

Manifestations of the Algerian Revolution in Iraqi Poetry - Selected Examples

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Abstract:

The Algerian revolution received significant support from the entire Arab world, both materially and morally, as it was a great struggle that contributed to changing the course of previous Arab defeats. Iraqi poets during the liberation revolution played a role in internationalising the Algerian cause by writing beautiful poems that greatly inspired the spirits of Algerian revolutionaries and fighters.

This research aims to shed light on the image of the glorious revolution and its presence in terms of places and personalities portrayed by Iraqi poets, which was strongly manifested in Iraqi poetry and eventually became a symbol among the symbols of the glorious Algerian revolution.

Keywords: Revolution, Algerian Revolution, Iraqi poets, manifestations, place, hero.

Introduction:

The Algerian revolution occupies a prestigious place in the Arab and international arenas, as poets have praised it and glorified its heroic deeds. It is considered a blessed struggle and one of the most fierce Arab struggles that lasted for about a century and a half, rejecting the chains, constraints, humiliation and subjugation imposed by the French coloniser. The Algerian people turned stones into a means of defending their usurped land from the destructive French occupier, who sought to control and plunder the nation's wealth at all costs. This ignited Arab pride, prompting them to lend a helping hand and support their Algerian brethren in their ordeal, whether through soldiers, financial aid or weapons, to defend and liberate their homeland from the oppressor.

The power of the written word played a significant role in both the Western and Arab worlds, especially among Iraqis, in internationalising the Algerian cause through various media. They supported the brave Algerian people, strengthened the resolve of Algerian soldiers and citizens, and instilled in them the determination to remain steadfast in the midst of battle with all their might.

That is why Iraqi poets celebrated the blessed Algerian revolution, glorified its heroic deeds and recounted the exploits of its champions. Poetry is a human phenomenon that expresses the deepest feelings and defends noble causes. How, then, could this feeling or this cause not be linked to our Algerian brothers, our relatives?

Among the Iraqi poets who were able to represent the Algerian cause and convey its image to the world, we can mention, for example (but not limited to) BadrShakir Al-Sayyab, Ibrahim Khattab Al-Zubaidi, Ahmed Al-Dhajili, Hassan Al-Bayati, Sheikh Jalal Al-Munafi, Habib Al-Fuadhi, Hayat Al-Nahar, Khaled Al-Shawwaf, Saadi Youssef and others.

The presence of the Algerian revolution in Iraqi poetry can be observed on several levels, especially in terms of places and personalities.

What was the impact of the Algerian revolution on the Arab world? And subsequently on the poetry of its poets? How did the Algerian revolution manifest itself in Iraqi poetry in particular?

First: The place of the Algerian revolution in the Arab world:

1. The Algerian Revolution in the Arab World:

The Algerian revolution had a significant impact on the Arab world in particular and on the global level in general. Despite the distance for most Arab countries, they responded to the call of the revolution. The Arab sense of pride and solidarity moved them to support their brothers. "The Arab nation stood united in support of the Algerian revolution and the Algerian people in their struggle from the first bullet fired"¹. The Algerian people initially defended their country with simple means due to a lack of resources. However, thanks to the Arab countries that financed the revolution and armed Algerian soldiers, they were able to return to the battlefield with greater strength. The revolution also received financial and political support, which helped to amplify the voice of the Algerian revolution and turn it into a voice of public opinion. Journalists, poets and writers used their pens to support the revolution. Almost every newspaper and magazine published during the revolution contained articles or poems praising its glory and writers discussing its events. Some magazines and newspapers devoted regular pages to the revolution. Arab radio stations also set up special programmes entitled "The Algerian Revolution"².

Indeed, Algerian society is an integral part of Arab society, sharing common affiliations, principles and customs. Arab countries cannot separate themselves from their Arab identity and Arab nationalism. Algeria's strategic position made it the target of many countries, such as France, which wanted to exploit Algeria's wealth and resources. As a result, Algeria became an inseparable part of France, according to the French law of the time, and France worked tirelessly to enforce it.

