

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

ثنائية الحرب والسلام في اشعار نازك الملائكة

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submission date:20 /01/2024

Acceptation date: 09/11/2024

Published date: 15/03/2025

Abstract:

Since the beginning of the Arab Poetry, war phenomenon has been one of the main issues in Arab poetry. Peace, as one of the precious human values has been always in reverse with war and Arab poets have heeded this issue. Among the poets of the era of ignorance, Antareh is identified as the poet of war. Zahir- ibi- Abi Salmi has been entitled as the poet of peace. During Abbasid Dynasty, this type of poetry was evolved by the emergence of epic poets like Motnabi and Abu Tama. In the contemporary era, these two phenomena are always counted as the poets' intensions and motifs. Meantime, the view of female poets towards these two social phenomena is highly significant. Nazek Al-Malaika, the Iraqi contemporary poet, has a particular outlook to these two social phenomena. She has rewritten two separate odes of war in verse. In her verses, she illustrates the difficulties and damages of war and then invites everyone to peace and reconciliation. She has also changed two independent poems in verse entitled peace. The approach is dealt with war and peace which is similar to the approach of the two previous poems. The special attitude of the poet to war and peace in these four poems tempted the authors of this manuscript to analyze them based on a statistical- descriptive method so as to introduce the components of peace and war in these poems and their confrontation in this poet's insight. Eventually, it was considered how this poet has been successful to present the humanistic values of peace and reconciliation and extinguishing the flames of war. The results of this research indicate that Nazek has blamed war and defined its negative consequences. Then, she has depicted the ugly face of war. In contrast, she has been inspired by her feminine delicate and romantic emotions to invite everyone to peace and reconciliation and abandon them from war. She would like to expand peace and justice. Holistically, she has expressed her political awareness and mocked the false claimants of peace all around the world in order to illustrate the real peace to everyone. Henceforth, the literature of Nazek is peace seeking and a war abandoning one.

Keywords: peace, war, feminine literature, the Arabic contemporary poem, Nazek Al-Malaika.

المخلص

تعد ظاهرة الحرب من الموضوعات الهامة عند شعراء العرب من القديم حتى يومنا الحاضر واهتم الشعراء العرب بهذا الموضوع اهتماماً بالغاً كما اهتموا في اشعارهم بموضوع السلم كقمية انسانية نبيلة في التقابل مع الحرب، اذاً ثنائية الحرب و السلم كانت موجودة في اشعارهم منذ ذلك الوقت. ولقد لقب زهير بن ابي سلى بشاعر السلم كما اشتهر العنترة بشاعر الحرب عند الشعراء الجاهليين. ازدهر هذا النوع من الشعر في العصر العباسي واتخذ شكلاً جديداً عندما ظهر شعراء كبار كالمتنبي و ابي تمام باشعارهم الملحمية. شاعت ظاهرة الحرب و السلم جنباً إلى جنب عند شعراء العرب المعاصرين و تعتبران من الموضوعات و الاغراض الشعرية الهامة في العصر المعاصر كما لفتتا انتباه الشاعرات ايضاً في الوقت نفسه، إذن إن نظرة الشاعرات إلى هذه الظاهرة الاجتماعية مهمة فقد انتهت الشاعرة العراقية المعاصر نازك الملائكة

إلى هاتين الظاهرتين الاجتماعيتين ولها رؤية خاصة في هذا المجال بحيث نظمت قصيدتين مستقلتين ساهما الحرب، وتدعو فيهما إلى السلم و المصالحة بالإضافة إلى إدانة الحرب والتعبير عن الأضرار الناجمة عنها، كما نظمت قصيدتين مستقلتين بعنوان السلام، ونهجت فيهما نفس منهج القصيدتين السابقتين تجاه الحرب و السلم. إن موقف الخاص لنازك الملائكة تجاه الحرب والسلام في هذه القصائد دفعنا إلى تحليلها وتحقيقها بمنهج الإحصائي و الوصفي و التحليلي؛ لذلك قمنا في هذا البحث بدراسة ثنائية السلم و الحرب في فكر الشاعرة من خلال دراسة مكونات السلم و الحرب في هذه القصائد حتى نكشف ونتبين في النهاية دور الشاعرة في الدعوة إلى القيمة الانسانية للسلم و المصالحة وإطفاء لهيب الحرب. ومن النتائج التي وصل إليها البحث هي أن نازك بإدانتها للحرب والتعبير عن نتائجها السلبية رسمت لنا وجهاً قبيحاً للحرب، وفي المقابل تحاول إقامة الصلة بين العدالة والسلام مستلهماً من شعورها الأنثوي والرومانسي الرقيق بدعوة الجميع إلى السلام والمصالحة وتجنب الحرب، ومن جانب آخر رسمت للجميع صورة للسلام الحقيقي من خلال التعبير عن قمة وعيها السياسي واستهزاء دعاة السلم الكاذبين في العالم وتمكيمهم؛ فلذلك كانت نازك الملائكة منادياً للسلام الحقيقي من خلال أثارها فإن منهجه في هذا المجال هو الدعوة إلى السلم وتجنب للحرب.

الكلمات المفتاحية: السلم، الحرب، الأدب الأنثوي، الشعر العربي المعاصر، نازك الملائكة.

Introduction

The phenomena of peace and war are considered as one of the common phenomena in Arab literature and controversially in Arab poetry. Since the era of arrogance, war and epic creation of heroes in the battle field contributed to develop the conception of astonishing epic works in Arab literature like the poems of Antare- ibn- Shaddad. In contrast to war heroes, there were other heroes who were the origin of creating the verse works. Their aim was to expand this outlook and humanistic ideals to establish security and peace in the society. The poems of Zahir- ibn- Abi Salmi have been identified as the ambassador of peace and reconciliation of the poems in the era of ignorance. Therefore, some poets have used these two social phenomena as the main motifs in their artistic works including female poets. They have also done their best in this regard. It is recommended to mull over their important role in this approach. Nazek Al-Malaika, the contemporary Iraqi poet, is one of these poets in this regard. Nazek has reflected her feminine and emotional spirits in her poems and her romantic tendency is the predominant element in most of her poems. She has composed not only lyrical poetry but also epic poetry. In the first volume of her poem book, "Masatolhayat" (which means the tragedy of life), she has composed two poems about war. When she was young, the second world war started in the west. She properly felt the growth of the damages and consequences of this war. She has indicated her feelings in two poems entitled "Alharbol Alamiyah Saniah" (which means the second world wide). Moreover, peace and reconciliation are the poet's main concerns. Both in these two poems and the other separate ones, she has composed about peace and reconciliation entitled "Anshudatolselm" (which means peace and reconciliation) and "Anel Eslam val Adl" (which means of peace and justice). Her specific and delicate outlook toward war and invitation to peace and reconciliation motivated the authors of this research to scrutinize the confrontation of peace and war from Nazek's view. The present research aims to introduce the poet's outlook towards peace and war and analyze their confrontation in the poet's insight and also its reflection in the four selected poems. The research questions are as the following:

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

Tayyebeh Seyfi

Why has the poet considered peace and war as the main motifs of her poems even though she has delicate feelings and feminine emotions?
What are the components of war and peace in her poems and how they are applied”?
How these two phenomena are confronted with one another?

