

Palestine in the Perspective of Nizar Qabbani: The Critical Discourse Analysis in The Poems of Nizar Qabbani

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Abstract

Nizar Qabbani is Syrian poet born in Damascus March 21, 1923. In his poetry, Qabbani dedicate a lot of his poem to defense the Arabs in oppose the tyranny of Jewish people . The defence appeared strongly after the 1967 war, as at these six days war, the Arabs were defeated by the Jewish. Qabbani who started his career as the diplomat known that his poetry is sensual and romantic. However after 1967 war, Qabbani wrote many poetry about his defence to Arabs, specifically the defence to Palestine to gain their independence. This study is using the qualitative-analysis method with the approach of Critical Discourse Analysis. The objective of this study is to explain the social and cultural phenomenon discourse related to the context of defensive form poet to Arabs and especially Palestine people when confronting the oppression Jewish nation. Results obtained from this study is that the sense of pain in self-esteem as the Arabs by the arbitrariness treatment from "Jews" nation. Encouragement from Qabbani to Palestine strengthen after the bitter of defeat from Six Days War in 1967. Not only to defend Palestine as an Arab country that is fight to gain their independence, moreover, Qabbani obviously considered that Palestine as his homeland. As for his high sense of nationalism to defence the Palestine, allegedly because the poet who originated from Syria and his wife from Iraq, the two countries indeed have a sense of high nationalism.

Keywords: Arabs, Nizar Qabbani, Poetry, Palestine.

INTRODUCTION

Resurrection Arabic literature has risen more than one and half century, begins with the arrival of Napoleon to Egypt in 1898. Napoleon not only brought soldiers to Egypt but also printing tools, so awaken the writing in Egypt including Literature (Al- Fakhuri , 1986:11). Historians indicate that period as the beginning of Modern Arabic Literature. In the same time, the geopolitics in Palestine and Arab countries was also developing and experiencing the big change. In May 14, 1948, the state of Israel was founded (Moshe Naor , 2008). This cause the resistance of Arabs and Palestine to Israeli occupation. In 1967 the countries of Egypt, Syria and Jordan helped by other Arab countries stated war against Israel. However in

the only six days war, Israel succeed to defeat them and occupying the Golan Heights, the West Bank and the Sinai Desert (Tristan Dunning: 2019). The three regions by sequentially the origin owned by Syria, Jordan and Egypt.

The politics turbulence in the Middle-East scratch deep feelings for Arabs, no exception to the Arab poets, one of them is Nizar Qabbani. The poet born in Damascus March 21, 1923, his poem known with sensual and romantic sense (Arieh Loya : 1975). However after the defeat of Arabs in 1967 war, Nizar Qabbani then wrote many poetry of the struggle people in Palestine and criticize the rulers of Arab countries at that time. The critical poetry to defeat some Arab countries against Israel

poured in his work entitled: (هوامش على) "Note edge of the list of defeats" (Qabbani , tt : pp:69). This poetry written after the defeat of The 6 Day War in 1967. Then in 1969, Qabbani wrote another poem entitled: (الفتح) "FATAH" (Qabbani , tt : 137) as praise to the Movement of Palestine Liberation "FATAH". The praise was delivered before "FATAH", as component main Palestine Liberation Organization (PLO) accepts peace with Israel and then established the government that called Palestinian National Authority in Jericho or Ariha, Palestine. The poetry implied the big hope to "FATAH", that in the future would gain victories. After The Oslo II Treaty in 1995, another of his poems entitled: (أنا مع الإرهاب) "That Goes Fast" (Qabbani , tt : 504), the Poet condemn hard rushing parties to declare peace with Israel. At this time, Qabbani wrote a poetry that addresses opposite of the peace agreement and affirm that he is on the side of terrorist, that he is on the side of rebellion. The poetry is called : (أنا مع الإرهاب) "I'm With Terrorists" (Qabbani : 2008). Looking at the content of the four poems by Qabbani and the historical background of the Israeli - Palestinian conflict, this study interest is to analyze how Qabbani attitude towards the struggle of Palestine in determine their future. Beside, to analyze the background of Qabbani's perspective in his poetry. Thus, this could outlined the question as following:

1. How is the Qabbani's attitude towards the struggle of Palestinian for gain their rights.
2. Why Qabbani give the defence to Palestinian's struggle to fight for their rights.

