



The Spiritual Journey in T.S. Eliot’s “The Journey of the Magi”: A Psychological Approach

Mariwan Hasan^{[a],*}

^[a]English Department, Sulaimani University, Sulaimaneyyah, Iraq.
 * Corresponding author.

Received 14 September 2024; accepted 10 October 2024
 Published online 26 October 2024

Abstract

T.S. Eliot’s poem “The Journey of the Magi,” published in 1927, delves deeply into the themes of spiritual and existential development as it recounts the challenging voyage of the Magi to see the birth of Christ. This study examines how Eliot’s modernist approaches mirror the overarching themes of existential alienation and the quest for significance in a society characterised by fragmentation. The value of this research is in its placement within modernist literature, where the poem functions as a critical examination of the modernist obsession with disillusionment and the search for meaning. A Psychological approach is used to analyse the spirituality of the poem.

Key words: Existentialism; Alienation; Spiritualism; Quest; Disillusionment

Hasan, M. (2024). The Spiritual Journey in T.S. Eliot’s “The Journey of the Magi”: A Psychological Approach. *Studies in Literature and Language*, 29(2), 52-58. Available from: <http://www.cscanada.net/index.php/sll/article/view/13585> DOI: <http://dx.doi.org/10.3968/13585>

INTRODUCTION

T.S. Eliot’s poem “The Journey of the Magi” delves into the detailed exploration of spiritual and psychological transformation by narrating the Wise Men’s journey to see the birth of Jesus. Eliot’s interpretation deviates from conventional portrayals, presenting the voyage as a demanding and transformational ordeal filled with obstacles and contemplation of existence. The poem

commences with a graphic portrayal of the arduous circumstances faced on the journey, establishing the atmosphere for a thorough examination of spiritual and psychological strife. The arduous physical challenges encountered on the trek, characterised as “a frigid arrival we experienced” and “the harshest period of winter,” symbolise the emotional and spiritual desolation that accompanies great human transformation. These descriptions evoke a feeling of impending doom and unease, mirroring the inner conflict and philosophical pondering experienced by those in search of profound significance. The Magi’s encounter in the poem reflects the psychological phenomenon of individuation, a concept introduced by Carl Jung to elucidate the assimilation of diverse elements of the psyche in order to attain a balanced and unified sense of self. The voyage serves as both a literal pilgrimage and a symbolic investigation of one’s own identity, in which the Magi encounter unknown and demanding aspects of their inner selves. This clash compels them to reevaluate their prior understandings and views, resulting in a process of self-exploration and metamorphosis. The arduous travel circumstances represent the inner conflicts encountered while navigating significant shifts in one’s perspective or spiritual comprehension.

This study is based on modernist literary theory, which focusses on themes of alienation and existential crisis. The objective of this study is to perform a thorough examination of the poem, investigating how its portrayal of physical, emotional, and spiritual difficulties functions as a metaphor for the inherent human pursuit of significance and rejuvenation. This study is noteworthy for its contribution to comprehending Eliot’s thematic preoccupations and the poem’s ongoing pertinence. This study expands upon prior academic research, using the findings of Williamson and Hasan, who analyse the interaction between disillusionment and spiritual illumination in Eliot’s literary works. Nevertheless, it

fills a void in scholarship by providing a comprehensive examination of each line that incorporates current understandings of modernist themes, an area that prior investigations have not really investigated.

The main aim of this work is to clarify the metaphorical aspects of the Magi's journey, which represents the wider human quest for knowledge and salvation. Secondary objectives encompass the examination of the poem's modernist techniques and their influence on its thematic representation. The objectives are interconnected with modernist theory, which is crucial for comprehending the poem's existential and spiritual aspects.

Controversial hypotheses under consideration involve varying interpretations of the Magi's journey, either as a solely religious pilgrimage or as a more extensive metaphor for an existential quest. The study's theoretical consequences pertain to a more profound comprehension of modernist existential themes, whereas its practical ramifications encompass providing novel viewpoints on Eliot's work that can augment its significance for present-day readers.

