



Manifestations of Love in the Poetry of Fadwa Tvqan, a Poet in Context of Resistance

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ABSTRACT

Fadwa Tvqan is one of famous poets in contemporary arabic poetry, especially Palestine. she was born in in the occupied city Nablus, and after that he became known in the land, he went to a hard journey to gain knowledge and experience and present them for the Arab nation. Fadwa's books of poetry, is full of word of love and its derivatives, such as joy, love, reaching, and so on; In other words we can say that the main focus of her first collection of poems, is love. For her, love is an area where has thousands manifestations that, is treatment of all pains, symbol of all dreams, and enliven all deaths, finally, in her viewpoint, love is loving word or liking look, so that she can build her story on the basis of it. This study is conducted to investigate the manifestations of love in the poetry of this poet, where first, pointed out to the biography of the poet and her poetry, then studied her traits of character and traits of poetry, and in the end, discussed and examined the manifestations of love in her poetry in two-stage physical and emotional love and love of country.

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Introduction

Fadwa Abd Alfatah Agha Tvqan, was born in 1917, in the city of Nablus in the West Strand of the Jordan River. her family, is a noble family, traditional, rich, literate and educated, educating, patriotic family and have a good status in social. her descend arrives to Al Abbas. her older brother, Abraham Tvqan, was one of the famous poet, in the thirties and forties. her cousin, Allama qadri Tvqan, (1910 - 1971 AD), also was university Professor of Fuad I of Egypt, who had many wrtings.

She with Nazok alMalaika (the founder of modern Arab poetry in Iraq) and her homeland, Salma Alkhzra' Jayousi, are the most prominent women in Arab poetry. (badvi, 1369, p. 430) she has a hard life, full of ups and downs over, because her family was very biased, that causing deprived of education, some time. Among the members of her family, only her brother, Ibrahim was like to her.

Indeed, Abraham Tvqan was considered as the spiritual father to Fadwa, he met Fadwa with world of poetry, and he think that is bound to attention her sister. (Taha, 2006, p. 134)

Fadwa, began composing poetry with Romantic trends and the form of traditional meters and she proved her skill in this area.

Then, in the early stages, she was inclined to "Hor" Poetry. (Kadkani, 1380. Shamsi, p. 251)

Fadwa has a high status in the views of the Palestinian poet and because of her veteran and her motherly love to them, they have a motherly look to her and they have dedicated poems to her, that some of these people are Mahmoud Darwish and Samih al-Qasim. (Bydj, 1380 sh, p. 11)

This article attempts to express the manifestations of love in the poems of this great poet.

For this purpose, at first, something was brought about her biography and then, her distinctive personality and poetry features is Investigated.

Fadwa Tvqan's works, and the format and style of her poems, have been investigated in a few lines.

At the end of the article, manifestations and symbols of love in poem of Fadwa Tvqan, has been considered.

Among the results of the study, can be noted to the initial phase in love of Fadwa Tvqan, that means the physical and emotional love of her, and the final phase in her love that means the love of country.

It should be noted that despite there are some researchs about Arab contemporary mother, but this subject is not based on any research, until now. Fadwa Tvqan, from the rise to the fall Tvqan family, built their tents in the deserts between Homs and hmah from five centuries ago, as long as there is still a hill In there, that called Tvqan hill and remains there until now. Some of them moved and were deployed in Nablus, some of them joined to the army after the conquest of the Ottoman army.

Tvqan family lived in a house that "Ibrahim Agha Shvrby" established it, since Ottoman victory. That house is one of the oldest houses in Nablus.

Nablus was being seen there extensive fields, extensive gardens, water fountains, floor several houses. Fadwa Abdul ftah Agha Tvqan, was born in 1917 A.D, in this city, In the West Bank Jordan, In a family by authentic, traditional, wealthy, and wise scholar, Daneshparvar, patriotic family that have social status, Which is relative to the Al Abbas.