Review of Literature

Since Nazek’s poems have an important position in Arab contemporary poetry and she has been a pioneer in free poetry, researchers have remarkably heeded her poems. Writers of the contemporary literature have analyzed various dimensions of her literature such as the book of Alshoara Alarbiah Alhadis (Arab contemporary poets) by Michal Khalil Jaha, in some parts of his book, he has introduced Nazek and her poetic features and some of her poetic implications such as love. Furthermore, Saeed Alvaraghi, in his book entitled LoghatolSherol ArabiaLHadis, has studied the subject of romantic grief in Nazek’s poems. Seyyed Hosein Seyyedi, who wrote the book of an adaptive analysis on the literary adaptive theory of Nima and Nazek Al-Malaika, has contrastively studied the literary accomplishments of these two poets as the prominent figures both in Persian and Arab contemporary poetry. He has also compared the critical and literary views of these two poets.

Nazek’s poems have been contrasted with other feminine Persian poets from different fields including: A Comparative Study of the Political Themes of the Poems of Sepideh Kashani and Nazek Al-Malaika, by Masoumeh Nemati Qazvini, Tahereh Eshani, published in the Journal of Contemporary Persian Literature, Institute of Humanities and Cultural Studies, Third Year, Third Issue, Fall 2013. In this essay, the two poets are first introduced and then the political and social conditions of their time are considered. The political themes in their poems have also been analyzed. Conclusively, the poets have some in common subjects in their poems such as pointing out the eminent revolutionary and political figures, war and its related factors, women and political activities, criticizing the enemies and human societies, political issues of other countries.

Social romanticism in the poems of Nazek Al-Malaika and Forough Farrokhzad by Anita Al-Daghi, published in the Journal of Rhetorical Language Studies, Volume 6, Number 11, Spring and Summer 1994. Initially, the author introduces romanticism specially the social romanticism with some examples of these two poets. The author concludes that these two poets have been influenced by romanticism and become pessimist for the sake of some personal and social problems. They both have a considerable recognition of existence as well as social changes in Iran and Iraq. In addition to personal romanticism, the two poets have also pondered the social romanticism. There are some other essays which are not in the scope of this research. This research revealed that the two phenomena of war and peace and their confrontation have not been separately analyzed, yet.

A Review on the History of War and Peace in Arab poetry

War and its description has had a specific position in Arab poetry in the era of ignorance. Arab poets have mainly composed poems about war and tribal conflicts. One of the researchers has claimed that ”in Arab literature, poetry of war has been remarkably considered. This approach has

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

been kept on and it has preserved its greatness and Arab poetry has recorded the bravery and heroism.” (Abumatr 2015, 10). Beside the war poetry or epic poems, peace and reconciliation have been the main concerns of Arab poets. The following poem has been composed by Amrolgheis that best illustrates the significance of peace and war in Arab literature:

الحَرْبُ أَوَّلُ مَا تَكُونُ فُتْيَةً تَسْعَى بِرَبَّتِهَا لِكُلِّ جَهْلٍ

(امرؤ القيس، بي تا: 353)

At the beginning, war is like a young girl who makes herself so charming and runs towards the ignorant.(Amrolgheis n.d., 335)

Unanimously, all historians consent that Pazhir Bi Abi Salmi is known as the poet of peace among the poets of the era of ignorance as Antare- ibn- Shaddad has been identified as the poet of war (Mohammad- ibn- Tavit 2018, 1). Thus, war and peace have been the scope of Arab poems from the beginning. In the Islamic and Umayyad eras, due to the wars of Muslim Arabs with other nations, war and the importance of peace were still the focus of attention. Al-Dawlah Hamdani continued, "Epic poetry in this era was distinguished from Abu Tamam's poems in certain features and dimensions. Hence, we have become acquainted with many of the battles of this period through the poems of the two poets." If the ode of Abu Tamam about the conquest of Amuyyeh had not been done by Mutasim, this battle could not have been an eternal one.”(Abumatr 2015, 12). In the contemporary era, the occurrence of the two worldwide wars and the fights of Arabs against Israel and the two defeats of Arabs from Israel, war and its consequences, and in reverse, inviting to peace have been the main concerns of poets specially the poets of resistance. Samih Al-Ghasem is another great poet of Palestine resistance who” stepped in the world of poetry and literature of stability by his peace seeking spirit, but he tempted to establish peace without war and bloodshed.” (Nazari Charudeh 2017, 6). Time dragging directs the poet's attitude from war to peace and reconciliation. Since he has experienced the bitter sense of Israel dominance in occupied lands and touched the sufferance and homelessness of his nation and the destruction of war, he started composing poems of peace and changed his outlook by time dragging.

فأنا أكتب شعري بشظية/ وأغني للسلام (عباس، 2001: 183)

I write my poetry by bow/ and I sing for peace (Abbas 2001, 183)

Nizar Qabbani, the poet of love and wine, also suffers from the devastation of war and thinks of the globalization of peace. (R.K. Nazari, Khoshnudi 2017, 7)

Meanwhile, it is significant to contemplate the view of female poets, specially Nazek Al-Malaika, towards war and peace and the importance of security and appeasement in the society. It is recommended to independently scrutinize the outlook of this poet to war and peace and their confrontation in her poems and her magnificent techniques along with creating spectacular images

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

Tayyebeh Seyfi

in this regard. She is a poet who is sensitive to the occurrences of her surroundings. As she has witnessed consecutive wars, she heeded war and peace in her poems. The present research aims to detect these issues and analyze them.

A Look at Nazek Al-Malaika's Life

Nazek Al-Malaika, poet, writer, critic and pioneer of free Arabic poetry, "was born in Baghdad in 1923 in a Shiite and prominent family who was enthusiast to poetry, critics and literature." (Al Tameh 2002, 49) Nazek completed her primary and secondary education in 1939 in Baghdad. In 1940, she entered Baghdad University and in 1944, she graduated with a bachelor's degree in Arabic literature. She then turned to music, graduated in 1949 at the Baghdad College of Fine Arts. In 1954, she went to the United States to study, and in 1959, she received a master's degree in English language and comparative literature from the University of Wisconsin, USA. (Basri 1994, 56-53). In 1959, she returned to Baghdad to work in poetry and criticism. In 1957, she began teaching at Baghdad University of Educational Science. In 1960-1999, she went to Beirut, where she published her poems and critiques. (Al Tameh 2002, 49) She passed away at the age of 85 in June, 2007 in Cairo. (Khursha 2007, 223) In addition to poetry in both classical and free pones, she also wrote literary and critical works such the book entitled''.

