

**Jerusalem in Poetry: A Comparative Study of the  
Palestinian Mahmoud Darwish, the Israeli  
Yehuda Amichai and the English William Blake**

القدس في الشعر: دراسة مقارنة بين الفلسطيني محمود درويش،  
والإسرائيلي يهودا عميحي، والإنجليزي وليام بليك

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**Department of English Language and Literature**

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**Dec. 2018**

## Authorization

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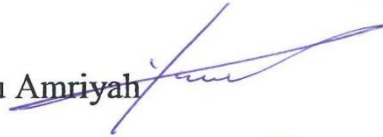
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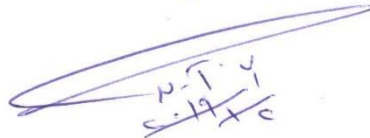
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First and foremost, praise is due to Almighty Allah, the Most Compassionate and the Most Merciful, for enlightening my way and guiding me to bear this journey through providing me with strength and knowledge.

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Finally, special thanks to my family for being the perfect role models through thick and thin, and pushing me to strive to be the best person in the world.

**The Researcher**

## **Dedication**

I dedicate this humble work to:

The steadfast Palestinians in Jerusalem...

**Especially the ones who are defending and protecting Al-Aqsa.**

The symbol of resistance and sacrifice...

**Our great martyrs, fighters and prisoners.**

My homeland, the beating heart

**Palestine**

My parents, Prof. Ilham AlShalabi and Eng. Abd AlHakim Salah

**For loving me unconditionally and encouraging me to aspire  
high**

My grandmother...

**The angel on earth who took care me**

My shining siblings, Basel and Aseel

**My best friends and allies**

The eternal capital of Palestine

**The one and only, Jerusalem**

**The Researcher**

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**Supervised by: Dr. Mohamad Haj Mohamad**

**Abstract**

This thesis is hopefully going to contribute to the topic of representing Jerusalem in literature, especially poetry. This study is intended to trace back the most salient historical stops of Jerusalem, in addition to highlighting its religious importance among the three Abrahamite Religions. In addition to highlighting concepts related to the topic under inquiry including books and references for both the theoretical and empirical approaches. The thesis is based on the analytical and comparative approaches, and since poetry is depicted as one of the most appealing aspects of literature, three poems were selected for this study, "Jerusalem" by Blake, Darwish's "In Jerusalem" and Amichai's "Jerusalem is a Port City".

The image of the city is emphasized thoroughly among these poets, because each one has his own background, socio-political, cultural and historical views that influenced his poem.

For Blake, Jerusalem is the perfect place for sacredness and peace. Thus, he desires to build a New Jerusalem in England after the Industrial Revolution and its consequences. Being an orthodox Christian, the Bible played a major role in Blake's life thus his poem; therefore, he uses many references and allusions to build New Jerusalem in England. Darwish presents Jerusalem as a wounded city longing for peace; he employs references from the Abrahamite Religions to emphasize inclusivity. He also accentuates the profound relation and connection between the Palestinian and his homeland. On the other hand, Amichai's poem is all about the Temple Mount and the Wailing Wall especially after the Six-Day War. Amichai was a displaced poet who wanted to make Jerusalem as his own home through participating in wars, trying to swap the city's identity.

Nevertheless, the three poets seek to glorify Jerusalem's holiness and its magnificent impact among the world.

**Keywords: Jerusalem, Poetry, Comparative Study**

**القدس في الشعر: دراسة مقارنة بين الفلسطيني محمود درويش، والإسرائيلي**

**يهودا عميحي، والإنجليزي وليام بليك**

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### **الملخص**

تسعى هذه الدراسة إلى أن تقدم مساهمة متواضعة في الأدب المتعلق بالقدس وخاصة الشعر. وتهدف أيضًا إلى تتبع أبرز المحطات التاريخية في القدس وإلى إبراز أهميتها الدينية في الديانات الثلاث، إضافة إلى تسليط الضوء على المفاهيم المتعلقة بالموضوع قيد التحقيق بما في ذلك الكتب والمراجع لكل من الجانب النظري والتطبيقي.

يستخدم البحث المنهج التحليلي المقارن، وبما أن الشعر يشكل أكثر جوانب الأدب جمالاً، فقد تم اختيار ثلاث قصائد لهذه الدراسة. "القدس" بقلم وليام بليك، "في القدس" لمحمود درويش، و"القدس مدينة ساحلية" ليهودا عميحي.

انعكست صورة القدس متأثرة ب خلفية، تاريخ، سياسة وثقافة كل شاعر. بالنسبة لـ بليك، فإن القدس هي المكان المثالي للسلام والقدسية، فهو يرغب ببناء قدس جديدة في إنجلترا بعد قيام الثورة الصناعية. كونه مسيحي أرثوذكسي، لعب الإنجيل دوراً رئيسياً في حياة بليك وبالتالي قصيدته. لذلك، يستخدم العديد من المراجع والتلميحات لبناء قدس جديدة في إنجلترا. أما درويش، فهو يقدم القدس كمدينة جريحة تتوق للسلام، حيث يوظف مراجعاً من الأديان الإبراهيمية للتأكيد على الشمولية، كما يبرز العلاقة بين الفلسطيني ووطنه. من ناحية أخرى، تدور قصيدة عميحي حول جبل الهيكل وحائط المبكى خاصة بعد حرب الأيام الستة. فهو شاعر نزح إلى القدس آملاً في جعلها موطناً له من خلال مشاركته في الحروب في محاولة لتبديل هويتها الأصلية.

ومع ذلك، يسعى الشعراء الثلاث إلى التأكيد على قدسية المدينة وأهميتها.

**الكلمات المفتاحية: القدس، الشعر، دراسة مقارنة.**

## **Chapter One**

### **Background of the study**

#### **1.1 Introduction**

Poetry is considered by many as the record and living conscience of societies documenting achievements, celebrations, history and emotions, expressing feelings, and struggles. Being able to gauge man's sensitivity, poetry employs aesthetic approaches to fathom feeling especially the most sacred of all. Love for the land marks refined aesthetic values simply because it exhibits ultraistic love and a commitment to see land as the precious beloved. Cambridge Dictionary defines poetry “as the art of rhythmical composition, written or spoken, for exciting pleasure by beautiful, imaginative, or elevated thoughts”. (McIntosh, p: 1091) Moreover, poetry is known for the beauty it emanates and the magic that every word of the poem is supposed to convey. Thus, reading poetry is a valued experience because it is enjoyable and it enriches and elevates man's soul and mind and hence it possesses a prestigious position among other literary forms.

Poetry peaks in display of emotions, especially home nostalgia, where the loss of identity, memories, family, bite painfully. In the case of exiled people, emotions become offensive. Jerusalem is a striking example of the city of peace that has rarely enjoyed peace. People of all walks of life feel the specialty of the city, let alone poets writing about Jerusalem; therefore, it is a unique experience, both spiritually and as physically attached to it, i.e. those who reside in it. Moreover, the background, memories, sum of experiences, religious beliefs and affiliations are different from one poet to another which influence the process of writing, so the city may appear dark and gloomy in one poem while in another it may appear pleasant and brightful.

Jerusalem has always been considered as the cradle of spiritualities and hence the mother of all cities. The City of Peace ironically has never seen nor has lived in peace. Its history is almost full of waves of conquerors and invaders trying to seize it and thus get the jewel of cities, and that is why some call it the land of life and death, war and peace, heaven and hell. It is the land where the three Abrahamite Religions "Judaism, Christianity and Islam" meet and where spiritual longing for salvation and God take place. Moreover, in every corner lays a stone that witnessed several historical events and tells stories about significant figures of history and people who lived in it throughout years. Jerusalem, indeed, is virtually full with historical sites, religious, cultural and architectural, a great concentration of buildings, great enough to tell the old and still ongoing conflicts in the city. The recent and possibly the bloodiest crusaders war is that between Palestinians and Israelis; therefore, the city is often quoted or talked on or appreciated in literature specifically poetry. In short, the city of peace is living in constant conflict since the founding of the state of Israel.

This study is conducted to discuss depictions of Jerusalem in poetry by three different poets from various backgrounds. First of all, Mahmoud Darwish's "In Jerusalem", Yehuda Amichai's "Jerusalem is a Port City" and William Blake's "Jerusalem". Each poet gives a personal approach to the vision of Jerusalem, a view dependent on their own background, feelings, memory and religion.

The study is divided into five chapters and each chapter offers a view of Jerusalem. The history of the city will be asserted from the Jebusites, Prophet David and his son Solomon, Christin Rule, Islamic Rule, British Mandate period, Israeli and Palestinian conflict. Later on, the importance of Jerusalem in the three Abrahamite religions will be argued, how Jerusalem is of a great importance for the Jews depending on their claims to rebuild Solomon's Temple, while for Christians, it is the place where

Jesus preached, harassed, and crucified. For Muslims, Jerusalem is the first Qibla—the place toward which they turn in prayer, and from where Prophet Mohammed ascended during his night journey and ascension (called Isra' and Mi'raj)<sup>1</sup>. In addition, the research states theoretical and empirical studies about Jerusalem in literature in addition to city poetry. In the fourth chapter, each poem will be analyzed through juxtaposing the image of Jerusalem as seen by each poet or poets and how each poet perceived it. Comparison between the poems selected for study in this work will certainly involve similarities and difference in accordance with the thesis question, and finally a concluding assessment as a result.

## **1.2 William Blake: Biography of a Visionary Poet**

William Blake (1757 - 1827) was born in London to a religious Christian family, in which the Bible was the essence of life. Blake's childhood was full of visions about God and angels and from this point he started writing and painting the spiritual world, thus he was called the Visionary poet. The poet was depicted as one of the pioneers in the Romantic Period because his works were characterized depending on glorifying nature and imagination. Moreover, Blake refused the idea of relating God to a place especially the church because he had radical views about the church for being political.

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<sup>1</sup> Isra' and Mi'raj: The Israa and Miraj are the two parts of a Night Journey that, according to Islamic tradition, the Prophet of Islam, Prophet Mohammad took during a single night around the year 621. In the Isra part of the journey, Prophet Mohammad travels on the steed Buraq to the farthest mosque in Jerusalem where he led other prophets in prayer. He then ascends to heaven in the Mi'raj Journey where he speaks to Allah, who gives instructions to take back to the faithful regarding the details of prayer.

Blake was enrolled in the Royal Academy of Art's Schools of Design where he displayed his own artistic works; he also published his first collection of poems *Poetical Sketches*. During this time, he met his wife, Catherine who was illiterate and he taught her how to read and write. Catherine helped him print the illuminated poetry.

William Blake is famous for his "Songs of Innocence" which shows happiness and harmony, in addition to the "Songs of Experience" that reflects corruption. In his writings, Blake rejected what he saw as the corruption and degeneration of traditional ways of life, as a direct effect of the Industrial Revolution. He was a nonconformist associated with radical thinkers, and he preferred imagination over reason.

He suffered for years from symptoms of an unknown disease; however he continued to work until his death expressing no fear about life. Furthermore, he spent his last years living in poverty. Blake died on August 12<sup>th</sup>, 1827 and was buried in Bunhill Fields.

The poet is now celebrated for his famous "Jerusalem" Lyrics from the preface to his epic poem "Milton", and it was set to music and is considered the unofficial national hymn of England. Blake did not get the acclaim he deserved in life till Alexander Gilchrist began work on Blake's biography. The publication of the *Life of William Blake* revived his legacy. From his quotes "To see a world in a grain of sand and heaven in a wild flower/ Hold infinity in the palm of your hand and eternity in an hour".

### **1.3 Mahmoud Darwish: Poet of the Land**

Mahmoud Salim Darwish (1941-2008) is a Palestinian poet and author. He was born on March 13<sup>th</sup>, 1941, in al-Birwa village which is located in the Palestinian Galilee, near the coast of Acre. He is considered as one of the most prominent contributors to the development and evolution of modern Arabic poetry with adding symbolism to it, especially resistance.

The year 1948 left a remarkable mark in his memory, in one night young Darwish suddenly awoke to the sounds of distant explosions approaching and found himself in Lebanon far away from his homeland "We left everything as it was – the horse, the lamb, the bull, the open doors, the hot dinner, the call of the evening prayer... We descended to the steep valley... towards a plain that led into the village of Sha'b, where the relatives of my mother and her family lived... after a number of days, the members of the nearby village called each other; they had sold their wives' gold and bought French guns in order to liberate Al- Birwa. They liberated it at nightfall, drank the conqueror's hot tea... The next day the Liberation Army claimed the adjacent village without making an account for anyone, and then the Jews came and reconquered it, destroying it without leaving a single stone in place, razing it to the ground". (Abu- Eid, 2016). Therefore his consciousness aroused many questions about Palestine, refugees, land and camps, so his words were formed with the sense of his land and soil.

He went back to Palestine and saw for himself that his home and land even his village were burnt down and demolished, thus he became the Palestinian refugee in Palestine. The young man worked as an editor and translator in the newspaper published by the Israeli Communist Party (Rakah). Moreover, it was in the same period that he began reciting his poetry in festivals about people rendered refugees by Nakba, or the catastrophe. His poems used to claim major influence on people that is why Israeli authorities believed that his poetry is subversive, so they besieged any village he holds a poetry evening in it. After a series of sieges, the military governor put Darwish under house arrest, and a new stage in the life of the young poet had started by being imprisoned in the Israeli jails.

Darwish is perceived as a Palestinian symbol whose poems sent messages to the living conscious of every Palestinian and even every Arab. He published more than thirty

collections "Diwans" including poetry and prose such as *Asafir Bila Ajniha* (*Wingless birds*), (1960) and *Awraq Al-Zaytun* (*Leaves of olives*), (1964), in addition to writing eight books. Darwish received many awards for his remarkable works: The Lotus Prize (1969; from the Union of Afro-Asian Writers), and Lenin Peace Prize (1983; from the USSR).

Some of his famous quotes are: "The metaphor for Palestine is stronger than the Palestine of reality". Furthermore, "I've built my homeland, I've even founded my state - in my language".

The salient poet passed away three days after heart surgery in America on 9 August 2008 at the age of sixty six. Darwish had asked in his will to be buried in Palestine, he was buried next to Ramallah's Palace of Culture. People stated that Darwish didn't belong to a certain land but to all.

#### **1.4 Yehuda Amichai: Poet of Nostalgia**

Yehuda Amichai (1924-2000) was born in Würzburg, German to an orthodox Jewish family. When the Nazi Party imposed its control and ideologies over the country, many Jews including Amichai's family fled to Jerusalem in Mandate Palestine as a sanctuary.

Losing his home and being expelled, Amichai served in the British Army in World War II with the allies against Germany. He also enrolled in the Hagana Defense Forces in 1948 during the Arab- Israeli War to establish the Israeli State.

Amichai showed interest in poetry during the war, so he started writing about life and death including his childhood. Later on, he pursued his education in the Hebrew University and published many of his works in colloquial Hebrew making him the most celebrated poet in Israel.

Finally, Amichai was able to transform love situations and private issues with all its joys and pains to general experiences, so that time and space become universal.



Amichai has published more than ten volumes of poetry in Hebrew, including novels and short stories for example "Opened Closed Opened". The poet was awarded the Israel Prize for poetry and he became an honorary member of the American Academy of Arts. He passed away in September 2000 in Jerusalem because of cancer at the age of seventy-six.

### **1.5 Statement of the problem**

Jerusalem is one of the jewels of history, the cinder that ignited conflicts between many parties, and the city which has a special place in every heart be it Palestinian, Israeli or British. The city is marked holy by Jews, Christians and Muslims; therefore, this study is intended to elucidate and compare Poetic texts written from different perspectives about Jerusalem by Mahmoud Darwish, Yehuda Amichai, in addition to William Blake.

### **1.6 Objectives of the study**

This research aims at examining the following:

1. Tracing back the history of Jerusalem and highlighting its religious importance.
2. Jerusalem as portrayed in Darwish's poem "In Jerusalem".
3. Analysis of Amichai's poem, "Jerusalem is a Port City"
4. Blake's "Jerusalem" religion or else.
5. Darwish's poem with Amichai's with Blake's; a comparative approach.

### **1.7 Questions of the Study**

This research intends to answer the following questions:

1. What are the most salient historical periods for Jerusalem and how is it depicted in the three Abrahamite Religions?
2. How does Darwish see land, a love story with the city of the spirit?
3. Amichai's Jerusalem, a dream or an illusion?

4. A British view, is it the sacredness of Jerusalem that matters most in Blake's "Jerusalem"?
5. What are the main approaches of comparison "differences and similarities" among Darwish's poem, Amichai's poem and Blake's poem?

