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6. CONCLUSION

It is observed that some aspects of resistance literature are present in the poems of Abd Rahim Mahmud. The cruelty of the enemy, glorification of martyrs and homeland took a sheer part in his poetry. He was convinced that the suitable solution to recover the Palestinian rights is through armed struggle not through peace talks and the UN resolution. His poems paved the way to a stable type of Palestinian resistance literature in which resistance and rejection of aggression are the dominant concepts. His belief in the moral responsibility of the poet towards his homeland made him a symbol of devotion among his colleagues. He devoted his literary production to Palestine. He used a simple language to address his people and a strong tune when addressing his enemy. His poems were a body of struggle.

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It goes without saying that homeland has occupied the mind of Palestinian writers, poets in particular. Further, the relation between land and Palestinian poets is a unique one. It is the bond to which all Palestinian resistance poets attach themselves to. It is hard to find any poem in resistance literature which did not glorify the dignity of land and homeland. Abd Rahim Mahmud, the poet and the martyr, defended his land by word and soul. He wrote poems and scarified his soul for his homeland. In his poem, *homesickness*, he expressed the toughness of exile and how he missed his homeland ((Mahmud 1988: 55):

Oh my homeland, you are my destiny

Life without you is a waste

I see Paradise like Hell

If I entered without you

My wish in my exile before death

Is to be gratified by seeing you

(Researcher's translation)

In this stanza, the poet is personifying his homeland. He is calling his homeland as someone standing in front of him and listening to his sad words. His last wish in life is to see his homeland. He depicted Palestine, his homeland, as Paradise on earth and without it Paradise can be hell. The poet knows that the only source of happiness and joy in life is his return to the homeland. The nostalgic feeling which dominated the poem shows without doubt the bond between the poet and his land. For the poet land is a symbol of identity and an inheritance (Aryanpur,1993:34-51 . Throughout his poems, the poet expressed the interaction between his soul and his homeland. It is not the interaction between animate and inanimate. However, it is the living interaction between two souls. It is the interaction between the father and the son. And, the interaction which is twisted by a nationalistic and religious bond is between the poet and his land. The poet asked fate to go back in time so that he can live again in his homeland and be united with his soul.

ethical duty in which they have to fuel their people to be hopeful that the victory is not impossible (Basiri, 2000:32). Poets were asked to keep perseverance and hope as fundamental concepts in their literary production for the huge impact they have on the Palestinian people and their defense for their homeland. Abd Rahim Mahmud recognized that very early. His poems are full of optimistic vision for future, hope, perseverance, victory, and the freedom of Palestine (Abu al-Shabab, 1988:43). The poet has to defeat fear and build the hope of victory in the hearts of the rebels. In his poem, " *Tomorrow*", Abd Rahim Mahmud believes that tomorrow will bring a better future. Mahmud (1988: 53) says:

The soul of life lies in its parts,

Beauty and light lightens its corners.

(Researcher's translation)

The poet describes the future of his homeland. He depicts his homeland as place free from blood, missiles and killing.

5.6 Return to Homeland

The idea of return to homeland occupied the literary production of Palestinian writers as well as the Palestinian people. The idea represented the source of hope that made the people persevere despite the cruelty of their enemy. It was the vision for which they fought dreaming of a freed homeland. However, the idea is still an illusion that the Palestinian people are following but will not compromise. This was also reflected in the writings of the Palestinian poets. You cannot find any piece of writing of Palestinian Resistance Literature which is void of the idea of return to homeland. Though it was not clear enough for them to predict the time when the return will take place, they emphasized that the return is a fate that they will meet one day. The concept of the return to homeland was reflected in the poems of Abd Rahim Mahmud. Every human being holds love for his homeland in his heart and cannot hide his feelings. However, if this human person is a poet then the feelings would be multiplied, since a poet has unhidden overwhelming feelings. In his exile, a poet sends his feelings to homeland by his poems and this was case with our poet, Abd Rahim Mahmud.

without saying that it is impossible to find any Palestinian poet who did not refer to Palestine and the cruelty of the enemy in his literary production. The reason behind this is very clear and the Palestinian people have been exposed to all types of aggressive and brutal practices from the Zionist movement. Depriving the Palestinian people from their right to live on their homeland, the Zionist entity committed brutal atrocities by killing women, children and even infants in their mother's womb. The Palestinian writers, in particular poets, were not isolated from this miserable reality. In contrast, they experienced every particular moment of the tragedy. One of them is our poet under investigation, Abd Rahim Mahmud.