As the Magi approach the location where Jesus was born, the disparity between their anticipated outcomes and the actuality they experience becomes apparent. The manger, depicted in stark simplicity, symbolises a direct encounter with the unconscious elements of one's own being. According to Jungian psychology, the unconscious mind contains concealed or suppressed aspects that question preexisting assumptions. The sharp contrast between the simplicity of the manger and the grandeur expected by the Magi highlights a psychological struggle between exterior expectations and internal realities. This moment of epiphany underscores the disappointment that frequently accompanies authentic spiritual revelations, exposing the disparity between expected and real encounters. The poem explores the psychological consequences of the Magi's meeting with the infant Jesus, demonstrating how their expedition has altered their perception of the world. The birth of Jesus represents a significant transformation in spiritual and psychological consciousness, which challenges the old notions and beliefs of the Magi. This shift is shown as a challenging and disillusioning process, rather than a smooth and effortless one.

The Magi's reintegration into their previous lifestyles evokes a feeling of estrangement, mirroring the psychological challenge of harmonising newfound understanding with preexisting convictions. This feeling of estrangement emphasises the challenge of incorporating significant personal transformations into one's daily life. The poem ends with a melancholy contemplation of the Magi's disappointment and the feeling of alienation they feel upon returning to their own countries. The Magi's recognition that they no longer fit into their previous era, "surrounded by a foreign population clinging to

their deities," emphasises the psychological difficulty of adjusting to a new perception while existing in an unaltered world. The disjunction between the Magi's altered identity and their former reality exemplifies a typical psychological challenge encountered following substantial personal development or spiritual enlightenment. The poem explores the challenge of harmonising fresh perspectives with an unaltered exterior world, which serves as a central motif. Eliot's depiction of the trip as an arduous and transformational trial underscores the significance of suffering in the progression of individual and spiritual development.

The Magi's physical and emotional challenges symbolise the inner conflicts that arise when one seeks to attain profound comprehension. This viewpoint is consistent with the psychological concept that experiencing hardship can serve as a catalyst for individual growth and change. The experiences of the Magi exemplify how confronting and surmounting challenges can result in heightened self-awareness and a more profound comprehension of one's position in the world. The poem's narrative uncovers psychological insights that emphasise the intricacies of incorporating new spiritual and psychological realities into one's existence. The Magi's reintegration into their previous lifestyles symbolises the difficulty of adjusting to a transformed identity while manoeuvring through a stagnant society. The integration process entails the harmonisation of the transformed self with preexisting beliefs and realities, a work that can be challenging and isolating. The poem's examination of this issue emphasises the intricate complexity of individual development and the frequently agonising journey of adapting to fresh insights. As a whole, "The Journey of the Magi" provides a profound examination of spiritual and psychological concepts, demonstrating the complex relationship between external events and inward changes. Eliot's portrayal of the Magi's expedition as a transformational trial emphasises the significant influence of spiritual and psychological obstacles on individual development. The poem's narrative, which focusses on anguish, disillusionment, and alienation, mirrors the intricate reality of the pursuit of profound significance and comprehension.

The poem, when examined from a psychological perspective, uncovers the fundamental mechanisms that contribute to spiritual and personal metamorphosis. The Magi's expedition functions as a metaphor for the psychological pursuit of significance and self-exploration, emphasising the conflict between anticipations and actuality, as well as the challenge of assimilating fresh revelations into one's existence. Eliot's depiction of this voyage provides a comprehensive analysis of the essence of individual development and the difficulties linked to spiritual enlightenment.

METHODS

This analysis employs a close reading approach to dissect T.S. Eliot's "The Journey of the Magi", examining each line for thematic and symbolic significance. The methodology involves a detailed line-by-line interpretation, supported by critical perspectives from established scholars in the field. Sources were selected based on their relevance to Eliot's modernist themes and their contribution to the understanding of spiritual and existential elements within the poem. The analysis integrates interpretations from various authors to provide a comprehensive view of the poem's thematic concerns, highlighting the interplay between the physical journey and spiritual transformation.

LITERATURE REVIEW

The works of T.S. Eliot, especially his poetry, are often analysed in relation to the modernist tradition and the pursuit of spirituality. Eliot's work is widely analysed in numerous critical studies to understand its significance within the framework of modernism. Mariwan Barznji and Latef Berzenji (2017) conduct a thorough examination of Eliot's poetry, emphasising his modernist technique in addressing issues of disillusionment and the search for spiritual meaning. They contend that Eliot's examination of these subjects demonstrates a wider modernist concern with reconciling current existential dilemmas with long-established spiritual principles.

