

Studying resistance symbolism in Ibrahim Tuqan poetry
Ass.prof. Seyyed Mohammad Razi Mostafavi Nia\ University of Qom\ Iran
Farideh Akhavan\ Islamic Azad university\ Qom\ Iran

دراسة مقاومة للرمزية في شعر إبراهيم طوقان

أ.م. سيد محمد رازي مصطفى نيا / جامعة قم / إيران

الباحثة. فريدة إخوان / جامعة آزاد الإسلامية / قم / إيران

Faride_akhavan@yahoo.com

الملخص

بلا شك، إبراهيم طوقان هو الشاعر الوطني والشعبي الفلسطيني، الذي كان يكافح من خلال الشعر الثوري، إذ تمكن من بناء مدرسة لشعراء المقاومة، وامتاز شعره بتأثره بالآرائه السياسية والنضالية.

Abstract

Doubtlessly, Ebrahim Touqan is the national and popular poet of Palestinian. He combatted with his revolutionary poetry. So that the resistance poets and poetry school were built under the influence of his political views and struggle.

Resistance poetry of Ibrahim Tuqan is full of different symbols. Symbols that the poet has used with their beauty and in this way, he has put a greater impact on the reader. Symbols such as Alghraeb, Alkhatib, Alhol, Elnour, Alouyun, Alaasir, Alghiaheb, Alnajm, Alamut, Kokab, Alqabr, Alnaqous, Alazan, Alnaar and so on.

Analysis of symbols used in the poems of Ibrahim Tuqan represents one of the characteristics of resistance poetry in which case the symbolism can be considered as a sign of resistance poetry.

Keywords: palestine, resistance poetry, Ibrahim Tuqan, symbolism

1. Introduction

For Ibrahim Tuqan as a poet committed to his homeland, Palestine was as the main cause of his life, and devoted all his brief life devoted to it so as to clarify the political events of his land and draw from obscurity to show his people's right and being oppressed to the international community.

One motivation for this study is to evaluate the political events of the day of Palestinian land that can be seen in Ibrahim Tuqan's poetry in the destruction of the Palestinian and formation of the Jewish state in the poetry of people. Given the importance of the relationship between the Palestinian and his poems with the Palestinian issue, and the aim of poetry is that Ibrahim Tuqan Palestinian poems play an important role in fight of the Palestinian via symbolism that he sometimes directly and sometimes indirectly invites people to fight and the symbolism is used in this regard. Ibrahim Tuqan has used various symbols in his poems, and each of these symbols and their place in this article have been identified.

However, no research has been done on "Palestinian and political poetry of Ibrahim Tuqan" by M. Emami Meybodi 2007, and a thesis titled: Political poetry and poets in Palestine by A. Borzooei Kotenai January 2003 in Islamic Azad University of Qom. In addition, about analyzing political-social lyrics, a thesis titled "Studying Palestinian political and social events in Ibrahim Tuqan's poem" written by Mr. H. Abdi, summer 2009 at the University of Qom. In this thesis, the author of this thesis has divided the study into four chapters all of which follow the same process and the first three chapters are trying to set up the audience mind so that in the fourth chapter the political-social lyrics are provided, and a thesis titled as "Investigating simile in the poems of Mahmoud Darwish (Palestine) in 1386 from R Bashnij Islamic Azad University Qom.

In an article entitled "Martyrs and Veteran Palestinian resistance in the poetry of poet Ibrahim Tuqan" in the journal of resistance literature, first year, first issue, Fall 2009, pp. 127-142 by

Hossein Kiani, Syed Fazlullah Mir Ghaderi. In this paper, we want to answer the question of what image does Ibrahim Tuqan provide of the martyrs and veterans in his poetry and what are their characteristics? Then they are extracted and analyzed and the lyrics and the characteristics of martyrs and veterans have been summed up. Therefore, in this research codes and symbols used in Ibrahim Tuqan's resistance lyrics will be identified and analyzed and finally using tables, frequency of each symbol will be shown.

2. Ibrahim Tuqan

Ibrahim Tuqan is of prominent poets of the twentieth and thirtieth decades of the twentieth century. (Kaiani, 2009, 23) Tuqan's dynasty was living in Nablus for five centuries, the presence of this dynasty dates back to 1656 coinciding with the arrival of Rehaal Toughan to the city. However, the city takes-the Towqanbusinessman (Al-Abbasi, 1990, p. 15). Their origin goes back to a region in the West of Bilad al-Sham desert between Homs and Hama that later because of dissatisfaction with the Mamluks, they migrated and settled in Nablus and joined the supporters of the Ottoman Empire, some of them even entered Ankesharieh army including Ibrahim Agha Alsharabji from whom Tuqan inherited Alagha title. Others called him "the poet of the country", "Nightingale of Palestine", "Al-Adeeb Alnabegh Alostaz", "Shaer Alvatani Alami" "Shaer Alhab va Althurah", and "Abu Jafar" (Abdullah, 2002, p. 4-6.). He was born in 1905 equivalent to 1323 AD in Nablus, in a noble family, traditional, wealthy, educated, and patriot, with great social, and spiritual traits with epic feelings.