Abd Rahim Mahmud was a prominent figure in his rejection to leave Palestine in its toughest conditions, while some poets fled Palestine to other Arab countries. He attacked injustice and tyranny in his poems. He fought for the freedom of Palestine by showing the truth behind the Zionist occupation and British mandate. Mahmud (1988: 112), says:

**The tyrants said while they exceeded,
In absolutism over people, we want peace.**

(Researcher's translation)

In this line the poet shows that the tyrants are absolute hypocrites. They hide their real face under the cover of peace. Abd Rahim Mahmud made his poems a panel from which he condemned the cruelty of the enemy. A reader can easily see words like enemy, tyrant, and incrimination. He depicted the life of the enemy and their transgress in cruelty (Mahmud 1988: 112):

**Do not infringe to our rights,
And ask the disseized to be peaceful.**

(Researcher's translation)

The poet states that the rights of every one should not be deprived under any pretext. And, the enemy has to know that the recovery of the rights is legitimized by any means (Awaz, 1983:26).

5. 5 Hope for Future:

Perseverance and hope for future are considered vital elements in the armed struggle against the Zionist movement. Poets have an

O Arabs, you are famous for defending your lands,

Do you accept to be mistreated?

O Arabs, you are a symbol for taking revenge

(Researcher's translation)

The poet commenced his poem by calling for the Arab people in general to pay their attention to an important fact which has been ignored. The fact is that their history is rich enough in the tales of their ancestors who were famous for defending their dignity and the homeland's dignity. He showed that you are one of the best nations in world, a nation which was a symbol for taking revenge. The poet did not use declarative structure, but he preferred the interrogative structure in order to warn the Arab people to accept humiliation and degradation. The interrogative structure which the poet used for triggering the Arabism feelings. In the poem, the poet personalized his homeland as someone calling for help and to stand as an iron barrier to defend their homeland (Chavosh, 2001:90). Interestingly, the poet implemented a simple language which touches the heart of his people and pushes them to accept his call.

The bleeding home has called for Arms,

With joy, my hearted approached

With Joy responded

No self-satisfaction I swiftly preceded

(Mahmud 1988: 51), (Researcher's translation)

The poet concluded his poem by praising the rebels whom he called heroes and resembled lions in the battlefield. A call for struggle represented iconic theme in the poems of Abd Rahim Mahmud. Fully convinced in armed struggle, the poems of Abd Rahim Mahmud are overheated by the heartily call to adopt armed struggle as the only tool to recover Palestine.

5.4 The Cruelty of the Enemy

Palestinian case was and still one of the most negotiated human cases that occupied the world debate for the last nine decades. Being a crime that the world has never witnessed before, the Israeli occupation still represents a symbol of the aggression. It goes

The poet concludes the poem by swearing that the best remembered way to die is to fight for your cause till you die. Through the poem, the poet summed up the glorious status of martyrs and their honorable death for the perseveration of the country's dignity. The poem represented one of its kind in which the poet predicted his death and made himself a well membered figure as the martyr poet.

5.2 Exile and Suffering

Land had represented the essence of life of Palestinian people and the rest of the worlds are exiles where sufferings are integrated in every single event of their life. Hard work and oppression were the main characteristics of the life of the refuges in the exile. The suffering was a mental and physical one. The unstable psychological sense of the self has dominated the thought of Palestinian poets. The Palestinian identity was a source for suffering and a symbol of the world misery. Abd Rahim Mahmud saved enough space in his poetry for the suffering of the Palestinian people. Nostalgia was one main aspect through which the poet liked his soul to his homeland amidst the suffering (Haeri, 1985:11). Exile and suffering were main features in the literature of the exile poets (Allen, 200:132). This was reflected in their poetry with every possible mean (Aref Qazvin, 2006:43).

5.3 Call for Struggle

Resistance poetry represented a vital tool in which poets took the advantage of calling people to fight against the British mandate and the Zionist occupation. The poet, Abd Rahim Mahmud, was not an exception. The poet did not save an effort in calling the Palestinian young to defend their homeland. He wrote poems that fueled the nationalistic zeal in the minds and souls of the rebels. In his poems, he intentionally brought certain words which would awaken the consciousness of the young and push them without hesitation to preserve the dignity of their country (Gazzawi,2001:64-67). His words seemed to be like a sword. He used to remind his people of the generosity of their ancestors and their duty in protecting their homeland. In his poem *a call for Jihad*, the poet emphasized the Arabism as source of dignity which must be honorably protected. The poem represented an iconic symbol for armed struggle (Mahmud 1988: 51):

dignity and freedom which cannot be achieved without martyrdom. The poet predicts his fate and praise how glorious it is to be a martyr. In this regard, Mahmud (1988: 31) says:

**I will carry my soul in my hand,
and throw it in the valleys of the death,
It is either a life that makes a friend happy,
Or a death that makes an enemy angry,
The noble man's soul has two goals,
To die or to achieve its dreams.**

(Researcher's translation)

The glorification of martyrs who sacrificed their souls in defending their homeland is well depicted in the poem. The poet states that he would be happy to sacrifice his soul for Palestine. There is no dignity of a human being if he is not defending his rights and he has to seek to obtain them in whatever cause. This is what the poet is emphasizing and pushing his people to do in order to defend their occupied land. Since a dignified life cannot be met without devoting whatever the human being is owing whither it his money or soul, the poet depicts that a dignified life is what the Palestinian people has to fight for (Alavi,2007:73).