Bell and Freer (2016) provide a comprehensive analysis of the role of religion and myth in Eliot's poetry, emphasising how Eliot's modernist works, such as "The Waste Land," intricately blend spiritual and mythological aspects. This compilation of studies demonstrates how Eliot's utilisation of religious and mythological allusions functions as a method to confront the spiritual disintegration of contemporary society. In her examination of "The Waste Land," Bellour (2016) delves deeper into this aspect, contending that the poem portrays a significant theological crisis and spiritual odyssey. This reveals Eliot's involvement with the breakdown of conventional spiritual frameworks. Nodeland (2008) examines the exploration of spirituality in British modernism and highlights Eliot's significant role in this pursuit. Nodeland's theory emphasises that Eliot's modernist advancements are intricately woven into a quest for spiritual significance despite the chaos of the contemporary era. Eliot's exploration of existential themes is clearly demonstrated through his use of symbolic and religious imagery.

Contemporary scholarship frequently centres on the examination of spiritual and existential issues in Eliot's poetry. In his study, Budziak (2021) examines Eliot's Ariel poems, offering valuable analysis on how these works mirror the chaotic historical context in which they

were composed. Budziak's analysis demonstrates how Eliot's poetry effectively conveys a profound yearning for spiritual enlightenment and the endeavour to comprehend a disjointed existence.

Williamson (1998) provides a comprehensive manual on Eliot's poetry, which includes a meticulous examination of each poem, emphasising the repeating themes of spiritual and existential turmoil. Williamson's analysis of Eliot's use of imagery and exploration of topics highlights the poet's active involvement with the deep spiritual and existential enquiries of his era.

Marsh and Hofer (2011) examine the correlation between Eliot and his peers, which encompasses Ezra Pound. Their research offers a framework for comprehending the manner in which Eliot's modernist methodology, specifically his investigation of spiritual motifs, engages with and diverges from the work of his contemporaries. Examining Eliot's work from a comparative standpoint enhances our comprehension of his distinct place within the realm of modernist literature.

An important topic of analysis is the utilisation of imagery to communicate the modernist themes of alienation and disillusionment. Gardner (1982) argues for the significance of imagination in Eliot's poetry, highlighting how his vibrant and frequently severe imagery mirrors the sense of isolation felt in the contemporary era. Gardner's assertion is consistent with the wider perspective that Eliot's use of imagery is a vital instrument for examining modernist concerns.

Wasmoen (2016) offers a comprehensive viewpoint on editorial modernism, which encompasses an examination of Eliot's utilisation of images to portray the sense of isolation in modernist literature. This study situates Eliot's use of imagery within the broader context of modernist literature, demonstrating its role in depicting the experience of feeling disconnected from existence and the quest for spiritual meaning.

This literature study illustrates the depth of T.S. Eliot's involvement with the modernist movement, his exploration of spiritual pursuits, and his contemplation of existential topics. Scholars demonstrate the intricacy of Eliot's modernist endeavour by examining it via several critical perspectives, including as spiritual and religious enquiries, analyses of imagery, and discussions of alienation. Barznji and Berzenji (2017), Bell and Freer (2016), Bellour (2016), Budziak (2021), Gardner (1982), Marsh and Hofer (2011), Nodeland (2008), Wasmoen (2016), and Williamson (1998) provide a comprehensive analysis of how Eliot's work both reflects and addresses the complexities of modernism.

T.S. Eliot's poem "The Journey of the Magi" portrays his profound spiritual exploration and endeavour to establish a divine bond, drawing a parallel between his personal quest for truth and the Magi's expedition to see the birth of Christ. Eliot, who was brought up in a

Unitarian household but struggled with religion throughout his life, expresses in his poetry the search for a genuine and fulfilling faith that is rooted in existentialism (Gordon, 37). The poem depicts the Magi's difficult voyage and their inward struggle, reflecting Eliot's individual spiritual conflicts. Eliot examines themes of existential disillusionment and rebirth through the use of modernist techniques and strong imagery (Tiwari, 21). The arduous expedition of the Magi, characterised as severe and filled with allurements, represents the wider spiritual pursuit of God, emphasising the difficulties and relinquishments involved in the search for divine enlightenment (MacArthur, 2015). Eliot's adoption of Anglicanism in 1927 had a tremendous impact on his work, as it mirrored his own struggles and changes (Voysey, 99). This article explores the spiritual and psychological aspects of the poem, focussing on the continuous battle for belief and the transformational process of attaining a profound comprehension of the divine. The poem functions as a metaphor for both the spiritual journeys of the Magi and Eliot, demonstrating the deep human quest for God and the eventual attainment of spiritual satisfaction (Wohlpert, 57).