3. The status of symbol in Arabic language

In contemporary Arabic literature and language, the term "secret" is used in the traditional sense and almost equal to the meaning symbol. Although the mystical term is not new and dates back to long time ago, following symbols used in Palestinian poetry is not easy because they often used very cleverly and if no there are no clear references to Palestine or the parties involved, it may confuse the reader. In general, poems inspired by the Palestinian struggle have benefited symbol from three categories:

First: symbols that substitute for Palestine, and show it as a land of oppressed Arab.

Second: those that represent the displacement of Palestinian Arabs

Third: symbols replacing Israel and show it as an aggressive and racist power. The common symbols in the lyrics that directly refer to Palestine are the images of beloved away from her lover, and deprived of his union. The use of this symbol is not limited to Palestinian poets and poets from different countries have often use it, although in Palestinian poetry it has taken developed forms and mixed with maternal love.

Undoubtedly, the biggest obstacle to achieve the highest level of creativity for these poets is that they have to portray their disasters and calamities singly, separated or unrelated to various events each of which could take the case with their own mood and compose odes. It seems that the best way to leave the barriers behind is that the poet stops addressing specific word, directly related to the case, and when combining vague word, as much as possible try to work the transparency and understanding away from his power.

With this method, on the one hand, the poet can add human features and great qualities and on the other hand, he gets the opportunity to provide a rich culture and value of words and imagery transparency and able to integrate and apply code.

Moreover, for sure, new poetry is collected by the picture and mystery, and the mystery, is something more than convincing image of interpretation images of interpretation by image and there are so many cases when images are converted to code (Bashniji, 2007: p. 75).

So "mystery" is ironic in the view of people of rhetoric, it is small, and although its meaning is hidden but understood with a little thought.

4. symbols of odes of Ibrahim Tuqan

4.1. Khattab: symbol of the Zionist occupation / Holl: symbol of the tragedy of the occupation

عَبَسَ الْخَطْبُ فَابْتَسِمَ وَطَعَّى الْهَوْلُ فَاقْتَجِمَ

Translation of the line; catastrophe (occupied Palestine) put on a sour smile on his face while martyr was laughing and rioted with fear while martyr coped with it but the martyr overflowed with courage and bravery.

Ibrahim Tuqan has put ode "Khattab" as the symbol of the Zionist occupation of Palestine because occupation of Palestine by the Zionist is considered as an important issue and it cannot be simply ignored. He has put ode "Holl" as the symbol of the Zionist occupation of Palestine, where "Shahid" (martyr) comes into play with courage and a smile. Shahid is forbearing against pain and is not afraid of anything and his goal is to maintain dignity and martyrdom and in this path he has to suffer a lot to get the victory.

4.2. Storms, hardships and disasters: The symbol of aggression and occupation of Palestinian land.

تَلْتَقِي فِي مَزَاجِهَا بِالْأَعَاصِيرِ وَالْحَمَمِ

Translation of line: spirit and temperament of Shahid is in a way that passes the storms and challenges flares of fire.

Literal definition: (storm) literally means hard revolutions weather and hard rain. In addition, it also refers to everything that is great and dominant. (Dehkhoda Dictionary)

(Homam) literally means fire lava. Ibrahim Tuqan sees "أعاصير وحمم" as a symbol of hardness and aggression and occupation of Palestine and refers to Shahid's bearing alone. Inside, Shahid is involved in storms and no abuse discourages him from his goal, his breath is at stake of his perseverance, his will is strong and does not stop from cause.

4.3. Star: Shahid symbol

إِنَّهُ كَوْكَبٌ الْهُدَى لَاحَ فِي غَيْهَبِ الْمِحْنِ

Translation of line: He is the guiding star visible in the darkness and hardship. Dahlia is the star of light source. Stars on the dome of a temple or a church are seen as emphasis on the concept of its heavenly kingdom. At the same time, heavenly star property is one of the symbols of the spirit of the clash between the two forces, internal and external, or the spiritual and the material that is light and darkness. Stars pierce in the darkness are the stars in the dark: they are marine lanterns that shine in the night unconsciously. (Zhan Shovaliyeh, 2005 vol. 3, p. 536).