From the beginning, the Algerian revolution was a blessed revolution. It united the ranks of the Arab brothers, despite the political and ideological differences between the Arab governments, because they all came together to support the Algerian revolution³. The Arab countries cooperated in providing material and moral support to Algeria. The calamity that befell Algeria was also their calamity, and the violation of its land was similar to the violation of their own. The martyrs of Algeria were also their martyrs. Even some small, sparsely populated countries took part in supporting the resistance and lending a helping hand to the National Liberation Front, the official representative of the Algerian people. One of these countries, for example, managed to raise fifteen million dollars, although its population at the time was less than half a million⁴. The Committee for the Support of the Algerian Mujahideen was based in Kuwait. All these scenes demonstrate the commitment of Arab governments to embrace and support the Algerian revolution in various ways.

"The Algerian revolution received absolute support from all Arab countries, which were not immune to French counter-propaganda, which mobilised its efforts to undermine the Arab world. The Arab League was described as being driven to help Algeria in the name of nationalism, religion and freedom⁵. Despite the harassment they faced from the French and their supporting countries, the Arab countries acted as channels for the Algerian revolutionaries to reach the international community and exert pressure for international recognition. Arab countries played a decisive and active role in the Algerian struggle against colonisation. For example, the Arab League supported the Algerian revolution by sending a telegram to the Secretary-General of the United Nations "demanding that France cease its repressive activities and heinous crimes against the oppressed Algerian people"⁶.

The Arab societies formed alliances and cooperated with the Algerian revolution to liberate themselves from French rule, which spread the foolish lie that Algeria was French and an integral part of France.

It can be said that the Arab countries were revolutionary voices during the glorious Algerian revolution. They played an important and leading role in achieving independence, fostering a spirit of solidarity, strengthening determination and boosting the morale of the mujahideen. Many Arab individuals also actively participated in the revolution and fought against the French enemy.

Moreover, Arab citizens responded to the Algerian revolution with great enthusiasm. We found a significant response among Arab poets who expressed their support for the Algerian revolution. Examples include Suleiman Al-Issa, NizarQabbani, Mohamed Ben Difaa, Abd al-MutiHajazi and others.

The Algerian revolution resonated deeply in Arab societies as it symbolised the struggle for freedom, dignity and self-determination. It served as an inspiration and a reminder that the struggle against colonialism and oppression was a common cause among Arab nations.

2. The Algerian Revolution in Arabic Poetry:

Just as the Algerian revolution resonated throughout Arab societies, so too did Arab poets play a prominent role in it. The Algerian cause shook their consciences and identities, forcing them to engage with it through their ideas and writing skills. Considering that the Algerian revolution was one of the most intense revolutions in the Arab world, Arab poets from the East to the West celebrated it and lifted the spirits of the Algerian people. Among the countries that actively supported the Algerian cause was Syria.

The Syrian poet Suleiman Al-Issa spoke about the Algerian cause in one of his interviews with Al-Riyadh Daily: "When the Algerian revolution, the great liberation revolution, broke out, we followed it day by day and considered ourselves part of the revolution... even if we didn't participate physically or join the fighters in the Aurès mountains. We dreamed of being in the mountains with the fighters, but we couldn't carry weapons. Instead, we found that we could contribute to this revolution by returning the curse of exile to its source... the language of the motherland. We thought a little and realised that the best service we could render was to convey to our Arab brothers what our Algerian brothers were saying in defence of their country, their cause and their freedom"⁷.

The Algerian revolution served as an inspiring theme for Syrian poets, who wrote poems in support of their Algerian brothers. The famous poet NizarQabbani, for example, expressed

his support for the November cause and celebrated its heroes. He wrote a poem entitled "The Arab Soldiers" in which he pays tribute to the Algerian heroine Jamila Bouhired:

1- Name: Jamila Bouhired 2- Name: Jamila Bouhired

Cell number: NinetyThe most beautiful song of Morocco

Imprisoned in Buhara war prisonCell number: Ninety

Age: Twenty-twoThe longest palm tree

Two eyes like the lanterns of a templeAge: two and twenty

A life like a summer of sorrowTired of the sun and not tired

Two eyes like the lanterns of a temple O my lord: Is there under the planet

A human being

Who is content to eat... to drink

Of the flesh of a hardened fighter⁸

In this poem, the poet NizarQabbani is in love with the great heroism and sacrifice embodied by Jamila Bouhired, who is considered a symbol of Algerian women in particular and Arab women in general. She will appear and defend her country like the men, and that does not diminish her value.