Nablus city is located in the heart of north Palestine and from the time of Roman victory to it, Nablus was it's name that refers to the family of Romania Flafyanabvlys and had Drawn the Ybal and jrzym mountains from its north to south and because of the resistance of it's people in the Napoleonic Wars and the Ottomans wars, this city is called also Jebel Alnar (Fire Mountain). (Taha, 2004, p. 50)

Her cousins, allama qadry Tvqan (1910 - 1971 AD), was also professor of university poud I of Egypt, which has had many writings. She, along with Nazok Almlaykh (the founder of the contemporary Arab poetry Iraq) and her compatriot Salma Alkhzra Aljayousi, are the most prominent women in the Arab poetry. She grew up in a great house and family that was committed to the traditions of society. She was the seventh of ten children. She studied elementary stage in Nablus. Fadwa Tvqan was born in this house and family, where she knows it as a prison of childhood and of her youth and adolescents except for a few of her youth. Fadwa's parents were the most permanent readers of history of Georgiy Zidane. Fadwa's father Was exiled to Egypt, In an era, with some of politicians, by British occupation forces, after the collapse of the Ottoman Empire.

Fadwa from 1923 to 1928 was studying in two elementary schools in the Nablus city that called Fatemiyeh and ayshyh and had to leave school because of the happening,

Although that happening was going to look bad, but it was the beginning of strained life. The happening in which a young 16-year-old gift flower to Fadwa on her way to school, and after realizing her brother Joseph from this happening, he Incarcerate Fadwa at home, for this charge, So that her father, after hearing this happening, did not exert any influence on his decision. (Ibid, p.134-135) Abraham Tvqan, Indeed was considered as the spiritual and mental father for Fadwa. He introduced Fadwa with the world of poetry, and saw himself obliged to take attention to his sister, the kindness of Abraham, was the greatest kindness and love, and the only true love of Fadwa's life. (Sheikh, 1414 Hejry, p. 8)

He Learnd the presentations and grammar, by helping of Abraham that was As her mentor and guide. And then she was Busy to learning of Arabic language and it's literature, especially ignorance and Abbasi and Andalusian literature. In addition, she also learned english language by helping Abraham. Abraham taught her, Pieces of prose and verse from Malraux and Shakespeare and Kvlrdj and etc. And Fadwa also kept them to remember, which it later helped her to was aware of the world literary and developed her documents and cultures. Since, from the beginning, Ibrahim recognize the inherent tendency of Fadwa to poetry, hence, he paid much attention to her and chose ode poem to teach them to her. This, led to Fadwa - while did not life more than thirteen years - compose poems herself. Abraham called her "om Altamam", against the "Aboltamam", the arab poet.

In The formation stage of the poem character, she called herself by nicknames like "Almtvqh" and "Dnanyr" and published her first poems by name of "Dnanyr" which It was thought initially that theses poetries are from Abraham Tvqan, Especially her jealous and Vindictive attributed these poems, to Abraham. (Bakkar, 1425 hejry, p.137)

Thus, Abraham was only helper in difficult times of ignorant prejudices restrictions. until death of Abraham in 1941, made her very sad. After that, disaster of occupation of Palestine in 1948, and death of her father in the same year, had a significant impact on her moral and feelings. In 1962, by helping her cousin "Farooq Tvqan" that study in the Oxford University, she has traveled to England to add her knowledge and experience. And until 1974 she was studying in that country to field of English. Then she returned to Nablus and ended her literary activities. (Abraham Srsvr, 2005 AD, pp. 18- 19)

Fadwa was member of the board of trustees for the "Alnjah" university in Nablus, for a period of time, and she went to a number of Arabic and foreign international conferences and festivals, and won many awards:

Reward of "Silver Olive in Mediterranean culture" Italy 1978.-
- Annual Reward of "Camomile" in the Poetry from the Writers Association .Jordan 1983.

- Reward of Sultan Vys (United Arabic Emirates 1990)
- Reward of Babtyn Institute on the initiative of poetry (West 1994).

- Jerusalem Mark from the Palestinian Liberation Organization (1990.)

- Reward of World Festival of Contemporary Women Writers (Italy 1992).