Life attractions do not mean anything to the poet compared to the ultimate goal, the freedom of Palestinian and fighting the enemy. This is depicted in the poem when he says that he will carry his soul in his hand. The poet states that the preservation of the country's dignity should be the main concern of one's life. Our Poet, Abd Rahim Mahmud, expected his death in the poem. He emphasized that there is one and only one way for honorable death, which is the death while fighting bravely for your country (Mahmud 1988: 31):

**I see my death, but I rush to it,
This is the death of men,
And whoever desires an honorable death,
Then this is it.**

(Researcher's translation)

to education. His father was a poet and a religious scholar. Given this context, Abd Rahim Mahmud was well prepared to be an exception in his talent. He was obsessed with acquiring more knowledge which paved the way for him to learn Holy Quran by heart. He completed his primary education in his village, Anabta. Then, he moved to Toulkarem to pursue his secondary school (Abu Duhou , 1993:42).

With the commencement of the Palestinian revolution in 1936, he joined the rebels who were headed by the martyr Abd Rahim Alhaj. After the UN resolution, in which the division of Palestine was suggested, the poet realized that the only way to defend homeland is through armed struggle. He returned to Palestine and participated in several battles against the Zionist occupation. He fell a martyr and was buried in Palestine. He devoted his literary production to preserve the dignity of Palestine. He was a symbol of resistance against cruelty of the Zionist occupation and the British Mandate and his patriotism made him a prominent figure. He was the martyr poet who translated his words into actions against his enemy.

5. ASPECTS OF RESISTANCE LITERATURE IN ABD RAHIM'S POETRY

The poetry of Abd Rahim Mahmud represented an early recognition of a dynamic trend in the Palestinian resistance literature. His poetic gift and patriotism paved the way for resistance literature which continued to be a milestone in the Arabic literature in twentieth century. In the following sections, the aspects of resistance literature in his poetry will be investigated and a reference to some parts of his poems will be implemented (Al Qadi, 1982:94).

5.1 Martyr Glorification

Martyrs are the path to freedom and they are a key to dignity and pride. The glorious status of martyrs has occupied the mind of Palestinian resistance poets. The poet Abd Rahim Mahmud was not different. The reader of his poetry can see clearly the attention the poet has paid to glorify martyrs. His poems represent a painting which depicted the glorious image of the martyrs and martyrdom (Bouskil, 1999:74). The poet devoted two poems for martyr glorification, *The Martyr and the Death of the Hero*. In his poem, *the Martyr*, the poet expresses how homesickness is burning his heart. He showed what kind of life Palestinian should seek, the life of

which motivated him to feature his literary production with these aspects. In this research, the paper tries to answer the following questions:

1. What are the most common aspects of resistance in the poems of Abd Rahim Mahmud?
2. What motivated him to express resistance in his poems?
3. What are the literary means the poet used his poems?

3. RESEARCH BACKGROUND

Resistance literature has received adequate attention in Arabic literature. A wealth of studies and works have approached the concept and the main figures in resistance literature (Warnock,2000; Shilwqi, 1984; Shawahna,1993; Fakhoury, 1986; Walton,1984). For example, the aspects of resistance literature in the poetry of Ahmad Matar by Jawad Sadon Jada, and aspects of resistance literature in the poetry of Abu Alqasim Alshabi by Ruqia Rostum (Abdul Hadi, Mahdi 2006: 19). However, the works on the poet (Abd Rahim Mahmud) are very limited. One primary work on the poetry of Abd Rahim Mahmud was conducted by Abd Al-Karim Qumiha. However, the work of Qumiha was very limited to mention only the occasions in which poems occurred along with some reference to certain samples of Abd Rahim Mahmud's poetry.

Being a great poet, Abd Rahim Mahmud dedicated his literary production to defend the Palestinian case. His poetry expressed the nationalistic zeal and the hope for a better future for his homeland for which he sacrificed his soul. However, less work has been done on the aspects of Abd Rahim Mahmud's poetry and how he devoted his poems to the resistance of the British mandate and the Zionist movement. Some examples of his poems are: *the martyr*, *the death of the hero*, and *homesickness*. It seems that previous works on the poet's poetry ignored several aspects of his literary production. Hence, there is a need for exploring how his poetry contributed in the Palestinian resistance literature and how the poet was different from other Palestinian literary figures in the same period (Alsawafri, 1987:34).