LITERATURE REVIEW

The writing about by Nizar Qabbani have already done by many researchers in several books, articles as well as freelance writing in the mass media. Among others who wrote about Qabbani's work is Saddik Gohar in article entitled: The Poetics of Disclosure Narrating the Six-Day War in the Poetry of Nizar Qabbani. Gohar analyzes Qabbani's poetry who criticizes the defeat of Arabs in six-day war against Israel. The approach used by

Professors at the University of the United Arab Emirates is the theory of Arab History and Culture that implemented during that period. He refers to Barthes: "the text is a tissue of quotations drawn from the innumerable centers of culture" (Barthes 1977: 146). The results obtained from his study is that, the defeat of Arabs in the six-day war in 1967 really hit the sense of Nationalism of Qabbani personally. Qabbani criticize loudly the Arab leaders, and it was said that the lost from Israel is not only because the lost of weapon but moreover because the bad morals of the Arabs and their leaders (Gohar : 2018). Other researchers are Astri Aspianti and Dedi Supriadi in article entitled : " Jerusalem in Al-Quds Poetry by Nizar Qabbani". The research using Semiotics as a means to analyze that the pain of Jerusalem or Al-Quds is the consequence of a long period of war. They also found that the language style of Qabbani indicates a deep lament and sorrow (Sahida, et al: 2020). The third research is Ismail Suliman Almazaidah. He researching about Qabbani's perspective related to Arab-Israeli peace in an article entitled: "Nizar Qabbani's Attitude towards Arab-Israeli Peace Treaties: An Analysis of his Poetic Contents". In this article, Almazaidah use Discourse Analysis as tool to analyze Qabbani's work. Results obtained that Qabbani refuse Arab-Israeli agreement and criticized Arab leaders who approved the agreement with Israel (Almazaidah : 2019). From these three studies that has been shown above, no one is discussion about Qabbani's views and attitudes towards Palestinian struggle to fight for their right to regain independence, especially if the study done to collect the numbers of his poetry at once. Furthermore, why Qabbani wrote his defense to Palestine struggle, though he was known as romantic poet romantic who born and origin from Syria.

THEORETICAL FRAMEWORK AND METHODS

This study implements a qualitative descriptive method to analyze the social and political background from the 4 (four) of Nizar Qabbani's poems, related to his views on the

struggle of the Palestinian people to get their rights. The theory used is the Critical Discourse Analysis Theory. This theory is used to find and explore the political and social background of Qabbani's thoughts in his poetry about Palestine. This is in accordance with what was conveyed by Van Dijk (1993) that Critical Discourse Theory is "the relationship between discourse, power, dominance, social inequality and the position of discourse analysts in these social relations". Therefore, this analysis is complex and multidisciplinary. He also said: (Critical Discourse Analysis) "a study of the relations between discourse, power, dominance, social inequality and the position of the discourse analyst in such social relationships. Since this is a complex, multidisciplinary". The analysis of the social and political background of Nizar Qabbani's poem is important considering the complex issues of the Palestinian-Israeli conflict since the establishment of the state of Israel in 1948 until now.

RESULTS AND DISCUSSION

1. Context Conflict Palestine -Israel

The conflict between the Palestinians and the Jews began when the Jews began to occupy the area of Jerusalem and its surroundings, because they considered the territory to be the territory that was promised to them. Until the end of the 19th century the area became the territory of the Ottoman Empire, but because the Ottomans and Germans were declared defeated in the First World War, the Palestinian area fell under French and British control (Dunning: 2019). So that the resistance of the Palestinian people to the occupation of their homeland has started since then. Under British protection in 1948 Israel declared an independent state with Tel Aviv as the capital. In 1967 there was a very popular six-day war. In war that Israel succeeded defeat coalition of Egypt, Jordan and Syria (Dunning: 2019). Then in 1973 there was a war between Egypt and Israel. Egypt pushes Israel and seizes the Suez Canal. In 1982 Israel attacked the headquarters of the PLO Palestinian Organization in Tripoli, Lebanon.

