

Modernism and Postcolonialism in Third World Literature: A Study of Arab Literary Practices

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Abstract

Postcolonial literature is a critical address of colonial pasts, a voice of the ex-colonized nations, a voice of suppressed visions. This study addresses the evolution of colonial literature and the meaning of postcolonial literature as these spaces are intersected to create resistance, cultural negotiation, and social fault narratives. The study relies on key postcolonial theories, including Edward Said, Gayatri Spivak and Homi Bhabha. It examines how writers have exploited these to make a case against colonial ideologies, hegemonic authority and cultural domination. Specific focus on Modern Arab literature, within the scope of Saudi literary work, is placed on the work of the Iraqi poet Abdul-Wahhab Al-Bayati. Al-Bayati uses Western modernist literary tradition to rephrase local stories about oppression, resistance, and cultural re-creation. He has turned Western literary methods into a poetics of protest, negotiation and liberation through textual appropriation and transcultural engagement to address the inner social restrictions and outer hegemonic forces. Through theoretical approaches to postcolonial literature, and a comparative analysis of the texts and the study of regional literature, the research shows how Arab and Saudi postcolonial authors build hybrid literary texts that highlight the voices of the marginalized and define cultural identity. The study highlights the continued significance of decolonization in studying postcolonial literature and its role in making the literary canon more inclusive, diverse, and representative of the world.

Keywords: Postcolonial Literature, Third World Literature, Colonialism and Decolonization, Cultural Negotiation, Saudi Literature, Modernism and Postcolonialism

1. INTRODUCTION

People have always told tales and poems to communicate about their lives, their sufferings, and their expectations. Writing is a common practice when the individuals are experiencing hardships and it provides a means to convey what they cannot otherwise express (Iftikhar & Sadia, 2025; Abdelmageed, 2022). To most authors in the Arab world, literature is about not just beauty or imagination; it is also a reality of loss, struggle, injustice and identity quests (Young, 2023). In this respect, literature serves as both a creative expression and a historical narrative of lived experiences formed under conflict and marginalization. These fears are particularly acute in areas that have endured years of social, political and cultural oppression. The Arab world provides a strong example among them of how literature reacts to adversity and transformation (Dahami, 2022). Many Arab societies have histories that involve foreign influence, political warfare, and expression censorship, these circumstances have forced authors to use indirect, symbolic and experimental narration modes as survival and resistance strategies. Therefore, Arab authors in poems and stories initiated narrating their stories, rather than accepting the versions of outsiders (Firdous & Iqbal, 2025). In the twentieth century, there was a development of new forms of writing, particularly in poetry (Farah et al., 2025). Authors began to bend conventional forms and

experimented with free verse, symbolic language and self-reflection. These movements

were highly informed by the Western modernist movements, but Arab writers never blindly copied them. These new styles influenced Arab writers but they were not applied blindly. They instead adapted these methods to their cultural and social demands (Al Zubayer, 2025; Odeh et al., 2025). Through this, new genres of writing were born that merged foreign experiences and the organic intellectual experiences.

This hybridity helped Arab literature to serve as a negotiating zone between the past and the present, the local experience and the global discourse, opposition and reinvention. The study analyzes the use of modern styles of writing techniques by the Arab writers to discuss the past, power and identity, especially in the Third World countries where writing mirrors the social and political reality. It utilizes ideas of prominent literary philosophers to show how the authors oppose domination and give a voice to the marginalized and focuses on Iraqi poet Abdul-Wahhab Al-Bayati. His poetry explores themes of anger, hope, exile, and resistance, and illustrates the value of literature in reclaiming voice and identity, and establishing its significance in developing a more comprehensive understanding of world literature.

2. THEORETICAL FRAMEWORK

Literature is not only to entertain or tell a story; it tends to mirror the reality of the society where it is produced telling the untold legacy of marginalization. Writers use poems and stories to convey thoughts concerning power, inequality, and culture, as well as everyday life. Readers require guidance to be able to identify these deeper levels of meaning, particularly in works that have been impacted by challenging historical and social events. A theoretical framework enables us look beyond ‘what’ the text is saying to us and ‘how’ writers are using the surface of the text and the form to convey resistance, challenge authority and experiment with identity. Therefore, the current work relies on a clear theoretical framework to inform the analysis of Arab literary texts and to provide a better understanding of how meaning is constructed by social and historical contexts.

