al-Uloom like other poets has described the condition of the poor and what he suffers, and described the Lord of the palace and what does not Irfi in it of bliss and threw followed by frankly on the parliament and the government, which does not work the poor benefit, they have to come out wood bonded [ ], he says in a poem entitled: (Les Miserables) says [ ]:

"Thus injustice spreads while justice lies buried,  
Error is followed and truth is oppressed.  
(A government) that hears the complainant's voice  
Only to deafen itself with willful ignorance.

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And (a parliament) of propped-up timber,

Lifeless - where is the spark? Where is the flame?"

Through these verses we can note that the poet was able to describe the situation of the poor and suffered from injustice and deprivation, injustice prevails in society and the absence of justice, and the government does not care about the suffering of people, as if the government leadership suffers from blindness and deafness towards the suffering of the people, and we see it resembles MPs with wood supported, as if they were empty structures do not carry the values of the fact, the poet asks about the bounties of Iraq using the interrogative method in terms of the interrogative name (where);

In another poem, our poet depicts the situation of the poor, and his suffering in a poem entitled: (The poor) in which he says [ ]:

"Groaning, with fire blazing in his bowels,

A poor man - tortured by the 'laws of opportunism.'

Ask his mouth: How many bitter draughts,

One after another, does he chew? How many cups of tears does he drink?

And how many sighs from his breast have drained my blood,

Turning it into poetry that pours from my mouth?

He is but an argument against a people

Whose 'laws' both sing and rob in matters of livelihood."

The poet begins his verses already present tense (groaning), to express the internal pain suffered by the poor, depicting his condition, and expressing the pain and severe suffering, which embodies the feelings of the poor in a tangible way without mentioning the real cause of the pain, and enhances the sense of pain and continue to face and dose this suffering; We find him emphasizing that the poor is not just a transient person, but rather a symbol of the suffering suffered by marginalized classes; the poet shows poverty as evidence of social injustice, reflecting collective suffering.

It can be said that the poet Mohammed Saleh Bahr Al-Uloom was a mirror reflecting the problems of Iraqi society, we find him rejects the manifestations of poverty that were prevalent in his social environment, and believes that the cause of this phenomenon in society is the corrupt authority, which was the tyranny of the rulers, and their control over the capabilities of the state, and their exploitation of the people, criticizes the poet this situation, describing the situation of the poor in a poem entitled: (put up in the street) says [ ]:

\*\*"O you cast out in the street,

Have you glimpsed your street's ruler?

That he might see your share of this world -

Under which of these laws does it fall?

Where is this 'street official' responsible

For these atrocities?

Would that he shrouded the living streets

As one shrouds the dead!"\*\*

The poet begins his verses by directing a direct appeal to the poor, to express the suffering, need and deprivation felt by the poor who do not have a home, and the poet asks about the extent of the street's interest in the suffering of the poor, using the question letter (Is); to raise questions about the system that is supposed to be the responsibility of the state, which the poet symbolizes as (the street) The management of society is its duty to provide a free and decent life for its people, He refers to the helplessness and disregard of those responsible for the suffering of people; to highlight the absence of social justice, and the poet wishes that this street will be his shroud, which indicates a sense of loss and loss, and links the street with death, which reflects a sense of frustration and despair.

Another poetic text describes the situation of the poor in a poem entitled: (The Poor) in which he says [ ]:

"Upon Baghdad's bridges sleep the wretched -

Among them, the very builders of these dwellings.

They filled the city through their labor's fruits,

Adorning its palaces with gardens.

Some forgot: 'Who builds a house

Deserves that house more than all residents.'

How can one denied even a cave

In this thriving homeland be called 'citizen'?"