The Components of War in Nazek's Poems

War and struggles have been existed since human was born. Literature has been also affected by this social phenomenon and change could not proceed it because''literature is an interpretation of the society''. (Alfakhori 2002, 27) Thus, this phenomenon has been reflected among people and the effect and interaction of war and literature are witnessed because literature interprets war. As war provides many concepts and thoughts in literature, no war occurred in the world unless the situation of creating literary works were maintained. However, the second worldwide war has also affected the poems of Arab poets like Nazek Al-Malaekeh. In fact, one of the concerns of the poet for nations is the nasty threat of war which has been observed in two of her independent poems. One claimed that war researchers can be divided into two types: 'The fair war which occurs to react a tribe or a nation that has been invaded. So, these people do no claim to be enemy. They just want to get back the rights they have been deprived from, like the war between Arabs and Israel. The second: the war that countries follow to expand their territory and conquer other groups and/or governments. This type of war happened during the 20th century and with the beginning of the colonialism of the colonial government to exploit the wealth of the developing countries like the war of America against the nation of Vietnam'' (Abumatr 1994, 8). According to this division, the second worldwide is classified in the second type and their components have been reflected as the following features in Nazek's poems:

The Depiction of Destruction and War Damages

In her book of poems ''Masatol Hayat (the tragedy of life)'', she complains about her own sufferance that she had experienced during the second worldwide. The war which its flames splashed west. In this book of poem, she blames the businessmen and the real murderers of humanity of this war and offenses them. (R.K: Al. Malaekeh 2008,10). The writer has written the

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

introduction of the first volume. Nazek writes about this war in two poems and illustrates her outlook toward war. She entitled her both poems as Alharbal Alamiah Saniah (the second worldwide war). The motif and the style of the poet are very similar in both poems. Even some verses have been repeated with some negligible changes, while the second poem has defined war in more details. The illustration of destructions caused by war is one of the motifs of these two poems.

يا قصوراً بالأُمسِ كانت هنا يَض
حكُّ من حولها ندًى واخضرارُ
أصبحت مسكنَ الخرابِ وجفَّت
في حمامِ العطوَرُ والأزهارُ
أين أهلوك يا قصوَرُ؟ و في أيِّ
قبوَرٍ نَوَّوا أ تحثَّ الثلجُوج؟

(الملائكة، 2008: ج 1/293)

O' palaces which were in this place yesterday, and surrounding green and dew were laughing, now, it is only a ruin. And the flowers and blossoms have been dried out. O palaces, where are you residents and family? Under the snow, in which tomb have they been buried? (Al-Malaika 2008, vol 1, 293)

In her youth, she experienced the second worldwide war. Its negative consequences influenced the sensitive spirit and the feelings of the poet. In this poem, the poet has done her best to illustrate the negative outcomes of the war. Nazek believes that grief and tears are one of the emotional damages of war:

أنظري الآن هل تَرين سوى آ
ثار دنيا بالأُمسِ كانت جنانا
ليس من سحرها سوى سود أحجا
رتثير الدموع والأشجانا
(نفسه: ج 1/39)

Now, look! What has been remained out of the world which was like heaven yesterday, nothing remained but black stones which its spell makes tears and grief. (ibi, vol 1, 39)

The sensitive heart and her delicate feelings have hurt because of the impacts of war; therefore, she has magnificently depicted the destruction of war. The dry lands and withered flowers and barren gardens are also regarded as the consequences of war:

جفَّ زهرُ الرياضِ و الورقُ التَّضير
و أوت إلى الجفافِ
(نفسه: ج 1/42)

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

The blossoms of garden and the green leaves got dried and started getting dried. (ibi: vol 1, 42)

Nazek features out this concept in her second poem entitled "the second worldwide war":

جَفَّ زَهْرُ التَّلَالِ وَ الْوَرَقُ النَّصْ رُ وَ أَوَتْ إِلَى الْجَفَافِ الْحَقُولُ
أَسْفَا لَمْ تَدَعْ لَنَا الْحَرْبُ شَيْئاً وَ تَلَا شَى الْخُلْمُ الطَّرُوبُ الْجَمِيلُ

(نفسه: ج 1/296)

The lack of hope to hope and the absence of appeasement and beauty are considered as the negative consequences of war:

أَيْنَ ضَاعَ الْخِيَالُ وَالْخُلْمُ الْفَاتِنُ ضَاعَ الْجَمَالُ ضَاعَ الرِّخَاءُ
(نفسه: ج 1/42)

Where is it? The misleading image and dream and the beauty and appeasement were all destroyed. (ibi: vol 1, 42)

The Outbreak of Poverty and its Consequences

In the era of Nazek, poverty and hunger were the common social phenomena in most countries. However, the war phenomenon upsurges this social hurdle and Nazek illustrates the outbreak of diseases, poverty and hunger during the second worldwide war in her poem:

عَالَمٌ مَظْلَمٌ يَضْحُجُّ بِهِ الْمَر ضَى وَيَشْكُو مِنَ الطَّوَى أَبْنَاءُ
لَيْسَ إِلَّا دُنْيَا مِنَ الْجُوعِ وَالْفَقْرِ عَلَيْهَا يُعَذِّبُ الْإِبْرِيَا

(نفسه: ج 1/41-42)

The dark world, in which the ill ones' scream of pain and its children shout of destruction, is full of poverty and hunger. In this world, the innocents are tortured. (ibi: vol 1/41-42)

The world depicted by Nazek is actually the one in which there is only a dim sense of human values and wickedness has been rooted in humans. Thus, the poor and hungry ones have been affected by mischievousness. Hence, she has brilliantly depicted the fall of human values:

كَيْفَ يَنْجُو الْوَجُودُ إِنْ كَانَ فِي الْإِن سَانٍ عَرَقٌ مِنَ الشَّرُورِ عَرِيقُ
أَيُّهَا الْعَالَمُ الَّذِي اقْتَرَفَ الذَّن بَ أَمَا آنَ أَنْ تُكْفِّرَ عَنْهُ؟

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

أَو لَمْ يَشْبِعِ الْوَجُودُ مِنَ الْحُزْ نَ أَمَّا زَالَ ظَمَاءٌ لِلدِّمَاءِ؟
أَوْ مَا فِي كَاسَاتِهِ غَيْرُ مَلَحٍ أَل دَمْعٌ لِلجَّائِعِينَ وَ الْأَشْقِيَاءِ؟

(نفسه: ج 1/298)

O' the world who has made sin, isn't it the time to stop making sinful acts? Was the nature full of grief? (ibi vol1/298)