Beside the war there is a history of peace between Palestine and Israel. The first peace, according to Dunning (2019), was the Peace of Madrid which took place in 1991 after the first Gulf War. This was followed by the Oslo I peace agreement in 1993 and the Oslo II peace agreement in 1995. As explained in the previous subchapter, Qabbani supports the struggle of the Palestinian people in fighting for their right to independence. In the process of the struggle there is armed resistance and through peace. In responding to the peace carried out by the PLO and Israel and the peace of Arab countries with Israel, Qabbani does not agree with the peace. The background of the conflict and peace between Palestine and Israel above is important to find the context of Nizar Qabbani's thoughts expressed in his poetry related to the struggle of the Palestinian people against the Jewish occupation. The explanation is as follows:

2. Critical Discourse Analysis of Qabbani's Attitude towards the Palestinians Struggle

As mentioned above, Nizar Qabbani is known as a romantic poet and all things related to the relationship between men and women. So he is known as the "Poet of Love" or "Women's Poet" (Moradi : tt). Qabbani's love is not an ordinary love, but a love full of dynamics. In the introduction to his collection of poems entitled (كتاب الحب) "The Book of Love", he conveys that the love is:

والحب في قصائد هذا الكتاب ليس الحب القديم الذي يقف أمام
خيمة الحبيبة ، أو تحت شياها عشر ساعات .. حتى تمل
الحبيبة .. ويميل الشابك .. الحب هنا ، يحمل كل ملامح
عصرنا من سرعة وإيجاز .. وتوتر

"Isn't it old-fashioned love, isn't it love by waiting for her lover in front of the house for hours ... until his lover gets bored and meets him ... But love that is conveyed in short words, fast and full of tension" (Qabbani: 1970).

The romantic atmosphere in his poetic life was disturbed, even after the events of the Six-Day War, the defeat of the Arabs from Israel in 1967. The defeat of the Arabs from Israel hit Qabbani's personality so that he made a fundamental change in his poetry into a poem

filled with fighting spirit as a form of defense of the Arab nation and the Palestinian people in particular. In his poem entitled (هوامش على دفتر) (النكسة) "Notes on the Edge of War Defeats" Qabbani says that he turned into a poet who wrote with a knife, who originally wrote with a pen. He begins by saying:

أنعي لكم، يا أصدقائي يا وطني الحزين.... حوّلتني
بلحظة..... من شاعرٍ يكتب الحب
والحنين..... لشاعرٍ يكتب بالسكين.....

"I'm sorry, my friends...", and then said "O my sad country, you changed me in an instant way, from a poet who wrote love and longing, to a poet who wrote with a knife". (Qabbani , tt : 52)

This is a significant change in his life. A poet who plays with feelings becomes a poet who writes with anger. His disappointment at the defeat of the Arabs was expressed in the form of anger not only at the Jews but also at the Arabs and their leaders. So that came out his harsh criticism of the Arab nation as a whole and the Arab leaders in his poetry (Gohar 2018 : 922). Qabbani saw the defeat of the Arabs for several reasons. First, all this time the Arabs seem to be arrogant, and feel that they are strong. Qabbani quipped at them:

لأننا ندخلها.... بكلّ ما يملك الشرقي من مواهب
الخطابة..... بالعنتريات التي ما قتلت ذبابة

"Because we are in it...with all the oratory talent that the East has....with the antarties (arrogance) unable to kill even a fly". (Qabbani , tt : 54)

The second criticism, the Arabs should not blame the sky (God Most High) because the fault lies with the Arabs themselves, which is not having a war equipment industry. Thus they cannot fight the enemy on their own. He said: "don't curse the sky...if it doesn't help you..don't curse the situation...God gives victory to whomever he wants...you don't have a blacksmith .. who makes swords" (Qabbani , tt : 57). The third, criticism is directed at the Arabs and at the same time the leaders of the Arabs. Qabbani said that the Israeli army did not enter through the borders with Arab countries, but entered through the lanes and

roads in front of the Arab army. Qabbani wanted to say that the Arabs had been conquered by Israel before the Israeli army arrived, either by bribing, or in other ways that at the same time showed the low morale of the army, the Arabs and their leaders. He also said: "It hurts me to hear the news in the morning... it hurts my heart... to hear the barking... the Jews don't enter our borders.. but.. they break through in front of our eyes like ants"

It seems that because of Qabbani's high sense of nationalism, he strongly criticized the Arabs who suffered a crushing defeat to Israel in the 1967 war. Qabbani's tough soul is probably because Qabbani was born in Syria and married an Iraqi. Two societies known to have a high sense of nationalism. In addition, after resigning from his position as a diplomat, he lived in Lebanon, a country that is quite free compared to other Arab countries. So that Qabbani dared to criticize the Arabs who were unable to face the Israeli invasion, which according to Qabbani was because the Arabs were arrogant, did not have a war industry and had corrupt leaders. Such criticism would not have dared be issued if Qabbani was in an Arab country other than Lebanon, even in his own country, Syria. But Qabbani's courage in criticizing the Arabs and their leaders had to be paid dearly because his wife named Balqis had to be killed by a bomb attack on the Iraqi Embassy in Beirut in 1981 (Syarif: 2015:10), where his wife worked.

