

INTERPERSONAL RELATIONSHIPS IN THE POEM “KAFĀNĪ AZILLU BI HUḌNIHĀ” BY FADWA TUQAN

Deyannisa Wulandari¹, Fitri Liza²

¹² Universitas Muhammadiyah Prof Dr. Hamka; Indonesia
Correspondence E-mail; Deyannisaw.30@gmail.com

Submitted: 20/07/2026

Revised: 03/10/2026

Accepted: 19/10/2026

Published: 22/10/2026

Abstract

This study is a descriptive qualitative research aimed at analyzing the symbolic attachment between the lyrical subject and Palestine in Fadwa Tuqan's poem titled “Kafānī Azillu bi Huḍnihā” using John Bowlby's attachment theory. The primary data consists of the poem “Kafānī Azillu bi Huḍnihā” by Fadwa Tuqan. In contrast, the secondary data includes books, news articles, journal articles, and theoretical literature related to Palestine, Attachment Theory, and the historical-social context. Data were collected through triangulation (data collection, reduction, and display) and analyzed using content analysis with a heuristic-hermeneutic approach. The interpersonal relationship between people and place is represented through the Palestinian people's affective attachment to the land of Palestine, expressed through the word “حُضْنٌ,” which means “the homeland as a mother's embrace. The research findings indicate the presence of attachment concepts from John Bowlby's theory divided into six concepts (Safe Haven, Secure Base, Internal Working Model, Continuity of Attachment, Intergenerational Attachment, and Enduring Attachment) as derived from the symbols used in the poem “Kafānī Azillu bi Huḍnihā,”. This study contributes to the understanding of literature as a social tool that plays a dynamic role in society by fostering a literate awareness that brings comfort to fellow human beings.

Keywords

Attachment Theory; Fadwa Tuqan; John Bowlby; Poem.



© 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

The Palestinian people's struggle for independence has been a long historical record. The humanitarian crisis has caused deep sorrow for the population, which is still felt today. The prolonged war in Gaza has resumed from October 7, 2023, to November 2025. According to data from UNRWA.org on September 17, 2025, from the Palestinian Ministry of Health (MoH) as reported by OCHA, 65,062 Palestinians were reported killed in the Gaza Strip, while 165,697 were injured (UN Human Rights Council, 2025). This suffering has had a particularly severe impact on vulnerable groups, especially women and children, who are the main victims of military attacks. UN Human Rights Chief Volker Turk stated that nearly 70% of verified fatalities in November 2024 were women and children (Farge, 2024).

The systematic oppression of Palestine began with the Balfour Declaration on November 2, 1917, when Foreign Minister Arthur James Balfour issued a letter expressing the British government's support for "the establishment of a national home for the Jewish people in Palestine" (Khalidi, 2020). This declaration changed the geopolitics of the Middle East, as it was carried out unilaterally and betrayed the Joint Agreement of Sharif Hussein bin Ali over the territory already owned by the Arab people, namely Palestine. At that time, 90% of the population in Palestine was Arab. The Palestinian people, as the indigenous population, were denied their political rights, and their voices were ignored when they rejected the Balfour Declaration. Britain facilitated large-scale Jewish immigration to establish a homeland in Palestine through international legitimization of the Zionist movement. This declaration became the ideological basis for the colonization of Palestinian land (Mohammed H. Alaqad, Fatma Benelhadj, 2025).

Next, the Nakba of 1948 occurred, a massive ethnic cleansing of the Palestinian people who were forcibly expelled from Palestinian land. This declaration then developed into state regulations created by Israel to legalize the seizure of Palestinian land, such as the formation of the Absentee Property Law (1950), which confiscated the property assets of Palestinians who left their homes during the war. Around 700,000 Palestinians became refugees because they were forced to leave their homeland (Al-Sarraj, 2025). This was reinforced by the Land Acquisition Law (1953), which legalized the unilateral confiscation of land by Israeli authorities for the benefit of Jewish settlements. Then, the 6-day Naqsa war in 1967 succeeded in expanding Israel's territory in the West Bank, Gaza, East Jerusalem, the Golan Heights, and Sinai to strengthen Israel's territorial control. This pattern of repeated oppression is a systematic strategy to weaken the Palestinians' existence as

a political and cultural entity (Hitchcock, 2023).

Adab al-Muqāwamah is a body of poetic literature that serves as a vital medium for documenting the destructive impacts experienced by the Palestinian people on social, cultural, and psychological levels including the loss of land, structural violence, and ongoing collective trauma (Liza, 2022). It encourages poetry to function not merely as an expression of beauty, but as a space for testimony that voices resistance, and serves to inspire the people’s spirit of struggle to defend the identity of their homeland (Kamala, 2024). Etymologically, *adab* refers to all forms of conduct and morality, while *al-muqāwamah* means resistance, defiance, or struggle against oppression.