Sudan: Sudanese poets also supported their Algerian brothers during their long and difficult ordeal. The Algerian cause inspired these poets, who were a source of support for the soldiers and the entire people. In a poem entitled "Brother in Algeria", the Sudanese poet expresses:

"My brother in Algeria, wherever you are,

I feel your pain as you bear arms,

In the face of oppressors who sow harm,

You are the symbol of bravery, undaunted"⁹.

And we march towards glory and steadfastness

In these verses, the Sudanese poet expresses his total solidarity with Algeria and extends a helping hand to support them in overcoming obstacles and facing them together, uniting forces and strengthening determination.

Then the poet's tone changes to become more intense and revolutionary, as he says:

"We will make France taste the arts of torture

And burn her today, before tomorrow

And leave her Paris in ruins

Mourning its black history"¹⁰.

Here is a direct academic translation of the text you provided:

Here the budding poet confirms the absolute solidarity of the Sudanese people with the Algerian cause. They are ready to do anything for it, and they harbour a deep resentment towards it, and they will not spare it to remain as a lesson for the tyrants, because the fate of Algeria is the fate of Sudan.

Morocco: Morocco played an active and prominent role during the liberation revolution, where it contributed with financial and moral support to the Algerian people, and poets played a prominent role in it. For example, the Moroccan poet Mohammed Ben Dafah expressed his solidarity and support for the Algerian people in his poem "The Voice of Algeria", in which he says

"I am in Algeria, a revolution that will never be extinguished.

I am not afraid to be haunted by it, for it remains, and so does my heroism.

Long live my Algerian nation, an Arab nation.

And if I sacrifice myself for it, I will not be lost.

I am the voice of a people whose Aurès

I swear will not sleep, and his revenge is in vain"¹¹.

The Moroccan poet speaks with the voice of his people when he calls for martyrdom and sacrifice for the liberation of Algeria and its freedom. He will not stop until its independence is achieved.

Egypt: The Algerian revolution was a fertile ground that inspired Egyptian poets who actively participated in the Algerian revolution. Egypt played an important role at all levels because the Egyptian people embraced the Algerian revolution and considered it their own cause and their own ordeal. In this regard, the Egyptian poet Hassan Fath El-Bab says: "We, the poets of Egypt who witnessed this revolution, as well as the poets of other Arab nations, have realised that the people of Aurès will wrest their Arab homeland, dear and capable of taking its place in the great Arab world and asserting its position in the world. They will rise to support human civilisation and contribute to the flourishing of the movement for freedom, justice and progress, led by the fighters of the nations that have long suffered from the backwardness imposed on them by the colonial powers after being deprived of their basic human rights"¹².

Abdel-Mouti Hegazi says in his poem "Aures":

The cities of Morocco tremble on the peaks of the Aurès.

Earthquakes in the cities of Morocco

They have not stopped for a hundred years

No eyelid left open in the hope of sleep

The newborn comes with the sound of the earthquake

And people die

Bidding them farewell, the sound of the earthquake"¹³.

In these lines, Abdel-Mouti Hegazi sings of the Aures mountains, the symbol of the Algerian revolution and the birthplace of the first bullet that marked Algeria's history.

Indeed, the Algerian revolution had its fair share of such poems describing heroism and revolutionaries, and it would be impossible to mention all the Arab countries.

Perhaps there is no homeland in the Arab world that has embraced revolution like the Iraqi people. What are the manifestations of revolution in this poetry or in this region?

Second, the manifestations of the Algerian revolution in Iraqi poetry:

In discussing the manifestations of the Algerian revolution in Iraqi poetry, we look at some timeless poems by Iraqi poets. Their writings varied for various reasons, as the poems were divided between classical and colloquial (popular) language, as well as between structured and free verse. The latter, which was a poetic revolution at the time, paralleled the Algerian revolution.