Ibrahim Tuqan sees "star" as the symbol of Shahid. (In this verse the poet sees martyr as the obvious manifestation of light and revealing darkness and despair and a guide and compares Shahid to a star).

4.4. Light: guiding symbol / Eyes: Symbol of waiting people

أَرْسَلَ النُّورَ فِي الْغُيُوبِ، فَمَا تَعْرِفُ الْوَسْنَ

Translation of line: he has put light to the eyes and does not know sleep and snooze.

(noor) literally means light and brightness. (Masoud., 2008, p. 814) and (Oyoun) is the symbol of understanding power. The human eye is as a symbol of more superior knowledge than nature. (Zhan Shovaliyeh 2005, vol. 2, p. 512.) Ibrahim Tuqan sees "Noor and Oyoun" as symbols of guidance for waiting people. (Shahid, is the guide of waiting people)

It should be noted that the above verses can be intertextuality of Quran verses " لا تأخذوه سنة " (Baqara, verse 285) "ولا نوم".

4.5. Naar: symbol of fire of love of country

وَرَمَى النَّارَ فِي الْقُلُوبِ، فَمَا تَعْرِفُ الضُّعْنَ

Translation of lines: he has put fire (passion, love for the homeland) into the hearts and does not know hatred.

Fire is usually in Indian philosophy and is the symbolism of places where the fire is of great importance. There are two types of fire (Zhan Shovaliyeh 2005, vol. 1, p. 59.). IbrahimTuqan considers "fire" as a symbol of love of country. Poet sees martyr as the transmitter of light into the eye. (Shahid always invites people to resist the Zionist enmity and unites them against the Israeli occupation to get away from sleep to win and kindles the fire of love home within them). Shahid is the only one who can win the war against the enemies, in poet's view Shahid is as a stimulant.

4.6. Najm: Highlight the usurper Israel (the Jews)

لَمَّا تَعَرَّضَ نَجْمُكَ الْمُنْحَسُ وَتَرْتَحَتْ بِعُرِّي الْجِبَالِ رُؤُوسُ

Translation of line: When your ominous luck star appeared and heads rolled.

(Najm) is light shedding quality of star that come to mind. At the same time, it is one of the symbols of the spirit and character of the heavenly stars, especially in the clash between two forces, internal and external, or the spiritual and the material that is the light and the darkness. Stars pierce in the darkness are the stars in the dark: they are marine lanterns that shine in the night unconsciously. (Zhan Shovaliyeh, 2005 vol. 3, p. 536). IbrahimTuqan in the poem seed "star" as the symbol of Israeli brutality in the execution of three martyrs. Shahid is not afraid of anything, always ready to fight and die. Poet in this verse has set (Najm) the Star of David on the Israeli- flag today the symbol of Israel.

4.7. Layl symbol of the light of day / Nahar: the symbol of birth, growth

نَاحِ الْأَذَانُ وَأَعْوَلَ النَّاقُوسُ فَالْلَيْلُ أَكْدَرُ، وَالتَّهَارُ عَبُوسُ

Translation of line: the sound of Azan arose and church bells rang, because the night is dark and day is sour faced.

(Azan) means "making aware", "advise" and "getting the news to the ears". (Bell) is a simple instrument to produce a hollow sound placed in the group of percussion instruments. (Night) means preparing for the day, where the light of life boils out of it. (Zhan Shovaliyeh, 2005, vol. 3, p. 457) (day) refers to the standard deduction on its regular sequence: birth, growth, life and death.

IbrahimTuqan sees "prayer, bell, day and night" as symbol of Muslim, Christian and time in this poem. On the martyrdom of these three blessed people poet states: with usurper Israeli attack the sound of the Azan from the minarets arose, and the bells began to scream, and the night got dark. Catastrophic disaster was so much that Muslims and Christians could not win over it, and thus the occupiers entered oppression into their territory, so that there was no room to budge. They changed good times to bad ones.

4.8. Avasef symbol of the fighters

طَفِقَتْ تَنُورُ عَوَاصِفُ وَعَوَاطِفُ

Translation of line: storm began to blow, and emotions came to a boil (Avasef) in the Bible and according to tradition refers to the storm of God's wrath and has been interpreted as divine intervention, especially means a disaster for revenge. Storm notes the divine power that breaks the enemies of the Jewish people and bring them peace. (Ibid., P. 228)

IbrahimTuqan in the poem sees "Avasef " a the symbol of fighting men. Because by the Israeli attack on Palestine, nature outraged and storms (soldier) gave their lives life and protected their country against Israel.