It is within this landscape that Fadwa Tuqan emerges, born in 1917 in Nablus, Palestine. She is known as the first female poet to represent both the personal voice of women and Palestinian nationalism (Alkhouli, 2022). Palestinian society at the time was still conservative, where women’s spheres of activity were restricted; they were required to obey absolute authority figures such as the father as head of the household and were barred from participating in public affairs (Dr. Mohammed Hamdan, Atheer Zeyada, 2020). Fadwa was forced to drop out of school at age 13 because her father did not want his daughter to stand out in social circles. This situation made Fadwa Tuqan feel trapped within the patriarchal system that had taken root in Palestinian society (Yadav, 2025).

Early in her career, Tuqan was known for her romantic poems that explored loneliness, love, and women’s inner suffering. However, as the intensity of the occupation and the suffering of the Palestinian people increased, especially after the Nakba she began writing poems of resistance against colonialism, one of which is titled “كَفَانِي أَظِلُّ بِحُضْنِهَا” (It Is Enough for Me in Her Embrace), which conveys the idea that the land of Palestine is like a mother’s embrace a haven for a child (طوقان, n.d.). This became a flame of courage that continued to burn in Fadwa Tuqan’s soul, inspiring her to give voice to empowered women through her poetry (Jihad Yusuf ‘Urja dkk, 2022).

In the poem “كَفَانِي أَظِلُّ بِحُضْنِهَا,” Fadwa Tuqan expresses a profound bond with the land of Palestine. Palestine is portrayed as an affective figure, personified as a mother who offers a warm embrace. In this poem, Palestine is not positioned as a figure of attachment in the literal sense of human relationships as described in John Bowlby’s theory, but rather as an object of symbolic attachment that acquires an affective character through its personification as a mother offering an embrace (Yang & Oshio, 2025). This embrace conveys the meaning of a “haven” an emotional refuge

for the Palestinian people as they face immense pressure and threats. The line “أموت على أرضها” reveals that Palestine functions as a “secure base” the foundation of the Palestinian people’s psychological needs that shapes their identity and gives meaning to their existence until the end of their lives on Palestinian soil (Briki & Markman, 2025). Thus, this theory helps explain the beauty of language as extending beyond mere lexical meaning or stylistic elements. Rather, it examines how psychological attachment which fundamentally develops within human relationships can be represented through a person’s connection to a place imbued with emotional significance and identity (Horst et al., 2025). This explains how the homeland can take on a symbolic function as a space of protection, a foundation of identity, and a source of a sense of belonging in experiences represented through poetry (Kuurne & Vieno, 2022). Thus, the experiences voiced by the lyrical persona can be interpreted as a representation of broader experiences of attachment amid loss, expulsion, displacement, and threats to living spaces in the Land of Palestine.

Attachment Theory, developed by John Bowlby, is a psychological theory that explains that humans naturally need to form strong emotional bonds (attachment) with attachment figures, which serve as the foundation for personality development throughout life (Bowlby, 1988). Although this theory was originally developed to explain interpersonal relationships, its concepts can be contextually applied in literary studies to understand representations of human attachment to place. Through the symbols “الحُضْن” (embrace), “الأرض” (land), and “زهرة” (flower), a meaning emerges that embodies the fundamental human need for a place that fosters love and serves as a space where Palestinian life flourishes. Therefore, Attachment Theory helps explain why the Palestinian people’s emotional bond with their homeland endures despite facing war, expulsion, and forced displacement (Twohig et al., 2024).

Based on several relevant previous studies, including the first study, which examined how Fadwa Tuqan’s poems depict the sadness resulting from the loss of one’s homeland, life in exile, and the anti-war movement against Zionism (Deair, 2022). Deair’s research focuses on the relationship between people and their homeland (geographical-nationalist). The relevance of that study to this research lies in Tuqan’s poetic background, in which emotional bonds, affection, and a sense of belonging are crucial elements for the existence of Palestinian society in the face of crisis.

The second study focuses on the socio-political issues facing society. It analyzes the poems “Ḥurriyyah al-Sha’b” and “Madīnātī al-Ḥazīnah” as tools of resistance to defend peace and social

justice in Palestine, drawing on John Bowlby’s Attachment Theory to examine how trauma and crises affect human emotional bonds (Liza, 2025). Furthermore, the third study describes the form of closeness and the very strong interpersonal relationship between Fadwa and her older brother Ibrahim Tuqan, who served as a protective figure amid the trauma of familial oppression, viewed through the lenses of postcolonialism and feminism at a macro level. Its relevance lies in its examination of the literary works and emotional journey of the same female poet, Fadwa Tuqan (Masood, 2025).