Consequently, she complains about the invaders, businessmen of war and murders:

هَلْ غَلَبْنَا الشَّقَاءَ وَ الْفَقْرَ فِي أَر جَاءَ هَذَا الْكَوْنِ الطَّعِينِ الذَّلِيلِ؟

(نفسه: ج 1/302)

Have I dominated misery and poverty in this world? (ibi vol 1, 302)

Her view to war is repeated in her poem entitled “the poem of peace and reconciliation”; thus, Nazek composed poems about war but also about the consequences of war. Henceforth, she addresses the ones who started war with false illusions:

هَلْ تَغْلِبْتُمْ عَلَى الْفَقْرِ وَ الْأَح زَانٍ وَ السُّقْمِ أَتَيْتُمَا الْوَاهِمُونَ
أَنْجَوْتُمْ مِنَ الْمَآثِمِ أَمْ لَمْ يَنْزِلِ الْعَيْشُ فِتْنَةً وَ مُجُونًا

(نفسه: ج 1/50)

O' the day dreamers, have you taken over poverty, grief and illness? Have been saved from sin? Or your life is still full of sedition and unrestrained acts? (ibi: vol 1/501)

She has used this expression to address those who are invaders of war. The poem aims to illustrate them as the ones who are in false dreams and their desire cannot come true. She depicts destructions and the destructive consequences so as to take steps forward to peace.

Nazek addresses those who make bloodshed and claim victory and she calls them as dreamers and liars. She mocks them as below:

فِي سَبِيلِ الْمَجْدِ الْمَزِيفِ هَذَا أَل هَوُلٌ لَا كَانَ مَجْدُهُمْ لَا كَانَ
فِي سَبِيلِ النَّصْرِ الْمَمُوهِ عَادَ أَل عَالِمْ الْخَلْوَ فِي اللَّهْيَبِ دَخَانًا

(نفسه: ج 1/52)

This fear is in the path of the false greatness, so not having a greatness was not a greatness. The sweet world turned into a fiery fire to realize the false greatness.
(ibi:vol 1/52)

Homelessness

One of the destructive consequences of war is the obligatory immigration and leaving the hometowns and the expansion of homelessness. In her poem 'the second worldwide war', Nazek points out this nasty phenomenon. She describes the land affected by war as destruction that the residents and even the birds have to abandon there and there will be no longer green lands:

أَيْنَ نَعْمَاكَ يَا بَقَايَا الْقُصُورِ	الْبَيْضِ أَيْنَ الْأَزْهَارِ وَالْأَطْيَارِ
هَجَرْتِكَ الطَّيْورُ غَيْرَ غَرَابٍ	وَجَفَاكَ السَّوْبُحُ وَالْأَخْضَرَارِ
أَيْنَ أَهْلُوكَ؟ حَدِّثْنِي مَاذَا	يَا رُكَّامِ الْأَنْقَاضِ كَانَ الْمَصِيرِ

(نفسه: ج 1/39-40)

O palaces, where are your inhabitants? Are they under the snow or did the rockets crumpled them? (ibi: vol1.39-40)

To emphasize her purpose and the significance of this subject, she uses the expression of 'Aina Ahluk'. She repeats it. and the word 'crow' is used to illustrate the damages caused by war. In these verses, crow implies the climax of the poet's grief of such destruction:

أَيْنَ أَهْلُوكَ يَا قُصُورُ أَوْ تَحْتَ الثَّلَا	لِجِ أُمِّ مَرْزَقَتِهِمُ الْقَافِزَاتِ
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(نفسه: ج 1/40)

Extreme sensitivity and the deadly pain are the poetic features of Nazek. (Jaha 2020, 358). This feeling of the poet led her to compose her second poem entitled as 'the second world war'. In this poem, she defines the sadness of the homeless ones and war refugees:

لَمْ تَنْزَلْ فِي الْوُجُودِ أَغْنِيَةً تَقْـ	طُرُ حُزْنًا عَلَى شَفَاةِ الْجِياعِ
فِي هَتَافَاتِ لَاجِئِينَ رَمَتَهُمُ	مَحْنَةُ الْحَرْبِ لِلضَّعِيفِ وَالضَّيَّاعِ

(الملائكة، 2008: ج 1/303)

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

Tayyebah Seyfi

In this world, there is a continuous song that drips from the sorrow and grief on the lips of the hungry in the whisper of the refugees whose suffering of war has left them with destruction, disease and misery (The irony is that war made them sick, weak and powerless) (Almalaika 2008, vol 1/303)

In the poem of 'Ana Al-Islam va Al-Adl' (which means about peace and justice), the Palestinian homeless ones provoke the voice of the poet to reveal the false slogans of the security council in her poem named 'the necessity of peace and appeasement' in the middle-east. She describes the condition of Palestinian homeless ones and their sorrowful life in camps. She features out the scenes of cruelty and injustice imposed on Palestinians:

سلامٌ عادلٌ دائمٌ / سلامٌ والفلسطيني في الفلوات تحت الريح / طيفٌ
ضائعٌ هائمٌ / شريدٌ في جبال الشوك و الأحزان / و يعجنُ خبزهُ
بدماء غينيه و يغزلُ بالي الأكفان / و يذرغُ مُقْفِرُ الوديان / و
في حيفا، وفي يافا و ساءٌ للعدو مريشٌ ناعم (نفسه: ج2/ 511)

A just and everlasting peace/ peace, while the Palestinians have been wandering homelessly on the plains under the wind like a discarded image in a mountain full of thorn and roving grief. The Paste of its bread is made of the blood flowing from its eyes. It weaves worn out cerecloth and it farms on dry deserts, whereas the enemies put their head on soft pillows in Haifa and Yafa. (ibi: vol 2/511)

Nazek uses the expression of 'a mountain of sadness and grief' to interpret the sufferance of Palestinian homeless ones. In fact, she divulges her feelings and anguish.