2.1 Postcolonialism Theory

Postcolonial theory is a literary analysis of the indigenous people and communities that was influenced by the foreign rule. It addresses such issues as cultural loss, oppression, inequality, and resistance. The theory demonstrates how authors transform these experiences into tales and poems and emphasize the view of those voices that are frequently disregarded. Rather than adhering to the mainstream or Western perspectives, it invites readers to perceive the world through the lens of the marginalized voices (Bartiza & Zrizi, 2022). These issues are reflected in many postcolonial literary works as societies that were formed by colonization struggle and resistance.

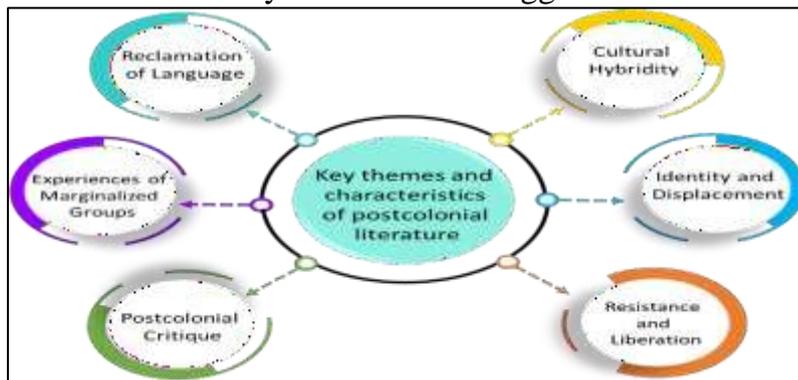


Figure 1: Core Themes of Postcolonial Literature (Anithalakshmi, 2022).

As illustrated in Figure 1, Core Themes of Postcolonial Literature, the key themes and characteristics of postcolonial literature include:

- **Cultural Hybridity:** This is the fusion of local customs with Colonial and Western cultures due to the development of more complicated and varying identities developed through the impact of tradition and modernity.
- **Identity and Displacement:** The disruption of culture, nation, and individual identity causes a feeling of loss, bewilderment, and belonging.
- **Resistance and Liberation:** Literary works that highlight the struggle against oppression and domination, emphasize attempts to recover freedom and self-definition.
- **Reclamation of Language:** The retrieval and the use of previously suppressed native or indigenous languages transforms languages into a culture weapon.
- **Experiences of Marginalized Groups:** Women, ethnic minorities, and indigenous tribes, whose experiences were previously ignored or repressed, can now have a voice.
- **Critique of Colonial Legacies:** How inequality, domination, and power persist even after the formal colonial era.

These themes help explain how postcolonial literature becomes a powerful medium for social critique and cultural recovery. Postcolonial literature addresses thematic concerns through various strategies that operate at multiple levels, including cultural positioning, textual organization, and linguistic choices. The layered structure of these postcolonial literary strategies is illustrated in Figure 2, highlighting the complexity of resistance in this genre.



Figure 2: Levels of Postcolonial Literary Strategy (Wang, (2023)).

2.2 Key Postcolonial Thinkers

The principal sources of the ideas used in this study are Edward Said, Gayatri Chakravorty Spivak and Homi Bhabha since their theories offer essential insights into the issue of power, voice, and identity dynamics in postcolonial literature.

- **Edward Said** has conceptualized cultural representation and power, which are applied to analyze how Arab writers oppose hegemonic and colonial forces through narratives. His theory assists in determining the ways in which literature opposes misrepresentation, and discloses systems of control (Hasan, 2024).
- The focus of **Gayatri Spivak** on the voices of the oppressed and silenced explains how she analyzes the issue of how oppressed individuals and groups were represented in poetry (Mishra, 2025). Her concepts inform the research towards the investigation of how

literature can be used as a channel whereby the silenced can be seen and heard, particularly in instances of exile, gender inequality, and political oppression.

- **Homi Bhabha**, with his concept of cultural hybridity, is the dominant figure of this research. It explains how Western modernist apparatus and Arab authors were uniting with the domestic traditions, legends, and experience (Wang, 2023). A hybrid space allows writers to blur the demarcations between the colonizer and the colonized and devise other modalities of literature which represent the emergent and indeterminate identities.