Next, the fourth study examines the use of John Bowlby’s Attachment Theory to analyze the emotional bonds and attachment styles of characters depicted in Shakespeare’s classic English-language poems (Jakhrani & Shaikh, 2023). The fifth study draws on a strong theoretical foundation in attachment theory to examine how emotional separation and the loss of a protective figure affect a person’s interpersonal relationships. The difference lies in the subject matter: these studies are scientific reviews that highlight the real-world clinical impacts of family separation, such as in the cases of Syrian war refugees or foster children in the United States (Behrens et al., 2025).

Previous research has viewed the poetic works of Palestinian poet Fadwa Tuqan as symbols of political struggle, national identity, or nature. However, this study employs John Bowlby’s attachment theory a novel approach to explain that in the poem “كَفَانِي أَظِلُّ بِحُضْنِهَا” (Enough for Me), Palestine is not merely a geographical region or a symbol of nationalism, but rather an attachment figure (namely, the land of Palestine, likened to a mother figure) an object with which the poet shares a deep emotional bond, serving as a home that provides a sense of comfort (Ishrat Rasheed, 2025). This perspective offers a deeper understanding that Fadwa Tuqan’s longing for Palestine is not merely an expression of patriotism, but also a manifestation of the basic human need to maintain an emotional bond with a place that serves as a source of security and self-identity (Goldschmidt & Boum, 2018). This novel approach not only enriches the study of Palestinian literature but also offers a relevant alternative analytical framework for evoking affective responses when reading postcolonial resistance poetry.

Based on that framework, this study aims to analyze the symbolic attachment between the lyrical persona and the Palestinian homeland in Fadwa Tuqan’s poem “Kafānī Aẓillu bin Huḍniḥā” by integrating a heuristic-hermeneutic reading, an analysis of Arabic figurative language, and John Bowlby’s attachment theory.

METHOD

The research process employed a descriptive qualitative method involving library research, focusing on an in-depth analysis of the poem titled “كَفَانِي أَظِلُّ بِحُضْنِهَا” by Fadwa Tuqan as the primary data source, supplemented by relevant literature obtained from books, news articles, journal articles, and theoretical studies related to Palestine, Attachment Theory John Bowlby, Fadwa Tuqan, as well as historical and social contexts, which served as secondary data sources. This study employs data triangulation to ensure data validity, as systematically outlined by Sugiyono, through several interconnected stages (Sugiyono, 2016). Data were collected through the search, and documentation of relevant sources. Subsequently, the data were reduced by selecting verses and poetic elements that represent the lyrical persona’s symbolic attachment to the homeland of Palestine. The data were then systematically presented based on John Bowlby’s attachment theory indicators to support interpretation through heuristic and hermeneutic readings.

The data analysis technique used is content analysis, as developed by Creswell (John W. Creswell, 2022), specifically an analysis of the poem “كَفَانِي أَظِلُّ بِحُضْنِهَا” which aims to reveal the poet’s psychological experience within the socio-historical context of oppression in Palestine an experience that became part of the collective memory of society in the 20th century and to explore the meaning of the land of Palestine through the lens of John Bowlby’s attachment theory Next, the text was read through two stages: heuristic and hermeneutic (Enckell, 2025). The heuristic stage involved a literal reading of the text, analyzing lexical meanings and the use of the third-person singular pronoun “Her,” which, in Arabic grammar, is referred to as *ḍamir* “Ha” consistently denoting the feminine identity “Her”. *Ḍamir* “Ha” here refers to the Land of Palestine, personified as a mother figure for the Palestinian people. Next, the hermeneutic stage involves interpreting the poem’s symbols through figurative meaning. The bond between the speaker and the land is analyzed through the symbol of an embrace, which represents the need for closeness, protection, and a sense of security (Nugrahawan et al., 2024). This is followed by the expression of a desire to die and be buried in Palestine (Hamamra, 2023). Subsequently, the transformation of the lyrical persona into the land, grass, and flowers symbolizes the continuity of the bond with Palestine even after death, as well as its passing down to future generations, demonstrating the enduring nature of the emotional connection.

Then, the data is organized into a table categorizing words, phrases, symbols, and figures of speech related to interpersonal relationships. The next stage involves interpreting the poem's stanzas using John Bowlby's Attachment Theory, which is divided into six concepts: Safe Haven, Secure Base, Internal Working Model, Continuity of Attachment, Intergenerational Attachment, and Enduring Attachment (Vertel, 2023). The subsequent stage involves concluding the relationship between literary symbols and concepts of psychological attachment. Through this process, this study aims to answer the research question: How can Fadwa Tuqan's poem “Kafānī Aẓillu bi Huḍniḥā” be interpreted using John Bowlby's Attachment Theory? This question will be addressed in the study's discussion section.