Qabbani was not a novice poet in expressing his political stance, because he wrote a letter to his father dated October 29, 1956 in a poem entitled "A Soldier's Letter in the Suez War". The poet, who was 33 years old at the time, said that the British, French and Israeli coalition troops broke in and threatened the peace of the Arabs. He described them as having blue eyes, but black hearts...and they were drunkards whose job was to berate and curse (Qabbani tt: 30).

Qabbani's defense of the Palestinian struggle was conveyed in his poems entitled "The Poets of Colonized Palestine" (1968), "Fatah" (1969), "One Way" (after 1992). After the birth of the Oslo agreement in 1993, Qabbani wrote a poem

that addressed the peace agreement in a poem entitled "I'm with Terrorist" and "Pejoging" (after 1995).

Meanwhile, to build support for the Palestinian people in demanding their rights, Qabbani did several ways as stated in his poetry. Here is the explanation:

a. Praise The Palestinian Fighters

One of Qabbani's poems that shows support for the struggle of the Palestinian people is a poem with the title "FATAH". The word Fatah itself means "conquer". It can be assumed that the poet intention by mentioning the word "Fatah" related to the Palestinian issue is the hope that he will be able to conquer the enemy, namely "Israel". As in the history of the conquest that is very popular is the conquest of the city of Mecca by the Prophet Muhammad, while Mecca is still owned by the Quraysh who were hostile to the Prophet (Al-Mubarakpuri). But in reality in the poem Qabbani is praising "FATAH", one of the largest Palestinian liberation organizations and the backbone of the Palestine Liberation Organization (PLO). This is reinforced by the footnotes contained in the book of Qabbani's poetry collection entitled "Political Poems without Diwan" (قصائد سياسية - (Qabbani tt: 96). In the note, it is stated that the poem "Fatah" is intended to praise the "Fatah" organization in making peace with Israel in the 1993 Oslo agreement. In his poem, Qabbani describes that the arrival of "Fatah" is like a "flower" received after a "wound", like an eye. fresh water in the scorching desert, and like the risen Christ return after His death.

جاءت الينا (فتح)... (كوردة طالعة من جرح... كنعب ماء بارد
يروى صحارى ملح... وفجأة... ثرنا على أكفاننا,
...وقمنا.. وفجأة.. كالسيد المسيح.. بعد موتنا نهضنا

"Fatah, come to us... Like a flower out of a wound.. Like a fresh spring water irrigating the desert.. Suddenly... we came out of the shroud and woke up... Suddenly... Like the Messiah... after death us, and rise..."

The lyrics equate "Fatah" with the beach, where it anchors after getting lost in the middle of the ocean. Or equated with the sun rising in

the middle of the night after feeling bored with the situation. He said:

(ياشاطئنا من بعد ما فقدنا... ياشمس نصف الليل
....لاحت... بعدما ضجرنا

"(Hey Fatah)... Hi my beach, after we got lost ... the midnight has appeared ... after we got bored ..."

As mentioned above, the lyric equates Fatah with the city of Mecca at the time of the Prophet Muhammad, the city that awaits the arrival of an Apostle who conquers it, opens it, as the Prophet did with the city of Mecca.

...يافتح نحن مكة... تنتظر الرسول

"O "Fatah", we are Mecca ... Waiting an Apostle a Prophet..."

The way Qabbani chose to fight with the Palestinians was to take up arms. This was done as a form of retaliation for what Israel did to the Palestinians. He said:

هم سرقوا بلادنا... هم قتلوا اولادنا... فاسمح لنا ياربنا.. نكون
..قاتلين... ياثأرنا

"They stole our country ... killed our children.... forgive us My Lord ... We became murderer ... oh our revenge."