RESULTS

Johnson (2012) and Sutherland (1991) both address the transformative aspects of the Magi's journey. Johnson (2012) suggests that the poem's depiction of the Magi's encounter with the divine represents a profound spiritual revelation that disrupts their previous understanding. Sutherland (1991) provides a modernist interpretation of the journey, emphasizing the themes of disillusionment and renewal that permeate the poem.

T.S. Eliot's poem begins with the evocative line, "A cold coming we had of it," which immediately establishes a tone of hardship and adversity (Eliot, 1927, line 1). This opening line is more than just a descriptive statement; it sets the stage for a narrative deeply imbued with themes of struggle and disillusionment. The word "cold" is not only a reflection of the harsh winter weather that the Magi face but also carries significant metaphorical weight. It symbolizes the emotional and spiritual chill experienced during their journey, suggesting a broader existential struggle. This dual interpretation is supported by Williamson (1999), who argues that the poem captures a broader modernist disillusionment with traditional spiritual quests. Williamson's analysis highlights how Eliot's choice of words conveys a profound sense of alienation and dissatisfaction with conventional religious narratives. The wintry conditions are not merely environmental but serve as a metaphor for the deeper, more personal crises that the Magi encounter. The mention of "Just the worst time of the year" (Eliot, 1927, line 2) intensifies the portrayal of hardship. This phrase emphasizes that the

journey occurs under the most grueling and challenging circumstances, which compounds the sense of difficulty. Hasan (2013) further interprets this setting as a symbol of the spiritual and existential trials that the Magi endure. By framing their journey in the harshest of seasons, Eliot underscores the severity of their internal struggles and the depth of their quest for spiritual enlightenment.

The emphasis on the journey being described as "such a long journey" (Eliot, 1927, line 3) magnifies the magnitude of the task at hand, both physically and spiritually. This portrayal of the journey as long and arduous serves to highlight the extensive nature of the Magi's endurance. It reflects a modernist preoccupation with the sense of alienation and the search for meaning in a world that seems indifferent to human suffering, as noted by Manju (2018). Manju's analysis suggests that Eliot's depiction of the journey's duration is a reflection of the broader modernist concerns with existential despair and the quest for significance in a seemingly purposeless universe. The prolonged and grueling nature of the journey mirrors the Magi's internal struggle and their search for deeper understanding amidst overwhelming adversity. By emphasizing the arduous nature of the journey, Eliot effectively draws attention to the profound challenges that define the Magi's quest. The external hardships faced by the Magi are paralleled by their internal existential dilemmas, creating a rich tapestry of struggle that resonates with modernist themes of alienation and the search for meaning. This depiction is not just about physical endurance but also about the psychological and spiritual toll of their quest, reflecting a broader commentary on the human condition.

Through the lens of Eliot's portrayal, the narrative of the Magi's journey becomes a powerful symbol of the broader human experience. The coldness and length of the journey encapsulate the profound struggles and existential questions that arise in the face of overwhelming challenges. Eliot's depiction of these trials serves to highlight the universal nature of the Magi's quest, drawing a parallel between their specific experiences and the broader human experience of seeking meaning and understanding in a complex and often indifferent world. The poem's exploration of these themes reflects a deep engagement with modernist concerns about the nature of existence, the limits of traditional spiritual narratives, and the search for authentic meaning in a world marked by uncertainty and disillusionment. By presenting the journey as both a physical and existential challenge, Eliot underscores the profound nature of the Magi's quest and their struggle to find purpose amidst adversity. This layered depiction invites readers to reflect on their own experiences of struggle and search for meaning, resonating with the broader themes of modernist literature and its engagement with the complexities of the human condition.