FINDINGS AND DISCUSSION

Findings

The poem “Kafānī Aẓillu bin Huḍniḥā” portrays Palestine as a mother's embrace for the Palestinian people, as expressed by Fadwa Tuqan. This interpersonal relationship is analyzed through John Bowlby's Attachment Theory, which encompasses five key concepts: secure base, haven, internal working model, continuity of attachment, intergenerational attachment, and enduring attachment. These concepts demonstrate that the poet's bond with Palestine remains strong, is passed down through generations, and endures throughout life even beyond death (Handayani et al., 2025).

Table 1. Symbolic Attachment in “Kafānī Aẓillu bi Huḍniḥā”

Stanza	Poetic Data	Literal Meaning	Figurative Language	Symbol	Attachment Category
Stanza 1	كَفَانِي أُمُوتُ عَلَى أَرْضِهَا	Cukuplah bagiku mati di atas tanahnya	Mursal	أَرْضِهَا	Secure Base
Stanza 2	وَأَذْفَنُ فِيهَا	Dan dikuburkan di dalamnya	kinayah	أَذْفَنُ	Secure Base
Stanza 3	وَتَحْتَ ثَرَاهَا أَذُوبُ وَأَفْنَى	Di bawah debunya aku melebur dan lenyap	Mursal	ثَرَاهَا أَذُوبُ, أَفْنَى	Internal Working Model
Stanza 4	وَأَبْعَثُ عُشْبًا عَلَى أَرْضِهَا	Lalu aku dibangkitkan menjadi rumput di atas tanahnya	Isti'arah Tasrihiyyah	عُشْبًا	Continuity of Attachment

Stanza 5	وَأَبْعَثْ زَهْرَةً	Lalu bangkit kembali sebagai bunga	Isti'arah Tasrihiyyah	زَهْرَةً	Continuity of Attachment
Stanza 6	تَعَيْثُ بِهَا كَفَّ طِفْلٍ مَتْنُهُ بِلَادِي	yang akan digenggam oleh tangan seorang anak yang dibesarkan oleh negeriku	Majaz 'aqli	كَفَّ طِفْلٍ	Intergenerational Attachment
Stanza 7	كَفَانِي أَظِلُّ بِحُضْنِ بِلَادِي	Cukuplah bagiku untuk tetap berada dalam dekapan negeriku	Isti'arah Makniyyah	بِحُضْنِ	Save Hafen
Stanza 8	تُرَابًا	Sebagai Tanah	Isti'arah Tasrihiyyah	تُرَابًا	Enduring Attachment
Stanza 9	وَزَهْرَةً	dan Rumput	Isti'arah Tasrihiyyah	زَهْرَةً	Enduring Attachment
Stanza 10	وَعُشْبًا	dan Bunga	Isti'arah Tasrihiyyah	عُشْبًا	Enduring Attachment

Source: Attachment Theory, Poem, Majaz

The data in the table show that Fadwa Tuqan's poem "Kafānī Azillu bi Ḥuḍniḥā" represents a symbolic bond between the lyrical persona who embodies the voice of the Palestinian people and the homeland, personified as a mother figure. The symbol of an embrace reflects the concept of a "haven" in John Bowlby's attachment theory, namely a source of protection and emotional comfort (Granqvist, 2021). Meanwhile, the lyrical persona's desire to die and be buried in Palestinian soil can be interpreted analogously through the concept of a "secure base," as the homeland is depicted as a place of origin and a place of return that provides a sense of belonging (Khadka, 2022). These two concepts demonstrate that Palestine functions not only as a geographical space but also as a site of emotional significance in the lyrical persona's life.

In the line "beneath its soil I melt and vanish," this attachment is represented through the concept of the Internal Working Model. In Bowlby's theory, this concept refers to an internal representation formed through attachment experiences that influences how an individual understands themselves and their relationship with attachment figures (Misch et al., 2024). In this poem, the identity of the lyrical persona can be interpreted as shaped by life experiences, memories, and a connection to Palestine, so that the homeland is no longer viewed as separate from the self but as part of the self's existence. The phrase "I melt away and vanish" reinforces this image by presenting the union of the self and the land of Palestine as a symbol of existential attachment.

Furthermore, the image of regrowing as grass and flowers represents “continuity of attachment” and “enduring attachment” that is, the continuity of a symbolic bond that remains meaningful even as the lyrical persona envisions death and a transformation in the form of their existence (Thompson et al., 2022).