4.9. Mout: a symbol of the tragedy of occupation of Palestine

وَالْمَوْتُ حَيْنًا طَائِفُ أَوْ خَاطِفُ

Translation of line: and death is sometimes working and sometimes a hijacker. (Fear of death is everywhere)

(Mout) literally means death and symbolically represents the end of a period. (Sarlou, 2010, p. 711) IbrahimTuqan sees (Mout) as the symbol of occupation of Palestine. The tragedy of occupation was thus that everything was lost in that land. (From people to land).

4.10.Thori: symbol of the grave and tomb

وَالْمَعُونُ الْأَبْدِي يُمَعِنُ فِي الثَّرَى لِيُرُدَّهُمْ فِي قَلْبِهَا الْمُتَحَجَّرِ

Translation of line: Eternal pick put in the ground, to bring them into their stone hearts.

(Thori) literally means great wealth and the wealthy. (Almanjd, p. 70) IbrahimTuqan sees "Thori" as a symbol of the grave and tomb. The death knell sounded and all called everyone to death. Picks started digging up to conceal the bodies of three martyrs in their hearts. Usurper Israeli brought death soil for them.

4.11. Tarikh: Symbol of register and staying of events

و إِذَا بِيَوْمٍ رَاسِيفٍ بِقِيُودِهِ فَأَجَابَ، وَالتَّارِيخُ بِعَضْنِ شَهُودِهِ

Translation of line: Behold the day summoned with his shackle and answered while history is the witness. The British government not only does not remove the evil crime but every day has a new plot in mind.

(Tarikh) means time. Science of history states the occurrence of an event to express its utensils. (Almanjd, p. 8) In the poem, IbrahimTuqan sees "Tarikh" as the icon to register and stay aware of past events. Witness the history of past events is bittersweet. (Link past with the future is history) he has compared human life to life in captivity and has no witness but time and his comrades and his co-religionists were martyred.

4.12. Yom Almahshar: The symbol occupied Palestine

لَمْ أَلْقَ مِثْلَكَ طَالِعًا فِي رَوْعَةٍ فَإِذْهَبْ لَعَلَّكَ أَنْتَ يَوْمَ الْمَحْشَرِ

Translation of line: in the brightness of the moon is not like you, so go maybe you should become the dooms day.

IbrahimTuqan in this verse sees "Yom Almahshar" as a symbol of the day Palestine was occupied and youth activists were killed by the Zionists. Doom is an irony of the day when many difficulties faced by a person or community as seen in everyday language.

Interpretation of "Yom Almahshar" here refers to the verse *ويوم يحشر أعداء الله* (Fussilat: verse 19)

4.13. Sakhar: symbol of tenacity and effort

...صَخْرًا أَحْسَنَ رَجَاءَنَا فَتَصَدَّعَا وَأَتَى الرَّجَاءُ قُلُوبَهُمْ فَتَقَطَّعَا

Translation of line: Stone heard our moan and request and cracked.

(Sakhar) literally means rock, cliff. (Masoud., 2009, p. 484) In the view of Ibrahim Tuqan "Sakhar" is a symbol of perseverance. Listening to our fate, even rock crack up. (The height of the disaster is so high that even the stone hearts come to mercy.

4.14.Sokhur: symbol of toughness and strength/ Nabaa: symbol of softness and clarity/ tombs: the symbol of futility

لَا تَعْجَبُوا، فَمِنَ الصَّخُورِ نَبْعٌ يَفُورُ وَلَهُمْ قُلُوبٌ كَالْقُبُورِ بِلَا شُعُورِ

Translation of line: Do not be surprised, because the spring comes from the hearts of stone and hearts devoid of feeling are like sleeping graves.

(Nabaa) means water fountain. (Ibid., P. 779) Holiness is global as living water in the area of human reality has been the first fundamental cosmic matter without which fertility and growth of creatures have not been possible. (Zhan Shovaliyeh, 2005, vol. 2, p. 512) In this poem, IbrahimTuqan has brought the words "Sokhour and Nabaa" together as stone is fountain complement; human is the supplement of emotions. Hearing the disaster entered to public, the rock changes of discomfort. The poet sees grave the symbol of futility and place to put people who do not feel any emotion.

4.15. ساعة نفس أبيه: the symbol of freedom

أَنَا سَاعَةُ النَّفْسِ الْأَبِيَّةِ الْفَضْلُ لِي بِالْأَسْبَقِيَّةِ

Translation of line: I am with courage and better than all in grace and goodness.

IbrahimTuqan sees "ساعة نفس أبية" which means "the hours of free people life" as the symbol of freedom in this line, like the days of Allah. The hour, is the chosen one because it is superior to all times and takes him (Shahid) to the peak. Time is the time for freedom and humanity.