International Reward of "Kafafys" in poetry (Cairo, 1996.) -
Award of "Salyrnv" in poetry (Italy) and award of Bumper vanguard of poetry (Jordan). (Jyvsvy, 1997, p. 326) Fadwa Tvqan's works:

One of her prose work is paper entitled " My brother Abraham " that once was published Separately and again was published as a Introduction for poetry Collection of Abraham Tvqan. Her another works is Fadwa autobiography called "Rehle Jblyh-Rehle Sbh (Mountain trip - difficult trip) 1982 in which she has brought times of childhood, youth and experience in her poetry until the occupation of the West Bank (1967). The second part of this autobiography was published in 1993 with name of "Alrahlh alasab" (more difficult Travel) in which she Describe her life and the lives of her people during the occupation. As well as she has published many articles in magazines and local newspapers in Jordan. (Bakkar, 2002, pp. 137-186)

In field of poetry – which makes the poet's reputation - can refer to the following:

(1) " Vahdy maa alayam" (only by days) 1952

(2) "Vjdtha" (I found it) 1957,

(3) "Atna Hba "(Guild to us a love) 1960,

(4) "Imam Albab Almgqlq "(against the closed door) 1967,

(5) " al lail val -Fursan "(night and riders) 1969

(6) "Ala Qmh Aldnya Vahyda "(only on the roof of the world), 1973,

(7) "Tammuz Valshy alakher" (Tammuz and other things), 1987,

(8) "Anne Allhn Alakhyr" (this is the last song) 2000,

which all of them has been published recently in a collection called Alaamal Alshryh Alkamlh Lfdvy Tvqan (2005 m.).

(Taha, 2006, pp. 147- 148)

Fadwa's distinctive personality traits:

Fadwa was known among her friends for qualities such as honesty, tolerance, and disingenuous. she always respected to her friends until the last minute of her death and treat them with love and respect. honesty and integrity was more important than everything for her and always order herself and others to it. In her memoirs always remember her neighbor's daughter and childhood friend "Lya", because she smelled by her the smell of freedom and surf the plains. she says: "a sense of freedom and liberation was away from the house, because the Traditional home was full of the instructions that do not have the first and last, that sense of freedom was filled for me with the smell of life"(Abraham Srsvr, 2005 AD, p. 14) Fadwa considered that deceit and jealousy were bad in friendship.

Another of her distinguishing characteristic was "her high sensitivity and her inner chastity", which she never go out from the chastity even in her love stories.,

She did not wish any time to wear the expensive clothes or a skilled seamstress sewed it. If she liked to have something she didnot say any time, even after she was too old she did not accept her brother invitation "Namar" to the dinner party. she says: "Namar died and did not realize that to go to celebrate I

need to buy clothes so that to go a party with it."(Ibid., P. 15)As mentioned, Fadwa Tvqan 's brother, Ibrahim, assumed her responsibility but Fadwa herself also trying to grow her inside, she was awakened before the others in the early morning and began to study. Learning to Fadwa, was such as the liberation of all the pressures and constraints of the family that it gave her life from emptiness. she had a tremendous interest to singing and psychology. She whispered the Poetry by herself In times of solitude and loneliness. Fadwa was an introverted person, and as she says, she was always looking for quiet, relaxing and reclusive. (Tvqan, 1985, p. 130) Finally, Fadwa Tvqan died in 2003 at the age of 86 years, as a result of aging. (Taha, 2006, p. 147).

Fadwa Tvqan 's poetry Fadwa Tvqan's poetic life was divided into two phases when she said romantic poetry and when she said anti poetry (Tvqan, 1375 a, p. 11) in the first phase that her works is evident in , three first collection of her poems - "Vhdy maa alAyam", "Vjdtha", "aTna haba" - she more discussed the personal issues: the experience of love for women, looking for a dream man, failure and frustration in Joiner love (which cause never to marry), Speaking of herself and inner pain, unkindly condition, play with fate, family, loss of loved ones, tend to isolation and loneliness, love to manifestations of nature and. ... she is one of the first poets that was expressed her feelings openly and honestly.

The poems of three first writing and books are composed in the old format. Her poems in these writing and books, are sentimental and romantic and lyricism, and as mentioned, she spoke in them about the love and susurrous and speaking of herself and personal pain, becoming disillusioned from not reaching to a friend, and unkindly condition, murmuring streams and rivers and nature and winter, and the grief of losing her brother and her teacher. (Taha, 2006, pp. 153 -154)

In general, Perhaps, do not give any points to the poet, but because of the emptiness of Arab poetry from the female voices in the early forty, fifty years - Unless low - regardless of their quality , brought Fadwa Tvqan to the height of fame. But this poet considered social issues in the second phase of her poetic life, though she has some Odes too in three first series of her Poetry, about the Palestinian people She says in the beggining of "Nda'alarz":- remembered the Territorial that Fed her and raised her from it's full chest in childhood and old age. - and orange trees appeared in against her that by every move, spreading the scent around And spreading out the shadow everywhere.-And suddenly the thought excited her as restless storms that, were combined with it ,the dreams and images: - Is my land taken by force? Is my right is violated?