Collectively, these theorists offer a solid basis to the study of the effect of colonial power in the representations, silence or the re-emerging voices, and the creation of hybrid identities as a result of the interaction of cultures. Their theories allow this study to discuss Arab literary texts as a place of resistance, bargaining and identity construction in the environment of postcolonialism.

3. Thematic Concerns in Postcolonial Writing

The issue of postcolonial literature is related to the life experience of the societies which were colonized. Literary texts that are being utilized by writers serve not only to narrate but also challenge power, identity and cultural belonging. This section will address the key themes which are commonly found in postcolonial literature and how they have influenced the literary expression.

✚ **Identity and Cultural Self-Definition:** The search for identity is one of the main topics of the postcolonial literature. Foreign values and cultures introduced by colonial rule confused the people and they lost their sense of self. The writers of postcolonialism demonstrate how individuals and societies rediscover their traditional culture as they adjust to the new contemporary forces. Their works open a platform to transcend the labels and stereotypes of colonies and establish a true sense of self, cultural identity, and the feeling of pride in their roots.

✚ **Race, Gender, and Class:** Another theme in the postcolonial texts is the way power systems work based on race, gender and class. Colonial systems imposed order of hierarchy that advantaged some and disadvantaged others. Discrimination and inequality are brought out by writers through depictions of daily lives of the common persons. Women, poor and ethnic minorities commonly become the main heroes, questioning colonialism as well as social injustices. Postcolonial literature emphasizes the fact that oppression prevails even in a politically independent nation through these tales.

✚ **Resistance to Domination:** Resistance to domination is a common theme in postcolonial writing. Resistance is manifested by authors not just in terms of political struggle but in terms of cultural and intellectual resistance. Through the creation of new histories, the recovery of the local traditions and applications of indigenous ways of thinking, the writers contradict the colonial histories that depicted colonized people as lesser or voiceless. Literature itself becomes a form of resistance, and writers can engage in battling domination and rethink their writing to get control of their narratives back.

✚ **Cultural Conflict and Negotiation:** The postcolonial literature is usually characterized by cultural tension between the traditional values, as well as the alien influences brought by the colonialism. Authors develop this contradiction by depicting characters who are in-between two realms local culture and global modernity. Many postcolonial texts focus on bargaining and acculturation as opposed to dismissing either side entirely. The result of this cultural contact is hybrid identities and literary forms which mix the local traditions and modernist techniques.

These motifs connect the postcolonial theory and the real literature where Arab and other postcolonial authors reveal their identity, struggle against unfairness, and overcome cultural conflicts. This prepares the ground for in-depth regional and author-specific studies in the subsequent parts.

4. Arab Postcolonial Literary Practices

Arab postcolonial literature grows out of the experience of colonial rule and its long-term effects on Arab societies. Arab writers use literature not only to tell stories but also to express resistance, protect cultural identity, and question political power. Their writing reflects the struggle to balance local traditions with modern influences from the wider world.

4.1 Colonial History and Literary Resistance

The Arab societies were greatly influenced by colonial domination, which influenced political systems, cultural practices and knowledge systems. As a counter, Arab authors resorted to literature as a decolonization tool. The works of literature turned into places where the repressed past, mass trauma, and liberation could be voiced. Research in Palestinian literature can be used to illustrate the role of poetry and fiction as cultural and political instruments to combat occupation, displacement, and erasure of identity. Literature serves as a way of writers to keep collective memory and declare national and cultural identity and turn personal suffering into some sort of resistance to the colonial authority (Al Hassani & Mahdi, 2022). Arab postcolonial literature goes beyond being represented and actively engages in the political and cultural struggle.

4.2 Postcolonial Theory and Arab Writing

The theory of postcolonialism has been an important influence in the interpretation and production of Arabic literature. Based on the theories of Edward Said, Gayatri Spivak and Homi Bhabha, theorists consider postcolonial literature as a practice of subversion and repossession. These are some of the theories that may be used to analyze how Arab authors oppose the dominant colonial narratives and reveal unequal power dynamics. Through the postcolonial theory, Arab literature amplifies the voices of the oppressed people and groups, which have either been suppressed or misinterpreted in history. Researchers highlight that postcolonial writing challenges cultural dominance and reinvent identity in both the language and the image (Arab, 2023). This hypothetic involvement empowers the Arab literature to overcome the colonial ruling and the internal modes of domination.