This diversity shows that the glorious revolution shaped the verses of the Iraqi poets, ignited them and attracted their attention. We can feel its presence in their poems, and they proved that "immediate reality can be raised to poetic horizons without falling into prosaic triviality or detested reportage". They also showed that words can become a thundering machine gun that confronts the enemy, shakes his sleep and instils fear in him, while at the

same time inspiring revolutionaries and carrying the burdens of a people striving for freedom and independence¹⁴. This reaffirms the importance of language as a tool for narrating reality and elevating it to poetic levels. Words are a powerful instrument for expressing emotions and fostering creative style. Poetry serves as a reflective mirror of people's problems, and this led Iraqi poets to realise the magnitude of the tragedy that had befallen their Algerian brothers. It was a daily suffering caused by the French colonialists that was getting worse and worse. The noble Algerian people, after realising the danger of colonisation, recognised the need for a comprehensive mobilisation of the individuals of the nation to take an active part in the Algerian struggle against the other. They understood that words could occupy a prestigious place among the weapons of resistance used by the Algerians to repel the invaders¹⁵.

That is why the heroic Algerian people realised the impact of words on the French coloniser. Words are considered a powerful weapon to fight the French coloniser. All individuals of the Arab nation are obliged to raise the status of poetry, and all poets must unite and extend its reach to the furthest limits. For the oppressor cannot control or suppress the rapid spread of words.

"The glorious revolution of liberation launched by the noble Algerian people on November 1, 1954, against the despised forces of French colonisation, opened up great opportunities for writers and poets. It freed them from the constraints of backwardness and stagnation"¹⁶.

Iraqi poetry excelled in translating the pains and hopes of the revolution by highlighting various elements, especially the heroism of the revolutionaries. It revealed and portrayed the image of the revolutionary hero by describing his characteristics, actions and dwelling places. It also emphasised the influence of place in shaping this inspiring epic.

1- The Algerian revolutionary hero in Iraqi poetry:

Revolutionary poems composed by Iraqi poets were full of creative depictions of heroic characters. These characters were described with their noble qualities, without exaggerating or diminishing their attributes. In most literary works, the hero is portrayed as a courageous and self-sacrificing individual who puts the welfare of others before his own. This description also applies to Algerian heroes. The hero reaches a level of sanctity and becomes a symbol of the Algerian revolution, bravery and patriotism. They become a symbol of hope and pain at the same time.

The stories and heroic deeds of the Algerian revolutionaries have become well known and have been passed down from generation to generation. Their noble qualities are taught to the young, inspiring them to love their country and to sacrifice for it.

Mentioning them in poems immortalises their achievements and calls on the Algerian and Arab people to emulate them. One of the poems celebrating their heroism is "Ana Fikra" (I am an idea) by the Iraqi poet Jawad Al-Badri. In this poem he expresses beautifully:

"Kill me,
For I am an idea,
In enlightened minds,
In virtuous souls,
In the tears of the toiling,
In the hearts of the kind,
Through thousands of years,
I am firmly rooted,

I am an idea"¹⁷.

In this passage, we see that the poet Jawad Al-Badri ascribes a moral quality to the Algerian revolution. He presents it as an enduring and unforgettable idea that remains steadfast in enlightened minds. He personifies it in the character of Jamila Bouhired, a symbol of the Algerian revolution.

Furthermore, in other verses of this poem, the poet says

"If the oppressor were to bind me,

With chains of iron,

And let my naked body bleed,

From the lashes of the whip,

From lashes and flames,

It is because I am a symbol of a people who do not stray,

And because I am free and refuse to submit,

And to be humiliated,

I am free"¹⁸.

Here the poet speaks through the voice of Jamila, who fearlessly faces punishment, imprisonment and various forms of harsh torture. She becomes a symbol of the Algerian people, who do not give in to torture and refuse to accept injustice, humiliation and tyranny. Jamila represents all the beauty of Algeria and the Arab world, and her heroic deeds make her a sacred legend in the Arab imagination.

The poet continues:

"Kill me, I am an idea

Crush me, I am a flower

I am a symbol of the people's struggle for peace

And the slogan of love and loyalty in a world of harmony

If I sacrifice myself and my desires

For the sake of truth, I persevere and sacrifice

With my steadfastness

And my determination"¹⁹.

Jamila, the heroine, challenges her enemies by daring them to kill her. Even if they kill her, she will not die because she is an idea, and she will remain in the minds of both enemies and friends. She continues her defiance by addressing France, saying that even if they crush her like a flower, another flower will bloom in her place. She symbolises the struggle of the Algerian people for peace, tranquillity, security and harmony. She is ready to sacrifice herself to uphold the banner of truth, to eradicate falsehood, and to advance towards the desired goal with determination, steadfastness and confidence.