The choice of diction in his poem to fight for the rights of the Palestinian people is to take up arms, not to make peace. The path of violence and determination that exists in Qabbani is probably due to the roots of the society in which Qabbani grew up, namely Syria. Although in the course of time Qabbani criticized all Arab leaders for their defeat against Israel.

In the poem entitled: "منشورات فدائية على جدران" (Command leaflet on the walls of Israel) Qabbani blatantly attacks the American government, as a force that sustains indefinitely against Israel (Qabbani : tt). Qabbani said that America with all its power and greatness is not the almighty one. In all its glory America could not prevent birds from flying. America could have fallen by the smaller ones. Just as the big one can be killed by a small gun, in the hands of a small child. Qabbani said:

تذكروا..تذكروا دائماً...بأن أمريكا – على شأنها...ليست هي
الله العزيز القدير...وأن أمريكا – على بأسها...لن تمنع
الطيور أن تطير...قد تقتل الكبير..بارودة...صغيرة..في يد
طفل صغير

“Remember, remember. America with all (the strength) they have... is not the Almighty... America with their power is not able to prevent birds from flying... The big ones can be killed by small guns... in the hands of small children.”

Direct accusations of America as the power behind Israel is something that is committed by all those who are hostile to Israel. However, some Arab countries are pursuing peace and making peace agreements with Israel, because if hostilities continue there is no power and with peace there will be various benefits. Only a few countries still claim to be dealing with Israel, for example Syria, the country of origin of Qabbani. Perhaps this is the reason why Qabbani so vehemently refuses to make peace with Israel and prefers to take up arms to fight against occupation. It could also be that Qabbani's high sense of nationalism was anchored in him so that he was antipathy to colonialism. The doctrine of Syrian nationalism was instilled by the Ba'ath Party founded by Michel Aflaq and Salah al-Din Bitar in 1943 in Syria. Baathist ideology was then used as the basis of the state, which permeated every individual Syrian people including Nizar Qabbani. It is also known that Qabbani is a diplomat who is certainly mature with the ideology of Baath Party Nationalism. The main value of the Baath Party stand on three: Nationalism, Islamism and Anti-Colonialism .

b. Declare Struggle with Weapons is The Only Way

In a poem entitled “One Way” (after 1991) Qabbani said that there is no other way to fight for the rights of the Palestinian people, it is by arms fighting. He didn't see anything other than taking up arms. To get a weapon, he is willing to sell or pawn his most valuable possession that is the ring left by his mother. Qabbani said:

أريدُ بندقيةً.....خاتمٌ أمي بعتهُ.....من أجل بندقية.....محفظتي
رهنتها

“I want a rifle....I've sold my mother ring....to buy... a rifle... my wallet was pawned”.
(Qabbani : tt)

As a poet, it is natural that poetry is the most valuable thing for him, but for Qabbani poetry is no longer valuable compared to the value of a gun. Because it is the rifle that will take him to the desired destination. He said:

.....قصائدُ الشعر التي حفظنا.....ليست تساوي درهما
أمامَ بندقية

“The poetry that we memorized.....is not worth a dirham.....compared to a rifle”.
(Qabbani : tt)

In fighting with weapons Qabbani did not put himself as a fighter from Syria, the place of his birth. But Qabbani made himself a Palestinian fighter who was born and raised in the land seized by Israel. He said that he was born, raised and played in Palestine. Qabbani said:

عشرونَ عاماً ..وأنا...أبحثُ عن أرضٍ وعن
هويةً.....أبحثُ عن بيتي الذي هناك.....عن وطني المحاط
بالأسلاك.....أبحثُ عن طفولتي.....وعن رفاقي
..حارتي.....عن كتبي ..عن صوري

“Twenty years.. and I...I'm looking for land and identity.....I'm looking for my home there.....about my country surrounded by barbed wire...I'm looking for my childhood.....and about my friends....about my books. . about my photos”.. (Qabbani : tt)

He also stated that his position is outside Palestine and want to enter Palestine complete with a rifle. Therefore, there is a kind of paradox, on the one hand I think that he is a Palestinian child, born and raised there, on the other hand he is physically outside Palestine. Or it could also place itself as part of the exiled people of Palestine or alienate. He also said:

أصبحَ عندي الآنَ بندقيةً.....إلى فلسطينَ خذوني معكم.....إلى
القبابِ الخضر ..والحجارة النبية

“Now I have a gun...to Palestine, take me with you...to the green dome... and the prophetic stone”. (Qabbani : tt)

The encouragement to fight for the land of Palestine, not only motivated by a high sense of nationalism, but also by his longing for the land of the prophets, and also the existence of the Aqsa Mosque with its green Qubbah is an attraction as well. Qabbani was not known as a religious person, but as a romantic poet, but from the bottom of his heart he was called to defend this holy land.