4.16. Saat: is the symbol of time.

أَنَا سَاعَةُ الرَّجُلِ الْعَتِيدِ أَنَا سَاعَةُ الْبَأْسِ الشَّدِيدِ

Translation of line: At the time needed I a prepared man and ready, at the time of courage, I am endless.

IbrahimTuqan in this poem sees (Saat) as the symbol of time and ساعة رَجُلٍ عَتِيدٍ means "dignified and courtly man hours". Martyr who is always ready to fight and not afraid of anything, daringly stands against the Israeli usurper. "سَاعَةُ بَأْسٍ شَدِيدٍ" is the hours of sturdy will of martyr not destroyed by anything.

أَنَا سَاعَةُ الْمَوْتِ الْمَشْرِفِ كُلِّ ذِي فِعْلٍ مَجِيدٍ

Translation of line: I am the death time of all honorable and dignified people.

IbrahimTuqan at this verse sees "Saat" as a symbol of time. Finest hour in which Muhammad Jamjum got rid of bound to rush to meet eternal, the symbol of getting rid of all attachments. To reach such a moment, warriors overtake and there is no doubt that this time determination motivates the hearts of young people and teaches them not to be deceived by enemies promises.

4.17. Helou Voroud: symbol of submission and acquiescence

قَسَمًا بِرُوحِ (مُحَمَّدٍ): تَلَقَى الرَّدِّي حُلُوَ الْوَرُودِ

Translation of line: Swear to (Muhammad) that met death the sweetest way.

Ibrahim Tuqan sees "Helou Voroud" the symbol of surrender and satisfaction in this verse. Shahid swears to the spirit of Muhammad Jamjum that death is enjoyable because by death he can meet God. (Death is the bridge of martyr with his God and bears all the hardships in this regard).

4.18: Sokhour: symbol of perseverance

بَطَّلَ أَشَدُّ عَلَيَّ لِقَاءَ الْمَوْتِ مِنْ صَمِّ الصُّخُورِ

Translation of line: heroes who are harder than rocks facing death

IbrahimTuqan in the poem sees "Sokhour" as a symbol of perseverance. Poet sees the martyr's visiting death compared to the rock that is solid and not afraid of death.

4.19. Mokhazab Kafin: a symbol of the martyr

يَلْقَى الْإِلَهَ (مُخَضَّبَ الْكَفَيْنِ) فِي يَوْمِ النَّشُورِ

Translation of line: on the Day of Resurrection meet the Lord with two hands red and with henna.

In this verse, IbrahimTuqan sees "Mokhazab Kafin" which alludes to the groom as a symbol of martyr, as sweet moments of a man is his being a groom, a sweet moment for the martyr is martyr seeking.

4.20. Shabal: symbol of the son of a martyr / Leith: symbol of the martyr

وَ صِغَارِكَ الْأَشْبَالَ تَبْكِي اللَّيْثَ بِالْأَدَمِّ الْغَزِيرِ

Materia: Shabal: Shebel. Lion cub / Leith: lion of woods / Ghazir: abundant Translation of line: Baby lions in parting from the roaring lion that is their father cry a lot. (Innocence of orphan)

IbrahimTuqan in the poem sees "Ashbal" as a symbol of the children of martyr and "Laith" as the symbol of martyr. His children are orphaned by the loss of their father and whining for discomfort.

4.21. Sabil: a symbol of the struggle for the liberation of Palestine

وَاسْلِكْ لَكَ بِهَمَّتِكَ السَّبِيلَ، وَلَا تَقُلْ كَيْفَ السَّبِيلِ

Translation of line: With your iron, determinations enter the path and do not say how the path is.

Ibrahim Tuqan sees "Sabil" as a symbol of the struggle to liberate Palestine. In this poem, the poet calls them to resist to the point of victory against the enemy stay away from negligence. (With neglect it is impossible to win)

4.22. Meskin: the symbol of the Palestinians who are desperate

أَفْنَيْتَ يَا مَسْكِينُ عَمْرَكَ بِالنَّأْوِ وَالْحَزَنِ

Translation of line: you waif spent your life of misery and sorrow and sighing

IbrahimTuqan in the poem "Meskin" as a symbol of desperate Palestinians and gives hope to people that they can drive the occupiers and can win. Therefore, Palestinians who do not have the spirit to fight are likeh harmful organisms.

4.23 Maktoub Yadayn: symbol of useless man

وَقَعَدْتَ مَكْتُوفَ الْيَدَيْنِ تَقُولُ: حَارِبُنِي الزَّمَنَ

Translation of line: you have sat with your hands dealt and say: life is against me.

IbrahimTuqan sees "Maktoub Yadayn" as the symbol of useless people. The poet means that the occupation of their homeland by an enemy of his people, sitting handcuffed and cannot do anything.