Several poets have portrayed this heroic revolutionary figure. She was symbolised as the heroine "Kahina" by the poet Shafiq al-Kamali and as "Ishtar, the Lady of Fertility and Goodness" by the poet BadrShakir al-Sayyab. Similarly, the poet Abdulwahab Al-Bayati commemorated the brave hero "Arabi bin Mahdi" in his free verse poem entitled "With Death in the Saddle". This poem was dedicated to the Algerian national leader who was executed in his prison cell by the French colonialists.

A black moon in the prison window, and a night

And doves and the Koran, and a child
With green eyes reciting
Surah Al-Nasr (The Victory) and a flute
From the fields of light, from a new horizon
Plucked by the hand of a holy martyr
The hand of a saint and a rebel
Born in nights awakened by the Algerian sun
Born of the wind, the earth and the yearnings of childhood
And the torments of a spring in Khemilah
And victories and fever and heroism
And doves and the Koran and the night
Silent, wiping the traces of crime from his hands
A black moon
Traces of crime
And on the walls, a shadow
On his head, snow falls
Dust and chains over his eyes
Over the eyes of this militant child
Dreaming with the bird in the prison window
He suffered like me
He was a secret, locked up, not speaking
He knew
That he was bound to perish
And the sun will stay after him
In nights awakened by the Algerian sun
Giving birth to the rebel in the footsteps of the rebels²⁰.

In this poem, the poet vividly and comprehensively describes the scenes and events experienced by the hero Ben Mehidi. The precision of the description suggests that the poet lived through these events and witnessed their moments. The poem is charged with intense emotions and feelings that express the poet's solidarity with the heroic martyr. It is also enriched with religious dimensions, such as the mention of Surah Al-Nasr (The Victory) and the Qur'an, indicating the sublime Islamic ethics embodied by the martyr. In addition, the poem is full of symbols, such as the doves for peace, the sun for the inevitable freedom to come, the bird for a new day and new hope, and the night for the oppressive French colonisers.

The Arab leader Ben M'hidi used to look out of his prison window at the bird and dream of a new and bright future. As Al-Bayati said, "He dreamed with the bird at the prison window"²¹. That bird shared his loneliness and his last moments, easing the burden of imprisonment that prevented him from joining his comrades in liberating his homeland. His future is not only his own, but the future of his pure Algerian land.

The hero did not surrender to death; he fought until his last breath, unhindered by his captivity. He did not betray the secrets of the revolutionaries, but remained "a closed secret who did not speak"²². He was certain that if he died, another rebel hero would emerge,

another Arabi bin Mehidi would rise from every part of Algeria, because Algeria is the land of heroes and only gives birth to heroes. It "gives birth to the rebel in the footsteps of rebels"²³.

Thus, Iraqi poetry glorified the bravery and struggle of the Algerian revolutionaries, who became symbols of the Algerian revolution.

Mentioning them in poems immortalises their achievements and calls upon Arab individuals in particular to follow in their footsteps. These poems reflect a sense of pride and belonging to the Arab identity exemplified by these courageous heroes.

2- Place in Algerian revolutionary poetry:

Undoubtedly, the setting is of great importance in literary works, especially in revolutionary poetry, because it allows the poet to evoke the image, the presence, the circumstances and the characteristics of the revolution, as well as the places from which it came.

If a literary work lacks a sense of place²⁴, it loses its specificity and authenticity. Iraqi revolutionary poetry, for example, was filled with a sense of place and sanctified it, becoming a symbol of Algerian resistance. It expressed identity and belonging and often took on the role of hero, embodying the persona. The place ceased to be a mere physical space; instead, the poets imbued it with spirit, making it a pulsating heart that felt the pain of what was happening inside, a rebellious force in the face of French aggression, and a protector of its people against the oppressive enemy.

Ahmed Haidoush stated that "the place is the one that rebelled against injustice and tyranny before the people did, and it is the one that carried out the action". In reality, it was the people who rebelled against the situation, and the place served as their protector. In poetry, however, the distinction between place and man is often blurred. The place becomes human and the human becomes the place. Therefore, colonial satire is conveyed through the place, and the praise of revolutionary heroes is also expressed through the place²⁵. As mentioned earlier, the place serves as a protector, hero and rebel against the despotic French coloniser.