4. THE POET

Abd Rahim Mahmud, the martyr poet, was born in Toulkarem in the year 1913. He was born in a family which showed a great respect

1. INTRODUCTION

Arabic poetry which emerged over the period in early 1920s to the 2000s as the poetry of commitment can be characterized as the poetry of human concern as well. In this type of poetry, it is the responsibility of each poet to depict the social and political concerns of the Arab world. Palestinian literature, especially poetry, was not fully independent from the Arabic literature, but it was a vital component that contributed to Arabic literature. However, after the British mandate and the 1916 Sykes-Picot agreement, a new trend of resistance emerged in Palestinian literature. This sense of resistance in Palestinian literature increased with the Belfour declaration. Literature was an important tool through which writers took the chance to fuel the sense of nationalism in the Arab community. Writers, in particular poets, saw that the emphasis of the Palestinian identity as the path to fight back against the Zionist movement. The nationalist zeal in Palestine was a natural result of Arab nationalism movement against the western colonizers.

People refused the declaration and rebelled against the British mandate. The reaction towards the declaration was through emphasizing the role of education and highlighting the cultural identity of Palestine. Literature was the window from which Palestinian writers took the chance to depict the tough reality. The hope for a nation to appear amidst the conspiracies was still alive in every line they wrote. However, despite the cruelty of the situation, some writers do not give up hope and leave their country undefended. The Palestinian resistance literature is full of prominent figures that fought for the freedom of Palestine. One main figure to mention here is Abdul Rahim Mahmoud. Given the responsibility of writers in defending their homeland, Abdul Rahim Mahmoud went the extra mile in defending Palestine in his writing and sacrificing his soul.

2. RESEARCH QUESTIONS

There is no doubt that the poet, Abd Rahim Mahmud, has devoted his literary production defending his people and his homeland. Given this devotion, he sacrificed his soul in order to preserve the dignity of his homeland. Hence, it is highly important to investigate the aspect of resistance in his poems and the reasons

ABSTRACT:-

The paper aims to investigate some aspects of resistance literature in the poetry of Abd Rahim Mahmud. Resistance literature is known for its pure expression of people sentiment. Poets have a moral responsibility towards their homeland. However, this responsibility might turn to be a duty for which a poet might sacrifice his soul for. Abd Rahim Mahmud was the symbol for patriotism. He was the martyr poet who devoted his poetry before his soul for his homeland. A reader in the Palestinian literature can simply see that the poet contributed in enriching the Palestinian resistance literature. His poems were an example to remember in the battlefield. He was the rebel against aggression.

Through exploring the literary means which the poet implemented in his poems, the paper aspires to define some aspects of resistance literature in the poetry of Abd Rahim. Resistance literature, poetry in particular, was an effective tool in manifesting the Palestinian tragedy. The tragedy was a source of suffering and aspiration at the same time. Suffering mingled with loss of identity and occupied land.

Keywords: Nostalgia, Exile, Resistance, Glorification.

المخلص:

يهدف البحث تقصي بعض جوانب أدب المقاومة في شعر عبد الرحيم محمود. أدب المقاومة معروف بتعبيره الخالص عن شعور الناس. يتحمل الشعراء مسؤولية أخلاقية تجاه وطنهم. ومع ذلك، قد تتحول هذه المسؤولية إلى واجب يضحي به الشاعر من أجله. كان عبد الرحيم محمود رمزا للوطنية. كان الشاعر الشهيد الذي كرس شعره أمام روجه لوطنه. يمكن للقارئ في الأدب الفلسطيني أن يرى ببساطة أن الشاعر ساهم في إثراء أدب المقاومة الفلسطينية. كانت قصائده مثلاً لتذكره في ساحة المعركة. كان المتمرد ضد العدوان.

من خلال استكشاف الوسائل الأدبية التي نفذها الشاعر في قصائده، تطمح هذه الدراسة إلى تحديد بعض جوانب أدب المقاومة في شعر عبد الرحيم. أدب المقاومة، الشعر على وجه الخصوص، كان أداة فعالة في إظهار المأساة الفلسطينية. كانت المأساة مصدراً للمعاناة والطموح في نفس الوقت. اختلطت معاناة مع فقدان الهوية والأراضي المحتلة.

الكلمات المفتاحية: حنين، منفى، مقاومة، تمجيد.

Reflections on Resistance Aspects in the Poetry of Abd Rahim Mahmud

Assistant lecturer
Sanaa Mohammed Khudhair
General Directorate of Education at Diwanayah,
Ministry of Education, Iraq
sanamoha72@gmail.com

تأملات في جوانب المقاومة في شعر عبد الرحيم محمود

المدرس المساعد
سناء محمد خضير
المديرية العامة لتربية الديوانية
وزارة التربية - العراق