And I stay here Ally with homelessness and I live here with the ignominy disgrace. (Tvqan, 2000, pp. 153 -154)

Thus, The affecting factors to Fadwa poem can be briefly stated:

- *growing in a family from science and literature
- *Having a teacher like her brother Ibrahim Tvqan, that discovered her art and led to a correct way.
- *Loss of her brother and her teacher, then her father's death, and death of her another brother's, "Nmrvtvqan" in a plane crash in 1963 , he was distinguished professor at the American University of Beirut.
- *Failure in love - that will be explained In the following discussion - that causes never to marry.
- *tragedy of the Palestinian people that Fadwa was one of many millions of people that saw her homeland was being a thousand pieces and then saw diaspora and displacement and migration of herself and her compatriots.

* The effect of the literary school of romanticism, especially Literature immigrants, as was mentioned.

* Introversion and desire to isolation in Fadwa that barricade her from participation in social activities and attending in assemblies, and this alone has affected her poems.

* Introduction to different countries and governments through frequent trips to countries in Asia, Africa, and Europe, and attending in literary conferences and celebrations of poetry and literature. (Tvqan, 1375 a, p. 8)

The format and style of poetry

Fadwa's poetic language, is simple and emotional and has a dilution feminine or motherly. all these features lies in robe of sorrow and hope, hope to return, freedom for people and hope for a bright future. In different parts of the poems, since allowing feminine emotions, she is unisonous with Fadaai and her poetry takes an epic color. (Ibid., P. 93) Ode poetry of "Ardnyh Flstynyh per Ankltra" (a Palestinian - Ardny woman in the UK) is a prime example of her grief:

- It is not clear the air And our sky is always hazy
Where are you from? Spain?

-(No) never

-I am From from Jordan

- Excuse me, did you say Jordan? I do not understand!

- I am of the hills of Jerusalem

(Tvqan, 2000, p. 411)

Fadwa also privileged because of word grace and good form as well as a lot of quotes and detail orientation and face to face Word and direct word.

She clearly, uncover from the abstract ideas in concentrating on questions of existence. (Rezai, 1386 shamsi, p. 137)

Manifestations of love in Fadwa Tvqan 's poetry Love in the look of poet, is a field with thousand manifestations, so that love, The love of God, love and existence, being in love and wanting lover of poet, has taken a lot of space in writing and books of Fadwa.

Here in after, Fadwa talk is about love. love to Fadwa is everything, treat all pains, a symbol of ideals and Living of all deaths. Love for her is really a miracle. With the love, flourishes the treasures of blessing and prosperity In spite of the poet , and anything that hides itself, puts out. songs of poet, grows, are going green and flower and Fruit, by the love. and as the rain, collapses forgiveness and wealth and fertile. or like a spring, overflow the generosity and prosperity and fertility. in look of the poet, Love is such as water. Researcher of Fadwa's works, perhaps great to deal with word of love and its derivatives, such as parting, separation, passion, kindness, union and ...in her remaining poems, especially in the first three book of her poems.

Something that might be found in every collection of poems but by Fadwa has great Manifestations because of her dilution feminine. She has a A spirit of love and sincere feelings in her poems. and we can say With courage , that, the Love is central her poetry books, Although this love causes many troubles and problems such as Being deprived of education, forced to stay at home , was caught in home and ignorance, ... but these were the driving force for writing poetry and express her feelings and emotions. in other words, Poetry makes her peace of mind and her development, such that her poetry was love and her love was poetry. (Abraham Srsvr, 2005, p. 25)

Perhaps we can say that the main axis in the first Collections of Fadwa, was the same love. But after the defeat of Palestine, Fadwa love was a different color and words of this Poetry , covered another clothes. As the poet writes about love: love to me was just thinking and a blank mind until that , the love was like a sense from my feeling and like an instinct from

my instincts that included heat of my being and My heart beats, and I'm going down in a emotional hot bath and I washed my inside from the Defects by it. (Tvqan, 1985, p. 5- 7)

Then she continues that, I was looking for love Since childhood and it seems that I was born with it, maybe the love of my childhood – ayob kamel– resulted in that , I deprived of school and was the beginning of My poem turbulent life. Before leaving the prison, by the traditions and Imitations were in my family, my emotional maturity was full of love. I fell into an imaginary love, I did not know who and where. And I was immersed in it. Between me and the experience of true love, was the wall of restrictions. I was thirsty for something imaginary and I had nothing Except this flare Fantasy. and my heart was a garden for love that it's trees never were withered.