In fact, Iraqi poems about the Algerian revolution were full of praise for the place and glorified its bravery. They celebrated the heroic battles fought against French aggression, praising cities such as Constantine, Oran, the majestic Aurès mountains, Djurdjura and Rouïba (now Boumerdès), as well as Algeria as a whole.

The Iraqi poet ShadhilTaqi, for example, wrote a poem about Oran, praising its heroism and epic battles. In the opening lines of his poem, entitled "Al-Fajr fi Oran" (Dawn in Oran), he states:

"The night is dying, and Oran
is a spindle turning in the depths of darkness,
Enough for tyranny...
The night is dying and there is no sleep
For the body...
And torches of waving banners
Descend on Oran..."²⁶

In this poetic excerpt from the poem "Dawn in Oran", which belongs to the genre of activist poetry, we can see the poet's praise for Oran, a space that was a theatre of struggle against the other. Oran defied and confronted the coloniser with all its might. The night will emerge from

the darkness, and it served as a shroud for the oppressive tyrants who ruled over Algeria. All that remains are the Algerian national flags that, like torches, descend on Oran and fill the square. They symbolise the rightful ownership of the land by its people.

Over the rocky peaks,
An Arab caravan challenges them.
And the echo of a song
from the unknown horizon.
Across the valleys... a song,
Beautifully sung in prison,
Behind cells and bars,
And Abdul Rahman hears it,
So he sings it as a song,
Filled with love, the essence of melodies,
And he dreams it as a wish,
Soaked in the blood of the revolution,
A wish condemned to death,
That the dawn of humanity... humanity...
May rise on the horizon of our Arab Algeria²⁷.

Indeed, the caravan mentioned, crossing the rocky peaks of the Algerian mountains, represents the solidarity of the Arab nation and its support for the Algerian struggle. The echo of the song extends to the horizon, through the mountains and valleys. It was sung beautifully in prison, and Abdul Rahman heard it, so he sang it with love and wished for its realisation. This wish was born from the blood of the revolutionaries, and it is a wish for the dawn of freedom to rise as a rebellious human being on the horizon of Arab Algeria.

This is why the Iraqi poet ShadhilTaqi celebrated Oran, this heroic place that witnessed the Algerian revolution. He depicted it as a fighting hero and defender of its region against its enemies, until the bright dawn reappeared.

Khudr Abbas Al-Salehi, another Iraqi poet, also celebrated the place. In his vertical poem entitled "To the Struggling Algeria", he praised Algeria's heroism in a powerful, revolutionary language and profound style. He says:

"You are the dawn, O Algeria
You are a mighty storm
You are the resounding sound of truth
You are a melody of genius
Ignited in the heart of the unconscious
Overcoming all arrogant oppressors
Awakening the slumbering conscience
Making the emotions tremble"²⁸.

In this stanza, the poet praises the heroism of Algeria by highlighting its defiance against the French colonisers. He describes Algeria as the dawn that shines in the darkness, an overwhelming storm that destroys every arrogant oppressor. Algeria is also described as the voice of truth that awakens slumbering consciences and a melody that stirs emotions and souls. Algeria is portrayed as a rebellious mother and protector of all her children and every inch of her land.

"The revolution set my heart on fire To capture the glory of a people,
And inspired every sincere poet With victorious faith"²⁹.

Algeria is a revolution that has touched the heart and stirred the emotions of poets. The Algerian revolution has recorded and engraved in history the glory and heroism of the

courageous Algerian people of unshakable faith. The poet continues his description of the heroic deeds of the place by talking about Oran:

"This is Oran, and in it
Continues to be imprisoned

Every innocent soul
Buried alive in the trenches³⁰".

Oran was a source of heroism during the revolution, and it continues to be beloved by free souls. It is a city where innocent people were subjected to the unjust treatment and oppression of the despotic French colonial rule.

In another part of the poem, the poet extols the heroic deeds of the region of Aurès, which served as the origin and centre from which the first sparks of the Algerian revolution emerged after more than 130 years of colonisation:

"This is Aures, rising high
Nourished by the blood of heroes
Richly decked with glory

Above it the free ones sing
With flags of achievement unfurled
Every seed of pride flourishing³¹".