4.3 Sociopolitical Change and Arab Literary Modernism

Modernism in Arab literature is directly related to social and political changes in the Arab world. Cities like Beirut were instrumental in the process, which provided comparatively open intellectual spaces, which stimulated experimentation and invention. According to historical analysis, migration, decreased censorship, and exposure to Western literary movements led to the emergence of modernism in the Arab literature (Somasundaran, 2024). Such conditions gave freedom to authors to break the traditional genre and explore themes, styles, and forms of writing. Later on, Arab modernism became a tool for political disillusionment, social transformation and cultural change.

4.4 Modernist Techniques in Arab Postcolonial Literature

Arab postcolonial authors often use modernist literary styles to articulate complicated experiences due to colonialism and political war.

- **Symbolism** can be employed in conveying political criticism indirectly, particularly in areas where the direct form might be prohibited.
- **Fragmentation** is an expression of exile, displacement and broken identities due to colonial and postcolonial realities.
- **Myth and folklore** are in most cases reinterpreted in order to be able to tie modern struggles with culture.

The conventional symbols are redefined to enable authors to connect the past and the current political issues. Comparative analysis of classical and modern Arabic poetry shows that, although the themes like nature are still significant, modern poets employ them to

depict emotional ambivalence, alienation, and resistance, as opposed to aesthetic delight only (Al Bataineh & Abuhammam, 2024). The methods allow Arab authors to make tradition a political form of statement.

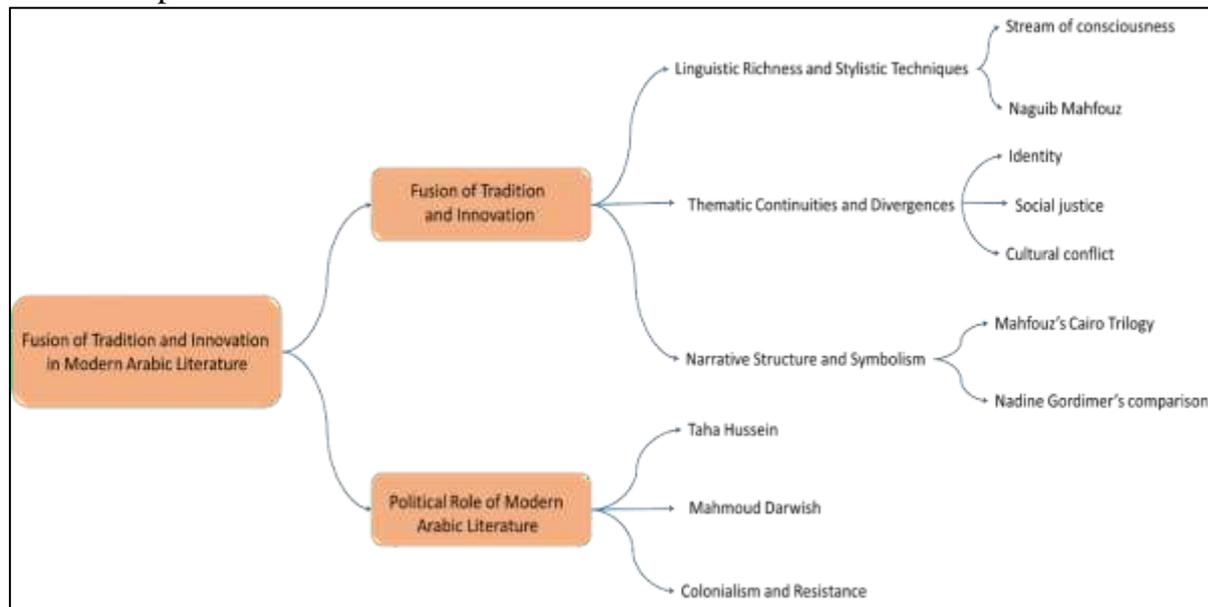


Figure 3: Tradition and Innovation in Modern Arabic Literature Fusion (Firdous and Iqbal, 2025).

With a stronger emphasis on thematic concerns, stylistic experimentation, and social themes, Figure 3 illustrates how those classic cultural elements are blended with modernist innovation in contemporary Arabic literature. It emphasizes literature as the area of cultural negotiation, resistance, and identity formation in the Arab postcolonial environment.