However, this is rarely, that, the heart of such human for a person in her life is a rock. it is a natural phenomenon that occurs in the heart, and it is repeated because of its nature. (Abraham Srsvr, 2005, p. 20)

s Fadwa, said in her memoirs, her love was away from physical lust, She knows that the love and falling in love ,are The right of everyone, she likes all things, separated from the people, that, her love may be neighbor, a friend, her teacher, Abraham, nature or even love itself. (Coping character for Discussion with Women poets standard on 3/12/1999 AD),

Fadwa has very interest in poetry and in this regard, she said: "Poetry is my love that I am with it as a Sufi love, in all my life, but not for its religious meaning, rather the strength and intensity of this love and a sense of frenzy and ecstasy that it make for me. " (Tvqan, 1988, p. 76) by Looking deep to Fadwa books, we find that, love, include words such as " friendship, love, passion, heart, Breast, desire, embracing, side, spirit, greed, heavy, kind of , ... "

Thus we see that, these words, Make a lot of volume of her books. According to a study, that is done by Fethiye Srsvr , word of heart and its derivatives, were Mentioned about (352) times, about 17% of her books.

From whole words of love , friendship and it's derivatives, about (340) times, about 5/16% , , word of soul and its derivatives (208) times , about 1/10%, and other words that mean love, about 4/56% were used. (Abraham Srsvr, 2005, p. 26)

Fadwa's love, can be discussed and examined in three Phase or three parts:

1. Phase of delusion and fantasy:

At this phase, by looking around ,Fadwa, feels inside strongly, the need for love and affection of parents and the family, so that , she Feels, the pain of lack of love, Therefore, she searches for a friend and a popular person who is true in her friendship or a Companion that is accompanied herself At the time alone,

She sees her poetry, Full of loneliness, and says:

"I went alone in the dark, and no heart respond to the reflection of my own heart, I Only steps to away unknown lands that no one went There Except me,

In this way, I had no a friend and companion Except my sadness and loneliness and displacement."

(Tvqan, 2000, p.64- 65)

If we look at the verses of the poem above, we find that the poet begins her speaking with the past verb , and in following, she mentioned the word (Vhdy) that it's time is now, then she tells the place to go (Altyh), which all of these, represents boundless alone and grief of poet.

Also in the same lines of poetry, , the negative particles (La) repeated five times to represent her enthusiasm concerns and

boundless to a companion, In the first She consent to a comrade, then to a padrone , and in the end to a Guide.

Fadwa was a kind and honest woman, anyone who was friends with her, respected it, as far as she knew friendship better than the love. Fadwa respected her friend too much, and maintain this property until the end of her life.

And the greatest thing that she hate them in friendship, were betrayal and jealousy that she believes that resulted in loss sanctity friendship. (Abraham Srsvr, 2005, pp. 14 -15)

After what happened in Fadwa's romantic relationship and the young man, means prevent her brother, Joseph, and cut off their relationship, it caused Fadwa deprived of going to school and her love becomes hate, and she even rejected others came to woo, And she knew only motivating factor in her writing ode was love. (Taha, 2006, pp. 144- 145)

Hitherto, Fadwa's love is epidemic and Universal, she may love Everyone and even this love, may be illusory and unreal.

She wants sincere from love to destroy her inner darkness:

" offer us the love To build again, ravaged world of our inner, And to obtain again

celebration of Greening of our drought world." (Tvqan, 2000, p. 313)

True love phase:

In this phase, Fadwa reaches True feeling love. she find someone who loves it and , she reaches her target by hoping and joining to the resistance , but this love has a long and difficult gateway that if a love is true, it's end is noble. Poet search for love advice and knowledge about it; she had heard the story of the kingdom who loves a poor girl, she likes to be loved, she looks to her heart, she sees it sad and heartbroken, little heart needs love and care and attention, but on the contrary, Drought has old It, and it wants to live.