## **1.8 Significance of the study**

Few studies have been conducted on Jerusalem, the city that is considered by men of letters as the City of Peace or the icon of heaven on earth. Approaching any subject about Jerusalem in an analytical manner is considered as a touch stone to the English library in its theoretical framework due to the fact that it provides a historical segment of the city, and hence of its religious status. Moreover, the analysis of three different poems by Darwish, Amichai and Blake is introduced to supply figures who might be craving to indulge in poetry. Furthermore, the importance of the current study lies in its intention to introduce a comparison between three different poets who tackle the same subject with competing claims. The author hopes to fill in a gap in analyzing and discussing the matter.

## **1.9 Limitations of the Study**

The current study is limited to the work of Mahmoud Darwish's "In Jerusalem", Yehuda Amichai's "Jerusalem is a Port City", and William Blake's "Jerusalem" including the analysis and the comparison between the selected poems therefore it cannot be generalized to other works.

## **1.10 Definitions of Terms**

### **Jerusalem:**

Jerusalem is called in Hebrew Yerushaláyim, and in Arabic (Al-Quds) which means virtuous, pure, holy and blessed land. The city also is the capital of Palestine, a political entity located in the Middle East. Above all Al-Quds is considered one of the

oldest cities in the world. The city lies in the Judaeen hills about 30 km (20 miles) from the River Jordan and deemed holy for Jews, Christians and Muslims according to (**Oxford Dictionary**).

Linguistically and culturally speaking the city's name carries messages of history "In (Sumerian yeru, 'settlement'/Semitic yry' 'to found, to lay a cornerstone') of the god Shalem who is the god of dusk, sunset, and the end of the day and from it the word peace is derived. The city's name carries a deep significant association with Mesopotamia. "UR" is a prestigious city dating back to prehistoric times, the Ubiad period (4000-5000 B.C.) in southern Mesopotamia and it means "city" or "light" ". (**Ben-Dov, 2002, p: 23**)

Furthermore, the city is called Aelia Capitolina by the emperor Hadrian, Aelia "Hadrian's family name" and Capitolina "referring to Capitoline Jupiter, the chief Roman god".(**Finegan,2014**)

**Poetry:** "Cultural and literary form which is a product of the human creativity supported with vigorous feelings characterized by sublime language where choosing the words is driven by their sound as well as their essence, with distinguishable rhythmic constancy. It is uttered to speak the mind and the heart of social, religious, hardships of life and so on.". (**Strachan & Terry, 201, p: 8**)

**Comparative Study:** "it means the knowledge of more than one national language and literature, and/or it means the knowledge and application of other disciplines in and for the study of literature". (**Zepetnek, 1998, p: 13**)

"The study of literature beyond the confines of one particular country, and the study of the relationships between literature on one hand and other areas of knowledge and belief, such as the arts (e.g., painting, sculpture, and music), philosophy and history." (Remak, 1906, p: 1). Eventually any comparative study is supposed to produced third literary outcome, that is the combined elements of the compared poems or novels or

drama. This study is going to follow the French School of comparison "that focuses on the author's background, society, spirituality, politic interests and history. It is also known for influence studies in addition to historical and geographical evidences. (**Jiewen, 2017**). However when the American school is needed it will be concluded which is more liberal and based on literary criticism.

**Literary Analysis:** It is a critical discussion and observation of literary works that is concerned with three different aspects. Subjects that indicate authenticity characterizing ideas and beliefs. Then arguments and themes which are rhetoric, and providing insights to the core or heart of the work. (**Stobaugh, 2013**)

## **Chapter Two**

### **Review of Literature**

#### **2.1 Introduction**

This chapter is composed of two sections: the first is a review of theoretical studies that are related to the main topic and intended by scholars within the same field, and the second is a review of empirical studies that have been managed in relevance with the study.

#### **2.2 Review of Theoretical Studies**

##### **2.2.1 Elements of City Poetry**

(Caws, 2004) depicts the city as a unique and bizarre combination of culture and nature where many conditions contradict and complement each other. The arbitrary and the systematic, the obvious and the concealed which determine the significance of a city, through a city the unrevealed can be known by the known. The city has been in the past and the present as the key to present all, the poor and the rich, the beloved and the despised through narrating their lives ;therefore, the city in every eye and heart represents a concept whether it is a dream to escape from life or living this life and trying to make it better.

(Tinkler-Villani, 2005) refers to "The City of Dreadful Night" by James Thomsons as one of the poems that contains various notions and ideas evolved around the word "city". The elements of the poem are formed in consistency and harmony, for example the monuments mentioned in the poem combine the forgotten past and semi-remembered lives of characters. Moreover, the representation of the city does not indicate the real concrete objects of it, but it portrays human life and civilization. Reading the poem enables people to be immersed in creating the city within their imagination through

observers and voices that images betray; therefore, the significance of this poem lies between manmade construction and poetic methods.

**(Hamzah, 2015)** states that the concept of a city influences the poet visually and linguistically. The moment a city enters poetry, it receives new significance or it highlights specific aspects or emphasize meanings that surround the concept. According to Hamzah the notion of exile and poetry related to it emerged from cities, the fact that a city is home and to be obliged to leave your home and to be distant from place created intimate and nostalgic thoughts about home. Thus, place is not always physical it alternates with time and memory which allow the mind to recall or form images related to that place either in the past or present as an explanation of what happened or what will happen.

**(Ramazani, 2017)** clarifies that the concept of the city is created through tangles of histories, practices and places as constant mobile articulations of social contacts. Furthermore, the definition between city and citizen is reciprocal, i.e. give and take. The city has been and still the core for famous poets such as Bauddaire's Paris and Arun Kolatkar's Bombay, thus poetry written about cities is one of the tremendous methods of bringing into the front a unique world and a soulful rhythm which becomes linked with these places.

## **2.2.2 Jerusalem**

### **2.2.2.1 In the Three Abrahamite Religions (Judaism, Christianity and Islam)**

The three Abrahamite Religions consider Jerusalem as a holy city. Each has its own monuments in the holy city where the followers seek spiritual relief. This segment provides brief information about the significance of Jerusalem in each religion.

(**Armstrong, 2005**) declares that Jerusalem is rooted in Jewish religious beliefs; Jews deem it as the Promised Holy Land. The city is holy due to their longing to rebuild what they claim to be "Temple of Solomon". They believe that Jerusalem is not only the heart of the temple but the heart of the world. Jerusalem thus served as the destination of Jews (Psalm 122), they pray towards Jerusalem three times a day yearning for its renovation. Furthermore, Jerusalem is also recognized with events in the lives of the Patriarchs. The place of Jacob's dream in which he received Divine revelation and promise in Jewish traditions.

(**Khoury, Mslum & Darwish, 1996**) emphasize the fact that in Christianity, Jerusalem is where Jesus was cradled and where he preached and called for salvation of humanity, and in Al-Quds he passed away and rose glorified among the dead. According to (Luke 9:51) "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem," The city has been an intrinsic place even in his last days. Millions of Christians pilgrimage to Jerusalem seeking solace and redemption by praying and taking part in the blessing of Jesus' life, because it hosts the mother of all churches and it is the source for all Christian rituals and beliefs.

(**Leaman, 2006**) explains how Al-Quds, Jerusalem, is given great prominence in Islam through its religious history. First of all, the city is associated with many prophets and messengers namely David and Jesus. Moreover, Jerusalem augmented its sacredness in 620 CE because of "Isra' and Mi'raj" incident "Night Journey and Ascending" in which prophet Mohammed was transported on a journey from Mecca to Jerusalem then ascended to heaven and led Allah's prophets in prayer. The Quran narrates this ascendance: "Exalted (is) the One Who took His servant (by) night from Al-Masjid Al-Haraam, to Al-Masjid Al-Aqsa which We blessed its surroundings, that We may show of Our Signs. Indeed He, He (is) the All-Hearer, the All-Seer". (Surah Al-Isra' 17:1).

Furthermore, Jerusalem was the first direction "Qiblah" that Muslims faced during their prayers till Allah ordered to change it to Mecca.

### **2.2.2.2 History**

The history of Jerusalem towers over many cities all over the world. This segment provides a clear and authentic synopsis of the history of one of the oldest cities in the world. In brief it is a history of how a small town turned into heaven on earth. Claiming that history follows the city of Al-Quds is not a jump into space.

According to **(Gambrah, 2016)** Jebusites are believed to be the first people who inhabited Jerusalem around 2500 B.C. They are seen as one of the branches of the Canaanites. The city was named "Jebos" after the Canaanite tribe chief. In the following stage it was known as "Urusalim" A reference to the God of Peace. This name is derived from the "Ur" city in Iraq where Sumerians lived (3000 B.C.) Urusalim can be divided into two elements (Uru and Salem), "uru" is derived from the verb "yarah" meaning to establish, and "salem" means peace.

**(Ammara, 2010)** argues how Prophet David was chosen by God to guide the Israelites in Hebron and he was endowed with kingship and wisdom. The prophet sought to expand his kingdom and Annex Jerusalem to his monarchy in 1000 B.C. Despite his desire to confiscate the lands from the legitimate owners (Jebusites and Canaanites) yet he could not take it from the locals. After a long siege he conquered the city and renamed it City of David, the prophet died in Jerusalem and he was buried there.

**(Saleh, 2010)** states that after Prophet David's death, his son Solomon was ennobled by God to be his prophet and messenger as well as being the monarch over Israel. The prophet asked God to bestow him with many unique gifts that will not belong to anyone after him and he was granted his wishes. The Quran narrates that god granted him acceptance. Allah says. "We subjected the wind to him, so that it blew gently at his



bidding, wherever he directed it <sup>36</sup>, and We also subjected the devils to him all kinds of builders and divers <sup>37</sup>; and others that were bound with chains <sup>38</sup>". (Surah Sad 38:36-38)

After his death the kingdom of Israel appeared to the public which claimed Nablus as its capital because the Canaanites were dwelling In Jerusalem before; therefore, Jerusalem is not the capital of Israel as it is claimed to be by distorted historical and Biblical illusions. The Canaanites lived in Jerusalem in 3500 BC while Prophet David lived and ruled between (970 BC – 1010), which means that the indigenous people of Jerusalem are the Arab Canaanites and Israelis could not conquest the city from its owners, thus they managed to claim Nablus as their capital.

**(Cattan , 2000)** mentions that in 63 BC the Roman leader of the late Roman Republic Pompey seized Jerusalem and put an end to Jewish reign and rendered them homeless because they revolted twice against the Romans. Following the first revolt, the Roman ruler Titus burned the city and captured many Jews. A salient event occurred during the Roman Era which is the birth of Jesus Christ in Bethlehem. "When they had gone, an angel of the Lord appeared to Joseph in a dream..." Matthew (2:13), and with appearance of Christianity it spread all over the area attracting many followers. However, the Jews rebelled again and declared recalcitrance and they managed to take over the city but the Roman Emperor Hadrian expelled them and rebuilt the city, then he named it Aelia Capitolina keeping only Christians in it. Later on, Christianity was declared as an official religion of the state. That was a turning point for Christians in Jerusalem, where The Church of the Holy Sepulcher was built. Finally, Queen Helena and Emperor Constantine built tens of churches and Christianity established itself as a strong religion.

**(The Royal Islamic Strategic Center, 2010)** declares that Islam started to spread all over the Arabian Peninsula till it reached Jerusalem. A marvelous leader with significant political vision, Caliph Omar Bin Al Kattab was elected as the Prince of

Faithfulness after the passing of the first Caliph Abu Bakr in 643 CE. At that time the Battle of Yarmouk led the Arabs to the walls of Jerusalem, the push that made Sophronius the Patriarch of Jerusalem surrender. The city's keys were handed to Khalefe Omar whose peaceful entry into the city, as one person followed by his servants ended a long siege. He gave local Christians covenant for peace and security. Omar signed the treaty with the Patriarch and it was called "The Pact of Omar or the Covenant of Omar", the treaty contains a list right and restrictions and it granted the freedom in exchange for paying "Jizya" which is a tax that non-Muslims should pay while they are dwelling in Muslim's lands.

Jerusalem remained as the jewel of Muslim towns. The building of Al-Aqsa Mosque dramatically enhanced the sacredness of the city that had become the core to the Abbasid and the Fatimid Caliphs (prophet's successors) that followed the Umayyad's rule during which Islam, religious, political and economy peaked. Later on the Latin Kingdom was established in 1099 in Jerusalem after long strife between the Fatimid and Seljuk, till a great Muslim leader known as Salah Al Din recovered the city from the crusaders who ruled the city for two hundred years, unleashing hate and violence. The Crusaders violence started by killing Muslims and Jews in the name of the Christian Religion to conquer the Holy Land, till Salah Al Din preferred to take Jerusalem without bloodshed and offered generous terms On 4 July 1187, at the Battle of Hattin. After that it Al-Quds came under the Ottoman Rule.

**(Ibrahim & Kahlout, 2011)** clarifies how Jerusalem was captured by the British Military Forces and became the capital of Palestine under the British Mandate, since then the city witnessed sustained mass of Jewish waves of immigration. Their declared objective was not truly religious. The objective was to establish a national home for the Jews. Zionist Movement had long history of pushing for that end. In 1917 Lord Balfour

gave his infamous "The Balfour Declaration" promising Jews to establish for them the national home which they have been longing for. In 1948n, Britain left the land and implanted a cancer called Israel and ever since the Jewish immigrants expanded their presence in the Holy Land.

In 1967, Israel launched injurious war on the neighboring Arab countries and as a result the west bank and east Jerusalem were occupied by Israel's armed forces with around 300,000 Palestinians forced to flee their homes. The Israeli invasion and occupation of the west bank and specifically Jerusalem lacked any legal basis in international law which led to the illegal annexation of the city administratively and politically. Moreover, several excavations under and around Al Haram Al- Sharif took place to build their claimed "Temple Mount" that is supposed to change and alter the city's structural integrity. Israel's policies in Al-Quds provoked anger through the Islamic world.

To establish a defatco in the occupied territories Israel is still seizing lands from their right owners to build settlements displace hundreds of Muslims and Christians from their homes. Thus absolutist claims for exclusive rights to Jerusalem can only mean there will be no peace in the world let alone in Jerusalem and the Holy Land.

### **2.2.3 Jerusalem in Literature**

The image of the Holy City attracted eyes of authors who felt inclined to embrace its values in their literary works. The city is the source of inspiration for writers for its history, religions and culture.

(Shomali, 1995) states in his article that Al-Quds had an uneasy history. It suffered sieges, captures and destructions many times. Its spiritual worth has been a major source of attraction for men of letters worldwide. Above all, Jerusalem is the forum of global civilizations as well as the meeting point between continents of the world, it stands

for the three Abrahamite Religions (Judaism, Christianity and Islam) where each religion left their marks on its land. In short Jerusalem is unique and matchless.

(**Khoury et al, 1996**) asserts that Palestinian contemporary poets are affectionate towards Jerusalem's history, geography, conflict and heritage through forming a full integrated picture by words. Words are the most inexhaustible source to express their feelings towards the painful reality of Jerusalem. They depicted the image of the city with all its dimensions to shed lights on its devastating status. The relation between poets and Jerusalem evolved and became intimate; poets had integrated visions in their poems rendering peace to prevail Jerusalem. Moreover, Jerusalem's identity and heritage are authenticated through consolidation of culture, mixing of civilizations and experiences. Eventually, poets elucidate the bitter reality of the Israeli despotism among Jerusalem where death, destruction and humiliation are daily practiced.

(**Adelman & Elman, 2014**) state that in various literary works Jerusalem plays a major role in addressing and soothing tormented emotions and feelings, figuratively speaking. The city is treated as an intense point of passion towards the lost land. To others it is a historical place which requires authentic description of every tiny corner part, and stone. In addition, the city arises as a painful reality, an exhausted land by many wars whether it is spiritual, social or physical. It also proposes binary oppositions, peace and war, love and hate, past and present, old and new, loyalty and treachery, happiness and melancholy, life and death; therefore, the city reinforces any plot in any literary work. Furthermore, the city is full of symbols from holy sites and ancient ruins that enrich and enhance the meaning of words used by authors.