4.5 Abdul-Wahhab Al-Bayati as a Postcolonial Voice

The poetry of Abdul-Wahhab Al-Bayati is a typical example of the Arab postcolonial literature, rebranding the Western modernism tools to represent the local narratives of oppression, exile, and political conflicts. Instead of imitation, his work employs symbolism, myth and revolutionary imagery as instruments of rebellion and cultural re-branding (Seyyedi et al., 2025). Strongly tied to homeland and freedom, his poetry is a transgression through external domination as well as the inner social formations of social control.

4.6 Arab Postcolonial Literature in a Global Context

Arab postcolonial authors combine modernist styles with Arab culture to produce literary forms of hybridity that oppose colonialist ideologies and reshape cultural identity. These readings enable the voices of the marginalized to be heard and help make the world literature more inclusive. Arab postcolonial literary practice proves literature to be a cultural negotiation, political opposition and renewal space. As a result of this dynamic process of theory, tradition and modern expression, the Arab literature plays a crucial role in the global postcolonial discourse.

5. Saudi And Contemporary Arab Literary Contributions

This section presents the significance of modern Arab literature, particularly the role of Saudi literature. It describes the contemporary Arab and Saudi authors reaction to postcolonial problems of social constraints, cultural identity, political authority and the impact on the world (Alshokhada, 2025). Discussion of Arab literature to a closer examination of Saudi writing, this section identifies how the local is able to address general issues of postcolonialism.

5.1 Contemporary Arab Literature - Common Concerns

In contemporary Arab literature, writers often explore shared social and cultural issues that reflect the ongoing impact of colonial histories and global power relations:

➤ **Social Constraints:** Social norms, traditions, family expectations, and gender roles dictate the way that people in Arab societies live and interact. These limitations inform action and affect decisions, in some cases curtailed personal freedom. Authors discuss how these regulations affect people and groups, and the conflict between social norms and internal desires.

➤ **Cultural Identity:** Cultural identity defines the way people relate to their heritage, language and their traditions. The Arab authors tend to pay much attention to the equilibrium of the local culture preservation and modern or global contact. Literature is where one can find a sense of belonging, experiment with change, and assert Arab distinctiveness.

➤ **Political Authority:** Governments, leaders, and establishments exercise power, which influence social arrangements, the freedom of speech, and the day-to-day life. In the Arab literature of today, this power is frequently discussed, challenges limitations, social equity, and opens up possibilities of change or opposition.

Through these interwoven social, cultural, political, and global factors, contemporary Saudi and Arab literature positions itself firmly within the postcolonial tradition, giving voice to lived experiences, negotiating identity, and contributing to a diverse and evolving literary landscape.

6. Case Study: Abdul-Wahhab Al-Bayati

Abdul-Wahhab Al-Bayati is selected as a representative example of Iraqi poetry, as his work illustrates where the motifs of postcolonialism intersect with Western modernist tendencies. He was impacted by political unrest, exile, and feelings of oppression and these influenced his poetic vision. His poems demonstrate the identity of the Arab culture, social injustice, and resistance to the authoritarian and colonial authority. To bring the situation of the marginalized communities to the limelight, he uses modernist poetry that is including free verse and symbolism, the Arab imagery, and folklore. Besides addressing the issue of cultural hybridity, his article includes the theme of individual and nation pain that creates a considerable example of postcolonial tactics in Arabic literature.

6.1 Connection with Western Modernism in Al-Bayati's Poetry

Al-Bayati is influenced by Western modernist literature in his poetry; however, he uses such practices to adapt them to Arab culture, history and social problems. His modernist thoughts assist him in conveying such themes as exile, oppression, and creative identity.

- **Fragmentation:** A lot of Al-Bayati's poetry alternates rapidly between autobiography and Arab history, and politics. This is a departure of the traditional storytelling and the disorder of the modern life. Al-Bayati employs this technique, like modernist writers in the West like T. S. Eliot, to reveal the disturbances brought by colonialism, wars, and political instability.

- **Symbolism and Myth:** Al-Bayati tends to display sophisticated ideas through symbols and myths. Exile, oppression, or the desire for freedom symbolized by rivers, deserts or caged birds. There are also mystical and Sufi-based symbols, mixing religious concepts with social and political commentary (Assadi, 2022). This demonstrates how he transforms symbolic and mythic imagery into a strong means of narrating Arab stories.

- **Free Verse:** Al-Bayati employs free verse instead of classical Arabic rhyme and rhythm. This provides him with greater latitude to experiment with emotions, social criticism and cultural identity, and his poetry is elastic and expressive.