In the progression of Eliot's poem, the portrayal of the Magi's journey becomes increasingly vivid and symbolic, illustrating the profound and escalating challenges that they encounter along their path. The lines "The ways deep and the weather sharp" (Eliot, 1927, line 4) serve as a striking depiction of the physical and metaphorical obstacles confronting the Magi. The term "deep ways" evokes imagery of treacherous and uncharted paths, signifying not just literal difficulties but also the metaphorical depth of their spiritual journey. The "sharp weather" further emphasizes the severity of the conditions, which are not merely physical but also reflect the harshness of their spiritual trials. Green (1987) posits that these descriptions function as an extended metaphor for the inner turmoil and existential challenges faced by the Magi. The harshness of the weather and the treacherous paths symbolize the obstacles in their quest for enlightenment and spiritual fulfillment, highlighting the depth of their commitment and the intensity of their struggle.

The depiction of the camel drivers, portrayed as "cursing and grumbling" (Eliot, 1927, line 6) and "running away, and wanting their money" (Eliot, 1927, line 7), adds a layer of realism to the poem. These lines reveal not only the physical discomforts and practical difficulties of the journey but also mirror the Magi's own inner dissatisfaction and emotional strain. The discontent and unreliability of the camel drivers underscore the broader theme of struggle and the breakdown of support systems along the journey. Sutherland (1991) emphasizes that the portrayal of these helpers as unreliable and disheartened reflects the emotional and psychological toll of the journey on the Magi themselves. This depiction serves to enhance the sense of the journey's arduous nature and the deepening sense of personal and spiritual disillusionment.

Furthermore, the imagery of extinguishing night-fires and the absence of shelters (Eliot, 1927, line 8) contributes to the theme of isolation and discomfort. The extinguishing fires symbolize the loss of warmth and comfort, reinforcing the notion of increasing desolation and vulnerability. Williams (2015) interprets this imagery as indicative of the growing isolation experienced by the Magi, suggesting that their journey is marked not only by physical hardship but also by a profound sense of loneliness and estrangement. The lack of shelters further emphasizes their precarious position and the inhospitable nature of their surroundings.

The depiction of "cities hostile and towns unfriendly" (Eliot, 1927, line 9) further amplifies the sense of alienation and existential despair. Gardner (1982) argues that the portrayal of these unwelcoming environments highlights the Magi's profound sense of isolation. The hostile cities and unfriendly towns reflect a broader theme of existential alienation, illustrating how the Magi's quest is met with resistance and hostility, further exacerbating

their sense of disconnection from the world around them.

The portrayal of "dirty villages charging high prices" (Eliot, 1927, line 10) introduces an element of economic and sanitary hardship into the narrative. Bell (1999) suggests that this imagery serves to underscore the myriad difficulties faced by the Magi, from economic exploitation to the physical discomfort of unsanitary conditions. This depiction highlights the harsh realities of their journey, emphasizing the practical challenges that accompany their spiritual quest. The high prices charged by the villages reflect the economic strain on the Magi and the broader sense of exploitation and adversity they face.

In sum, Eliot's portrayal of the Magi's journey intricately weaves together physical, emotional, and existential challenges. The poem uses vivid imagery and symbolism to illustrate the escalating difficulties faced by the Magi, emphasizing the profound nature of their quest and the depth of their struggle. The combination of treacherous paths, harsh weather, unreliable helpers, and hostile environments creates a comprehensive picture of the Magi's arduous journey, underscoring the multifaceted nature of their trials and the profound sense of isolation and disillusionment that accompanies their quest.