4.24. Zaaeb: symbol of the Jewish occupation

وَانظُرْ بِعَيْنَيْكَ الذَّنَابِ تَعَبُّ فِي أَحْوَاضِهَا

Translation of line: See how wolves enter their (Palestinian) territories.

IbrahimTuqan in this line compares colonial soldiers (occupant Jewish) to wolves that howl in the corners and streets of this country and try to occupy the Holy Land.

4.25. Daam: a symbol of devotion and sacrifice

لَوْ كُنْتَ تَبْغِي خَيْرَهُ لَبَدَلْتِ مِنْ دِمَكِ الثَّمَنَ

Translation of line: if you wanted the prosperity of home (Palestine), you would give your blood.

IbrahimTuqan eternal poet of Palestinian invites people to self-sacrifice and reclaims their holy land (Palestine).

4.26. Jarh: the symbol of the occupation of Palestine that has injured it

وَلَقَمْتَ تَضْمِدُ جِرْحَهُ لَوْ كُنْتَ مِنْ أَهْلِ الْفِطَنِ

Translation of line: If you were smart, you would bandage his wounds.

Poet in this verse sees "Jarh" as a symbol of the occupation of Palestine knows that when the Jews entered the Holy Land, and took place under control, with unity we can then take Palestine from the occupation and balm the wounds of our land. Of course, we can say that (Jarh) could be the symbol of failure, massacre and so on. As the killing and wound pain and suffering of person, damage and massacres and the occupation of Palestine and Jewish culture have injured the Palestinian people.

4.27. Goraab: a symbol of Palestine traiters

مِثْلَ الْغُرَابِ، نَعِي الدِّيَارَ وَأَسْمَعَ الدُّنْيَا نَعِيْقَهُ

Translation of line: Such as crow that brought the death of home and cry out to the whole world.

IbrahimTuqan compares colonists to crow that by selling the Holy Land, caw its death like ravens. (Disaster of the occupation of Palestine to the whole world)

5. Results

IbrahimTuqan is one of the leading poets of resistance poetry. His poems take Palestinian people under his influence, and with the symbols in his poetry reflect his not said words. His poems are of great delicacy, so that each reader is affected. He is poet committed to the motherland and loving Quran.

With the analysis of symbols in IbrahimTuqan's resistance poetry poem, we find the following conclusion:

1. In his poetry, the general principle of struggle and resistance against the Zionists is emphasized.
2. In his poetry, to be more effective he uses beautiful symbols.
3. The symbols frequently used are:

Alkhatab, Alhoul, Alaasir, Alhom, kokab, Alnour, Aloyoun, Alnaar, Najm, Alazan, Alnaghous, Alvatan, Allayl, Alnahar, Avvafef, Almout, Althara, Altarikh, Youm, Nafs, Sakhar, Albalad, Alghobur, Alsaat, Alshabal, Alsabil, Meskin, Alzaab, Alsadr, Alaar, Alkhasm, Allayth, Alzaman, Rabii, Daam, Jarh, Ghalb, Foad, Alzaif, Alketab, Alvatan, Najm, Alsarab, Alniam, Alhazm, Alghiath, Tamein, Alayaar, Sabour, Ladiyat, Hebal, Asvad, Alhagh and so on.