On the whole, it is not true that Al-Bayati imitates western modernism. He reshapes it in order to form a distinct style that integrates both global literary concepts and Arab realities and expresses the marginalized experiences and his cultural roots.

6.2 Transformation of Modernist Techniques in Al-Bayati's Poetry

The modernist poetry of the West such as free verse, fragmentation, and symbolism, was also used by Al-Bayati but was adapted to suit Arab culture, history, and social realities (Moslemi & Mosawi Panah, 2025). His contemporary practices are based on oppression, exile, political instability, and identity and his formal designs are dislocation of the postcolonial Arab society.

Al-Bayati uses symbolic inversion and metaphor in poems, like "The Kingdom of the Spike", to attack political power and societal hypocrisy. The abstraction of modernism is adapted into a way of protest, with symbols traditionally linking to enlightenment or new beginning taking on more sinister connotations. The fire and light image, e.g., is reiterated as a modernist symbol re-created to reveal tyranny instead of hope:

"With the ashes of a fire I cover myself,
and in my bowels there is an unfading fire."

Here, fire no longer signifies cleansing per se, but rather unending political pain and suppressed rebellion. Equally, the divided voice of Al-Bayati and the dreamlike images of the poem reflect the divided mind of the postcolonial subject that exists in repression and exile. In a different example, the sun usually a modernist emblem of light is reconsidered as a tyrannical power instead of a light:

"The sun rises over prisons and graves."

This reversal is a postcolonial disappointment in which political authority promises regeneration and offers destruction. With the reconstruction of the modernist images to convey Arab political trauma, Al-Bayati changes the Western poetic methods into cultural tools. Using these adaptations, Al-Bayati shows how modernist experimentation can be used to a postcolonial purpose. His poetry states a clear Arab voice of defiance, transforming modernist form into protest and identity formation and cultural survival into the literature of the Third World.

6.3 Use of Myth, Symbolism, and Imagery

In modernist Arab postcolonial poetry, Abdul-Wahhab Al-Bayati employs myth, symbolism, and imagery as instruments of resistance and cultural renewal. Drawing on Sufi and Arab-Islamic traditions, his poetry reclaims marginalized identities and challenges colonial representations. Mythic characters like Aisha are just symbolic masks by which the individual desire is transformed into the communal cultural memory. The beloved seems in "The Kingdom of the Spike" as the transcendent force:

"In the violets of her eyes a woman, a fire and smoke hide."

In this instance, the woman represents spiritual force and historic perseverance in opposition to colonial extermination of Arab subjectivity. Symbolic features by Al-Bayati like fire, light, exile, and rebirth, express postcolonial struggle in modernist form. Fire remains a symbol of repression and unquenchable struggle:

"And in my bowels there is an unfading fire."

In the same way, in the Ayn Ash-Shams the gazelle that seeks light in the darkness is associated with exile and cultural awakening:

"A deer runs after the green moon in the dark tunnel."

The postcolonial struggle of displacement to rebirth is displayed in this image. In the book *Aisha in Orchard*, myth overcomes mortality, cultural continuity is a fact:

"When a woman enters Khufu's chamber, she is not accessed by death."

Combining mythic symbolism with modernist imagery, Al-Bayati turns the Western literary methods into a regionalized poetics of protest. His style of hybridity is a negotiating style,

which opposes the hegemonic power but affirms the Arab historical memory in the context of the Third World postcolonial literature.

6.4 Poetry as Protest and Cultural Renewal

Abdul-Wahhab Al-Bayati and his poetry is a successful means of opposing political, social, and cultural oppression, giving voice to the marginalized groups of people and giving a declaration of the injustice of the totalitarian regimes. In fact, he addresses the problem of exile, war, and inequality and transforms the mass misery into literature. His blending of modernistic ideas with the historical and cultural background of the Arab world transforms the Arab identity, questions the norms and the power. With Myth, metaphor, and symbolism, Al-Bayati concentrate on endurance and dreams and re-establish the past, though he sees social change. His poetry is a protest and cultural redemption which offers a platform on which the oppression is confronted and identity restored.