Murder and Bloodshed

Nazek is a poet with a deep social romantic sorrow. (R.K: Alvaraghi 1985, 257). Therefore, the personal pains of the poet are intertwined with people's pains. Jalal Khayat interprets that 'Nazek wears her feelings on others and illustrates their sufferance, pains and their tragedy of life.' (Jaha 1999, 364). Henceforth, in her poem 'the second worldwide war', she writes about the anguish, the ones who lost their life and the wickedness on the earth:

يا فتاة الأحلام حسبك شذواً برثاء القتلى و حسبك حُزنا
سوفَ يَفنى هذا النشيدُ و يَفنى الـ شرُّ في الأرض خالداً ليس يَفنى

(الملائكة، 2008: ج1/297)

O maid of dreams! It is enough for you to sing the same sorrow and grief in mourning the dead. Soon this hymn will be destroyed and evil will remain on earth forever and will not perish. (Almalaika 2008, vol 1/297)

In this poem, she says:

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

In other verses of this poem, she blames war and the residents of this world, the murders and bloodshed. She explains how useless the war is:

وصح العالم العميق الأسى وان	تمت الحرب بانتصار المنايا
شَهِدَتْ هَذِهِ الْقُبُورُ لَهَا بِالـ	نصر يا رحمتا لتلك الضحايا
ثم ماذا يا ساكني العالم المو	جوع ماذا من القتال جنيئا؟

(نفسه: ج 1/302)

A very sad world woke up and ended with the victory of the death of the war. These graves witness the victory of the war. May God have mercy on those victims. O inhabitants of this painful and sad world, what have we gained from fighting and struggle? (ibi: vol 1/302)

The poet is passionate about murder and bloodshed which reflected in her poems about war. Moreover, Nazek has composed "the poem of peace and reconciliation" in a classical and vertical style. She blames murder and bloodshed. Meanwhile, she considers peace and reconciliation and invites everyone to this human value:

فيم هذا الصراع يا أيها الأح	يا؟ فيم القتال؟ فيم الدماء؟
فيم راح الشبان في زهرة الغم	ر ضحايا و فيم هذا العدا؟

(نفسه: ج 1/48)

O living beings, what is this conflict and struggle and fighting and bloodshed for? / Why are young people sacrificed at the beginning of their lives and youth? What is this enmity for? (ibi: vol 1/48)

In other verses of this poem, she has illustrated the mass of corpses and orphans:

كل شئ باق كما كان قبل ال	حرب غير الأيتام و الأموات
غير ظل من الكآبة و الحى	رة يمشى على ضفاف الحياة

(نفسه: ج 1/51)

Everything remains the same as it was before the war, except for the orphans and the dead / except for a shadow of grief and bewilderment that walks alongside of life. (ibi: vol 1/51)

In the poem of "the second worldwide" she depicts her hatred of murder and bloodshed:

فيم هذا الصراع؟ فيم الدماء ال	حمز تجرى على النرى العطشان
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The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

و الشباب البريء في زهرة العُم
ر لماذا يُلقى إلى النيران

(نفسه: ج 1/300)

What is this conflict for? Why red blood flows on the thirsty, and innocent young people are thrown into the fire at the height of their youth. (ibi: vol1/300)

Children and Damages of War

Undoubtedly, children are the main and real victims of any war. Nazek has not neglected this vulnerable group of the society; in all parts of her four poems, she has paid attention how children are hurt. Nazek's special ideology is considerable in her poem entitled 'the second worldwide war'. In her view, children are the most vulnerable ones of the war. Thus, she features out an unclear future for them:

مَن تُرى يحرث الحقول ويشدو
أغنيات المراح وقت الحصاد
أين لهم الأطفال عند البحيرات
وفوق الثلوج في الأعياد

(نفسه: ج 1/42)

Who really plows the plain for cultivation and sings the song of joy and happiness at the time of harvest? Where are the children playing by the lakes during Eid? (ibi: vol 1/42)

يا قلوب الأطفال لا تحفقي الآن
حنيناً لن يرجع الآباء
هكذا شاءت السنين فرفقاً
بعيون قد عض فيها البكاء

(نفسه)

In her other poem titled 'the second worldwide war' she describes this concept in details:

يا قلوب الأطفال لا تحفقي الآ
ن حنيناً لن يرجع الآباء
ذلك الحلم في مآقيكم الول
هي طوته المنية السوداء
و بقايا الآباء نهب غبار ال
أرض صماء شاخصات العيون

(نفسه: ج 1/296)

From one hand, Nazek warns the damages of war imposed to children. On the other hand, she defines the benefits of peace and reconciliation for children. So, she asks people to read the poem of peace and reconciliation instead of war and bloodshed:

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

واجمعوا الصبية الصغار ليلقوا
إغنيات فجرية الأنغام
وليكن آخر اللحون التي تُل
قى على سمعهم نشيد السلام

(نفسه: ج 1/300)

Gather the little girls to sing the morning hymns and songs, but the last song to be heard should be the song of peace and reconciliation. (ibi: vol 1/300)

According to their nature, children are in pursue of kindness. But in the world filled by ruthlessness and unkindness, children are the most vulnerable ones:

يا عيون الأطفال لاتسألن الدن
يا فقد مات في قلوب الحنان

(نفسه: ج 1/304)

O eyes of children in this world, do not seek kindness because love and affection are dead in hearts. (ibi: vol 1/304)

In her poem entitled "the poem of peace and reconciliation", Nazek believes that children are the victims of war. She begs people to provide peace and reconciliation so that children sing the song of peace. She illustrates the beauty and magnificence of peace so as to indicate the disgusting and ugly face of war. The following verse is actually recognized as the confrontation peak of peace and war in Nazek's poems:

اجمعوا الصبية الصغار ليَشِدوا
يلحون الصفاء و الابتسام
أنقذوا الميتين من ضجة الحر
ب ليستشعروا جمال السلام

(نفسه: ج 1/47)

Gather the little girls to sing peace with a smile and a clean tone / Save the dead from the screams of war so that they can feel the beauty of peace. (ibi: vol 1/47)

In the poem of "Anel Islam va Al-Adl" (which means of peace and justice), Nazek has a different look to children in comparison with her previous poems. In this poem, she compares the sorrowful life conditions of Palestinian children with the life of the children of the cruel enemies to present her deep agony.

وأطفال الفلسطينيين أفق كالح غائم / وراء جفونهم يمتد غور التيه يسرح واقع قائم / و يقتسمون إرث الريح مرتجفين..... و أطفال العدو
لهم أراجيح النجوم / و كعكة من تين / ملابسهم من (الثفتا) من (الموسلين) / و فرحة رحلة بحرية نشوى / على موكبها تتوقع
الأعياد / وفوق رؤوسهم تيجان آسي / (نفسه: ج 2/512)

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

Palestinian children are like a horizon, dry and soulless, dark and cloudy, with deep confusion behind their eyes, and a bleak future, while tremblingly divides the heritage of the wind.... Their cakes are made of figs and their clothes are made of silk and cotton, and they are crowned and intoxicated by sea voyages. (ibi: vol 2/512)

The Condemnation of War

In Nazek's literature, war is the worst and the dreadful one. She believes that war brings about several mental damages and ruins human values. Hence, she condemns war in different ways so as to depicts peace and precious human values, in reverse:

أَنْظُرِي هَلْ تَرِينَ غَيْرَ بَقَايَا ذَلِكَ الْعَالَمِ الْجَمِيلِ الْخَصِيبِ
هَلْ تَبْقَى مِنْهُ سِوَى دَمْنٍ جَدٍ بَاءَ فِي قَبْضَةِ الدَّمَارِ الرَّهِيبِ

(نفسه: ج 1/293)