#### **2.2.4 Jerusalem as a Place**

According to (**Lefebvre, 1992**), the production of space is not a simple process. It involves sophisticated interplay between the concrete and the abstract. Cities are highly

complex, but hold within simple explanation. A space is more than just a piece of land, it is a combination of the conceived space, perceived space and the social space. The conceived space represents ideas and values concerning how space should be, in other words representations of space. The perceived space combines the conception and the application, in which representations of space are made into concrete. In this space ideologies are enacted. Finally, social or lived space reflects the everyday experience of inhabitants and their embodied and specific reality. Jerusalem is of a long history, the center of the three Abrahamite Religions, which has been shaped by conflicts and wars. The recent Israeli-Palestinian Conflict resulted in imprinting the landscape by the dialectic relationship between the policies and practices that define the Israeli control and the Palestinian resistance. Thus, Jerusalem has gradually changed and the city cannot be longer experienced by its inhabitants, and it is perceived by the walls and fences of the occupation. The Israeli occupation did not only expose Palestinians to murder, but also resulted in distorting and sweeping social and ethnic identities, in addition to severe changes linked to language and culture. However, this approach should not neglect an important element of the colonial system of the Israeli occupation which is the place. The place is considered as a material concept for the existence of Palestinians and Israelis. The Israeli occupation is based on control, settling, expansion and ethnic transformation of the place. Therefore, the production of space or its transformation from the experienced to the imagined is embedded in the ideology of the occupation, because it presents itself as a state of democracy and modernity (imagined place) within a brutal and dictatorship (existed place) to protect their existential solution. However, Palestinians did not stand still in front of the abusive transformations of their place and identity. They have taken death as a physical dimension against occupation to protect their lands.

## 2.3 Review of Empirical Studies

### 2.3.1 City Poetry

The city where people dwell, normally, is a complex system. Each city has its own characteristics that distinguish it from other cities. City means life. It is the center of humanity, and it is the home of traditions and the values that sustain people, where culture and society flower and where people live sharing values and beliefs.

Cities all around the world inspired writers due to the fact that the truth of a place is revealed through various aspects. The fascinating thing about Cities' poetry is the collaboration between the material world, and the world of imagination and words. Although the material might be the same city, but it is depicted and interpreted differently from one to another.

There are many cities in the world that inspired poets to write about them such as New York, London and Jerusalem. However, there are poets who have written about cities such as William Blake, William Wordsworth and Frank O'Hara.

(Miller, 2011) discussed how poets portray and describe New York City especially its materialism after World War II. What marks New York for Loy, Mayer and O'Hara is the loss of faith out to the material and this is clear in different selections of their works such as Loy's "On Third Avenue", O'Hara's "Having a Coke with You" and Mayer's "Memory". Moreover, it shows how these poets use the tangible world to drift away to the less tangible concepts. This study examines poets' response towards objects and the city to uncover what is beautiful, odd, and charming about it. The poets tend to use the physical as a manifestation of the abstract. It also focuses on the materiality of the city itself but its impact on the poets. Over and above, each poet made use of the qualities of language to keep constant alert about the material and immaterial concepts. That is to

say, words are abstract and concrete as the things they depict; they are the materialistic holders for the absent objects.

According to **(Hamzah, 2015)**, Jerusalem has always been known as a spiritual place for spiritual recreation. It also goes for being one of the very few religious symbols on earth. However, after the Six-Day War Jerusalem was given a totally different dimension. The city had become an inspirational concept in nationalist poetry. The Six-Day War resulted in the seizure of Jerusalem by the Israeli Forces. Thus, Palestinian and Arab poets drew pictures of the harsh reality of the city highlighting their shameful loss of the Holy Land. Poets raised their voices reflecting the hostility of the occupation that dispossessed Palestinians from their own homes, especially Palestinian poets who expressed the isolation in exile. Resistance and Redemption were also manifested in writings opposing the egregious actions of the occupation from murdering and depriving people from their identity. Other poets longed for the salvation of the city and its freedom celebrating its history and costumes that formed the city's real identity.

Jerusalem can connote three concepts. First of all, destination and dream. For many writers the city of the ancient walls holds within a history engraved in every stone, it is the essence of the world, God's city, where seekers of salvation and spirituality go to, it is the city that dreams and craves for peace and freedom. Secondly, Jerusalem as an identity; the Holy City went through a lot of suffering and hardships from being besieged, occupied, destroyed and rebuilt by different nations making it difficult to have a fixed identity and entity especially under the iniquitous Judaization. Finally, occupied Jerusalem is a city under oppression and tyranny causing pain from wrath, loss and shame.

**(Al-Adwan, 2017)** offered a presentation of two poets each one dealing with a different city. She stated that William Wordsworth wrote a selection of poems about London and Federico Garcia Lorca wrote *Poet in New York*, both of them portray the

aspects of the modern city and how they look for cultural and Biblical inspiration to see the future of the city through its past. She also compared both of their literary works and showed the similarity in sharing the concept of modern city and corruption, the difference lies in taking two different cities "London and New York", while Wordsworth was painting a romantic writing style, Lorca wrote in a non-romantic manner.

### **2.3.2 Jerusalem in Literature**

(Neisser, 2000) discusses in her article "The Dialogue of Poetry: Palestinian and Israeli Poets Writing through Conflict and Peace" how human feelings and experiences differ, a difference caused by political agreements on papers and propaganda. She stated how poetry is a form of communication especially for Palestinians and Israelis across various frontiers politically, socially, religiously and culturally. Moreover, the importance of Jerusalem is displayed by two different poets the Israeli Yehuda Amichai "If I Forget Thee, Jerusalem" and the Palestinian Mu'in Bseiso "The God of Urushalim", who argued how Jerusalem belongs to both of them. Each is asserting his own beliefs binding them with their memories, families, and legacy, and how their backgrounds influenced their writings. Being on two different fronts racially, culturally and spiritually each has enough reasons to fight the other in order to claim Jerusalem as his own land. Neisser marks Palestinian poetry as a political one emphasizing its concern with conscience and identity responding to social injustice. Conscience is the moral sense, the inner voice which leads to the differentiation between right and wrong through which identity is formed. The conscience integrates the inner self with the outside world developing one's connection with the surroundings. Thus, a sense of belonging to a cause is evolved defending it against any violation.

(Ldawdh, 2005) conducted his study "Jerusalem in Contemporary Palestinian Poetry 1967-2004" to point out how Palestinian poets venerated Jerusalem and defended



it through displaying the historical, religious and geographical background of the city. He also presented indicative parts of Jerusalem: the homeland in which poets describe it as a beating heart embraced by the soil, and the virtuous elegant woman who is a pure bride once and a captured slave in another. In addition to displaying the aesthetic picture of Jerusalem through various literary devices. For example, he analyzed a line in a poem by Mounib El Hajj "Jerusalem is a delicious fruit" in which Jerusalem is described metaphorically as a delicious fruit that is craved by everyone to eat in order to survive, but the real indication is that Jerusalem is the source which nourishes the spiritual soul.

(**Tahel, 2013**) stated in his dissertation "The Jerusalem Novel in Arabic Literature in the 21<sup>st</sup> Century" how novelists from various backgrounds some of whom lived in Jerusalem and others who did not deal with the image of the city from multi perspectives and points of view. Jerusalem is described with intimacy by authors who lived in it through a special connection that developed through the moment of birth or residency. On the other hand, Jerusalem's presence in novels written by authors who did not dwell in the city is dim and lacking physicality, spirituality and sincerity due to ignorance of its reality. However, writers who lived in the city may be short of literary devices or convincing abilities.

(**Boast, 2015**) clarified in "Visiting the Jerusalem Chamber, Westminster Abbey" how Henry IV's death in the Jerusalem chamber is described in Shakespeare's Henry IV. She stated that Henry IV's death in the Jerusalem chamber is a reference to the Holy Land and its sanctity, the king wished to conquer Jerusalem and fulfill the prophecy that he should die in Jerusalem. However, he died in the English Jerusalem and not in the real one. He managed to die in the Jerusalem which lays in his soul and heart and this reflects the religious significance of Jerusalem to the king.

## **Chapter Three**

### **Method and Procedures**

#### **3.1 Introduction**

This chapter is composed of three sections: method of the study, sample, and procedures.

#### **3.2 Method of the Study**

This study is based on the analytical and comparative methods. Darwish's poem "In Jerusalem", Amichai's poem "Jerusalem is a Port City" and Blake's "Jerusalem" will be analyzed at various levels in order to assess and address the ideas and intentions in addition to figuring out the significance of their poetry. Furthermore, the research sheds lights on how each poet perceives and interprets the values of Jerusalem, and how the city's history and faith are conveyed in each poem.

Comparative technique will be used to help elucidate images by contrasting them against one another and scanning the significance each poem contains. The three poets present not only poetry but all aspects of conflicts the city has had so far. Poetry gives the ideal platform for a convenient approach to Jerusalem. Through poetry in this case, more than literary messages are given.

Poetry is recognized as one of the most appealing aspects of literary works that expresses genuine feelings and ideas through extraordinary language especially when individuals use it to talk about land or home; therefore, Darwish, Amichai and Blake embrace Jerusalem in their poems.

#### **3.3 Sample of the Study**

The sample of the study will consist of Darwish's poem "In Jerusalem", Amichai's poem "Jerusalem is a Port City", and Blake's "Jerusalem" the three poems will be

analyzed. And comparative approach helps points out conflicting claims and hence messages.

### **3.4 Procedures of the Study**

The following procedures will be followed in researching and writing the thesis:

1. Reading the poets' biographies for enlightenment about their lives and perspectives.
2. Full and careful reading of the three poems. Blake's "Jerusalem", Darwish's "In Jerusalem" and Amichai's "Jerusalem is a Port City".
3. Tracing the salient historical stops and religious significance of Jerusalem.
4. Highlighting concepts related to the topic under inquiry including books and references.
5. Analyzing the selected poems pinning down the major concepts.
6. Comparing and assessing the three works in light of the study's questions according to designated notions.
7. Drawing conclusions as well as proposing recommendations.
8. Authenticating references and information according to the APA style.

## **Chapter Four**

### **Discussion and Analysis**

#### **4.1 Introduction**

This chapter is conducted to answer the questions of the study by analyzing the three poems and examining the depiction of Jerusalem through thorough analysis of the main ideas. Certain information and concepts pave the way for a better understating of the representations of Jerusalem in the poems. This chapter also provides a comprehensive comparison in terms of religion, emotions towards the land, history and dates, and finally presenting Jerusalem in the best atheistic sense.

#### **4.2 "Jerusalem" by William Blake:**

##### **4.2.1 Introduction:**

In 1804, William Blake wrote one of his most celebrated poems "Jerusalem" or for its first line "And did those feet in ancient time" as a prelude to his epic Milton, later on "Jerusalem" depicted to be the most lustrous patriotic hymn in England.

The poem discusses the copying of Jerusalem and reconstructing it in England. Blake aspires to build a New Jerusalem in England after what he believed to be the systematic destruction that befell nature and man as a result of the Industrial Revolution which changed the landscape and the infrastructure and the souls of cities. Blake aims at depicting the city as a symbol of sacredness and idealism. However, Jerusalem that Blake presents is not the real one which is located in the Middle East. He refers to it as a symbol for peace, holiness and perfection, or the promised paradise. For him it is the New Jerusalem which is mentioned in the Book of Revelation, an everlasting city where God and his followers are settled; in other words Jerusalem is meant to be heaven on earth.

Blake wonders about Jesus's visit to New Jerusalem bringing with him peace, holiness and mystic milieu from original Jerusalem; therefore, the poet craves to establish a similar Jerusalem in England.

#### **4.2.2 Analysis:**

The poem contains four stanzas and each stanza holds within an idea that complements the other due to moving in unison from one stanza to another.

**And did those feet in ancient time**

**Walk upon England's mountains green:**

**And was the holy Lamb of God,**

**On England's pleasant pastures seen!**

Blake starts the poem with an image of a rhetorical question. He calls upon history to present its verdict if the holy feet had ever trodden on this land which he calls natural and charming. The poet uses an archaic interrogation from long ago about someone's feet if they marched England's lands. The direction of the poem is clear from the beginning which is heading, spiritually and religiously speaking, from Jerusalem towards England.

In the third line, Blake's "Lamb of God" draws an image of holiness. The lamb is associated with Jesus who sacrificed himself for all human's sins as mentioned in Gospel of John. At that time a legend surrounded the area that Jesus visited England with his Great Uncle "Joseph of Arimathea" between 12-30 those years were called the "Lost Years" due to the fact that the Christ faded away from writings.

**And did the Countenance Divine,**

**Shine forth upon our clouded hills?**

**And was Jerusalem built here,**

**Among these dark Satanic Mills?**

After describing England as the pleasant land, Blake continues in the second stanza with questions. He wonders if Jesus walked upon England's hills spreading forgiveness and peace by saying "Shine forth...", the literal meaning of countenance is "face"; therefore, the poet indicates here how the bright face of Jesus will bring positive changes to England making fog thin off and dissipating darkness of the land as a welcoming gesture to Christ "The light of the world". Thus, the concept imposes the world as dark and gloomy longing for salvation and light.

Blake then inquires if Jerusalem was established on English soil. Furthermore, the poet makes a reference to the New Jerusalem which is designated in the Book of Revelation. According to Christian beliefs, a new paradise will descend from the skies after the destruction of earth so God and his true followers will dwell for eternity in the new heaven. Thus, Jerusalem represents the perfect world, the sanctuary for the lost where all wounds are coalesced and piece together fragmented human being.

However, the poem shifts from the perfect peaceful England to the dark satanic mills. We are introduced to binary oppositions in the core of the poem. Peace that Blake is looking and hoping for, and the shocking reality of the satanic mills refer to the Industrial Revolution that had made a new age of science and discovery become reality. Between the 18<sup>th</sup> and 19<sup>th</sup> centuries the world had witnessed great scientific jumps ushering the dawn of new age. The Industrial Revolution brought along with it a great amount of consequences: pollution from coal burning, child labor as well as poor working terms. Moreover, satanic mills reflect the truth of life on earth where corruption and injustice dwell. Jerusalem is no longer the city of peace and idealism; therefore, Blake wonders if Jesus truly visited England or if there ever will be a New Jerusalem in this part of the world.

All and above, satanic mills can be interpreted and likened to the Great Churches of England that issued strict order in all shapes on class, education, social status and beliefs, the codes that Blake who is a radical Christian felt entrenched against.

**Bring me my Bow of burning gold:**

**Bring me my arrows of desire:**

**Bring me my Spear: O clouds unfold!**

**Bring me my Chariot of fire!**

The poet moves to answer the previous questions in the imperative manner, he is not pleased with the image of the satanic mills; therefore, Blake is seeking the destruction of the mills through burning bows and arrows reflecting his desire to refine England from the mills severe consequences. According to Blake, the bow and arrows are sturdy weapons identified with divine power, by which he means God. In addition, Blake makes a reference to one of the most important historical figures of the Old Testament "Kings", Prophet Elijah.

The Prophet is raised to heaven riding on a chariot of fire, the poet here wants to recreate the Biblical story so the chariot is made out of fire to represent the mighty power of God. Elijah brings back with him God's rage and ire from the skies among evil on earth. Thus, Blake is asking for bow, arrows, spear and chariot of fire to start a war against the malicious satanic mills that destroyed the pleasant lands of England and imposed destruction. Blake, it can be noticed, is attached to Biblical stories; therefore, he incorporates these stories into his poems to provide a relatable connection between life and the Bible.

**I will not cease from Mental Fight,**

**Nor shall my sword sleep in my hand:**

**Till we have built Jerusalem,**

### **In England's green & pleasant Land.**

Blake starts the fourth stanza with a contradictory statement between "Mental Fight" and "Nor shall my sword sleep..." indicating that mental fight is not enough. He also needs his sword that will not sleep, by which he means he will fight till the very end tirelessly and without any blink of an eye. The relation between "Sword" and "Mental Fight" is contradictory as well as being complementary, a great fight will bring a radical change by joining mental and physical abilities.

Building Jerusalem is essential to all faiths. Jerusalem has become an equivalent to hope and meaning for all people. The city is venerated by various faiths. These faiths shaped Jerusalem's holiness. Thus, building it and maintaining its peace will preserve hope and faith which Blake is longing for in his beloved England.

All and above, the poet confirms the willingness to build a New Jerusalem not by war, but to reform a better change by using "We" by joining hands with each other, the present and the future of England is longing for the image of Jerusalem., the city of peace and holiness, and yearning for the past of the green England before the Industrial Revolution. Finally, the whole world is packed with dark satanic mills, in other words, forms of destruction of both humans and nature are there. The task now is to change the world into a better place is not easy. To make a paradise regained mental and physical fights against the dark forces must be taken, so that New Jerusalem, the land of perfection, peace and holiness, is built.

### **4.2.3 Jerusalem as Depicted in the poem: “A Symbol of peace and Sacredness”**

William Blake is reverent of the Bible, reflecting the stories and legends of it in his poetry and other works. Although he did not mention the real Jerusalem in Palestine in his poem, he makes a direct reference to it in his poem "Jerusalem", the city that means



a lot to him and all believers. First of all, the title itself gives a direct glance to what the poem might be about and Jerusalem is certainly that great city of unlimited horizons. Secondly, in the Bible, Jerusalem is a sacred and a holy city where peace and perfection are meant to be, and this what Blake is aiming at. He wants to see England as Jerusalem revisited and incarnated. Moreover, it is mentioned before that Blake uses many references of the Bible in his poetry; therefore, he points out to New Jerusalem, the splendid and golden city that will descend from the skies at the end of time where God and his followers will dwell for eternity, and where scattered parts of the world will become a whole and the wounds will be healed. New Jerusalem is the city that Blake wants to establish in England to turn it into the new city of idealism and peace; therefore, both of Jerusalem and New Jerusalem represent the past, present and future of peace that the poet is longing for.