This is where that her personal sorrow becomes to universal sorrow and includes all the sad children, the children that adults inexorability on them, and are denied them from own love, just like Fadwa's childhood, This is where that poet inner is filled Words such as dryness, thirst, cruel and cruelty, thirst, and brutality against what?

These are Against the small heart, sad heart, Against the children.

After it, the poet begins to speak about love with all her shame and all her fear that she afraid that close it, then , without fear, screams the word of love and sound out of fear and anxiety "Ya habbyby": (Srsvr, 2005, p. 34)

-O! My popular! You live to sing me

- I am alive to answer you

-O! sound of my love.... you are the same my love

-you are a World by size of my heart

-when you Call me, I come to you with all my treasures that are in your hands

With all my sources and my fruits and my green, Hey! My popular! (Tvqan, 2000, pp. 209-210) So is ready to go with it, "You live for calling I live for olebbi" because she knows that the end of isolation is the union and knows that favorite country is her country , and a popular way is her way. Fadwa imagination and dream eventually led her to her goal, even though this way was hard and overwhelming for her, but it has a good ending, because her fiction became a reality, and so after a long wait , meets her beloved and hears loving words to the ear, and plaster on the wounds of the heart and of happiness and sadness come her tears rolling down. And she addressed the love with these sentence :

- do You love me? There is a long history of love in me some Years ago, before you

- I was looking for love ,Since childhood
- when I was a sad child
- With other children, I was hungry for elders love (ibid., P. 452)

With a little reflection on these Poetic lines, we find that Fadwa started talking with the word (Tohby? / You love me) that is the style of interrogation denial, and throws the listener into thinking that the poet for the first time was familiar with the concept of Love, But it does not take long, The poet corrects False concepts that she had suggested to the audience, by Poetic lines Who later wrote.then,she cites ancient history and by it, she gives the factors of "authenticity and history " to love, and With phrases that she bring later, suggesting that her relationship with love, not a good relationship and positive.

she describes her memoirs, focuses on love:

- Then there is a Love! - who is love? Who is lover?
- but my Small and uncomfortable heart

In the deprivation and hunger for love-

- asked the life about the Boiling source of love But denied life,
- this love of her What is the callous the drouth of fountains of Elders affection, While the children are in their thirst And They do not hand a drop of this fountains. (Tvqan, 2000, pp. 452 - 453)

But It is worth mentioning that, the trials and difficulties that the poet had seen in the way of love, did not cause that she refuses from her realized dream , but answered to the Wants lover and asked her to be consistent in love and prosperity also with her:

- Call me from end of the world until answer you
- Each door will be opened to you is my path
- O my beloved! You live to sing me
- and I am alive to answer you
- O voice of my love you are the same love for me
- you are a World as size of my heart, you are my world that learned all of my heart
- When you call me, I come to you

With all My treasure that are in your hand (ibid., p. 209 -210)

We see a poet who initially refused to speak about love, and felt the shame and embarrassment in composing love words, and she Was approaching carefully to level, she reached to the phase that screams Love by the roaring sound, And no fear to called that word (O Habibi / O My favorite). (P. 38)

The Poet, had three love experience in throughout of her life , Abraham Naja was the first experience here, that There are letters between him and Fadwa, that Raja, The painter of Fadwa's friend, Check them as "unknown pages in Arabic literature" (Bakkar, 2002, p. 140),the second experience was Anwar Mdavy and third experiment was Ayub kamel, it is notable that Fadwa, had the longest love story with Anwar Mdavy. In the end, the poet , defines her goal of love as a means to achieve freedom and liberation from suffering and pain:

- " the Love was for me as a Haven that I refuge in it, And escape from my sorrows and suffering to it, And demanded My Freedom from The broad world wide to prove myself " (Tvqan, 2000, p. 282)And Fadwa love, and her emotional outburst, go on to change the concept ,and her human love is mixed with love for the country ,and gradually fades first love in the second love, and love of country, covers all four corners of her heart.