The poet depicts the condition of the poor, by depicting an influential scene in which he explains their condition, with strong expressions influential (above my bridge) and (the poor sleep), which makes the reader visualize the scene clearly, and the poet shows the poor people's quest for a free and decent life, so the poet calls for recognition of the efforts of individuals in building society, and that whoever builds and builds the house is the most entitled to live in the homeland, expressing feelings of alienation, They live in their country, but they feel a lack of belonging and cannot obtain their rights in it, using the name of the interrogative (how) to ask how someone can be a homeland when he did not contribute to building his homeland and whoever built the country does not have a cave, to reflect a denunciation and wonder at what the citizen suffers from, stressing the importance of individual efforts in building the nation, and urges to think about the meanings of citizenship.

### **Sixth: Fighting Injustice:**

Called poet Mohammed Saleh Bahr Al-Uloom to fight injustice and injustice suffered by the nation, represented by the deprivation of rights, and the exploitation of peoples to achieve their own personal interests, and the poet was not far from social injustice, we can say that our poet was subjected to various types of injustice, he spent half his life in prisons and detention centers; He said: When death hinders the free people from performing their lofty mission and continuing their glorious struggle [ ], and in a poem organized in the prison of Amara in 1942, entitled:

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(What ugliest injustice) says [ ]:

\*\*"Injustice will not end until greed perishes,  
Nor will eyes behold light when their lord is avarice.  
The people seek governance through which they might touch  
The goodness of life - without ugliness or terror.  
How vile is oppression amid the misery endured  
By a people, while rulers profit from that misery!  
Governments cannot endure when their bellies swell  
By expanding with the blood of the people."\*\*

The poet believes that injustice continues does not end unless greed plucks from the hearts of people, and greed is one of the reasons behind injustice, governments seek to achieve their interests at the expense of others and the poet talks about the misery of life lived by people and their need for a fair rule that achieves them a life free of ugliness and panic, and shows the feelings of the poet towards the ugliness of injustice and suffering, and a denunciation of the situation that people live because of greed and injustice, The poet concludes the text with the idea that governments do not last if they increase their exploitation of people (such as the swelling of the croquet with people's blood), this reflects the idea that injustice will eventually lead to the collapse and destruction of governments.

In another poem organized by the poet in (August 15, 1948) during his illness, in which he expresses the tragedies and suffering experienced by the Iraqi people under the weight of injustice, calls for the uprooting of injustice from the ground up, which means that it must face the real causes of suffering, manifested in these verses' feelings of pain and protest and the desire to achieve justice and change says [ ]:

"All I have endured—all suffering borne by any Iraqi—  
Stems from subjugation: men made masters over men.  
They denied the people's logic, scorned its proofs and reason,  
Yet history confirms: to uproot injustice, you must raze its foundation."

In another poetic text, the poet expresses a deep vision towards injustice, stressing that injustice brings affliction, and that the injustice of people and submission to injustice is considered complicity with it, they are one sin, which reflects the idea that silence on injustice is no less than injustice itself, and the poet used some words (reward and affliction); to reflect the idea of divine justice, and refers to the loss of some human values such as modesty and dignity, And that surrendering to injustice is unacceptable, entitled :( Injustice and submission to it, saying[ ] :

"The oppression of people and submission to oppression are alike -  
For each, in justice's law, there is a reckoning.  
But worst of all plagues is when the two combine,  
And in a colonized land, no trace of dignity remains upon its face."

