

The Abstract

This thesis shows through study and analysis an evaluation or criticism for Darwishi's poetic work according to an integrate and apparent style, to show the "human tendency" in his poetic works which form a unique "style" in the Palestinian literature which despite its struggle with the opposite literature "the Zionist", it didn't ignore the human sides which agree or meet with the universal literature in the struggle for the liberty of man and the strengthening of his existence.

The controversial question in this thesis lies in the poet's ability, Mahmoud Darwish, in translating the nature of the Palestinian existence for the world, and his identifying for the tragedy of the Palestinian who is under occupation. It also shows Darwish's revolution on the recent experience of the Palestinian poetry which is conserved with occupation, and also its motivation for the humanity ego questions.

The thesis makes a dialogue with all the critic streams prevailing universally at a time none can deny that the sciences are intervening to the extent that makes it useless to choose one way to apply an all Darwish's poetic work. It reflects a willing of making the text to express itself according to a reading strategy which is built on a try to make use of Darwish's fictional text on his poetry. This thesis proposes Darwish's interest in the other's beauty and his knowledge of universal cultures, and the humanity heritage in a vision that isn't introvert, and consequently the creation of "the developing case" with these cultures, than having a critical view that makes from "the human tendency" a prominent presence in Darwish's poetic experience and at the sometime the supporters of this way propose the universal unity within a form of good humanity relationships so that it is no more strange for anyone. Darwish rejects the Palestinian's culture and poetry melting in a formula that

rejects the domination form which is known as "Globalization".

This thesis consists in its importance an overlook on the competitive nature with the other Zionist and motivating the poet's philosophy in looking at the other according to his forms whether real, symbolic, or traditional, as an enemy, beloved, criminal and strange in the world, too. On the other hand, in making the Palestinian identity a base for self-defense against melting in the israelization form, and in clarifying the artistic human view which Darwish dealt with according to an ambitious critical method.

The form of the verses within the thesis reflected the poet's knowledge ability which is extended in a long past era including his childhood, prison, and exile. For this reason, the experiment was rich in posing questions about "strangeness" which reflects all humanity. It's true that not only the Palestinian who suffers, but the poet's suffering is unique because of occupation, prison, exile, and death. Therefore the agreement was natural with the universal experiments that come in common with the Palestinian experiment; and Darwish's last verses were a reflection of his awareness of the status quo's intervening in content and style. This was shown through examples of the living and poetic auto biography which the thesis managed to discover its components, dimensions, and nature.

The conclusion that we can get from this thesis is that: Darwish's poetry as a Palestinian form is a unique human case that must keep developing away from confining it within one critical logic that made from "the revolutionary commitment".