Look, do you see anything but the remnants of that beautiful and lush world? Is there anything left of that world but ruins in the grip of terrible and dreadful destruction? (ibi: vol 1/293)

فِيمَ نَقْضِي حَيَاتِنَا فِي الْعَدَاوَا تَنْمُضِي السَّنِينَ يَأْسًا وَحُزْنَا
كَيْفَ نَنْسَى أَنَّا نَعِيشُ حَيَاةَ ال وَرْدٍ سُورَعَانَ مَا يَمُوتُ وَتَفْنَى

(نفسه: ج 1/307)

Why do we spend our lives in enmity and spend years in despair and sorrow / How do we forget that our life is like the life of a flower that dies and perishes quickly? (ibi: vol 1/307)

Nazek puts the words of "war, resurrections, blood and victims" together in order to indicate her deep hatred of war:

لَمْ يَكْدِ يَسْتَفِيقُ مِنْ حَرْبِهِ الْأَو لَى وَبَهَنَّا حَتَّى زَمَتُهُ الرِّزَايَا
رَحْمَةً يَا حَيَاةُ حَسْبُكَ مَا سَا لَ عَلَى الْأَرْضِ مِنْ دِمَاءِ الضَّخَايَا

(نفسه: ج 1/39)

He had hardly woken up from his first war and was here, until the disasters threw him, Mercy, O life, what suffices for the blood of sacrifices spilled on the earth. (ibi: vol 1/39)

Nazek defines how useless war is and she shows her hatred and condemns war the most:

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

أسفاً لم يَدَعْ لَنَا الْحَرْبَ شَيْئاً وَ تَلَاشَى الْخُلُمُ الطُّرُوبُ الْجَمِيلُ

(نفسه: ج 1/296)

Unfortunately, the war left us nothing, and the beautiful sweet dream vanished. (ibi: vol 1/296)

In her poems entitled "the song of peace" condemns war and discloses her love to peace:

ثم ماذا يا ساكني العالم المح زون؟ ماذا عن القتال جئتم؟
هل وصلتم إلى النجوم البعيدا ت و هل من كفّ العذاب نجوم؟

(نفسه: ج 1/50)

O inhabitants of this sad world, what did you gain from fighting and struggle? What? / Did you reach the distant stars and did you escape the torment? (ibi: vol 1/50)

When she starts condemning war, she uses a sarcastic language to stress her hatred to war. The following verses are evidence of Nazek's art:

نشوة النصر؟ يا لسخرية الأل فإظ يا لأوهام يا للضلال
أيتها الواهون حسبكمو وهـ مأ وهبوا من الكرى والخيال

(نفسه: ج 1/49)

Screaming and shouting from mocking words and from delusion and delusion. O dreamers, it is enough. Wake up and stop dreaming. (ibi: vol 1/49)

The Components of Peace in Nazek Al-Malaika's Poems

Peace occurs'' when there is no war, before the establishment of the United Nations, peace had this concept in international relationships. Then, the United Nations expanded its concept. The United Nations, as an institution, has interpreted it as an international discipline based on justice.'' (Ashrafi 2014, 3). The public conference of UNESCO announced that the real peace is the one which is constructive and fair in its 18th general assembly. (ibi:6)

Nazek is a committed, popular and social poet who has thought of peace and reconciliation in her community and among the Arab nation. The result of this idea is sometimes seen in independent poems entitled "Peace" and about peace, and sometimes among other topics. In consequence, the

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

components of peace are elucidated in her two independent poems entitled "the song of peace and of peace and justice:"

Eradicating the Root of Cruelty and Corruption

The poet desires the eradication of enmity. she is so careful one every single little point and this leads her to a comprehensive belief which is the complete eradication of enmity. in the poem of "of peace and justice", she tries to feature out peace and appeasement. She longs for a bright future specifically for the Palestinians through eradicating the cruelty:

غداً شعبي نهاراً أخضر العينين / سيطلع من رُبي القدس لنا فجرين / يزيع عن الورود مقابر الثلج / يُحيل الغابة المظلمة الصمت إلى
وهج و يمسح ذلّة المرح / و يُطفئ شعله البغي ويردّم كلّ مستنقع (الملائكة، 2008 / ج2: 514)

Tomorrow my nation is like a day with green eyes / which reveals to us two dawns from the hills of Quds / and clears the snowballs from the flowers / and turns the dark and silent forest into light and destroys pastures from grief / and extinguishes the flame of oppression and fills all the swamps. (Al-Malaika 2008/vol 2, 514)

Herein, the poet depicts a magnificent future without any cruelty and cruel ones. Indeed, she reveals her peace seeking spirit.

غداً شعبي نهرٌ يجرف الأوحال / يُغلغل في الرّبي المقطوعة الأوصال / يُنمي شعريها، يزحف في شَعَفِ إلى غزّة والقدس / و يحمل للجيل
توهج الشمس / يزيع الظلم و الظالم (نفسه: ج2/ 515)

Tomorrow my nation is like a river that cleans the mud / penetrates the scattered hills / and grows its hair and goes eagerly to Gaza and Jerusalem / and shines the sun for this generation / and eradicates oppression and tyranny. (ibi: vol 2/515)

"Places are regarded as the important source of personal and group identity and they make a centrality in which emotional and mental connections among people are made." (Shokuee, 2008: 276). That is why, Nazek mentions Gaza and Quds and occupied lands to remind the Palestinians' identity and stabilize their names in the reader's mind and create an emotional ambiance. As a result, she tempts her nation to eradicate the root of cruelty and exterminate the cruel ones.

Brotherhood and Friendship

The culmination of Nazek's peace seeking is manifested in the invitation to friendship and love by abandoning hatred and enmity:

فيمَ نقضي حياتنا في العداوا	تِ وتمضي السنينَ يأساً و حُزناً؟
كيفَ ننسى أنا نعيشُ حياةَ الـ	ورد سرعانَ ما يموتُ و يَفنى؟

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

(نفسه: ج 55/1)

Innovative illustration indicates Nazek's art in this poem by comparing human life to the life of a flower. (ibi: vol 1/55)

لَنْ تَدُومَ الْأَيَّامُ لَنْ يَحْفَظَ الدَّهْرُ رُكْبَاناً لِكُنَّائِن بِشَرِي
فَلْيَنْدَعْ هَذِهِ الضَّغَائِنُ وَالْأَحْ قَادَ وَلِنَحْيَ فِي الْوُدَادِ النَّقْيِ

(نفسه: ج 55/1)

Time is not stable and these days will never leave anything for any creature or human being / so we must let go of these grudges and animosities and live in pure friendship. (ibi: vol 1/55)

For public calls for friendship and love, which are the fruits of lasting peace in society, Nazek uses the third point of view to express the necessity and certainty of her desire. She does not wish that the root of hatred and enmity be eradicated, but says that we should give up these vices and hatreds and instead sow the seeds of friendship and live with pure friendship.