6.5 Synthesis: Western Forms as Tools of Liberation

Al-Bayati is not just emulating the styles of modernist writing in the West, but it is also an adoption and adaptation process. He picks up such issues as free verse, fragmentation, symbolic images and applies them to the articulation of postcolonial Arab experiences. Through this, the form of Western literature has been re-purposed as a tool of liberation, provocation and cultural expression, rather than imposition of foreign aesthetic styles. This synthesis demonstrates the theme of the work to create hybrid literary forms, which are culturally oriented, and simultaneously, universal. Al-Bayati has demonstrated through his work that postcolonial authors can adopt and re-create dominant literary practices to silence marginalized voices, critique power structures, and (re)produce cultural identity, rendering it more inclusive and more representative on the global stage.

7. Literary Strategies and Hybrid Forms

In the Arab postcolonial literature, writers apply some of the literary tools of challenging colonial discourse and constructing new cultural identities. These strategies help authors re-speak, negotiate and remake literary formulas by engaging local cultures in the work of global forces. This creative and critical practice is based on three big strategies that are used.

✚ Textual appropriation: Textual appropriation refers to ideas, styles, or symbols of other cultures and adapting them into a local experience. Arab authors employ western modernist poetry techniques, such as free verse, symbolism, or bizarre imagery, but twist them to discuss local struggles, oppression, and resilience. In this manner, authors use borrowed forms as instruments to narrate their stories.

✚ Transcultural Engagement: Transcultural engagement entails the fusion of ideas and styles across cultures. The Arab authors do not just imitate the Western writing; they integrate it with the Arab tradition, historical times and social reality. This assists their work to reach both the local and the international audience. The poetry by Al-Bayati is an example of a mixture of Western techniques, blended with the Arabic culture, to make a meaning that is both connected to the Arab life and reaches readers globally.

✚ Hybrid Literary Forms: Hybrid literary forms are produced through the mixing of styles or genres or cultural influences. Arab authors combine poems with prose, or modern with traditional, or myths with real life. These mixed identities enable the writers to convey complicated identities, oppose colonialism and develop new and distinct style of Arab literature.

With these tactics, Arab postcolonial authors are reclaimed, they refute the prevailing notions, and come up with literature that bears their past, culture and social reality. Their literature is not only a response to colonialism but also a method of being creative, expressive, and remaking Arab identity in the global arena.

8. DISCUSSION

Arab and Saudi postcolonial authors rely on literature to enable people and experiences that were usually overlooked or shunned during the colonial period to be voiced, as demonstrated in the research. These themes, such as identity, oppression and social justice, serve to illuminate the plight of the marginalized group of people and thus making their voices felt in local and international literary arenas. Meanwhile, these authors strongly oppose the domination of culture. They confront the ghosts of colonial systems by defying the dictated standards, re-writing history as viewed by locals, and exposing the political or social systems that restrict liberties and expression. Their writings are not merely a mirror of the society; they intervene in it providing new means of comprehending power, culture and belonging.

The most remarkable aspect of Arab postcolonial literature is the application of hybrid forms. Authors like Abdul-Wahhab Al-Bayati use the tools of Western modernism and adapts it to convey experiences peculiar to the Arab world. The fusion of the cultures enables them to develop new literary styles that not only respect the local culture but also interact with the literature trend of the world. In general, the research reveals that by amplifying marginalized voices, opposing cultural hegemony and developing hybrid identities, the Arab and Saudi postcolonial authors bring postcolonial theory to practice which proves that literature remains a relevant tool in cultural negotiation and social change.

9. CONCLUSION

Postcolonial literature gives a voice to people who have felt the impact of colonialism, and in the Arab world, poetry is a powerful channel of expression of struggle, social ills and the balance between tradition and modernity. This study has examined a few poems by Abdul-Wahhab Al-Bayati, and how he employs postcolonial and modernist strategies and cultural hybridity. Themes of exile, resistance, identity and articulating suppressed communities recur and show how his poetry reflects social and political realities. Fusing Western modernist aesthetics with Arab myths, history, and traditions, Al-Bayati develops hybrid poetic forms that are both local and global. His work illustrates the role of Arab writers in transforming the world literary discourse and discussing the local past, employing poetry to resist, reclaim their voices, and define themselves. The issue with this study is that the analysis is based on a particular collection of poems, which might not be a complete representation of all the literary practice and style experiments that Al-Bayati engaged in. The corpus might be further developed in future research, with comparative research with other Arab poets, or interviews and archive sources. These methods would raise the consciousness as a mere of agencies about postcolonial themes, hybridity, and relevance of postcolonial literature, which would make a more globalized and inclusive literary canon.

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