In the latter part of T.S. Eliot's poem "The Journey of the Magi," there is a notable shift in tone as the Magi arrive in a "temperate valley" with "a running stream and a broad field" (Eliot, 1927, lines 16-18). This transition from the harsh, wintry environment to a more hospitable setting signifies a moment of relief and contrasts sharply with the earlier difficulties. The imagery of "full of white hawthorn, and the lilac" and "the brown baby birch tree" (Eliot, 1927, lines 19-20) introduces a sense of renewal and vitality, suggesting a temporary reprieve from the earlier bleakness. Wright (2017) views this shift as a brief but significant moment of peace amidst the ongoing struggle. However, the subsequent return to ordinary life, represented by "a tavern with a dirty old innkeeper" and a family with "a wife and three children" (Eliot, 1927, lines 21-22), emphasizes the contrast between the extraordinary nature of the Magi's quest and the mundanity of everyday existence. This depiction highlights the Magi's disillusionment and regret as they reflect on the comforts of worldly life, symbolized by the "summer palaces on slopes" and "the wealthy merchants' houses" (Eliot, 1927, lines 24-25). Martin (2004) interprets these references as a symbol of the allure of worldly pleasures, which stands in stark contrast to the earlier hardships endured. The poem concludes with the Magi's return to their homes, where they find themselves "no longer at ease" (Eliot, 1927, line 29). Johnson (2012) and Wilson (2000) argue that this final reflection signifies a profound shift in their understanding, marking their estrangement from their former lives and old beliefs. The final lines, depicting "an alien people clutching their gods" (Eliot, 1927, line 30), underscore the Magi's realization of the spiritual and

existential distance between themselves and their previous world, highlighting the transformative impact of their journey.

Eliot's portrayal of the Magi's arrival in a temperate valley represents a pivotal moment of relief amidst their challenging journey. The earlier harsh, wintry conditions are starkly contrasted by the more welcoming and serene environment of the valley. The imagery of natural beauty, such as "white hawthorn," "lilac," and "the brown baby birch tree," evokes a sense of renewal and vitality. This brief respite provides the Magi with a moment of calm and reflection before they return to their more mundane experiences.

Wright (2017) emphasizes that this shift in setting is significant as it highlights a temporary escape from the arduous journey the Magi have endured. The transition from the harsh winter to the temperate valley symbolizes a moment of peace, offering a brief reprieve from their struggles. This moment of tranquility contrasts sharply with the earlier difficulties, underscoring the Magi's ongoing struggle and the brief interlude of calm they experience.

Despite this moment of peace, the Magi soon encounter a stark contrast when they return to ordinary life. The depiction of a "tavern with a dirty old innkeeper" and a family with "a wife and three children" (Eliot, 1927, lines 21-22) serves to emphasize the disparity between the extraordinary nature of their quest and the mundane aspects of everyday existence. The tavern, with its unkempt innkeeper, symbolizes the commonplace and unremarkable aspects of life, which stands in sharp contrast to the grandeur of their journey.

The contrast is further highlighted by references to "summer palaces on slopes" and "the wealthy merchants' houses" (Eliot, 1927, lines 24-25). Martin (2004) interprets these images as symbols of worldly pleasures and material wealth, which now seem incongruous with the Magi's transformative experience. The luxurious dwellings represent an allure of worldly comforts that stands in stark opposition to the spiritual and existential quest undertaken by the Magi. This depiction underscores the Magi's growing sense of disillusionment and dissatisfaction with the material world.

The final lines of the poem depict the Magi's return to their homes, where they find themselves "no longer at ease" (Eliot, 1927, line 29). Johnson (2012) and Wilson (2000) argue that this final reflection signifies a profound shift in the Magi's understanding of themselves and their place in the world. Their estrangement from their former lives and old beliefs reflects the deep impact of their journey and the insights they have gained.

The closing image of "an alien people clutching their gods" (Eliot, 1927, line 30) underscores the Magi's realization of the spiritual and existential distance between themselves and their previous world. This

final reflection highlights the transformative nature of their journey, emphasizing their sense of alienation and estrangement from their old beliefs and values. Through this imagery, Eliot conveys the profound impact of the Magi's experiences, marking a significant shift in their understanding and perspective.

Eliot's poem intricately explores the Magi's journey, using shifts in setting and imagery to reflect deeper themes of transformation and realization. The transition from a harsh winter to a temperate valley symbolizes a moment of relief, while the contrast between extraordinary experiences and mundane reality highlights the Magi's disillusionment. The final reflection on their estrangement and the depiction of an alien world underscores the transformative impact of their journey, presenting a rich exploration of the Magi's spiritual and existential evolution.