In addition, Jerusalem is the ultimate target for Blake. It implies his desire to change the world into a better place and Jerusalem is second to none. Jerusalem is the cradle of Jesus and where he preached and prayed for humans' salvation, and in it he passed away and rose glorified among the dead. Blake emphasizes how England will become glorified again by building the New Jerusalem among its lands.

All in all, according to Blake Jerusalem is a symbol of peace and sacredness. The city is heaven on earth and building a New Jerusalem as mentioned in the Bible in England is what Blake is longing to see; England as pleasant and as green land as Jerusalem.

### **4.3 "In Jerusalem" by Mahmoud Darwish:**

#### **4.3.1 Introduction:**

Jerusalem plays a big role in Darwish's poetry, throughout this poem he sets up a poetic candle by depicting the Holy Land and its ancient walls that are longing for peace

and freedom. The language he uses in this poem is filled with exquisite presence and at the same time it is confined.

Although the poem is not religious, he manages to share the historical and religious stories that the city witnessed to convey feelings of inclusivity. He also showed the real picture of a man whose heart is broken and deep wounded, the man who is trying to console himself by recalling the past and seeking to find peace in this holy place that has been defiled by the occupier.

#### **4.3.2 Analysis:**

In this poem, Darwish casts the lights on Jerusalem's religious, historical and cultural essence, each group of lines holds within a particular idea described in details which presents Jerusalem comprehensively.

**In Jerusalem, and I mean within the ancient walls,  
I walk from one epoch to another without a memory  
to guide me.**

The memory of the city guides people in mystic surrender to its great influence. According to the poet, the past memory creates the present. Each culture and religion wrote the history of the city, and the ancient walls preserved these memories, thus these memories were kept alive leading people to have a deep correlation with the past. The poet praises Jerusalem because it represents hope for reviving the past memories since it is a concept that transcends time.

**The prophets over there are sharing  
the history of the holy ... ascending to heaven  
and returning less discouraged and melancholy, because love  
and peace are holy and are coming to town.**

Jerusalem is considered one of the most sacred places on earth where many prophets dwelt, preached and died; therefore, the holiness of the city plays a major role in the three Abrahamic Religions especially to Muslims. One of the remarkable incidents in Islam is The Night Journey “Isra and Miraj”, which is a miraculous journey that Prophet Mohammad took in one night from Makka to Jerusalem where he met all prophets and prayed with them in Al-Aqsa then he was ascended to heavens. The events start to escalate making the Palestinian hero to believe that love and peace will surround Jerusalem no matter how long the wars last.

**I was walking down a slope and thinking to myself: How  
do the narrators disagree over what light said about a stone?  
Is it from a dimly lit stone that wars flare up?**

The hero continues his journey and questions start to take over his thinking and he uses the stone as a metaphor since stones do not really shine. The stone here has many references in time and place. First of all, in Judaism, David strikes Goliath with a stone and he kills him declaring victory in favor of the invading army, and thus begins the conquering of Jerusalem; therefore, the stone imposed an occupation and ended a war. Secondly, kids in Jerusalem used the stone in “Al-Aqsa Intifada” as a symbol of defiance and resistance for the Palestinians and ignited a new kind of war.

**I walk in my sleep. I stare in my sleep. I see  
no one behind me. I see no one ahead of me.  
All this light is for me. I walk. I become lighter. I fly  
then I become another. Transfigured.**

In his dreams he sees a light illuminating the way and transforms him into an elevated bird soaring high. Thus, the individual character takes another dimension making

the hero as a role model for every Palestinian to be like him by paving the way for others to dream big and seek freedom.

The poet uses the present "I walk...I stare...I see..." in order to reflect the current status of a Palestinian who is able to do things repetitively to escape oppression. The repetition of the pronoun "I" indicates pride which can be seen through the light that reflects the real situation of conflict, and how the hero is trying to confirm his identity by becoming a transfigured showing the true state of a man who does not want to vanish.

**Words sprout like grass from Isaiah's messenger**

**mouth: "If you don't believe you won't be safe."**

**I walk as if I were another. And my wound a white**

**Biblical rose. And my hands like two doves**

**on the cross hovering and carrying the earth.**

In this part of the poem, the hero depicts two references that are related to Judaism and Christianity. First of all, the feelings lead him to recall the words of the Jewish prophet Isaiah, who was a wise philosopher and a great contributor to Jewish and Christian traditions. The prophet called people to believe and have faith; therefore, the hero is calling for faith but a particular one which is believing in the idea of peaceful coexistence between the three Abrahamic Religions in order to have peace. Moreover, the hero's pain and wound turn into a white biblical rose, a symbol of Virgin Mary who is innocent, pure and spiritual. This image is backed up by another. The two doves on the cross represent peace and refer to the Holy Spirit which is an emblem of harmlessness and purity especially in Jesus' baptism to indicate his holiness and innocence, thus the hero is calling for peace.

Jerusalem is not only described as an occupied city but rather as an oppressed one, the city of peace has never seen peace and what is ironic about the city is that its painful history keeps repeating itself.

The poet mentions Prophet Isaiah whom Jews believe in as one of their prophets. According to Jewish beliefs Prophet Isaiah was sent to Jews with the message of peace and righteousness “If you don’t believe you won’t be safe”, he pleaded to the people of Judah and Israel to return to God and repent their sins, otherwise they will incur God's wrath which will come upon them and the city will be destroyed. That warning prophecy had become a reality when Jerusalem was conquered and razed to the ground by the Assyrians.

The time repeated itself when Jesus Christ came to preach in Jerusalem. Locals and residents of the city disobeyed and showed resistance to God’s words. Jesus yearned for the salvation souls of sinners and restore peace to Jerusalem and its inhabitants so that they can obey God's commands. Furthermore, Jesus predicted what the city will suffer from, and he foresaw the coming destruction, however they wasted the opportunity of peace which had been deliberately brushed aside again and again, and they dwelt in spiritual blindness. The moment of truth and reckoning came when the Roman legions besieged and conquered Jerusalem in 70 AD and this is all mentioned in Luke 19:42-44 “As he approached Jerusalem and saw the city, he wept over it 42 “and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you”.

Moreover, the history moved in a circle once more. Modern history shows that new invaders did not read history carefully; they read only the versions that serve their own views. However, the locals are the ones who have made and are still making the City's history. The history of the city can be seen and understood by locals who have experienced lots of invaders' misreading into the history of the city.

According to Darwish the city of peace will have peace. The new wave of conquest is desperately shortsighted; Jerusalem's peace cannot be overshadowed by false history claims. Israel's occupation is doomed to failure because peace will prevail Jerusalem.

**I don't walk, I fly, I become another,  
transfigured. No place and no time. So who am I?  
I am no I in Ascension's presence. But I  
think to myself: Alone, the prophet Muhammad  
spoke classical Arabic.**

The idea of the hero roaming around Jerusalem flying and not walking without a specific time or place holds within various designations. Firstly, the hero is free from any restrictions or boundaries and he is able to break free and encounter freedom since there are no borders. Secondly, he can get rid of all the problems and burdens that he has in his heart about the wounded Jerusalem. Thirdly, it helps him escape the harsh reality and go wild with his imagination becoming a transfigured.

The hero then moves to confirm that Jerusalem is an Islamic symbol, since Islam is a religion that accepts the other and accommodates all races with no exceptions signifying love and peace. Moreover, he affirms that Jerusalem is an Arabic city since ancient times pointing out to Prophet Mohammed who spoke Arabic and was ascended to heavens from Jerusalem.

**“And then what?”**

**Then what? A woman soldier shouted:**

**Is that you again? Didn't I kill you?**

**I said: You killed me ... and I forgot, like you, to die.**

The events at the end of the poem reveal that the hero is a Palestinian man who was killed by an Israeli soldier, a female soldier who does not believe in the other's right to live. The emphasis here is on the soldier who is a woman. The message here is clear, life and human values are totally ignored by both male and female Israeli soldiers. However, his soul remained attached to Jerusalem and wondering around without any direction or destination in order to be the link between heaven and earth. Thus the scary, horrific death which is ultimately inevitable transforms into a normal event like any other ordinary daily event in the life of Palestinians. Getting killed has become a daily occurrence practiced by the Israeli occupation against the people of Palestine, to the extent that the Palestinian martyr forgets that he died, just as a normal human being who forgets any event that has no value in his daily life.

### **4.3.3 Depiction of Jerusalem in the poem: "An Oppressed City**

#### **Longing for Peace"**

According to Darwish, Jerusalem has a significant role and importance that is why it has been described as one of the historical, religious and humanly Palestinian symbols. No wonder then to see that the city has a special place in Darwish's poetry and especially in this poem.

To begin with, Jerusalem is considered as one of the ancient cities in the world, and it dates back to the fifth millennium B.C. The city, therefore, had experienced

waves of invasions. Each wave has left its culture and values making it a real glory. The marvelous history which was engraved on the vintage walls and the ancient buildings narrate stories of those conquerors, and this what Darwish mentioned in his poem referring to the dynamic walls – walls woven with continues war and peace, love and hate.

Jerusalem is the city that embraces the Abrahamite faiths; it has been culminated of being the holy and coveted place for the three major religions. First, the poet mentioned the Jewish prophet Isaiah, who was calling for faith in God to obtain peace and salvation. He also preached righteousness and justice to keep people on the right path. Furthermore, Darwish referred to Christianity by mentioning the white biblical rose and the two doves on the cross which both are symbols of purity, innocence and peace. Finally, Jerusalem is significant and important in Islam and for Muslims too due to the fact that Prophet Mohammed was ascended to heavens from the sacred rock. The Night Journey and ascension are (called Isra' and Mi'raj) from Jerusalem, and it is where he led all prophets in prayer. Thus, Jerusalem is like the beating heart for all Muslims that none can live without. Also the poet affirms the Arabic identity of the city through mentioning Prophet Mohammed and his mother tongue which is Arabic. All in all, in the three Abrahamite Religions, Jerusalem is conveyed as the city of peace which each religion is calling for.

Jerusalem is depicted in the poem as a burdened city plagued by Israeli occupation which has forcibly divided it into two parts by its sheer tyrannical power. The only option left for the Palestinians is to resort to stones. Walls defended the city against all invaders. Palestinians picked up the stones to defend themselves because stone is a symbol of redemption and resistance used here to retrieve the stolen lands and right; therefore, the captive city is yearning for security and peace.



The poet, then, moves to describe the infallible relationship between the city and pedestrians no matter where they are in Palestine or in diaspora. They are deeply fond and attached to it, both spiritually and physically, and equally they are ready to fight and die for their beloved land to protect their homes and country in order to maintain its identity. The identity that had been shaped by its locals through history including: language, culture and religion, and establishing a sense of belonging. In the Palestinians' case the national identity becomes prominent confronting occupiers to maintain its presences.

This attachment extends to death and after death which indicates how the horrific and crucial idea of death becomes preposterous and ridiculous in front of standing against the brutal occupier and its filthy actions to defend their dignity and land.

To sum up, Darwish creates an exquisite equity among the three Abrahamite religions: Judaism, Christianity and Islam, and he clarifies how each religion calls for love and peace by referring to multiple religious and historical symbols and events. In addition, the poet wandered around the city where every ancient wall has a story to tell about the previous nations. Finally, he mentions how Palestinians refuse occupation and their readiness to face death to retrieve Jerusalem. The poem therefore is divided into two parts: First, a description of the place through the walls that witnessed a variety of ancient epochs and the three Abrahamite religions that are longing for peace. Secondly, the identity of a persistent Palestinian man who is ready to sacrifice himself for the sake of Jerusalem and who refuses to be vanished or banished from his own land.

The dominant concepts in Jerusalem are death and war, leading the city to crave for the opposite such as life and peace. These contradictions create a drastic conflict with no middle ground or compromise. It is a matter of life and death, either life or death and

only one would survive. It is about working hard to in life to regain the stolen land or to die in the sake of its freedom according to Palestinians.

#### **4.4 "Jerusalem is a Port City" by Yehuda Amichai:**

##### **4.4.1 Introduction:**

Amichai wrote “Jerusalem is a Port City” after the Six-Day War as a penultimate of twenty two poems. In the previous poems, Jerusalem is described as an exotic place which everybody is negotiating about its position, identity and future causing serious conflicts among Israelis and Palestinians and as a surgery left undone; therefore, he wrote this poem as the only silver lining by mentioning the sound of the Shofar on the Temple Mount that will decide the most important critical moment.

In this poem, Amichai glorifies Jerusalem’s charm and its significance. The poem was written to show the happiness and joy that Israelis felt after imposing and claiming Jerusalem as their own land in 1967, and one of the War’s decisive results is claiming the Western Wall which has become accessible to Jews.

Amichai used many metaphors describing the city as a ship sailing to heavens since Jerusalem is not coastal city. Both reality and imagination are combined in this poem to represent the different aspects on how the poet sees the city.

##### **4.4.2 Analysis:**

**Jerusalem is a port city on the shore of the ages of ages.**

**The Temple Mount is a great ship, a pleasure yawl**

**In splendor. From the portholes of her Wailing Wall, jubilant saints**

**Peer like passengers.**

The poet starts the poem by describing Jerusalem, metaphorically, as a city on the port of eternity. However, Jerusalem is not a coastal city nor does it have a river flowing through it, a description that indicates the fantasies that are employed by the poet.

The reason behind describing Jerusalem as a port city on the shore of eternity is emphasizing the metaphorical image of the “Temple Mount”, as he calls Al-Buraq wall, in the city as a luxurious and tremendous ship that is ready to sail to heavens. The ship is led by the sound of the Shofar, which is a Jewish wind instrument played to usher in the arrival of certain religious Biblical occasions, and nowadays Jews use it at synagogue services on Yom Kippur. Thus, the Shofar leads the ship to sail whenever and wherever needed. Moreover, the “Temple Mount” is metaphorically described as a ship with portholes, these holes refer to the holes that exist in the Western Wall, from these portholes exultant saints wave like travellers since people come to this wall to pray in order to redeem themselves and become pure and holy as saints. Furthermore Jerusalem is declared as an eternal City for Jews. Euphoria following the Six-Day war made Jews to believe that Jerusalem is the eternal city of God where the Temple Mount exists as a holy site for Jews turning to pray towards it.

### **Hasidim on the pier wave**

**Goodbye, yelling hurrah, bon voyage. She**

**Is always docking, always embarking?**

A group of saints are waving from the ship “Temple Mount” is the Hasidim- members of a Jewish mystical movement who feel and recognize God's existence in all surroundings and God is the only one that must be served in every deed and word- from this ship they wave and Shout hooray indicating their shuckling at the Wailing Wall. It is one of their rituals during Jewish prayer shaking from side-to-side to raise emotional intensity and to show the soul's wish to leave the body and reunite with its creator, while

their hoorays refer to their prayers at the Temple Mount. The ship always arrives and sails away from the same shore to show the Hasidim constant returning to the Temple seeking redemption and healing their aching souls.

**And the fences and docks**

**And policemen and flags and churches' high masts**

**And the mosques and the smokestacks of synagogues and the chanteys**

**Of praise and mountain-billows.**

Amichai continues describing the Temple Mount with many metaphors. To begin with, the “Mount” is still a ship and the minarets of Al- Aqsa Mosque carry and support the Ship's voyage. Al- Aqsa Mosque, in this case, is the fundamental and basic aspect of Jerusalem in addition to the churches of the city. The portholes of the ship are described as the openings in the western Wall. The platform in front of the wall is besieged by police with fences carrying the Israeli flag. The synagogues where Jews congregate for religious worship and instruction are compared to smokestacks that discharge smoke from the ship suggesting the idea of Jews getting rid of their sins. The summits in the city are the waves of the sea leading the ship to sail to heaven by playing the Psalms of Praise which are sacred hymns used in Jewish worship; these psalms are compared to chanteys sung by sailors.

**The ram's horn sounds out sunset: one more**

**Has set sail. Yom Kippur sailors in white uniforms**

**Ascend between the ropes and ladders of tried-and-true prayers.**

In these lines, Amichai refers to the Shofar which is made out of the ram's horn; the sound of it, when blown, leads the ship pointing out to the prayer service. Furthermore, the poet mentions Yom Kippur which is the Day of Atonement, the day that God will forgive, purify and clean people from their sins and it is the holiest day of the year in

Judaism in which Jews spend most of the day in synagogue services. On that day, prayer leaders will stand out in their white robes to show them white Message of Yom Kippur that ends with expiation of one's sins and becoming clean and pure as the color. The poet compares white clothes of the Jewish prayer leaders to the sailors' white uniforms who climb among ladders and ropes trying to lead the ship in the rightful direction as Jews who pray to get rid of their sins by true prayers to lead a true life.