The same feeling is almost felt when describing the heroic deeds of the proud land of Aures, the cradle of heroism and noble virtues. On its mountains, free souls sing for the honour and glory of the nation. Every seed of pride thrives, nourished by the blood of brave fighters. This poem is a sincere emotional experience in which the reader can feel the depth of the poet's solidarity and identification with the ordeal of Algeria and its people.

In another exquisite poem, the Iraqi poet Saadi Youssef, who loved the land of Algeria and its people, visited Algeria after its independence in 1946. In his poem entitled "To You, O Algeria", which belongs to the genre of free verse and is composed of four sections, each section is entitled with its specific theme. In the fourth section, entitled "A Young Woman and a Soldier Raising the Algerian Flag in Rocher Noir", he writes

"Here, oh black cliff, we have come to plant the flag

To sing its green grass,

To shout its red spring,

To breathe its red bud.

Here, in the wind, in the roaring earth,

We have offered its green face,

The meadows of stars and rivers.

And here, its white spring,

The longing of silence and revolutionaries.

We have offered its red flowers,

The loyalty of wounds and followers.

Oh, enough of rancour on a rock,

And enough of enmity on a rock.

We have raised the banner of revolution high³².

In fact, the poet celebrates Rocher Noir, later renamed Boumerdes, in this free verse poem. After independence, France made it an administrative town. However, after the Algerian revolutionaries triumphed over the French aggression, the people planted the Algerian national flag on this rock and allowed it to fly freely. It became a symbol of victory and independence. Everything in this country has fought for freedom, from the river and the grass to the wind and the bud. The natural elements played a role in this battle, as did the blood of the revolutionaries who sacrificed their lives to liberate this noble land.

The artistic technique used by Iraqi poets to describe and celebrate a place enhances the images and completes them in the mind of the reader. They affirm that a place, like a person, has its own spirit. In addition, they emphasise that the place itself had its share in fighting the French enemy from its soil and protecting its children.

Conclusion:

Based on the researcher's analysis in this article, we can draw several important conclusions:

- The Algerian revolution is considered one of the greatest revolutions in the world, immortalising the heritage of the nation and its heroes.
- The Algerian Revolution played an important role in uniting the previously fragmented Arab ranks.
- Iraqi poets played a crucial role in internationalising the Algerian cause, inspiring and rallying the Algerian people and calling on other Arab countries to support them in their struggle.
- Iraqi poetry celebrated the heroic deeds of Algerian revolutionaries such as Jamila Bouhired and Larbi Ben M'Hidi, elevating them to symbols of the Algerian and Arab revolutions, embodying bravery, defiance and resilience.
- The physical sites themselves played an active role in the Algerian revolution and became symbols of the revolution's struggle.
- The Algerian revolution has found its place in Iraqi poetry through references to various places such as Constantine, Algiers, Rocher Noir, Oran, the Auresmountains and Djurdjura, among many others.

Footnotes:

- ¹- Othman Sadi, "The Algerian Revolution in Iraqi Poetry," Part 1, National Book Foundation, Algeria, 2nd edition, 1985, p. 12.
- ²- The same reference, p. 12.
- ³- The same reference, p. 12.
- ⁴- The same reference, p. 12.
- ⁵- Nabil Ahmed Blasi, "The Arab and Islamic Direction and Its Role in the Liberation of Algeria," General Egyptian Book Authority, n.d., 1990, p. 181.
- ⁶- The same reference, p. 182.
- ⁷- Bashir Aabid, "Lectures on the Scale of Modern and Contemporary Poetic Texts," p. 5.
- ⁸- NizarQabbani, "Complete Political Works," Vol. 3, NizarQabbani Publications, Beirut, Lebanon, n.d., p. 51, 53.
- ⁹- Rania Mamoun, "Suns of Freedom: Sudanese Poetic Selections about the Algerian Revolution," Dar Al-Beit Publications, Algeria, n.d., p. 12.
- ¹⁰- The same reference, p. 13.
- ¹¹- Abbas Al-Jarrari, "Algeria in Modern and Contemporary Moroccan Literature," Al-Asala Magazine, Issue 11, November 1972, p. 71.
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