Meanwhile, the image of a child in the embrace of the homeland represents intergenerational attachment the continuity of bonds interpreted through intergenerational relationships. The symbol of the child suggests that a sense of belonging to Palestine does not end with the lyrical persona but has the potential to be passed down to future generations as part of a collective identity (Hillman et al., 2025). Thus, these six concepts from Bowlby help explain how the poem constructs a representation of Palestine as a source of protection, a shaper of identity, and a space for the continuity of emotional bonds. The application of this theory is analogical intended to interpret literary symbols, not to equate attachment to a place directly with interpersonal attachment relationships.

Discussion

In the title of the poem “كَفَّانِي أَظِلُّ بِحُضْنِهَا” Fadwa Tuqan portrays the emotional bond between the lyrical persona and the land of Palestine through the metaphor of a mother-child relationship (Gunel Ogtay, 2024). The pronoun “نِي” (“I”), which identifies the lyrical persona as the subject in need of closeness, and the pronoun “هَا” (“she”) represent the identity of the Woman a metaphor for the land of Palestine as a motherly figure. “حُضْنِ” (embrace), when applied to the homeland, constitutes a figure of speech known as *isti’arah*. This is because the land is likened to a mother figure who offers an embrace. The land is interpreted as a living entity that symbolically provides protection, emotional closeness, and a place of return for a child. This representation is analyzed through John Bowlby’s Attachment Theory, In this study, the term “interpersonal relationship” is used analogically it does not refer to a literal relationship between two people, but rather to the attachment of people to their homeland through a symbolic connection between the lyrical persona, who represents the voice of the Palestinian people, and the homeland, which is personified as a figure of attachment (Bowlby, 1953). This study differs from the research “Women’s Voices in Contemporary Arabic Poetry: A Stylistic and Thematic Study” in that it has a broader scope, examining stylistic aspects of contemporary Arab women’s poetry including the works of

Fadwa Tuqan as well as thematic elements such as identity, loss, politics, and the resistance of women's voices (Shaista Firdous dkk, 2024). The difference lies in the scope of the subject matter and the focus of the analysis; this study focuses specifically on the poem "Kafānī Azillu bi Ḥuḍnihā" by Fadwa Tuqan, applying John Bowlby's attachment theory to provide a more specific interpretation of humans' symbolic attachment to their homeland.

Palestine as a Secure Base

Stanza 1 represents the concept of the "Secure Base," in which attachment figures serve as a psychological foundation that enables individuals to build their identities, make decisions, and face various threats (Bowlby, 1988). Through the word أرضها, Palestine denotes not only a geographic location but also a source of identity: the Land of Palestine is the motherland, unquestionably loved by its people. A deep emotional attachment to the land of Palestine forms the basis of an identity that is maintained throughout one's life (Chandra Mondal & Majumder, 2019). This stanza portrays the lyrical "I" as the identity of the Palestinian people, inseparable from their homeland. Losing Palestine means losing a part of oneself. It begins with the word كَفَانِي, derived from the root كَفَى meaning "sufficient," "adequate," or "enough." The use of the fi'il māḍī in this context does not merely indicate the past tense. Still, it emphasizes that the only thing the Palestinian people desire is to remain in the embrace of their homeland until death, as signified by the word "أَمُوتُ." The meaning conveyed is not merely "I will die," but "I am ready to die" for the sake of their homeland. The word أَرْضِهَا is a form of Majaz Mursal, which refers not only to the physical land but to the entire concept of the homeland as an object of devotion. The relationship is one of juz'iyyah, or a part to the whole.

It begins with the desire to die in Palestine, followed by the wish to be buried in that same land. In the second stanza, the phrase "وَأَدْفَنْ فِيهَا" signifies a homeland to return to and serves as an emotional anchor for the lyrical persona amid ongoing oppression in Palestine. As a Palestinian, the lyrical persona views the homeland as the place of origin where their existence finds meaning a source of a profound sense of belonging to the Land of Palestine. This stanza contains a metaphor: being buried in Palestinian soil signifies a desire to remain part of the homeland until the end of life. The prolonged conflict has caused many Palestinians to be displaced and separated from their

homeland. In such circumstances, the desire to be buried in the homeland becomes a symbol of the deepest longing to return to the place that shapes their identity (Nazzal et al., 2024).