**And the profits of market and gates and golden cap domes:**

**Jerusalem is the Venice of God.**

In the city people go for a shopping spree because Jerusalem forms a strategic place for traders and merchants. It is important to mention here two types of trading. The real market and profits, and secondly the religious trading with God since people from all over the world come to Jerusalem for spiritual salvation with God.

Finally, the poet calls Jerusalem the Venice of God. The real Venice exists in Italy and it made a major financial power in the Middle Ages as well as a very vital role in commerce and this is why Jerusalem is considered the Venice of God, both physically and spiritually. Venice also represents the Venetian Ghetto, an area where Jews were compelled to live by the government of the Venetian Republic in segregation, thus Amichai wants Jerusalem to be the new Ghetto where only Jews are allowed to live.

#### **4.4.3 Depiction of Jerusalem in the poem: "A Jewish Win"**

According to Amichai, Jerusalem is the dream that came true. After the Six-Day War Israeli forces managed to take control over the old city of Jerusalem and that day was officially marked for ceremonies and memorial services. On that day Jews regain access to the Western Wall as Amichai emphasized in his poem.

The poet used many metaphors to describe Jerusalem to demonstrate and elucidate his emotions and feelings towards the city, to him Jerusalem is a port city on the shore of

eternity, and in other words it is the everlasting city which is considered as a communication point between land and sea despite the fact that it is not a coastal city. Amichai, thus, wants to assert the significance of the city as a place that connects long distance, and how people from all over the world come to the eternal city for spiritual activities.

Furthermore, a port city has its own strong influence on social and economic activities playing a major role in any country's situation, and this is how Jerusalem is fatal for all parties. Moreover, a port city is considered as a gateway to the future; therefore, Jews want to anchor and build their colonies and religious temples on the Temple Mount which exists in Jerusalem according to Jews. Amichai is an orthodox Jew who abides by religious rites of his faith. To him the Temple Mount is the most sacred place for Jews because King Solomon built his temple there and, they believe, it is also the place where Adam was created. After the destruction of the Temple Mount, Jews continued to weep over their holy site, so the poet used many metaphors to depict the Temple Mount as a significant ship that leads Jews to the right path.

Above and all, the poet celebrates two religious concepts in Judaism, the Hasidim and Yom Kippur. The Hasidim is a conservative branch of Orthodox Judaism. This group of people believes that acts of loving kindness are the means of connecting with God. The poet mentioned this group of Jews to show the expression of happiness of conquering Jerusalem simply because they believe in the importance of joy and happiness in religious life at the Temple Mount. Yom Kippur is the holiest day of the year for Jews. They celebrate this practice every year and gather in the Temple Mount to purify their souls.

The city played a major role for the crusaders who fought long and bloody wars to conquer it. Their true objective was easing Europe's troubled social and economic status, next to being a center of commerce, Jerusalem is deemed as the first international

financial center. Therefore, Amichai defined Jerusalem as the Venice of God because it played a significant role as a commerce city. However, it was not only commercial center but a spiritual one as well. Since the city is sacred for Jews they flock to it from all over the world to trade their sins with God with forgiveness. Jerusalem is a city under the spotlight; the city is remarkable for the three Abrahamite Religions and for all people as Venice of Italy.

All in all, Amichai dealt with Jerusalem from a religious perspective, shedding lights on the significance of the Temple Mount which forms a major role in Jerusalem since the poet comes from an orthodox Jewish background. The poet uses many metaphors to imply the picture of Jerusalem as a port city and the Temple Mount as a ship to show the beauty of the city. Moreover, these metaphors give a deeper understanding of the importance of Jerusalem as well as the Temple Mount to Jews emotionally and religiously.

## **4.5 Comparison:**

This section attempts comparative approach to the three poetic works: “Jerusalem” by William Blake, “In Jerusalem” by Mahmoud Darwish, and Amichai’s “Jerusalem is a Port City”. The comparison will focus on the main ideas of religious profile, emotions towards land and city, historical influences and aesthetical values.

### **4.5.1 Religion:**

#### **4.5.1.1 Blake: Only the Sacredness of Jerusalem Matters**

The three poets came from different religious backgrounds; each one of them followed a certain religion and was committed to specific beliefs within that religion. Religion influences the whole life of a human being. It glorifies values and manners and

answers doubts and fills people's souls with faith and spirituality; therefore, it affects the poet's orientation and writing.

Blake was a devout Christian, but he rejected the idea of the church as a political institution. His belief focuses on the true faith and good deeds that he considers as the real keys to communicate and reach god. Through redemption of his own imagination and by clearing it from sins, it grants him to be dedicated to convenient actions and wise thinking. Moreover, he claimed that he experienced visions about God and angels and that's why he was called the visionary poet; therefore, we can see his visions and imaginations in his poem "Jerusalem", the poem is a mixture of imagination and reality in many aspects. Firstly, in the first stanza Blake mentions Jesus and his visit to England during the lost years. However, this visit is considered to be a legend not documented in an official script and here Blake's imagination takes the lead. He also mentions some facts about Jesus being the "Lamb of God" since in Christianity he sacrificed himself for humans' sins.

Then Blake emphasizes how England turned into a dark country after the Industrial Revolution with satanic mills polluted and destroyed English cities, and how they became corrupted. To make a comparison with a pure and lofty city, he mentions for the first time Jerusalem but not the real Jerusalem in the Middle East. Thus he wonders if Jerusalem was built on English soil. In Christianity Jerusalem is the perfect world, the sanctuary for the Lost Soul. It is where Jesus preached and prayed and worked for humans' salvation to bring about peace so that the city of peace can enjoy it. Blake is concerned to establish a New Jerusalem in England to get rid of the demons of the Industrial Revolution, figuratively speaking.

In the third stanza, the poet makes a reference to Prophet Elijah who was ascended to heaven and brought back with him God's rage. Thus Blake demands bows, arrows, and



Spares to start a war against the satanic mills, providing a connection between reality and the Bible.

In the last stanza, Blake explains the importance of reason and sense, since he believed in rightful thinking and good deeds as the way to reach God; therefore, it's not about violence and War. However, he contradicts himself emphasizing the importance of the sword indicating that a fight will be won with both mental and physical power.

Finally, the poet mentions Jerusalem once more but not the real one. He is longing for real Jerusalem's peace and perfection, so he wants to build in England a New Jerusalem and showered with sanctity and peace. To sum up, Blake only made references to the real Jerusalem in Palestine, a model he wants to transplant in England that needs salvation.

#### **4.5.1.2 Darwish: An Arabic and Islamic City Aspiring for Peaceful Coexistence**

Darwish is a Muslim poet with a Muslim background. He is renowned for being the poet of resistance and a great defender of nationality. Jerusalem is the lasting symbol for peace and being. To hammer his claim he recalls many happenings.

First of all, since he is a Muslim he pointed out to one of the most remarkable incidents in Islam which is the Night Journey in which the messenger of Allah was carried on AL-Buraq (a creature) from the sacred Mosque in Makah to Al-Aqsa Mosque (Farthest Mosque).

Later on the poet affirms that Jerusalem is an Islamic symbol emphasizing how Islam accepts the other and respects other religions signifying peace and coexistence. Above all, Islam was first revealed to Prophet Mohammad whose language was Arabic and he was the last prophet that God sent to humanity at large. The Quran revealed in Arabic seconds the identity of Jerusalem. Moreover, Darwish made a reference to

Judaism and mentioned the prophet Isaiah who was a great contributor to the Old Testament. Like fellow prophets he called for peace, justice and the true path to God.

Furthermore, the poet added Christian symbols. First, the Biblical Rose which stands for Virgin Mary who is innocent and pure. The image testifies not only to purity of the Virgin Mary but also to current situation where the pure and white city has been tarnished by decades of Israeli occupation. He wants to get rid of the defiled occupation and its all forms. In addition, Darwish makes a clear reference to the two doves on the cross calling for peace and holiness.

According to Darwish, Jerusalem is significant for the three Abrahamite religions. So followers of the three faiths have the right to practice their religious rights in the city. Darwish's image of the city is not different from Blake or Amichia. However, the ultimate objectives are definitely different. It is the port for peace and the gateway to heaven. However, before Israeli occupation, peace prevailed at the gateway but not anymore with bloodshed on daily basis.

Everyone who follows one of these religions has the right to dwell in the city in peaceful coexistence; Jews, Christians and Muslims, and this is clear from the symbols he used including the Jewish prophet, his wound becoming a Biblical Rose and Prophet's Mohammad Journey. Thus he believes in the right of the other to live in peace. However, politics and power decimated this desire and it was killed eventually; the Israeli occupation suppressed and murdered wish for peace and so does politics with other. On the other hand, coexistence and the right to worship don't mean stripping the city from its identity. He affirmed that Jerusalem is an Arab city not Jewish, nor Christian. It is Islamic because Islam accepts and accommodates the other and respects religions and cultures. The city's identity is derived from Prophet Mohammad who spoke Arabic and

this is why Jerusalem is an Arab city since Prophet Mohammad is the last messenger for all humanity.

The poet deliberately mentioned the cross where, according to Christianity, Jesus was crucified and this is a sympathy and support reference to people's pain and suffering. Therefore, he is yearning for peace and Justice such as Prophet Isaiah who established social fairness and peace.

Darwish mentioned two prophets in his poem, Isaiah and Mohammad because both of them called for reformation and spreading human values and both of them faced a lot of rejection which is similar to what people are facing now as a result of oppression in Jerusalem. So the poet is calling for peace and salvation as the prophets did.

There are many reasons behind using various religious Jewish, Christian and Islamic symbols. To begin with, all religions call for peace and justice among humans, thus Darwish is asking to dwell in the city since people hold on firmly to their spiritual beliefs. Second, religious symbols emphasize concepts related to humans' relationship to holiness and faith, e.g. the prophets in the poem were the link between god and humans since they were chosen by him to guide humans to the righteous faith and spirituality. Prophet Mohammad was sent by Allah to lead humans to the right path, and so did Prophet Isaiah who preached peace, while Jesus sacrificed himself on the cross for his people, according to Christianity.

Darwish's symbols represent reality, although some concepts are controversial. For example, Prophet Isaiah was sent to Israel with the message of faith and commitment to God in order to have peace and salvation. However, Prophet Isaiah is only mentioned in the Old Testament and it is not in other Biblical books or the Quran. Furthermore, Prophet Mohammad was the last prophet who was sent to unify humanity to worship one God, while Jesus and his mother depicted innocence and sacrifice. Despite that, Christians

believe he was crucified and Muslims believe he was raised to heaven and he will be back before the end of time to fight against oppression.

#### **4.5.1.3 Amichai: An Illusionist Jewish City**

Amichai was born to an Orthodox Jewish Family in Germany. Later on, he moved to Jerusalem where he attended religious schools; therefore, Jewish teachings and beliefs were rooted in his blood and heart, thus most of his literary Works contain symbols or references to Judaism.

To begin with, “Jerusalem is a Port City”, the poem was written after the Six-Day War in which after Israel had managed to move into, occupy and control upon old Jerusalem. Their military conquest was concurrent with resurrection of old religious saga. Jews claim that King Solomon built the first temple on what is known to them The Temple Mount, where Abraham offered, Isaac, his son as a sacrifice. In addition, the poet mentions the Hasidim, a group of Orthodox Jews that believe in God's existence in all of their surroundings. The Hasidim practice wailing at the Western Wall longing for forgiveness and salvation, while they recite certain prayers or they write messages to God and place them in the walls’ holes.

Another Jewish symbol is the Shofar which is used in Synagogue services at the end of Yom Kippur to indicate the end of their fast, and to assert how their spirits are cleansed and purified in that day. Moreover, the Shofar’s sound marks victory and it indicates Israel’s victory after the Six-Day War and the conquering of Jerusalem.

Amichai was affiliated to Judaism and he indulged many symbols of it, his religious commitment was highly reflected in his poetry, emphasizing his loyalty to Judaism he is willing to establish a Jewish Jerusalem at the expense of erasing its true identity.

#### **4.5.1.4 Comparison and Contrast:**

Although each poet comes from a different religious belief, all of them depicted the same city. Jerusalem is important for the three Abrahamite Religions, in the three poems the city is conveyed as a holy and as a sacred place for humans' who are yearning for salvation and forgiveness. Moreover, Jerusalem has a pure and innocent soul, figuratively, where peace does not dwell in the land of peace.

On the other hand, there are many differences among the three poets. Blake used Jerusalem only as a reference, where Jesus preached and prayed for peoples' salvation because he wanted to establish a New Jerusalem in England with the same qualities of the original one at the time of Christian Christ. Darwish emphasized the Islamic and Arabic identity of Jerusalem and explained the reality of the city as a stricken one, in addition to mentioning Christianity and Judaism to indicate peaceful coexistence. Amichai's poem was full of Jewish symbols which depict his religious fanaticism and how his Orthodox Judaism influenced his poem. Amichai looks very radical in approach to the city. His other is the Wailing Wall and those who share with him his belief. Unlike Darwish, Amichai wants to uproot the city's history and bring about a rewriting of history compatible with his version. Especially after the Six-Day War that resulted in distorting the authenticity of the history of Jerusalem, so they can build the national Israeli home.

#### **4.5.2 Disputable Emotional claims**

Darwish has roots while Amichai claims roots. Life in birth country creates an intrinsic attachment to its culture, values and way of living. These feelings grow day by day to form and weave the social bond not only between man and institutions but mainly and substantially between man and land. The bond between land and feelings is an inherent and instinctive one simply because man's being is made of his time, history, values, aspirations and the social tissue to which he belongs.

So such a relationship with land is different from the one made by false claims to history, and land or any unverified values. Living in a land and developing feelings towards it makes man own much to this land. Being born in a country is an eligible reason for someone to feel part of it and its identity. The deep connection that people hold with the land demonstrates itself in their culture and history. Everyone is pledged with the responsibility to keep the land's identity safe, people build an intimate connection with the place and this intimacy is formed due to the deep knowledge of the land.

#### **4.5.2.1 Blake: A Metaphorical Jerusalem in England**

William Blake was born and raised in England. He spent his entire life in London; therefore, his love towards England grew since his childhood. He adored his country and desired the best for his land, and this is clear in his poem "Jerusalem", the title might be deceptive for the first glance because the reader may take it as reference to Jerusalem in the Middle East. However, Jerusalem ironically is what Blake is aiming to establish in England, in other words he wants to build the New Jerusalem, and his nostalgia is to a model not the real city. Like most westerns, Blake's love for Jerusalem is nothing more than an idea, an image he wants to borrow as a remedy to help save his country. This image is not different from westerns, Europeans and even some Jews who believe that such Zionist claims to Palestine and land from Jewish history. Unlike Amichai, Blake's poem does not lay any claim to history. History is made by its inhabitants who hued the stones, paved the alleyways and built the wall and fortified the city of Al-Quds.

Blake didn't even visit the real Jerusalem, but he was raised on Christian values and beliefs and one of these is that Jerusalem is the land of peace and perfection, and that ignited the idea inside his soul to build another Jerusalem especially after the consequences of the Industrial Revolution and the satanic mills.

Jerusalem was only an indication of hopes and cravings to a peaceful and perfect England. The Holy city expressed uniqueness and offered an alternative for corruption to build an idealized England. Blake desired for a drastic change and hinted for the responsibility that people must take to change and build a better future for England.

England's inhabitants must obtain Jerusalem's perfect attributes in England, since the city is deviating from its Godly nature to the devilish destructive factories. Thus, the hope to form a New Jerusalem became urgent with everlasting bliss and peaceful life.

#### **4.5.2.2 Darwish: The Lover of the Land**

The poet was born in Birweh, a small village in Palestine to a family of landowners. He was raised among the olives trees living between the beautiful landscapes of Palestine, where his childhood was filled with purity, innocence and affiliation to the land. Being a descendant of farmers, he was raised to love the land and to feel protective towards it because as much as love you give you will be rewarded with more. Moreover, Darwish learned to work where he lives and where you live is what you love since his feelings and dreams grew. So Palestine was his first love and the love that was confiscated and stolen when he was only seven years old.

According to Darwish, the land is the most precious thing a man may possess because he invests his soul and sweat to take care of it. Therefore; it was the closest place to his heart. However his dreams, hopes and his land scattered when he was only 7 years old. In 1948, Darwish was forced to flee his home after the Israeli Occupation Forces assaulted and forced him and his family and thousands of Palestinians to flee and run for their skins. Darwish and his family fled to Lebanon, and they returned the following secretly to their village to find it destroyed, and what made things worse was that the Israelis were building their own settlements. So Darwish was a refugee in his own land. The poet traveled to the Soviet Union to pursue his education, then he moved to many

places such as London and Beirut, and when he returned to his homeland he was arrested by the Israeli soldiers because of his activism and poetry.