### **Seventh: Other Social Diseases:**

The original poet is the one who seeks to reform his society, and change it for the better through the dissemination of values, and the principles of the best in an artistic and literary way, as poetry must carry a message on its way to portray the social reality, and reflect the conditions of society, and convey it honestly, especially in developing societies that suffer from difficult political, economic, and social conditions [ ], poetry ((which does not carry a message, and does not serve a social goal becomes a kind of abstract sounds that may be beautiful, Perhaps useful in the normal conditions of developed societies, but whatever the beauty is not useful, nor beautiful societies that suffer from backwardness, and political and social injustice))[ ], and therefore the poet to carry a message, and interact with the concerns of society, trying to change the painful reality, and have an impact on society without taking sides in a specific party or follow the whims of society ((The great writer can affect his society, And to gain his satisfaction without being subject to the will of this community, but perhaps he was able to achieve this while standing in opposition to society))[ ], and the poet Mohammed Saleh Bahr Al-Uloom continues to address the social scourges that prevail in his society, including the scourge of hypocrisy, which is one of the scourges of society, and its impact on the cracking of the entity of society, in a poetic text depicting the social hypocrisy that revolves around him, In this text, the poet embodies the struggle of man with death, so he begins to portray a painful scene that expresses death and leaving the body to monsters, showing that monsters are better than some humans, and may be more loyal than some humans using (monsters) as a symbol of cruelty in people's lives, and the poet criticizes the hypocrisy prevailing in his society, which is practiced by some people, as some seek to satisfy his desires at the expense of others, Life is full of deception, fraud and hypocrisy, these verses reflect the feelings of the poet towards the courtyard and criticism of society, in a poem entitled: (hypocrisy) few [ ]:

"If I die, cast me to the beasts -  
Spare me your hypocritical rites.  
You've left no flesh upon my bones  
For even beasts to tear at greedily.  
Some beasts keep faith more truly  
Then men who live by deceit and fraud.  
They bury every genius alive,  
Then conspire to dig up graves."

The poet dealt with the phenomena of ignorance and backwardness, which are among the most serious social ills, as they cause a major problem in the deterioration and decline of society, and Iraqi society has been suffering from ignorance and backwardness for many years, especially poor segments of society exhausted by the pursuit of livelihood. Therefore, the poet has paid great attention to addressing the phenomenon of ignorance, and backwardness, because they are the basis of delay, and the decadence of any society, and must find effective solutions to these serious scourges in his poem entitled: (The Commandment) in which he calls for the institutes of science to the unity of solidarity and the rejection of racism, he says [ ]:

"Illuminate him, O temples of learning - this people

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Whose bones illiteracy has gnawed.

Purge him of every shameful flaw,

Restore his golden age.

And leave him free - for happiness is naught

But a synonym for liberty.

Let him roam the universe with thought,

To master intellectual wonders."

These verses express the importance of education in building societies, and the poet begins his verses by addressing the institutes of science, asking them to illuminate the way for his people, because science illuminates minds, and ignorance has negatively affected societies, so it resembles ignorance and illiteracy like a disease that gnaws bones, which shows the depth of the impact of ignorance on society, and emphasizes that education is the way to overcome defects, the people are honest from every defect and deficiency, Iraq was a center of science and culture in the past years, and encourages its people to think freely, which leads to the production of new and creative ideas, which stimulates innovation.

We see our poet uses science as a tool to confront the dangers facing Iraq, and a means of liberation from external control addressing the institutes of science to eliminate ignorance and backwardness in order to build a conscious educated society, we find him repeating the act of the command (fight, renounce, save, enrich) to indicate the strength of the message that the poet wants to deliver, and invites the reader to act, in terms of the conjunctions (Waw), which indicates continuity, He portrays science as a vital force necessary to enhance meaning, highlights the importance of education in facing challenges and preserving national identity, calling on it to fight ignorance, saying in the same poem [ ] :

"Fight, O temples of learning, against ignorance -

That darling of selfish ambitions.

Repel all that threatens my home

From the scourge of foreign politicking.

Guard this testament from one

Who poured his guts into these very words.

And seek vengeance for Iraq against every aggressor

Who challenges national sovereignty."

Extracting from the above, we can say that the poet Muhammad Saleh Bahr Al-Uloom, has derived his inspiration from the social reality in which he lived, which formed a cultural reference in his poetry, and our poet has succeeded in integrating semantics with his artistic visions, in order to achieve specific goals and objectives through which he seeks to shed light on social problems within the Iraqi community, and their issues in his time..

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