Internal Working Model

Stanza 3 demonstrates the continuity of meaning throughout the series of poems, forming a cohesive narrative sequence that ultimately leads to the desire to merge with the soil of Palestine. The phrase *تحت ثراها* contains a *majāz mursal*. The relationship between the meanings is a *juz’iyyah* relationship, in which a part (the land) represents the entire homeland, while “وَأَفْنَىٰ، أَذُوْبُ” alludes to death and a profound union. The lyrical persona possesses an internal understanding that his existence is closely tied to that of his homeland through an “internal working model” that records the struggles, history, culture, and identity of the Palestinian people as they navigate a collective life experience accumulated over several decades (Bowlby, 1977). This process serves as a profound reflection on the extent to which his physical presence is intertwined with the land of Palestine. The lyrical persona constructs a mental image of themselves and the land of Palestine. Living under pressure and tragic threats does not discourage the Palestinian people but rather fuels their desire to continue growing and becoming stronger through their love for their homeland (Delia, 2019). The choice of the word “الترى”, depicts the land of Palestine as soft, fertile, and rich in resources. In classical dictionaries such as “*Lisān al-‘Arab*”, the word “الترى” does not simply mean ordinary soil, but rather soil that sustains life by nurturing plants even during the changing seasons.

Continuity and Intergenerational Attachment

The transformation from death to life represents the concept of Continuity of Attachment. Stanzas 4 and 5 use the word “أَبْعَثُ” which means to resurrect, revive, dispatch, or send. The use of the *Fi’il Mudhori* conveys the continuity of life’s progression. In stanza 4, the word “عشبا” contains a *taṣrīḥiyyah* metaphor (*isti’ārah*), in which the meaning shifts based on a relationship of similarity (*musyābahah*). The word “عُشْبًا” functions as the *Musyabbah bih*, which is explicitly mentioned. It refers to grass or wild plants that grow naturally from the ground. Grass symbolizes fertility, life, and continuity. Grass was chosen not for its beauty, but because of its resilience a metaphor for the Palestinian people who continue to endure despite enduring such prolonged

suffering. Even if the human body is shattered, the spirit of struggle and love for Palestine will continue to grow, even after being trampled upon. Grass represents the continuous cycle of life born from the womb of Palestine, where grass grows in abundance and is interconnected just as the Palestinian people share the same emotional bonds and are interconnected in defending the identity of their homeland (Reisz et al., 2018).

It then evolved into a more beautiful symbol: the flower. Through the lens of John Bowlby's Attachment Theory, the concept of continuity serves a meaningful social function: strong emotional bonds do not end with loss or death (Bowlby, 1982). However, that relationship will continue through love, memories, values, symbols, and identity passed down to the next generation in the Land of Palestine through its rebirth as "زَهْرَةٌ." In stanza 5, the phrase "الزهرة" means "flower" the part of a plant that symbolizes beauty, fertility, life, and hope. This stanza employs the metaphorical figure of speech known as *taṣrīḥiyyah*, in which "flower" functions as the object of comparison (*musyabbah bih*). At the same time, the lyrical persona "I" (the Palestinian people) serves as the subject of comparison (*musyabbah*) that is implied but not explicitly stated. In this stanza, the lyrical persona does not actually transform into a flower. What occurs is the borrowing of the meaning of "flower" based on a metaphorical relationship much like how humans are symbolized as living beings capable of giving birth to the regeneration of life (Chandra Mondal & Majumder, 2019). The attachment to the homeland transforms into positive energy, giving rise to optimism. The symbol of the flower is a metaphor synonymous with women, where the Land of Palestine in this poem is like a mother a figure of attachment who is the source of life, giving birth to new love and hope amidst war, displacement, and oppression (Majda Qudsiyatul Malikh et al., 2025).

Furthermore, from the perspective of John Bowlby's Attachment Theory, stanza 6 represents the concept of Intergenerational Attachment (Bowlby, 1977), which is explained through the 'aqlī metaphor or personification of the action in the phrase "كَفَّ طِفْلٌ." The action is attributed to the "hand," even though the actual agent is the child. This is a shift in attribution: the action is ascribed to بِلَادِي ("the land"), which is likened to a mother who can give birth to and raise a child. That is, the emotional attachment to Palestine that is passed down across generations. "My homeland raised him" does not mean that Palestine biologically raised the child, but rather indicates that through Palestinian culture, the vast history of Palestine, the suffering of Palestine, and the ongoing struggle

of Palestine, attachment is formed not only by the family but also by the homeland as a social space that shapes identity (Saleem & Abbas, 2025). This is because children grow up alongside collective experiences such as history, culture, language, and memories of the homeland. These experiences form the foundation of emotional bonds that are then passed down to the next generation (Hamdan, 2023).