More than that, Qabbani did not hesitate to position himself with the rebels. He said:

قولوا.. لمن يسأل عن قضيتي... بارودتي.. صارت هي القضية... أصبح عندي الآن بندقيته... أصبحت في قائمة الثوار

"Tell...to those who ask about my problem....my gun.. became my problem....I now have a gun...I'm on the list of rebel" (Qabbani : 2008)

c. Claiming that Peace is Just A Deception

It has been mentioned above that Qabbani views whether the only struggle for the Palestinians is through the armed struggle, he also does not agree with the way of peace. Peace according to him is only for cowards. Peace is like a bitter pill to swallow. Like a dagger that stabs, which does not provide benefits and even harms the Palestinian people. In the poem entitled "المهرولون" (Running Fast) Qabbani said:

سقطت آخر جدران الحياء...وفرحنا..ورقصنا...وتباركنا بتوقيع سلام الجبناء

"The last wall of shame fell....we rejoiced.. and danced.... bless us with the signing of the peace of cowards."

Also said :

ما وجدنا وطنًا نسكنه إلا السراب... ليس صلحًا.....ذلك!!..الصلح الذي أدخل كالخنجر فينا.....إنه فعل إغتصاب

"We haven't found a home to live in but a mirage.....Not peace,.... Peace that enters like a dagger inside us.....It's a forced take!!" (Qabbani : tt)

The Israeli-Palestinian Oslo peace is very detrimental to Palestine. The Palestinian side of the peace only got a very small area which

Qabbani said was only the size of a "grain of wheat". The Gaza Strip is referred to as a "can of Sardines" and Yeriko or Ariha, the Palestinian Authority Center is referred to as a piece of bone. While the Palestinian state is called a hotel without pillars and roofs. He said:

تركوا علبة سردين بأيدينا.....تسمى (غزة).....(عظمة يابسة..تدعى)أريحا.....(فندقًا يدعى فلسطين.....بلا سقف لا أعمدة

"They left a can of sardines in our hands....It's called (Gaza).....A shin is called (Jericho).....a hotel called Palestine....No roof, no pillars". (Qabbani : tt)

According to Qabbani, the peace agreed upon in Oslo was only a transaction, not peace for the benefit of the Palestinian people. Qabbani stated:

من ترى يسألهم.....عن سلام البيع بالتقسيط.....والتأجير بالتقسيط...والصفقات...والتجار والمستثمرين؟

"Who do you see asking them?... about the tranquility of buying and selling installments.... leasing in installments.... agreement... and traders and investors?"

As it is known, the Palestine Liberation Organization has conducted peace negotiations with Israel for the first time in Madrid in 1991, followed by the Oslo I and Oslo II Agreements. Similarly, several Arab countries have made peace agreements with Israel starting with Egypt, Yodanaia and then followed by other Arab countries. This background is also the possibility that caused him to denounce peace loudly and say that peace is only a buying and selling transaction, which is used to seek profit by certain parties (Institute for Policy Studies : 2005).

d. Defending Palestinian with Real Action

Qabbani is known for his strong support for the Palestinian people's efforts to achieve their rights. He sees that there is only one way to achieve Palestinian rights, unless by taking up arms. He also did not believe that reconciliation with Israel was part of the effort so he rejected it emphatically and even vehemently. Qabbani said that the effort to seize the rights of the Palestinian people must be with real activity, he

strongly criticized people who only shouted against oppression but without activity, in his poem "A marginal note on the defeat sheet" he stated that the cause of the defeat of Arab countries in the 1967 war when facing Israel is because of too much talk, lack of work, inactivity. He said:

إذا خسرن الحرب لا غرابه..... لأننا ندخلها..... بكل ما يملك
الشرقي من مواهب الخطابه..... بالعنتريات التي ما قتلت
ذبابه

"If we lose the war, it's no wonder.....because we're in...in it.....with all the speech talent that the East has,...with antarties (arrogance) that doesn't kill even a fly". (Qabbani : tt)