In the poem "World War II", Nazek also invites everyone to brotherhood, friendship, and abandonment of hatred and enmity.

فَلْيَنْدَعْ هَذِهِ الضَّغَائِنُ وَالْأَحْ قَادَ وَلِنَحْيَ لِلْوُدَادِ النَّقْيِ (نفسه: ج 308/1)

Praising Peace and Reconciliation

The poet longs for peace and appeasement all around the world. She also wishes for the eradication of war and bloodshed. She has desired a sweet peace for so long:

لَقَدْ صَوَّرْتُ أَحْلَامِي سَنِينًا / وَهِيَ مَازَالَتْ سَرَابًا وَظَنُونَا / وَإِذَا الرَّحْمَةُ تَنْجِي الْحَاطِلِينَ / بِالسَّلَامِ الْخَالُوِ حَلَمَ الْمُنْشِدِينَ (نفسه: ج 471/1 - 472).

I have been drawing my dreams for years / A dream that has always been a mirage / Suddenly, mercy and a sense of humanity save the dreamers with a sweet peace / The dream of these singers. (ibi: vol 1/471-472)

The poet desires that one day the bells ring for peace and conciliation:

آه يَا شَاعِرَتِي، غَيِّي الْأُمَانِي / وَاسْمَعِي، هَذَا هَتَافَ الْمَهْرَجَانِ / فَالْنَوَاقِيسُ، عَلَى الْبُعْدِ، أَغَانِ / بَنَشْرَتْ بِالْفَجْرِ أَحْزَانُ الزَّمَانِ / وَصَدَى السِّلْمِ عَلَى كُلِّ لِسَانٍ. (نفسه: ج 472 / 1)

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

Oh my poet, sing this wish / And listen to this whisper of celebration / The bells sang from afar / And by blowing in the morning, they preached the sorrow of time and the echo of peace on every language. (ibi: vol 1/472)

In her other poem, she adores peace and conciliation. She describes the positive consequences of peace in every society. The poet and philosopher, as the two prominent groups of the society, have longed for peace for so long, but nothing was heard except the cry of war and fight:

كَمْ تَغْنَى بِالسَّلَامِ وَالْحُبِّ وَالرَّحْمَةِ
مِمَّا مِنْ شَاعِرٍ وَمِنْ فِيلَسُوفٍ!
أَسْفَاءُ ضَاعَتِ الْأَغْنَانِي وَلَمْ تَبْ
قِي سَوَى ضَجَّةِ الْقِتَالِ الْعَنِيفِ

(نفسه: ج 1/ 44)

How much you sing the song of peace while love and mercy are from the poet and philosopher! Unfortunately, these songs were ruined and nothing was left but the cry of war and hard fighting. (ibi: vol 1/44)

The Connection of Peace and Justice

The peace that Nazek talks about is a just peace. It results in security and appeasement among nations and stability among countries. She recalls the positive effects of peace to invite everyone to it. She composes her second poem entitled "from peace to justice" based on free poem in verse. This poem is the climax of Nazek's political outcry toward Palestine.

She constantly complains the decree of the security council. Nazek claims that the presence of Israel in the region breaks the peace and justice. The title of Nazek's other poem implies peace and necessitates justice. Justice and peace are the two interconnected values in every society. Henceforth, justice is regarded as one of the positive impacts of peace according to Nazek's view. Nonetheless, the actual justice is not the one sought by the false claimants of human rights:

سَلَامٌ عَادِلٌ دَائِمٌ / سَلَامٌ وَالْفَلَسْطِينِي فِي الْفَلَوَاتِ تَحْتَ الرِّيحِ / طَيْفٌ ضَائِعٌ هَائِمٌ (نفسه: ج 2/ 513)

A just and lasting peace / peace While the Palestinians live in the plains under strong winds and mountains of thorns and sorrows. (ibi: vol 2/513)

She uses mocking to sneer at their false justice. She presents it untrustworthy:

سَلَامٌ عَادِلٌ دَائِمٌ.... سَلَامٌ خَادِعٌ غَدَارٌ / يَلْطِخُ جِيلَهُمُ بِالْعَارِ / وَيَصْبِغُ خَدَّهُمُ وَجَبِينَهُمُ بِالْقَارِ / وَعَدْلٌ طَعْنَةُ السَّكِينِ أَعْدَلُ مِنْهُ، / أَطْهَرُ طَلْعَةً، / أَنْصَعُ (نفسه: ج 2/ 513-514)

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

A just and lasting peace.... A deceptive and cunning peace / which defiles their generation with shame and disgrace / and makes their cheeks and foreheads gloomy / justice that is more just than a knife blow / and its appearance is clearer and brighter (ibi: vol 2/513-514)

Mocking and scorning are the techniques that she uses to address the decree of the security council and their false fair and justice:

تبارك مجلس الأمن، / وبورك فى عدالة قرننا العشرين (نفسه: ج2/512)

Blessed be the Security Council / and Blessed be our twentieth century justice (ibi: vol 2/512)

Freedom

The realization of freedom in the shadow of a fair peace, which is preached by the blowing and dawn of start, is one of the consequences of peace from the point of view of Nazek;

غداً شعبى نهاراً أخضر العينين / سيطلع من رُبى القدس لنا فجرين..... هل أجلُّ هل أروع / من الفجر القريب، و من سلام أبيض دائم / يرف فراشة زرقاء، يمسح ليلنا القاتم / سلام سوف ننبته بأيدينا / و لايمنحنا إياه فى برد ليلينا / أعادينا، و من والى أعادينا (نفسه: ج2/514-515)

Tomorrow, my nation is like a day with blue eyes that rises from the tall hills at two dawn... Is there anything more beautiful and charming than the dawn and the permanent, bright and white peace, the peace that makes blue butterflies fly in It brings and erases our dark nights. The peace that we soon plant with our hands (that is, we achieve) and we do not give it to our enemies in our cold nights. (ibi: vol 2/514- 515)

She uses colors green, white and blue in this poem to illustrate us the magnificent picture of peace and appeasement.