Darwish started writing when he was a little kid after the catastrophe that struck his country; his writings took a purely national character. Being a refugee in his own country, seeing his people getting killed, and his land being occupied, ignited the fire of resistance and prompted his anti – surrender poetry. Thus many of his poems were about land and his wounded heart, metaphorically speaking, because of what happened from oppression and occupation.

Palestine has become the lost paradise, life and death, the agony and depression, exile and nostalgia, resistance and struggle, his poetry made him the poet of resistance. Darwish became a revolutionary poet. According to him Palestine left a wound in the Arab body, a wound that will not be healed unless land is liberated.

Jerusalem's religious quintessence has composed its historical and political significance. Arabs, Muslims and especially Palestinians have a great attachment to the city, due to their ideological views of it. Jerusalem has lively evocative and sentimental associations leaving a trace in the heart of every Muslim. Therefore Darwish interpreted the city in deep meaningful ways including its all aspects.

As a person who adored his land, Jerusalem formed a marvelous part of this adoration. His poem "In Jerusalem" depicts the overall picture of the city including its history and religions, its suffering and resistance.

To start with, the poet highlights its ancient history, the history that represents remarkable events which resulted in change and also the past which is rich with new concepts, concepts novel to the present. Darwish mentions the ancient walls that witnessed different epochs; each wall has a story to tell, in order to assert his right through historical evidence.



Moreover, this history implies its religious significance in the three Abrahamite Religions. While Amichai's focus was on eradicating Jerusalem's from other religions and Judaize its identity only after the Six-Day War, Darwish emphasizes Jerusalem's religious importance from an Islamic point of view that calls for peaceful coexistence. Thus, by referring to Prophet Isaiah in Judaism, who called for peace and righteousness, and Prophet Mohammad's Night Journey that indicates the Islamic and Arabic identity of the city since Prophet Mohammad is the last Prophet and Messenger, and finally referring to innocence and salvation by mentioning Jesus' crucifixion on the cross and his virgin mother Mary.

Jerusalem in particular and Palestine in general hold the Arabic and Islamic identity. As previously mentioned, history tells that the Canaanites, an Arab tribe that came to Palestine from the Arabian Peninsula, inhabited Palestine six thousand years ago. Jews, as followers of religion, entered Palestine in 1400 BC. So the Canaanites dwelt in Palestine before, and history wise Jews have no legitimate right to the land. Despite their claim, history remains an objective observer. It tells that no matter what they, Zionists, do, Al Quds remains far from accepting any forced identity.

After Muslims spread their sovereignty over the land of Palestine, they asked the protesters to negotiate with them. They were offered to choose Islam, or tribute, or fighting, and they accepted the tribute in exchange that the one who receives the keys to the Holy City is the Commander - Umar ibn Al-Khattab. According to the Pact of Umar, Muslims promised safety and peace for the inhabitants allowing them to practice their religion. Thus Islam is the religion of peaceful coexistence and it shaped the Islamic identity of the city.

The reason behind indicating these religious symbols is to assert the painful reality of Jerusalem which is similar to these prophets who called for peace but faced refusal

from their people, as is the case now with Zionists who claim false rights to Jerusalem and Palestine. Thus Jerusalem is described as a subjugated and an occupied city under this Israeli grip. The city has been divided into two parts, this division looks like breaking the heart of peace, and displacing people looks like cutting blood supplies to the heart. Jerusalem, the heart of peace looks bloodless, colorless, a heart that lost its cells.

Through the poem, Darwish confirms the Arabic and Islamic identity of Jerusalem, if it is not Islam, then it is the walls that speak the language of its ancient Arabic roots. The same roots do not recognize the Zionist claims. In addition to mentioning The Night Journey in which Prophet Mohammad led other Prophets in prayer in Jerusalem, indicating that Islam is the prominent Religion of the city. No matter how the Jews try to obliterate the Arabic, Islamic, Palestinian identity, Jerusalem will remain in all of its manifestations an Arabic Islamic city.

Darwish's words are full of hope and resistance because he believes that peace and love are coming back to the town, thus his childhood experience and what Jerusalem was and still facing left a scar within his heart due to the fact that the love of the land and the loss of it cannot be compensated.

In addition, the most precious thing for any human being is his soul, not everyone has the courage to sacrifice himself/herself for the sake of his/her country. However, Palestinians have that extra something that makes them unique, which is courage to defend their lands and homes by their souls.

To sum up, Darwish embraced his land since childhood. He concluded that giving is always reciprocal, give your land and your land will give you back. Despite that, his dreams were shattered when he was forced out of his home and his country which made him constantly nostalgic and ever yearning to see his land free and liberated; therefore, his writings hold within a resistance notion that refuses the brutal occupation especially

when Jerusalem was besieged and occupied. If Palestine was his body, Jerusalem was his soul, so he tried to prove its Arab Islamic identity with defending the importance of peaceful coexistence among the three Abrahamite religions through history.

#### **4.5.2.3 Amichai: Is a Displaced Person Who Made Others Displaced**

Yehuda Amichai was born to an orthodox Jewish family in Wurzburg, Germany. He spent the first eleven years of his life in Germany. In 1933, the Nazi took over Germany and because of their dictatorship most of the Jews living in Germany left the country. The Nazi regime made extreme and profound social and economic changes to the German Jewish community. Many Jews were expelled from their jobs, and many of them were killed in what is known as the Holocaust; therefore, they immigrated to other countries such as Palestine which was under the British Mandate, and Amichai's family was one of them. However, there are many documents and evidences that have different stories about the Holocaust.

Amichai participated as a member of the Palmach which was the elite fighting force of the Jewish community. Amichai was a young boy who fought in World War II and in the Israeli War in 1948. He started writing poetry in 1946, his writings reflected the sever changes during and after WWII. He inserted the words of war in his poetry including weapons, tanks, and armored vehicles.

Amichai spent most of his life in Jerusalem which had a great share of his writings especially after the Six-Day War that resulted in conquering old Jerusalem and the Western Wall. The poet wrote "Jerusalem is a Port City" to describe the joy and excitement that swept Amichai after the "victory".

Jerusalem captivated Amichai's heart before the Six- Day war, the city was a dream he wanted to come true. He participated in these wars to take over Jerusalem. Despite that, the city was an unfamiliar place to him, a cold hearted city divided and left

broken. Jerusalem was not his real home, and when someone fights for the sake of the unknown it turns out to be in vain. Amichai's real home was Germany and he was obliged to leave his country where he formed his identity and his sense of belonging. His alienation made him fight in these wars for vengeance, and not for obtaining Jerusalem, thus the city was callous and vague where he felt as an outsider.

Jerusalem at that time was not under the Israeli occupation, in other words he had no place to belong to. Amichai was fighting for something he didn't possess in the first place. However, after the 1967 war, he celebrated its beauty and positive significance in Judaism since Israel occupied the city.

Amichai uses many metaphors and symbols to depict the city, and within these metaphors he glorifies these religious symbols. According to the poet, Jerusalem is all about the Temple Mount where King Solomon built the first temple, as they believe. For Darwish, the city is pure and lively, where its history and culture tell everything about it. On the other hand, Amichai wants to rebuild and rewrite the history of the city by forging facts, which is a mission that looks impossible.

Amichai was raised as a Jewish Orthodox, and one of their beliefs is the rebuilding of the Temple in Jerusalem; therefore, the city is their dream but this dream is an illusion because it didn't come true and it will not. Moreover, Jerusalem is all about the Temple Mount where the Hasidim wail at the Western Wall. It is where God will purify their souls after the Shofar blast in Yom Kippur. According to him, the Temple Mount is carried and surrounded by mosques and churches.

The poet's relationship with Jerusalem is strained because if it was his real home he would have loved it before and after the war. So it is a made home or not the sterling one. Home or a country is where the hearts is, and since Amichai was born and raised in Germany his feelings were not that affectionate or strong towards the city because he

considered it in the beginning as a foreign place, but then he fell in love with it. The love of Jerusalem wasn't rooted in his heart, he was forced to love a thing that does not belong to him, and thus he created illusions to convince himself about such love. Similarly, Blake did not adore Jerusalem itself, but he admired its image and values and its peaceful characteristics and desired to establish a New Jerusalem in his beloved England. Blake was born and raised in London where his identity and affiliation and roots are, so Jerusalem was only a wish to be fulfilled in England. On the other hand, Darwish embraces the city with all of his feelings; Jerusalem is part of Palestine, the land of his ancestors, where he learnt how to love the land and be loyal to it. Darwish devoted himself to defend his country's honor through his poetry. He strived to protect the historical and cultural identity of Jerusalem because his love towards it was natural, and it accompanied him since his childhood. Darwish's words were built on courage and resistance seeking salvation and freedom.

Amichai was called the poet of Jerusalem, but when he was asked about this title and if he admired Jerusalem so heartedly he replied, "That is not true, I am not even that happy about my life in Jerusalem" (Shadhili, 2012, p: 123). However, we can feel his excitement about the city in this poem 'Jerusalem is a Port City', this excitement is a religious one since he was raised as a Jewish Orthodox, and he was taught to love the city and only Jerusalem as one of their Jewish beliefs without living on its lands for the first eleven years of his life, so the love for Jerusalem is an acquired one not an inherited love.

#### **4.5.2.4 Comparison and Contrast:**

Blake, Amichai and Darwish admired Jerusalem in their own ways each one of them had certain feelings towards the city and it meant something special to him. The three poets agree on the nature of the city as a holy place, a place for peace and perfection.

Blake scorned the tyranny of the Industrial Revolution in England. His poem implied a social and a political radical message in order to abolish the severe consequences of the revolution and glorify his beloved England once more. Thus, he appealed to Jerusalem's grace to dwell in England because Jerusalem represented the perfect city with no dissension.

On the other hand, Darwish was born and raised in Palestine, the love of the land was embedded in his heart since his childhood but this love was broken when he was forced out of his country, so he turned the suffering into resistance. Exile, bitter feelings and deprivation consolidated through the passage of time, and turned defeat into resistance through confronting these painful circumstances. Thus, Darwish's poetry emerged with a revolutionary spirit, his love to his homeland transformed into an honorable cause to call for freedom.

Jerusalem is woven into the tissues of Darwish's heart. He believes that despite all the odds peace will come again in the city. He emphasized the city's religious significance since religion is what makes humans live, believe, and love especially the three Abrahamite religions because they call for peace. Moreover, Jerusalem is worth it all because its residents are ready to sacrifice everything for it even their souls and its love will last forever in their hearts. Being obliged to leave this country the poet felt alienated, and thus, he will give anything to return to his homeland and to return Jerusalem to its right owners because both of Darwish and Jerusalem are living under occupation and only peace can piece things together.

Amichai's Jerusalem did not have a place in the poet's heart because his first collection of poems were about its cruelty and division, since he fought in wars and these wars have given him another perspective of life. This pessimistic view confirms the state of the spatial alienation of the poet, and not belonging to this place. Despite that he

admired Jerusalem only after the Six-Day War when Israeli forces have occupied the Old City. Jerusalem was not his real home because he once said, and this is a repeat, that he is not happy in this city. (Shadhili, 2012) His love for the city; therefore, is nothing more than an illusion, and it has no chances of living.

### **4.5.3 Historical Influences:**

History is the documented and lively record of man's life seen and handed down from generation to another for the main purpose of learning from its lessons. Dates and history are sufficient for emphasizing the cultural identity of people, for example, 1948 marks the Arab-Israeli war, and some historians mark this year as the loss of the Palestinian identity. However, it is not only a matter of dates but also history, since it indicates what happened, why it happened and how did it happen? Thus, dates and history are complementary helping the human race to understand and get the whole picture

Literary movements over man's cultural development and subject it to scrutiny and evaluation. The three poets and their approach to Jerusalem in this thesis attempt another review of Jerusalem, history wise.

#### **4.5.3.1 Blake: A Romantic Infatuation**

Blake comes from a romantic background, movement which peaked in the nineteenth century. Romantic infatuation with imagination is conspicuously visible in Blake's poetry. Blake's imagination was vivid and it was attuned to nature and his personal feelings, so it is not surprising to find Romantic elements in his poem "Jerusalem".

Blake wonders if Jesus visited England's Green lands in order to create a peaceful Society "And did those feet in ancient time, walk upon England's mountains green?..... And was the holy Lamb of God on England's pleasant pastures seen?" These questions get readers involved in deep thinking giving full reign to their imagination to find answers to these raised. According to Blake, imagination is a spiritual force and it is the secret of

great art, thus his childhood's visions of God and angels influenced his poem in which he uses terms such as "Lamb of God" and "Countenance Divine".

Blake admired England's Simple Life, however, and as seen by many, the Industrial Revolution exploited women and children, and polluted and changed the beautiful landscape. To make images clear, Blake employs two characteristics of romanticism, namely: nature and subjectivity. Blake integrates his personal emotions in the poem depicting the pitiful situation that England has reached, because he loved his homeland and its nature, since it is the source of his inspiration.

The poet was a political radical who attacked inequality and oppression, criticizing the conventional Christianity which is represented by the church's rules and regulations, because churches were supposed to bring justice but they didn't.

#### **4.5.3.2 Darwish: The Born of Resistance**

Darwish lived from 1941 to 2008, known as the contemporary period. That period was accompanied by difficulties and challenges; therefore, his literature was born as a reaction to the loss of his homeland, Palestine, and the Palestinian identity. Darwish spent most of his time in exile, so he voiced and vented his anger into writing and he was continuously arrested on charges of his statements and political activities.

The poet's contemporary poetry was divided into three phases. From 1948 till 1970 was the stage of loyalty and belonging. He formed his Palestinian identity and established an affiliation to his land under the occupation. The connection was getting stronger and stronger since the occupiers deprived his home in front of him.

Later on, resistance and revolution emerged as a reaction of what had happened to Darwish. The severe consequences of the occupation rearranged the poet's thoughts and feelings, introducing novel concepts broader than the ideological ones. Darwish included cultural, historical and religious concepts in order to emphasize and defend the



Palestinian authentic identity from distortion. Darwish believed in the authority of words, and it was his way to resist and strive for freedom. Thus, his poetry was characterized with vigorous nationalism hoping for a radical change from 1970 to 1980.

The last phase of Darwish's poetry was crammed with disappointment. Arabs ignored the pain of their Palestinian brothers, and forgot the idea that this is an Arab and Islamic case that disgraced their honor, because they left one of the Arab countries be raped before their eyes. However, the poet had a beam of hope, a silver lining that might bring the change. Darwish built dreams to retrieve his homeland, to end the struggle, to protest against tyranny and injustice, and to gather Palestinians from all around the world to return to their homes.

Darwish wrote "In Jerusalem" in 2003 as a part of his poetic collection "Don't Apologize for What You Did". The poem holds within the characteristics of contemporary poetry. The poem was written in free verse with unrhymed lines in order to make it reachable and accessible to the common reader, so he can sympathize and relate to the poet and his message, in addition to its effectiveness on the reader since it is trying to prove a point which is suffering oppression and longing for deliverance and peace. The poet also highlights the characters in the poem, the Palestinian hero and the female Israeli soldier, to capture the current reality so the reader can extract the real meaning and distinguish between the oppressor and the oppressed. Darwish designates facts and incidents which most people believe in such as the three Abrahamite Religions, Prophets, and historical incidents e.g. The Night Journey. These facts are part of a particular reality; giving the author a scope that ascendance will be historically authentic. Moreover, mentioning incidents and facts from history give the reader the feeling of truth, and a sense of unity with the past and rooting for the real identity.

Darwish created a special relationship with Arabic language. Besides resistance, he established homeland in language. The poet succeeded in explaining the painful events and expressing his people's feelings through words formed in the most distinctive manner creating unique images. Darwish used classical Arabic employing directness and simplicity, his language excelled and took a new turn, the Arabic that reached to every Arab and evoked his feelings to act and demand for the Palestinian right.

#### **4.5.3.3 Amichai: No Identity in a New Home**

Amichai's experience as a person who left his home to save his life, and as a member of the British Army in World War II, as well as being a soldier of the Palmach in the Arab-Israeli conflict in 1948, serve as basics and preludes to Amichai's loss and search for identity.

Amichai started writing while he was serving as a soldier, thus wars for sure influenced his works. His poems indicate melancholy and alienation because he moved to a country that was not his, and he did not even have roots or belonging to it. Although Amichai was a German Jew, he suffered from identity crisis after his deportation from his own country. Through Judaism and biblical traditions, he tried to form his Israeli Jewish identity by Judaizing Jerusalem and displacing its locals, as he was displaced before. The poet insisted to introduce Jerusalem as a Jewish city that belongs to Israel without taking into consideration the city's true identity.