The defeat of the Arabs that suffered cannot be blamed on those in the sky, because the sky will give victory to whoever it wants. Qabbani also revealed the secret of the Arab defeat, namely because the Arabs did not have a strong military industry so they could defeat their formidable opponent, the Jews. Qabbani said:

لا تلعنوا السماء...إذا تخلّت عنكم....لا تلعنوا
الظروف.....فالله يؤتي النصر من يشاء.....وليس حذاداً
لديكم ..يصنع السيوف

"Don't curse the heavens.....if it doesn't help you...don't curse the circumstances.....God grants victory to whomever he wishes.....You don't have a blacksmith....who makes swords." (Qabbani : tt)

Qabbani did not want to see the Arabs as passive, with minimal effort, so he refuses to rely solely on the Almighty, but more than that, people must strive to achieve what they aspire to with maximum effort. He saw that the efforts of the Arabs were still far from what was expected, how could they beat Israel, which has an advanced military industry, and is even known as a nuclear state if it does not have a strong military industry. Qabbani also quipped by saying how to win if "even blacksmiths who can make swords" don't have one. Victory must be won, victory does not belong to lazy people, including those who just sit in the mosque without showing real struggle. He said:

نقعد في الجوامع.....تنابلاً..كسالى.....نشطُر الأبيات، أو
نؤلف الأمثال.....ونشحدُ النصر على عدونا.....من عنده
تعالى...

"We sit in the mosque... the Noble... the laziness...we share verses, or make up proverbs....beg for victory against the enemy....from the Most Powerful." (Qabbani : tt)

Change cannot only rely on other people, or only hope for help from the Almighty, but change and victory come from oneself, so he also states "I am the one who can change destiny" أنا الذي أغَيّرُ الأقدار (Qabbani : tt)

Qabbani was ready to take up arms to be directly involved against injustice and plundering of ancestral lands, he does not agree with the path of peace. Qabbani strongly criticized the Arabs for their weakness in facing the enemy. This was all done because of his high concern for the Arabs. But does this contain Qabbani's despair in dealing with such a situation? It is not certain whether the answer is yes or no, but Qabbani is an optimistic person in facing a difficult life. Even though he looks panicked, he still has high hopes, especially for the next generation, which is expected to continue his ideals in upholding the banner of the Arab nation against the arbitrariness of the "colonizers". Qabbani said:

نريدُ جيلاً.....رائداً.....عملاقاً.....يا أيُّها الأطفال...من المحيط
للخليج، أنتم سنابل الأمل.....وأنتم الجيل الذي سيكسر
الأغلال.....ويقتل الأفيون في رؤوسنا...ويقتل الخيال.....يا
أيُّها الأطفال أنتم بعد- طيبون

"We want a generation...pioneers.. giants.. you children...from the edge of the sea in the Gulf,...you are the fruit....hope.....you are the generation that will break the shackles.....dead opium in our heads.....and who kills wishful thinking.....O children, you will be better off".

Conclusion

The conflict between Palestine and the Jews or commonly referred to as the Israel is a long conflict, since before the establishment of the state of Israel until now. The conflict was caused by the oppression and expropriation of Palestinian land by the Jews, giving rise to relentless Palestinian resistance. Nizar Qabbani is known as a romantic poet who talks about

women and their relationships with men. But since 1967 after the six-day war or commonly referred to as "نكبة" or "catastrophe". Qabbani wrote many of his poems in defense of the Palestinian cause. Sometimes even extreme in his defense. Qabbani's defense of the Palestinian people in his poetry is expressed in the form of: praising FATAH, a Palestine liberation organization that is the backbone of the PLO (Palestinian Liberation Organization). Qabbani's praise for FATAH was carried out before fusion in the PLO and accepting peace with Israel in 1991. Another form of defense for Qabbani is his statement that he believes that only armed means can realize the Palestinian people's ideals of independence, and not peace with Israel. He views Peace with Israel as a mere deception. Qabbani views the struggle to be carried out with real actions, not only with mere rhetoric. Therefore, it must be supported by creating a war industry and all other needs for war. The background of Qabbani's defense of the Palestinian struggle to claim their rights seems to be based on a high sense of nationalism. An ideology that was developed and firmly implanted in Syria, where Qabbani was born and raised and then served as a diplomat in various countries.

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