غداً شعبى نهرٌ يجرف الأوحال / يُغلغل فى الرُبى المقطوعة الأوصال / يُنمّي شَعْرَهَا، يزحفُ فى شَعَفٍ إلى غَزّةٍ والقدس / و يحملُ للجيل توهج الشمس / يزيح الظلم و الظالم / ويُعطينا الدوالي، / و الأغاني / والسلام الأزرق الباسم / و يُسلم خُصرة التحرير للتيارة الثكلى / و يُطلع فجرنا الأحلى (نفسه: ج2/515)

Tomorrow my nation is like a river that cleans the mud / penetrates the scattered hills / and grows its hair and goes eagerly to Gaza and Jerusalem / and shines the sun for this generation / and eradicates oppression and tyranny. It gives us a blue and smiling hymn and peace, and gives the green of freedom to the barren and sad lands, and the sweet dawn rises. (ibi: vol 2/515)

The brilliant artistic creation by green in these examples improves the significance of the consequences of peace in Nazek's thought. She resembles her nation with green eyes one day. This wonderful description and inspiration of the appeased nature, green, the light of a bright and hopeful future are her predictions of a peaceful world. Once again, she talks about the green and

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika Tayyebah Seyfi

refreshes that are the gift of peace so that the spiritual and intangible concept of freedom with the gorgeous color of green. She believes that color green is fruitful. It is like a flowing river for women who lost their children in war. She gives the hope of a sweet and wonderful morning to them.

Inviting to Peace

One of the concerns of Nazek is peace in the poem of "the second worldwide war". Accordingly, she asks the owners of peace and reconciliation to spread the light of peace over the horrible darkness:

يا ملاك السلام إقبِلْ مِنَ الْإِجْوَاءِ وَاهْبِطْ عَلَى الْوُجُودِ الْكَثِيبِ
ابْكِ لِلرَّاقِدِينَ فِي وَجْهِ الْمَوْتِ وَاشْرِقْ عَلَى الظَّلَامِ الرَّهِيبِ

(نفسه: ج 1/40)

O owner of peace, come from the atmosphere and grieve over the existence and existence of the sad person. And weep over the dead and shine on the dreadful darkness. (ibi: vol 1/40)

It seems that Nazek wishes for peace and reconciliation. She would like to expand kindness throughout the world, instead of grief and anguish:

يا نشيد السَّلام يا ساكناً في قعرِ أحلامنا وراءَ مُنَانَا
رفٍ فوق الدنيا الحزينه و ابعث لحنَ حبٍّ في تيهنا و دُجانَا

(نفسه: ج 1/294)

O song of peace, O you who dwell in the depths of our dreams and behind our dreams, soar over the sad world (that is, cast a shadow over our sad world) and raise the tone of love in the deserts and darkness. (ibi: vol 1/249)

In Nazek's view, peace and security are like treasure and nothing can be as precious and sweet as peace and security are:

في سبيل الثَّراءِ هذا؟ أليس الض وء و الحبُّ و الوردُ ثراء
وليالي السلام و الأمن هل في ال عمرٍ أغلى منها و أحلى ضياء

(نفسه: ج 1/300)

Is it war and bloodshed to gain wealth? Are not light and love and the flower of wealth? And also safe and peaceful nights, is there anything more precious and brighter in life? (ibi: vol 1/300)

Conclusion

Since literature is an interpretation of the society, the second worldwide is regarded as a social phenomenon which has been extensively reflected in literature just like any other war. Notably, literature and war have had a particular effect on Nazek's poems. Nazek considers this social phenomenon for the sake of her social romantic sense or the poet's social realism and the intertwining of her personal and innate feelings with the pains and sufferance of the society. However, her deep outlook to war has been affected by her feminine delicate emotions and her extreme sensitivity to the conditions of the society and the occurrences of her surroundings. Nonetheless, the poet's philanthropy and her deep political awareness subjected to invite people to make reconciliation in her poems in confrontation with this nasty social phenomenon.

The frequency of the words of peace and war in four poems of Nazek are as below:

The ode title	war	Peace
Song of peace	3	2
Of peace and justice	0	11
The second worldwide	3	1
The second worldwide	9	4

In the first poem, the frequency of the words "war and peace" are almost the same. The poet's approach was mainly to count the damages and negative consequences and condemnation of war. Eventually, the poet aims to invite everyone to peace. Thus, the last verses of this poem is concerned with the consequences of peace in Nazek's mine which is abandoning hatred in the shadow of friendship and appeasement. The title of this poem, 'the song of peace' reveals the poet's voice and outcry so that everyone can hear. On the other hand, it reveals the poet's thought in expanding peace and reconciliation all around the world because songs are usually sung aloud in order to heard by everyone, everywhere.

In the poem of "of peace and justice" the word "justice" has been used twelve times and it has been repeated five times with the two other words 'justice and righteous' which are the main words of this poem. They indicate peace and friendship. It also presents that the poet tries to tempt others to this precious human values. On the contrary, the word "war" has not been used. It seems as if the poet's concern in this poem is to prove her ideology about inviting everyone to peace and its positive consequences. It is noteworthy that the intended peace is the fair and stable peace. This reveals the climax Nazek's political awareness.

Nevertheless, the word "peace" has been repeated fifteen times and the word "war" has been repeated five times in the two poems of "the second worldwide war". The poet has devoted several verses about inviting everyone to peace. Eventually, the concept of this poem is

The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

Tayyebeh Seyfi

abandoning hatred and enmity and inviting everyone to life in the shadow of friendship and reconciliation.

The analysis of these poems indicate that in poems whose main subject is war, invitation to peace and reconciliation are the main issues along with the components of war and negative consequences of war and its condemnation. In the two poems of peace, the poet d not only defines the components of peace and inviting everyone to it but also pays attention to the damages of war and its condemnation. The climax of this confrontation is when Nazek confronts peace and war in one verse and illustrates such a wonderful perception of peace in contrast to saving from the scream of death: Save our dead ones from the outcry of death so that they feel beauty, security and peace.

Probably, the reason of confronting peace with war in poet's thought can be attributed to her philanthropic thought and extreme sensitivity to human values and expanding peace and security as well as compensating poet's romantic feelings with social realism. Eventually, it is mingled with her sensitivity and feminine delicate spirit. As a result, the war is presented as something disgusting, while peace is divulged as something gorgeous and magnificent.

The poet has used some techniques to properly convey this concept to influence her speech on the addressees. She has also benefited the sarcastic language and mocking especially when she talks about the decree of the security council. Nazek uses a clear and accurate language to explain the necessity of peace and its significance in the society and the condemnation of war and its negative consequences. The fact is that Nazek addresses all the people. Henceforth, she uses mystic concepts and symbols of peace like the olive tree and the white dove. She doesn't use any symbolization to invite everyone to direct peace.

The poet has artistically created images and unique figures to invite everyone to peace and condemn war. She has also been inspired by the elements of nature to properly illustrate the spiritual definition of peace. In the poem entitled 'of peace and justice', Nazek has created beautiful combinations to count the positive impacts of war, the white and stable peace (514:2) and the blue smiling peace (515: 2) colors white and blue symbolizes brightness, greatness and hope. The poet has brilliantly illustrated peace with perfect colors. Ultimately, she underlines the sacredness, significance, the spiritual value of peace and reconciliation and its consequences to people.

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The Confrontation of War and Peace in the Poems of Nazek Al-Malaika

Tayyebeh Seyfi

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