Living in exile and experiencing replacement, Amichai tried to create a new identity by fighting for establishing a new home which is Israel. In one of his novels, *Not of This Time, Not of This Place*, Amichai describes a story of a Jewish German who is torn between returning to his homeland Germany or settling in Jerusalem. Thus, this novel depicts the confusion and crisis that Amichai is dealing with.

Amichai is a celebrated contemporary poet, known as one of the pioneers of writing in colloquial Hebrew. His objective is to emphasize Judaism and universal themes such as war, loss and love. His poetry embraced its surroundings especially the images of weapons in wars, because he was expelled from his own country and in these wars he was fighting against it since he lost his identity. As a result he created illusions of a new home in another place, and his alienation pushed him to alienate others from their own homes so he can build his.

Amichai moved to Jerusalem in 1936 and till 1967, his poetry about Jerusalem was cold and dealt with the city as an unfamiliar place. For example this excerpt from “Jerusalem 1967”:

And already the demons of the past are meeting  
with the demons of the future and negotiating about me  
above me, their give-and-take neither giving nor taking,  
in the high arches of shell-orbits above my head.

Jerusalem seemed as a strange place. Amichai's past of being expelled from his own country is haunting him, and the fear of Jerusalem's future, a city that he does not belong to and he wants to make it his is another daunting task for him. He vented his anger and loss on the city, and most of his writings expressed the gap between nationality and personal feelings.

In 1967, Israel imposed its control on Jerusalem, leading Amichai to write “Jerusalem is a Port City”, the poet had a beam of hope that he will finally have a country, a place that he can call home; therefore, he celebrated the city as his homeland, as a new place for Judaism and to support his claim of the city as place that belongs to Jews.

His poem is characterized with simplicity due to his repetitive use of similes that have a cozy Jewish flavor. “The Temple Mount is a huge ship, a magnificent luxury

liner". The Temple Mount is depicted as a gigantic, luxurious ship that will sail to heavens, because the Temple is the most sacred place in Judaism.

#### **4.5.3.4 The Three Poets, from Where and to where?**

Both of Darwish and Amichai lived in the 20<sup>th</sup> century, and depicted the same topic at the same time. Darwish and Amichai are both cotemporary poets, both of them wrote in free verse to convey simplicity and deliver feelings to others by evoking their emotions. Although both lived and witnessed wars, exile and displacement, but each one has his own perspective.

In the 1930s, Amichai fled from his home in Germany to Jerusalem, thus the city was a peculiar place to him, and he tried to build a new identity and to create a new state through participating in wars, thus he was a displaced poet who wanted to displace others from their own homes so he can compensate his. On the other hand, in the 1940s, Darwish was evicted from his homeland with no reason and he fled to Lebanon. However, he returned back and insisted to preserve his home and his Palestinian identity, without displacing others because Palestine is his own country.

Amichai wrote in colloquial Hebrew and he included the contemporary surroundings in his poetry at that time especially war concepts. Thus wars had a great influence on his writings. Darwish on the other hand was the poet of land and resistance, he made a quantum leap in Arabic language, and the land became a part of his language, since both land and language form the authentic identity of Palestine.

According to Amichai, Jerusalem became his home after the 1967 war, but before it was a foreign place where he did not belong, while Darwish considered the city as an eternal part of Palestine all along the way. Amichai's poems expressed alienation and loss, but Darwish's poems dealt with resistance and connection to the land.

Blake is a Romantic poet who lived in the 19<sup>th</sup> century; therefore, he did not witness the incidents that happened in Jerusalem neither in the 20<sup>th</sup> century nor the 21<sup>st</sup>. Blake did not dwell in nor did he visited Jerusalem, but his visions about the city as the perfect and ideal place made him conclude it in his poem. Blake condemned the Industrial Revolution and the church, since they wreak havoc and destroyed the beautiful nature of England, and people deviated from the right path due to the new temptations of this revolution. "Jerusalem" depicts his desire for a radical change.

Characteristics of Romanticism were assigned in this poem, especially elements of nature and imagination. Thus he wrote "Jerusalem" and hoped for real Jerusalem's attributes to be in England. Although the poets came from different periods of time, all of them saw Jerusalem as the perfect place for peace.

Jerusalem is a disputed history, images of the three poems do contest the identity of the city. The real dispute is between Darwich and Amichai. Blake did not lay claim to the identity of the city despite the fact that some Jews believe it otherwise. They claim that Christ is a Jew, and hence, Jerusalem must belong to any other religion. However, their claim can be easily vindicated. Jerusalem's spiritual identity has been confiscated by for a secular identity. Amichai has fallen into the trap of nationalism. Amichai has no real identity. His claim to it lies on biblical data, a claim denied and even dismissed by some Jewish communities who believe that a political state is a grave danger on the Jewish people's very existence.

The real images of the three poems rests on the idea of identity. While Blake believes in copying the Jerusalem image and identity before the establishment of the state of Israel, Amichai wants to obliterate not only the Palestinian identity of the city, but also its spirituality, and this is a clear falsification of history.

#### **4.5.4 Aesthetic Manner:**

Any perspective of beauty is subjective. Beauty lies in the eye of the beholder and this beauty is relative that is why what may seem beautiful to someone may not seem the same to someone else. Poetry, as an art is mostly appreciative of beauty. As a piece of art within its lines, images and words there lodge beauty next to representations and productions of creativity and imagination. Poetry offers feelings related to real situations, and expresses emotions spontaneously. Through poetry, beauty is interpreted, and the purest feelings that a human being could ever experience are elucidated.

Every poem has a notion, which depicts the whole idea and meaning. Since this notion is significant, it is never directly stated. Every element of the poem harmonizes and works coherently for this notion, in order to provide a sensuous delight to the reader to appreciate the poem.

This notion is shaped through the poet's life and experiences, and manifested by words. Every word expresses a unique sound, through cooperation of the speech organs including the tongue, lips and the vocal folds. Words also express an idea and reflect a certain situation. However, readers interpret words differently due to their understanding that is formed by experiences and backgrounds.

As a result, aesthetics came to the forefront as an indispensable means to study beauty and taste through sensory perception, and understand the notions that words invoke. The human soul does not live up to its senses except through the search of beauty. Thus, beauty illuminates the human's soul and behavior.

Through aesthetics, poetry identifies its artistic identity as is the case in Mahmoud Darwish's poem where his pure and untarnished love for the Holy City is absolute and comprehensive, freeing the mind of what troubles the other poets like identity and

borrowing of the image of the city. His aesthetic approach attracts reader's attention and leave him cherishing the aesthetics values his poem contains.

#### **4.5.4.1 Images:**

Being introduced to the value in poetry leads instantly towards the investigation of images and symbols. Both of them comprise the fundamental elements of art, and express the poet's feelings and emotions with specific clarity and intensity.

Images are of a pivoted importance in poetry, because poetry is the imaginative reformations of real life situations. Images deliberately reveal the poets method of conveying ideas with other things, manifest his capacity envisage new and redolent figures, and create diverse and abundant meanings in the sophisticated form of poetry.

Poets use imagery to engage the readers into a sensory experience by providing the mind with the portrait that appeals to the five senses. Thus, images present meaning and readers, consciously and subconsciously compare these portraits with their own experiences and past; therefore, they become emotionally connected to the poem.

Images trigger humans' senses in order to response and interact with them by evoking feelings and stirring dormant consciousness. By the use of chosen words, poets weave figures of speech, such as metaphor, simile, personification... and so on.

The definitions below are used from Oxford Advance Learner's Dictionary, 2010:

**Allusion:** it is an indirect way of mentioning or referring to another subject or object, so the reader might think about a specific person or thing. The Jewish poet could not help falling into the trap of false identity and hence false illusion.

**Synecdoche:** a word or a phrase in which a part is used to represent or refer to a whole, and vice versa. Blake uses the image of the city as a model for idealism.

Symbol: a person, an object, a sign, etc. representing a general quality or something else. Darwish relied on symbolism seeking resistance and freedom through religious and national symbols.

Paradox: two opposite features or characteristics that seems strange to understand. As the Palestinian in Darwish's poem who was killed but forgot to die.

Metonymy: referring to something by the name or feature of something else that is kind of connected with it. Blake refers to the Industrial Revolution by referring to the satanic mills.

Anaphora: the use of a word that refers or replaces another word use previously in a sentence. Blake insists on repeating "Bring me", to highlight the importance of fighting the satanic mills.

Alliteration: the use of the same sound or consonant letters at the beginning of words that is close together.

Metaphor: a word or phrase used to describe somebody or something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more joyful. According to Amichai, the Temple Mount is a luxurious ship that will sail to heavens.

Simile: a word or phrase that compares something to something else using like or as. Words sprout like flowers from Prophet Isaiah's mouth in Darwish's poem, the words of a new life and beginning.

Personification: the practice of representing objects as humans by giving them human qualities or characteristics. Darwish deals with the memories as guide through the journey in Jerusalem.



#### 4.5.4.1.1 Blake: Biblical Allusions

Bake's "Jerusalem" consists of four stanzas, each stanza contains four verses. Blake uses many poetic devices that reflect his mindset and his attitude towards England and the Industrial Revolution.

**And did those feet in ancient time**

**Walk upon England's mountains green?**

**And was the holy Lamb of God,**

**On England's pleasant pastures seen!**

Blake starts the poem with a question "**And did those feet in ancient time**

**Walk upon England's mountains green?"** the 'feet' and the 'mountains green' in this line are both a synecdoche. These blessed feet represent Jesus' whole body, and the 'mountains green' stand for England. Blake used 'feet' and 'mountains' to draw attention the parts, and to emphasize their significance. The feet represents the first steps and the place of walking, thus the blessed feet of Jesus will bless England again and bring it back to its glory by the new change. Moreover, the feet have to do with human's walk, in other words, our way of life and choosing the path we want whether it is the right and straight or the one which is filled with temptations. The Industrial Revolution was the greatest appeal to the inhabitants because of its profits, but everything has consequences; therefore, the Revolution destroyed the morals and the beautiful nature. In order to bring it back, a miracle is needed and Blake asked for Jesus.

'Mountains green' stand for England as a country. The mountains represent England's pride and glory through times, while the green color symbolizes the beautiful nature and the idealistic landscape, in addition to the hope of destroying the satanic mills.

**“And was the holy Lamb of God”**, a Biblical allusion is depicted in this line. It refers to Jesus who sacrificed himself for humanity and showing innocence and purity to mankind. The sacrifice indicates Jesus willingness to change and give all for the sake of others.

**And did the Countenance Divine,  
Shine forth upon our clouded hills?  
And was Jerusalem built here,  
Among these dark Satanic Mills?**

In the second stanza, Blake continues with the interrogative mode. **“And did the Countenance Divine Shine forth upon our clouded hills?”** countenance has to do with a person’s face which is a part of the human figure; this synecdoche refers to Jesus face. Metaphorically, Blake describes Jesus face as bright and shiny; the face that will bring change to the world.

The clouded hills imply the countryside, which is metaphorically gloomy and dark after the revolution. The poet employs a paradox through contrasting Jesus’ bright face with the clouded hills; encouraging the reader to think deeply and pointing out the true England and what the country is craving for.

**“And was Jerusalem built here, among these dark Satanic Mills?”** Blake deals with Jerusalem as a symbol of holiness. It is also an allusion of the promised Jerusalem in the Book of Revelation, which is the eternal city of God; the perfect place of peace and purity.

The poet uses the dark satanic mills as a metonymy of the Industrial Revolution. The mills represent the consequences of the Revolution including destruction deviation. The mills are also described as dark and satanic as a metaphor.

**Bring me my Bow of burning gold:**

**Bring me my arrows of desire:**

**Bring me my Spear: O clouds unfold!**

**Bring me my Chariot of fire!**

Blake repeats “Bring me” indicating an anaphora, to highlight the importance of fighting these mills and drawing attention to the ordeal. The poet mentioned many metaphors in this stanza. The bow is made of burning gold indicating courage, while the arrows of desire represent his persistent need.

Blake use alliteration in the first line. **B**ring me my **B**ow of **b**urning gold, to emphasize the significance of the fight.

“**Bring me my Chariot of fire!**” is another allusion to a verse from the King. “As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.” (Kings, 6:8-23). It is the story of Prophet Elijah who was taken to heaven by a chariot and brought God’s wrath, thus Blake wants to reincarnate the story to destroy the mill.

**I will not cease from Mental Fight,**

**Nor shall my sword sleep in my hand:**

**Till we have built Jerusalem,**

**In England’s green & pleasant Land.**

Blake uses another paradox contradicting himself, in order to bring change the “mental fight” and the “sword”; physically and mentally are required, different yet complementary.

The word “sleep” is a metaphor of the lack of action. Blake wants to reform England into a better place simply as a metaphor of Jerusalem.

Blake used many rhymes in his poem to add flavor and attract the reader's attention. The poet used the form A-B-A-B

For example:

In the first stanza:

**And did those feet in ancient time**

**Walk upon England's mountains green?**

**And was the holy Lamb of God,**

**On England's pleasant pastures seen!**

Green rhymes with seen, the second and the fourth line rhymes together.

#### **4.5.4.1.2 Darwish: Allusions and Symbols from Religions and History**

Darwish wrote "In Jerusalem" as a theme of the Palestinian who cannot be uprooted from his land, through using allusions and symbols from history and religion in free verse, in order to emphasize resistance and freedom.

**"In Jerusalem, and I mean within the ancient walls,"**

The poet uses the ancient walls as a metonymy of the historical prominence of Jerusalem. The walls in are well-known for preserving memories of the successive nations that left their traces in the city. Walls also illustrate power to protect the city from invasions.

**"I walk from one epoch to another without a memory"**

Another metonymy is used here, the poet metaphorically refers to walking from one epoch to another which stand for the nations and cultures that dwelt in the city, thus shaping its identity and history.

Darwish implies personification by dealing with memories as a guide, because he wants to describe vividly and deliver the authentic memories that will guide the hero through his journey.

**"The prophets over there are sharing the history of the holy, ascending to heaven and returning less discouraged and melancholy"**

A religious allusion is recognized by referring to the three Abrahamite Religions. Jerusalem's history is shaped through prophets and religions. Sacred places are found all over the city sharing its history.

The poet alludes to the ascension of the prophet on the highly celebrated "The Night Journey" which was a solace to Prophet Mohammad, leading all prophets in prayer. The ascension took place in Jerusalem to emphasize the significance of Al Aqsa Mosque. Furthermore, leading all prophets in prayer confirms that Islam is the complementary to all religions, and since this incident happened in Jerusalem it confirms its Islamic identity.

**"because love and peace are holy and are coming to town."**

There might be an implied reference to the Night Journey. Prophet Mohammad acceded to heaven and from heaven he brought down love and peace, connotation reminiscent of Jesus message of glory in heaven and peace on earth. So Love and peace are used as personification of Jerusalem. However, love and peace might be interpreted as an apostrophe because they don't exist anymore in the city. Darwish wants to highlight the importance of peace and love which Jerusalem is known for.

**"I was walking down a slope and thinking to myself"**

The slope is a symbol of the precarious state of Jerusalem. The slope suggests instability and insecurity.

**"How do the narrators disagree over what light said about a stone?"**

The stone is used as a metaphor since stones don't shine. Moreover, a personification is used by Darwish making the light which is coming out of the stone speak about its significance. Like the inscription of the Ten Commandments on stone. They have been shining on ever since Moses received them from God.

**"Is it from a dimly lit stone that wars flare up?"**

The stone stands as a symbol for resistance. The stone entrenched in the Palestinian conscience as an act of struggle. It could be the weakest arm in the face of the modern Israeli weapons. However, it is as solid as Palestinian determination to liberate their land. Yet stones show the unequal confrontation with the occupation forces. Thus, the stone is glorified because wars are ignited by the weakest weapon in Palestine to seek resistance and freedom.

**"I walk in my sleep. I stare in my sleep. I see**

**no one behind me. I see no one ahead of me.**

**All this light is for me. I walk. I become lighter. I fly**

**then I become another. Transfigured."**

Darwish uses a combination of metaphors to form one symbol which is freedom, through the semantic motif of the present simple "I walk...I stare..." his dreams signify high expectations to free Jerusalem. Flying towards that light and becoming a transfigured indicate strong feelings of freedom, and the high state of awareness to the cause.

Alliteration is used respectively, ***I*** walk in my sleep. ***I*** stare in my sleep. ***I*** see no one behind me. ***I*** see no one ahead of me. To emphasize the idea of the Palestinian who insists on freeing his land by his own hands.