Palestine as a Safe Haven

The seventh stanza illustrates that Palestine is a place that provides emotional security when the lyrical persona (the Palestinian people) faces suffering caused by occupation, exile, and loss through the symbol “الحضن” (the embrace), which carries a universal meaning of protection and affection; in Bowlby’s theory, this is synonymous with the affective bond between a child and a mother. The use of the word بلادي reinforces the concept of a “Safe Haven” because it shows that this sense of security stems from personal relationships (Bowlby, 1953). Interpreting love for the land of Palestine as a psychological space that holds memories, identity, and a sense of comfort as a home, providing emotional protection amid uncertainty. In this context, the word “بلادي” functions as the “*musyabbah*” (the object of comparison), while the “*musyabbah bih*” (the mother) is omitted, leaving only one of its attributes: “الحضن.” This constitutes a form of “*isti’arah makniyyah*” a metaphor that borrows a human trait to personify Palestine as a mother offering an embrace. In the context of psycholiterature, the embrace of the land of Palestine illustrates the fundamental human need to have a place that accepts one unconditionally (Miatin Rachmawati, Ari Khairurrijal Fahmi, 2021).

Enduring Attachment beyond death

The word “تُرابًا” (Stanza 8) means “earth” and symbolizes unity; “وَعُشْبًا” (Stanza 9) means “grass” and signifies enduring life; and “وَزَهْرَةً” (Stanza 10) means “flower” and represents the pinnacle of life, which brings beauty and hope. This is known as tiered topography: the arrangement of natural symbols in a hierarchical structure to depict the cycle of life, employing the figure of speech known as Majaz Isti’arah Tashrihiyah (Al-Batawy, 2023) to explain the progression of meaning from unification to regeneration. In Bowlby’s theory, the stage of total unification between the Palestinian people and their homeland is explained through the concept of “Enduring Attachment,” which posits that a deeply strong emotional bond is not severed by separation or death

(Bowlby, 1963). Although many Palestinians have lost family members, homes, and even their lives, this attachment will endure in the form of symbols, memories, identity, and meaning for generations to come. This poem emerged as a record of events in the 20th century following the Nakba. Yet, it has become a testament to the resolve and spirit that will continue to live on across the ages, a testament to the determination of the struggle for future generations. Therefore, “Enduring Attachment” in this poem illustrates that love for Palestine is eternal, transcending the boundaries of space, time, and biological life (Behrens et al., 2025).

CONCLUSION

Based on a heuristic and hermeneutic content analysis of each stanza, Fadwa Tuqan’s poem “Kafānī Azīllu bi Huḍniḥā” reveals a symbolic attachment between the lyrical persona and Palestine through the lens of John Bowlby’s Attachment Theory. This relationship is understood not merely as an expression of love for the homeland, but as an emotional attachment to the land of Palestine, which is likened to a mother identified using the pronoun “Ha,” meaning “her,” as a feminine identity. Through symbols such as an embrace, being buried, caring for children within the land, the soil, grass, and flowers, the land of Palestine is positioned as Mother Earth a secure base that shapes identity, provides a sense of safety (a haven), sustains hope through collective experience (an internal working model), endures beyond death without fear (continuity), passes on a love for Palestine to future generations (intergenerational attachment), and gives birth to a generation that ensures the continuity of life (enduring attachment). Bowlby asserts that every interpersonal relationship is built upon basic human needs. Thus, John Bowlby’s Attachment Theory, when used as an analytical tool, reveals that Fadwa Tuqan’s poetry is a representation of modern Arabic literature that combines life experiences collectively accumulated over several decades, natural symbolism, and historical reality into a narrative of attachment that is both profound and universal, while remaining relevant to the current conditions of Palestinian society.

REFERENCES

- Al-Batawy, A. R. (2023). Ilmu Balaghah untuk Pemula. *Pustaka Bisa*, 11(1), 1–126. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_Sistem_Pembetungan_Terpusat_Strategi_Melestari
- Al-Sarraj, I. M. T. Z. (2025). The Aspects of Conflict in the Poetry in Fadwa Tuqan’s Poet. *Journal of*