4. The symbols used in high Ibrahim Tuqan's poems are: Alyoum, Albalad, Alvatan

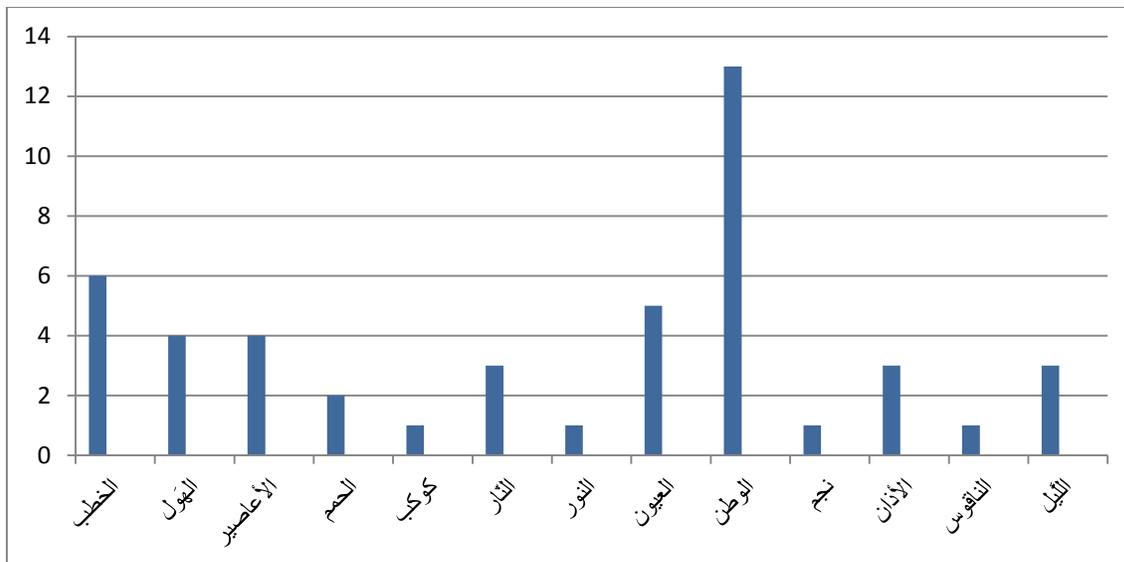


Figure 1

In this diagram, the word (Bilad) has the most applications, and the rest are used with the following priorities.

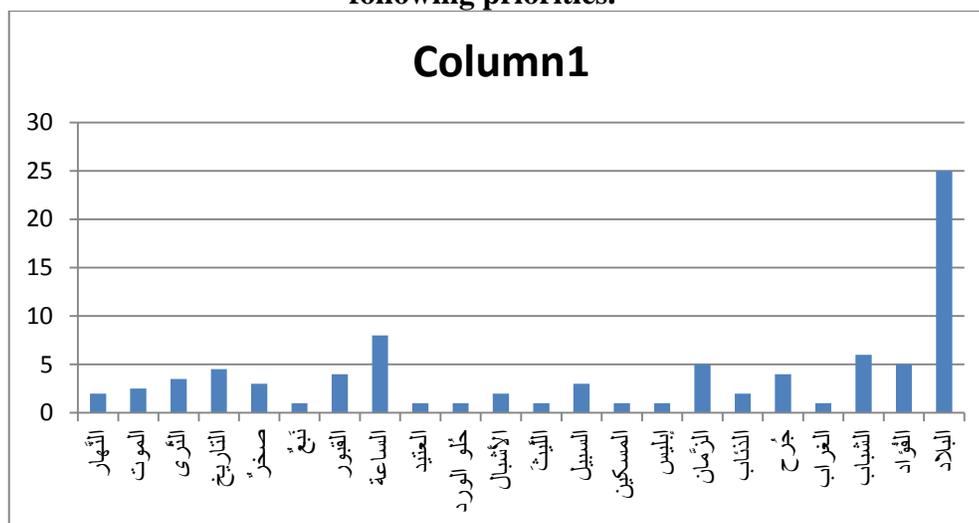


Figure 2

In the last graph, the words (Alyoum, Alnafas, Alsadr, and Alaghlaam..) have been used.