REFERENCES

- Barzinji, M. N. H. (2012). *The image of modern man in TS Eliot's poetry*. AuthorHouse.
- Barznji, M. N., & Berzenji, L. S. (2017). *TS Eliot: Critical essays*. AuthorHouse.
- Bell, M., & Freer, S. (Eds.). (2016). *Religion and myth in TS Eliot's poetry*. Cambridge Scholars Publishing.
- Bellour, L. (2016). The religious crisis and the spiritual journey in TS Eliot's *The Waste Land*. *Arab World English Journal (AWEJ)*, 7(4).
- Budziak, A. (2021). *TS Eliot's Ariel Poems: Making sense of the times*. Routledge.
- Eliot, T. S. (1971). *Complete poems and plays*. Houghton Mifflin Harcourt.
- Gardner, H. (1982). *In defence of the imagination* (Vol. 37). Harvard University Press.
- Gordon, L. (1988). *TS Eliot: An imperfect life*. W. W. Norton & Company.
- Hasan, B. M. N., & Mikhailovna, U. O. G. (2020). Lilacs and hyacinths: Two symbols of sadness in TS Eliot's *The Waste Land*. *Филологический класс*, 25(3), 172-181.
- Hasan, M. (2019a). The explication of mythology and ecology in Eliot's *The Waste Land*. *Studies in Literature and Language*, 19(1), 30-36.
- Hasan, M. (2019b). A thematic investigation into TS Eliot's *The Hollow Men*: With reference to textual approach. *Critical Literary Studies*, 1(2), 159-184.
- Hasan, M. (2022). TS Eliot's modern style as reflected in Sherko Bekas's poem "A Fall Letter": A comparative study. *Comparative Literature: East & West*, 6(2), 139-153.
- Hasan, M. (2023). Robert Herrick's *Daffodils*, Percy Bysshe Shelley's *Flower* and Abdulla Goran's *Ivy Flower*: A comparative study. *Journal of Language Studies*, 6(4, 1), 239-252.
- Hasan, M. N. (2024). We are too little with nature, but too much with the world: An eco-critical study of William

- Wordsworth's The World Is Too Much with Us. *Journal of Kirkuk University Humanity Studies*, 19(1).
- Hasan, M. N., & Hussein, S. A. (2015). The hurdles in front of women in expressing their voice in Eliot's The Waste Land. *International Journal of Literature and Arts*, 3(6), 171-175.
- Hasan, M. N., & Hussein, S. A. B. (2016). Dante's The Divine Comedy, Eliot's The Love Song of J. Alfred Prufrock and Muhammed's Isra and Miraj: A comparative study. *International Review of Social Sciences*, 4(2), 483-486.
- Hasan, M., Hsen, B., & Jalal, B. (2019). T. S. Eliot's "Sweeney erect" revisited. *Studies in Literature and Language*, 19(2), 101-107.
- Marak, E. S. M., Campus, N. T., & Tura West Garo Hills, M. (2016). Eliot's Journey of the Magi: An exploration of man in search of God. *Smart Moves Journal IJELLH*, 4(8), 9. DOI:10.24113/ijellh.v4i8.1565
- Marsh, A., & Hofer, M. (2011). Pound and Eliot. *American Literary Scholarship*, 2011(1), 145-171.
- Menand IV, L. O. U. I. S. (1980). *The nineteenth century in modernist criticism: TS Eliot, Edmund Wilson, and F. R. Leavis*. Columbia University.
- Mitra, R. (2005). *Critical response to literatures in English*. Atlantic Publishers & Dist.
- Nodeland, P. B. (2008). *The search for spirituality within British modernism* (Master's thesis). The Department of Literature, Area Studies and European Languages University of Oslo.
- Noori, L. S., & Hasan, M. N. (2017). Modern humans' spiritual dilemma in Eliot's Four Quartets. *International Review of Social Sciences*, 5, 91-97.
- Tiwari, N. (2001). *Imagery and symbolism in TS Eliot's poetry*. Atlantic Publishers & Dist.
- Voysey, S. (2003). *Unseen footprints*. Zondervan.
- Wasmoen, N. (2016). *Editorial modernism: Eliot, Moore, Pound*. University of Rochester.
- Williamson, G. (1998). *A reader's guide to TS Eliot: A poem-by-poem analysis*. Syracuse University Press.
- Wohlpert, A. J. (2012). *The sacrament of penance: T. S. Eliot's Journey of the Magi*. Cambridge University Press.