The love of country:

The word home and country is the place where you reside in it, where indeed you would born and live in it. But it has another sense for my poet Fadwa, and takes beyond this limit. she expanded the concept of homeland and to include it, the country for Fadwa, is the sand, the drops of sea water and the sky and the ground.The love of country is an inherent thing for Fadwa,

but in its early stages of her poetry, this problem does not amount to much of her books,and it is because of being far from her political activities and national - Patriotic concerns.

Perhaps that was why that, poet rejected her father's request to continue The way of her brother Abraham and writing about the revolution and the revolutionaries, because in her opinion, writing alone, do not change anything and she wants to participate actively in Policy and country, and he believes the country is as a gateway that can be reached to the honor and reputation by it. (Srsvr, 2005, p. 54)Palestinian poets, especially Fadwa Tvqan, were spokesperson of their nation's history at different stages, they have been recorded Within themselves, the developments and events throughout the country and thus they have taken the mask from the face of the occupiers. By considering Fadwa's ode, We can smell from country and love of country, so that irrupt the the volcanic of patriotism and nationalism in poet inner, As far as that no one can silence or turn off her calling of patriotism,Here, she Screams in her ode that , it is sufficient in this love, that I die in the homeland and burial in the homeland and I go grass and mud from the homeland:

" It is enough for me, that die in homeland

And I buried in that
And I melted into it's soil and destroy me
And like a green Or flower sit on it's land
. (Tvqan, 2000, p. 553)

Fadwa release element of love and Smooth out her sincere affection and by it, she did Great service to the Palestinian poetry that in this area , can be found her as a superior of contemporary poets. As Israeli Defense Minister states that "every line of Fadwa Tvqan's poetry is enough to create and stimulate ten Martyrdom-seeking." (Bakkar, 1425 Hegira, p. 27) hereinafter Fadwa's Invitation for Jihad and fight, has a significant development. So that in the mosques, clubs, circles and houses, everywhere, were the talk of stability and strength. Izz ad-Din al-Qassam , breathe new spirit in the body of the Palestinian poet ,like Fadwa, and once again they were right on, has targeted the UK and Zionism, she remembered Qassam as legend to endurance, courage, freedom, jihad and sacrifice:

" they Fought with dry branches
They pulled out them as a sword and weapons
they Wear clothing with mythical heroes

Or be seen in the character Ntrh, the same that was looking for freedom in the death streets Or as Izz ad-Din al-Qassam, who lurked in the bushes mountain.Or like Abdul Qader, who lived and fought in Qstl with a love of the land of Palestine. (Tvqan, 2000, p. 507) But after the occupation of Palestine in 1948 AD , after a year in which became known the disaster, it Was given to Fadwa the opportunity to participate actively in social gatherings and political meetings, and Contemporary Poetry Palestine along with Fadwa Poetry, were color of grief and failure, grief and displacement and the revolution. These events led to Fadwa fight by winning Weapons of poem, And to defend the homeland and fighters by her lyrical odes.

(Mulla Ibrahim, 1389 Hegira, p. 126)

O my friends!

Swift horse of nation has passed from Yesterday error the Nation is Height raised Across the river and they Has risen to rebellion Listen! The horse of nation is With the strength hinny And Released from the ward of evil and weakness
And go to Sun Harbor that gathered The jockey in it.They respect it And sacrifice for it, they drink it by antique water and

blood of corals They Feeding it, by fragmentation of their body and by their injured body. they Say screaming to agile horses of Freedom: hasten the nation's horse. (Tvqan, 2000 AD, p. 515)

This is how that Fadwa Tvqan loves A deep feeling to her country and homeland That is under attack the enemy being destroyed, and gives to the Resistant people and fighters, this glad tidings that in any case, whether they succeed or fail, final victory is for them.

Conclusion

Fadwa Tvqan is one of the prominent contemporary Arab poets, particularly occupied Palestinian. He has prose and verse works, and, Most of her fame is for her poetry that is written about the occupation of Palestine. study in her books shows that, in her lifetime, she Has come two stages of the love, stage of fantasy and phase of reality. Of course, she did not found anything not in stage of fantasy and not in phase of reality Indeed, her love means, loving Words, Or a liking look, That she can make her story on it. In love, her philosophy was different from others, she had a special philosophy for itself in love ,so that, decisions of many people, are Based on the end of things, but Fadwa insisted the beginning of things and had faith to this phrase (If something is coming to an end, it is incomplete)

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