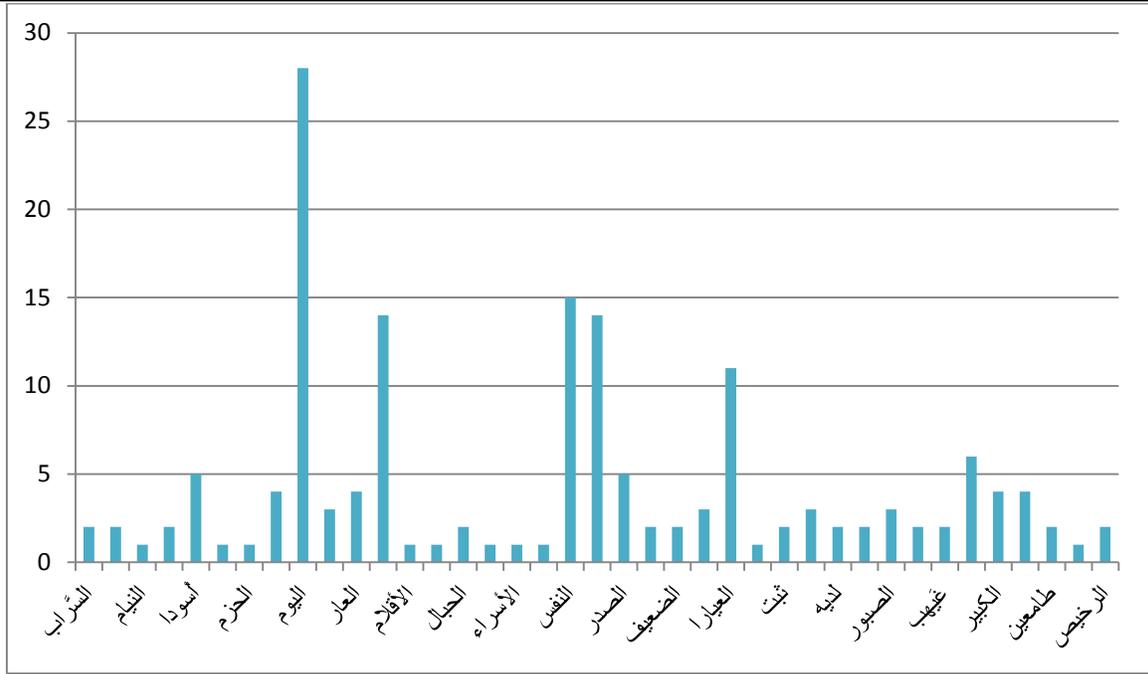


Figure 3

1. In his poems, "Alyoum" he sees it as a symbol of the occupation of Palestine, if he wants to concentrate the minds of the people, especially the younger generation and the future to the occupation of Palestine and nullify the British and the Zionists conspiracy that are trying to take away their occupation flavor.
2. Symbols are used more in line with the stated occupation, home memory, commemoration of martyrs and emphasis on imitation of the great fighters of Palestine.
3. He uses symbolism in his poetry to show the face of land speculators and sees them as the same in the crime to Palestine and Jerusalem as Zionists.
4. Most of the symbols used in the poetry of Ibrahim Tuqan are sensory in order to have greater impact on the reader.
5. He uses religious symbols such as al-Najm, Alazan, Alnaqous and so on to show the different religions.
6. Ibrahim Tuqan poet can be seen as the poet of symbolism in the resistance literature.

References

1. Bashnij, R. (2007): The study compared the poetry of Mahmoud Darwish, Mohammad Razi Nia and Mohammad Mostafavi Jannati oven, Faculty of Humanities, Islamic Azad University, Qom.
2. Turkoman Azizi, M. (2008): The study of the evolution of a Palestinian state resistance poetry, books of literature, No. 16, p. 92.
3. Abdi, H. (2009): Checking the socio - political Palestinian poet Ibrahim Tuqan, Mohammad Razi Nia Mostafavi, Faculty of Letters, University of Qom.
4. Kiani, H, Mir Qadiri, SFA (2009): Ibrahim Tuqan martyrs and veterans in poetry, literature publication stability, first year, first issue, pp. 142-128.
5. Safavi, K., (2004): Introduction to semantics, Press Institute of Culture and Islamic art.
6. Moin M., (1966): Dr. Moin Dictionary of Persian, vol. 5, Tehran, Amir Kabir Publications.
7. Safavi, K., (2004): Introduction to semantics, Press Institute of Islamic culture and art, second edition.

8. Forum, Eric, (1970): Forgotten languages, translations of Ibrahim Amanat Tehran, Morvarid, Fourth Edition, Introduction.
9. Jung, Carl Gustav (1998): Man and his symbols, translated by doctor Mahmoud Soltanieh, Tehran, Jami.
10. Mir Sadeghi, M, (1993): Dictionary art of poetry, Mahnaaz Publications.
11. Sarfi, MR (2007), The Birds Symbol in Masnavi, Journal of Literary Studies, Volume 5, Issue 18, Winter, p. 53.
12. Dekhoda, AA (1994): Dekhoda dictionary, Tehran, Dekhoda Institute, V 8.
13. Kandri, M. (2003): advocacy of symbolism- and symbolism in literature, culture, No. 46 and 45, Summer, pp. 254-245.
14. Shovaliyeh, J and Gerberan, A, (2005): Dictionary of Symbols, translation S. virtues, Oxus Press, second edition, volume 1.
15. Serlo, Juan Eduardo (2010): Dictionary of Symbols, Translator (M Owhadi), printing, publishing arms.
16. Jobran, M. (2008), Alraed dictionary, Persian translation by Anzabinejad, (2th ed.) R. Mashhad: Astan Ghods Razavi Press

Arabic Refrences:

- [1] بكار، يوسف، (1995): من بواكر التجديد في شعرنا المعاصر، بيروت، دارالمناهل .
- [2] العباسي، مصطفى، (1990): تاريخ آل طوقان في جبل نابلس، مطبعة دار المشرق، شفا عمرو .
- [3] عبدالله، محمد حسن، (2002): ابراهيم طوقان، حياته ودراسة فنيه في شعره، الكويت، مؤسسة جائزة عبدالعزيز البابطين .
- [4] المتلم، بدوي، (1964): ابراهيم طوقان في وطنياته ووجدانياته، بيروت، منشورات المكتبة الأهلية.
- [5] المحاسني، زكي، (بي تا): ابراهيم طوقان، شاعر الوطن المغضوب، القاهرة، دار الفكر العربي.