**Words sprout like grass from Isaiah's messenger**

**mouth: "If you don't believe you won't be safe."**

A simile is used to compare Prophet's Isaiah wise words to seeds that grow into beautiful plants providing life and new beginnings. Similarly, Isaiah's message is meant to change people's wrong beliefs and plant righteousness within their soul.

"If you don't believe you won't be safe." Darwish alludes to Prophet Isaiah message that he was sent to Jews to bring them out from darkness to light.

**And my wound a white  
biblical rose. And my hands like two doves  
on the cross hovering and carrying the earth.**

Metaphorically, the wound becomes a rose to articulate remedy, because the rose is a symbol of purity and innocence that will cure Jerusalem.

Moreover, the hands have become two doves which are a symbol of peace, while the cross is an allusion to Jesus' crucifixion.

**I don't walk, I fly, I become another,  
transfigured.**

Darwish repeats the same words to emphasize the idea of freedom, thus it becomes more memorable.

**No place and no time. So who am I?  
I am no I in ascension's presence. But I  
think to myself: Alone, the prophet Muhammad  
spoke classical Arabic.**

A contradictory statement is provided by mentioning that the poet doesn't belong to any place or time, because many nations left their traces and fingerprints in the city. However, he affirms later on that he belongs to the Islamic and Arabic Jerusalem of Prophet Mohammad. This contradiction highlights the real identity of the city.

**A woman soldier shouted:  
Is that you again? Didn't I kill you?  
I said: You killed me ... and I forgot, like you, to die.**

The woman is a synecdoche of the Israeli occupation. The occupier can be a male or a female who kills kids, women and men.

Eventually, the occupier doesn't only kill beings, but also it is killing Jerusalem and is distorting its identity. Despite that, the idea of resistance and preserving Jerusalem is still alive and will not die.

#### **4.5.4.1.3 Amichai: Abundant Jewish Metaphors**

Amichai wrote "Jerusalem is a Port City" as a penultimate of a cycle of twenty two poems in free verse. He expressed the joy of conquering the city after the Six-Day War in Yom Kippur. The poet relied on metaphors to deliver his thoughts.

**Jerusalem is a port city on the shore of the ages of ages.**

Amichai starts the poem by metaphorically comparing Jerusalem to a port city. Port cities are famous for connecting lands and distances, thus, Jerusalem is the way of communication between earth and heaven. According to Jews, it is the gateway to their future of conquering the whole land.

A hyperbole is rendered in "ages of ages", the eternity of the city is exaggerated describing his hope for rebuilding the Temple, but nothing is eternal on earth and nothing will last forever, even if the Temple was their mean of connecting with God.

**The Temple Mount is a great ship, a pleasure yawl. In splendor.**

The Temple Mount is metaphorically compared to an imaginary and a luxurious ship. Since the poet describes Jerusalem as a port city, the Temple is the ship that sails from that shore to heaven.

**From the portholes of her Wailing Wall, jubilant saints Peer like passengers.**

The holes in the Western Wall are compared to the portholes on the ship. Holes admit light and air reviving the atmosphere; therefore, the holes in the wall are the salvation of Jews through placing slips of papers that contain their prayers to God.

The saints are compared to passengers who travel to the Temple to redeem their souls.



**Hasidim on the pier wave**

**Goodbye, yelling hurrah, bon voyage.**

The Hasidim is a synecdoche of the Jewish society. Amichai referred to this religious sect for their principles of justice, in addition to calling them the perfect representations of Judaism.

The hurrah and the waving are allusions to their shukling and asking God for forgiveness.

**And the fences and docks, and policemen and flags...**

The fences, policemen and flags are a synecdoche of the Israeli state. The Israeli imposes control by force of fences and policemen, while the flags represent their territory.

**churches' high masts, and the mosques**

Metaphorically, the churches and mosques' minarets in Jerusalem represent the masts of the Temple. Masts carry and support the sails, thus they are a basic part of the city.

**and the smokestacks of synagogues and the chanteys**

**Of praise and mountain-billows.**

Amichai compares the synagogues to smokestacks discharging smoke and gases; similarly, worshiping at the synagogues allows Jews to get rid of their sins. Their prayers are compared to the chanteys of sailors.

**Yom Kippur sailors in white uniforms**

**Ascend between the ropes and ladders of tried-and-true prayers.**

Sailors are famous for their white uniforms, resembling power and purity. So Jews wear white in Yom Kippur to represent redemption, and it also refers to death which reminds them of their mortality, encouraging them to repent further. Their true prayers ascend to heaven like climbing ropes and ladders on a ship.

### **Jerusalem is the Venice of God.**

Jerusalem is compared to Venice, the strategic city of trading. However, Jerusalem has a different kind of trading which is the spiritual one with God.

#### **4.5.4.1.4 The Three Poems; Compared and Contrasted:**

Blake, Darwish and Amichai applied various figures of speech to render their ideas in the best image. Each one of them manifested his perspective through images from his own background and experience.

Blake included descent amount of Biblical allusions, reflecting the influence of the Bible on his life and his writings. He especially highlighted Jesus and the promised Jerusalem to change the dreadful England after the revolution. Jerusalem is the perfect place that must be built in England, because Jesus brought salvation to people in the real Jerusalem. Although Blake mentioned Jerusalem, it was his beloved England that must be glorified again.

On the other hand, Darwish's "Jerusalem" focused on symbolism more. The poet used on the symbols of resistance and freedom. He also stressed and tried to prove the Arabic and Islamic identity of the city through religious and historic references.

Darwish's Jerusalem longs for love and peace, because it is described as a wounded city. Historical allusions describe the Palestinian who cannot be distanced from his land; therefore, the elements of the poem collaborate in harmony to display the deep connection of Palestinians towards their land.

Amichai's poem is loaded with nautical metaphors to elucidate his joy after the war. The poet's metaphors become overused in one point, when he was trying to Judaize the city and its identity. His poem focused on Judaism and its rituals at the Temple Mount, but the Temple doesn't exist or if any, it is there as an idea they want to transform it into a reality. Thus, his metaphors seem abusive to Jerusalem.

## Chapter Five

### Conclusion and Recommendations

#### 5.1 Conclusion

Jerusalem has received great attention in poetry because of its historical, religious, and pivotal value. The city was the core for many poets who drew pictures of its reality, highlighting the meanings of holiness and purity. Jerusalem attracted all eyes to it due to its geographical location and its place in nations' hearts.

This research accentuates the salient historical periods of Jerusalem, and highlights its religious significance in the three Abrahamite Religions.

Jerusalem appeared as a very significant concept in Darwish's "In Jerusalem", Amichai's "Jerusalem is a Port City" and "Jerusalem" for Blake. Each poet came from a different background, and many experiences influenced their lives, thus their writings. Having investigated the city through these poems, it is clear that Jerusalem has been treated differently among these poets.

The research discusses the depiction of Jerusalem in each poem through a thorough analysis, and it compares the concept of Jerusalem religiously, emotionally, historically and aesthetically.

Jerusalem in Blake's poem "Jerusalem" represents the idealistic city without any dispute the perfect place for peace. He deals with Jerusalem as a metaphor to recreate England from the ashes of the Industrial Revolution; therefore, he wants to build a New Jerusalem as promised in the Bible. Blake is an Orthodox Christian and a romantic poet, which influenced his poem through manifesting nature, biblical allusions and metaphors.

On the other hand, Darwish's Jerusalem is the city of love and peace where everyone has the right to live in peaceful coexistence. Darwish uses Jerusalem as a theme through the three Abrahamite Religions, and successive civilizations that shaped the city's history and identity. Jerusalem is wounded because of the occupation, thus it is yearning for peace.

Darwish emphasized the Arabic and Islamic identity of the city through religious allusions and symbols. The poet took pride in eulogizing Jerusalem and defending it through these symbols that represent resistance and freedom. The poet wrote in free verse to render emotions as a result of seeing his country being occupied in front of him, and being expelled from his own home; therefore, he expressed the deep connection between Palestinians and their own land.

Yehuda Amichai wrote "Jerusalem is a Port City" to display the Jewish and Israeli Joy that overwhelmed Israel after the win in the Six-Day War. The poet was raised in an Orthodox Jewish household in Germany. Later on he was displaced from his own country to Palestine, so he felt aloof in a place that is not his, and this led him to participate in wars to find a new home. Amichai attempted to Judaize the city by using Jewish allusions and metaphors because the city is all about the Temple Mount. Amichai has fallen into the trap of nationality. He believes that the city is the capital of the Jewish people. However, if Jewish religion approves this claim then there is a great fallacy. The capital city is the political metropolis that represents a state not a religion. Rome is a political entity not a religious one for Catholics around the world. Making it a political capital strips the city from its religious importance. There is no way that reign can meet secularism at this spot. The port to heaven is religious and it can never be political simply because God, as divine, is above political considerations.

Jerusalem is a unique religious model, as is the case with Blake. He did not call for it to be the capital of Christian worshippers who believe that in Palestine Jesus lived, preached and died and rose to heaven. Palestinians have successfully made stones speak their language and carry their message, though sometimes, this message could mean hurting and causing pain to an invader.

## **5.2 Recommendations**

The study recommends that more literary works about Jerusalem should be published in English language, to convey the real image of the city and state the fact that it belongs to Arabs and Muslims, because not only the English language library but other languages' libraries lack the authentic history of Jerusalem.

A thorough analysis should be applied on poems and the literary works that scrutinize the topic of Jerusalem and especially its status quo.

Another addition is to provide more comparative studies for various writers from diverse backgrounds, in order to be introduced to the divergent views about Jerusalem to highlight its cultural oracle and religious significance.

Finally, more translations, publications and analysis of Darwishi's poems must be taken into consideration, since he is the poet of land and resistance.

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## List of Appendices

### Appendix A:

#### **"In Jerusalem" by Mahmoud Darwish**

In Jerusalem, and I mean within the ancient walls,  
 I walk from one epoch to another without a memory  
 to guide me. The prophets over there are sharing  
 the history of the holy ... ascending to heaven  
 and returning less discouraged and melancholy, because love  
 and peace are holy and are coming to town.  
 I was walking down a slope and thinking to myself: How  
 do the narrators disagree over what light said about a stone?  
 Is it from a dimly lit stone that wars flare up?  
 I walk in my sleep. I stare in my sleep. I see  
 no one behind me. I see no one ahead of me.  
 All this light is for me. I walk. I become lighter. I fly  
 then I become another. Transfigured. Words  
 sprout like grass from Isaiah's messenger  
 mouth: "If you don't believe you won't be safe."  
 I walk as if I were another. And my wound a white  
 biblical rose. And my hands like two doves  
 on the cross hovering and carrying the earth.  
 I don't walk, I fly, I become another,  
 transfigured. No place and no time. So who am I?  
 I am no I in ascension's presence. But I  
 think to myself: Alone, the prophet Muhammad  
 spoke classical Arabic. "And then what?"  
 Then what? A woman soldier shouted:  
 Is that you again? Didn't I kill you?  
 I said: You killed me ... and I forgot, like you, to die.



### في القدس: لمحمود درويش

في القدس، أعني داخل السور القديم،  
 أسيرُ من زَمَنٍ إلى زَمَنٍ بلا ذكرى  
 تُصَوِّبُنِي. فإن الأنبياء هناك يقتسمون  
 تاريخ المقدس... يصعدون إلى السماء  
 ويرجعون أقلَّ إجباطاً وحرناً، فالمحبَّة  
 والسلام مُقَدَّسَان وقادمان إلى المدينة.  
 كنت أمشي فوق مُنْحَدٍ وأُهِجِسُ: كيف  
 يختلف الرِّوَاةُ على كلام الضوء في حَجَرٍ؟  
 أَمِنْ حَجَرٍ شحيح الضوء تتدلغ الحروبُ؟  
 أسير في نومي. أحملق في منامي. لا  
 أرى أحداً ورائي. لا أرى أحداً أمامي.  
 كُلُّ هذا الضوء لي. أمشي. أخفُ. أطيُرُ  
 ثم أصير غيري في التَّجَلِّي. تنبُثُ  
 الكلمات كالأعشاب من فم أشعيا  
 النَّبِيِّ: ((إن لم تُؤْمِنُوا لن تأمُنُوا)).  
 أمشي كأني واحدٌ غيري. وجُرْحي وَرْدَةٌ  
 بيضاء إنجيليَّة. ويداي مثل حمامتين  
 على الصليب تُحَلِّقَان وتحملان الأرض.  
 لا أمشي، أطيُرُ، أصيرُ غَيْرِي في  
 التَّجَلِّي. لا مكانَ و لا زمانَ. فمن أنا؟  
 أنا لا أنا في حضرة المعراج. لكَيِّي  
 أَفَكِّرُ: وَحْدَهُ، كان النبيّ مُحَمَّدٌ  
 يتكلَّمُ العربيَّةَ الفُصْحَى. ((وماذا بعد؟))  
 ماذا بعد؟ صاحبت فجأةً جنديَّةً:  
 هُوَ أَنْتَ ثانيَّة؟ أَلَمْ أَقْتُلْكَ؟  
 قلت: قَتَلْتَنِي... ونسيْتُ، مثلك، أن أموت.

## **Appendix: B**

### **"Jerusalem is a Port City" by Yehuda Amichai**

Jerusalem is a port city on the shore of the ages of ages.  
The Temple Mount is a great ship, a pleasure yawl  
In splendor. From the portholes of her Wailing Wall, jubilant saints  
Peer like passengers. Hasidim on the pier wave  
Goodbye, yelling hurrah, bon voyage. She  
Is always docking, always embarking? And the fences and docks  
And policemen and flags and churches' high masts  
And the mosques and the smokestacks of synagogues and the chanteys  
Of praise and mountain-billows. The ram's horn sounds out sunset: one more  
Has set sail. Yom Kippur sailors in white uniforms  
Ascend between the ropes and ladders of tried-and-true prayers.  
And the profits of market and gates and golden cap domes:  
Jerusalem is the Venice of God.

ירושלים עיר נמל

יהודה עמיחי

ירושלים עיר נמל על שפת הנצח.

הר-הבית אגיה גדולה, ספינת שעשועים

מפארת. מאשנבי כתלה המערבי מסתכלים קדושים

עליונים, נוסעים. חסידים ברציף מנופנים

לשלום, צועקים הידד להתראות. היא

תמיד מגיעה, תמיד מפליגה. והגדרות והרציפים

והשטרים והדגלים והתרגים הגבוהים של פנסיות

ומסגדים והארבות של בתי הכנסת והסירות

של הלל וגלי הרים. קול שופר נשמע: עוד

אחת הפליגה. מלחי יום-כפור במדים לבנים

מטפסים בין סלמות וחבלים של תפילות בדוקות.

המשא ומתן והשערים וכפות הזקב:

ירושלים היא ונציה של אלהים.

**Appendix: C**  
**"Jerusalem" by William Blake**

And did those feet in ancient time  
Walk upon England's mountains green:  
And was the holy Lamb of God,  
On England's pleasant pastures seen!

And did the Countenance Divine,  
Shine forth upon our clouded hills?  
And was Jerusalem built here,  
Among these dark Satanic Mills?

Bring me my Bow of burning gold:  
Bring me my arrows of desire:  
Bring me my Spear: O clouds unfold!  
Bring me my Chariot of fire!

I will not cease from Mental Fight,  
Nor shall my sword sleep in my hand:  
Till we have built Jerusalem,  
In England's green & pleasant Land.

## **Appendix: D**

### **Holy Quran Verses:**

**- Surah Al-Isra (17:1)**

“Exalted (is) the One Who took His servant (by) night from Al-Masjid Al-Haraam, to Al-Masjid Al-Aqsa which We blessed its surroundings, that We may show of Our Signs. Indeed He, He (is) the All-Hearer, the All-Seer”

**- Surah Sad (38:36-38)**

“We subjected the wind to him, so that it blew gently at his bidding, wherever he directed it 36, and We also subjected the devils to him all kinds of builders and divers 37; and others that were bound with chains”

## Appendix: E

### Verses from Bibles:

- **Kings (6:8-23)**

“As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.”

- **Psalms 122**

1 I rejoiced with those who said to me,

“Let us go to the house of the Lord.”

2 Our feet are standing

in your gates, Jerusalem.

3 Jerusalem is built like a city

that is closely compacted together.

4 That is where the tribes go up—

the tribes of the Lord—

to praise the name of the Lord

according to the statute given to Israel.

5 There stand the thrones for judgment,

the thrones of the house of David.

6 Pray for the peace of Jerusalem:

“May those who love you be secure.

7 May there be peace within your walls

and security within your citadels.”

8 For the sake of my family and friends,

I will say, “Peace be within you.”

9 For the sake of the house of the Lord our God,

I will seek your prosperity.

- **Matthew (2:13)**

“When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

- **Luke (9:51)**

“As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.”

- **Luke (19:42-44)**

“As he approached Jerusalem and saw the city, he wept over it 42 “and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you”.