- Ecocriticism*, 3(8), 10416–10427. <https://doi.org/10.62754/joe.v3i8.5750>
- Alkhouli, K. (2022). Autobiographic Resonances in the Orks of Fadwa Tuqan. *Dirasat: Human and Social Sciences*, 49(5), 443–453. <https://doi.org/10.35516/hum.v49i5.3493>
- Behrens, K. Y., Jones-Mason, K., & Forslund, T. (2025). John Bowlby ' s Theory of Attachment and Separation : Revisiting His Original Visions After 50 + Years , What We Know Today , and Where to go from Here? *Attachment & Human Development*, 27(5), 657–661. <https://doi.org/10.1080/14616734.2025.2550829>
- Bowlby, J. (1953). Some Pathological Processes Set in Train by Early Mother-Child Separation. *Journal of Mental Science*, 99(415), 265–272. <https://doi.org/10.1192/bjp.99.415.265>
- Bowlby, J. (1963). Pathological Mourning and Childhood Mourning. *Journal of the American Psychoanalytic Association*, 11(3), 500–541. <https://doi.org/https://doi.org/10.1177/000306516301100303>
- Bowlby, J. (1977). The Making and Breaking of Affectional Bonds : I. Aetiology and Psychopathology in the Light of Attachment Theory. *The British Journal of Psychiatry*, 130(3), 201–210. <https://doi.org/10.1192/bjp.130.3.201>
- Bowlby, J. (1982). Attachment and loss: Retrospect and Prospect. *American Journal of Orthopsychiatry*, 52(4), 664–678. <https://doi.org/https://doi.org/10.1111/j.1939-0025.1982.tb01456.x>
- Bowlby, J. (1988). *A Secure Base Parent-Child Attachment and Healthy Human Development*. Basic Books.
- Briki, W., & Markman, K. D. (2025). Secure Attachment May Foster Psychological Momentum Through Building Enduring Happiness: Insights from an Exploratory Cross-Sectional Study Involving Regular Exercisers. *Frontiers in Psychology*, 16(October), 1–11. <https://doi.org/10.3389/fpsyg.2025.1671289>
- Chandra Mondal, G., & Majumder, P. (2019). Ecofeminism: Encouraging Interconnectedness with Our Environment in Modern Society. *American Journal of Educational Research*, 7(7), 482–484. <https://doi.org/10.12691/education-7-7-7>
- Deair, R. S. (2022). Fadwa Tuqan's Anti-War Poetry: A Cry Against Zionism. *Galore International Journal of Applied Sciences and Humanities*, 6(1), 44–52. <https://doi.org/10.52403/gijash.20220107>
- Delia, V. (2019). Attachment Styles and Employee Performance : The Mediating Role of Burnout. *The Journal of Psychology*, 153(4), 383–401. <https://doi.org/10.1080/00223980.2018.1542375>
- Dr. Mohammed Hamdan, Atheer Zeyada, L. A. (2020). The Father-Figure in Fadwa Tuqan's and Yael Dayan's Autobiographies Dr. *International Journal of Linguistics, Literature and Translation (IJLLT)*, 3(11), 55–67. <https://doi.org/10.32996/ijllt>
- Enckell, H. (2025). Literature and Psychoanalytic Process : A Look Through the Lens of Metaphor. *British Journal of Psychotherapy*, 1, 52–64. <https://doi.org/10.1111/bjp.12937>
- Farge, E. (2024). *Gaza Women, Children are Nearly 70% of Verified War Dead, UN Rights Office Says*. <https://www.reuters.com/world/middle-east/nearly-70-gaza-war-dead-women-children-un-rights-office-says-2024-11-08/>
- Goldschmidt, A., & Boum, A. (2018). A Concise History of the Middle East. In *a Concise History of the Middle East*. <https://doi.org/10.4324/9780429495526>
- Granqvist, P. (2021). Attachment, Culture, and Gene-Culture Co-Evolution: Expanding the Evolutionary Toolbox of Attachment Theory. *Attachment & Human Development*, 23(1), 90–113. <https://doi.org/https://doi.org/10.1080/14616734.2019.1709086>
- Gunel Ogtay, S. (2024). Interpersonal Relationship Between Parents and its Impact on Mental Health of Children. *International Journal of Research and Review*, 11(10), 555–558. <https://doi.org/10.52403/ijrr.20241050>
- Hamamra, B. (2023). Mary Sidney's the Tragedy of Antony and Fadwa Tuqan's a Mountainous

- Journey: Language, Gender Politics, and the Emergence of Authorial Identities. *Journal of International Women's Studies*, 25(4).
- Hamdan, W. (2023). Breaking Barriers : The Struggle for Equal Access to Higher Education in Israel's Palestinian Arab Minority Breaking Barriers : The Struggle for Equal Access to Higher Education in Israel's Palestinian Arab Minority. *Cambridge Educational Research E-Journal*, 10(December), 73–83. <https://doi.org/https://doi.org/10.17863/CAM.104601>
- Handayani, H. Y., Aminah, A., & Wardhani, L. T. A. L. (2025). Ecofeminism and Environmental Justice Movement: Women's Role in Environmental Conservation Efforts. *International Journal of Social Science and Human Research*, 08(05), 3687–3691. <https://doi.org/10.47191/ijsshr/v8-i5-98>
- Hillman, S., Lajmi, N., Nezi, K., Steele, M., Hodges, J., Simmonds, J., & Kaniuk, J. (2025). Intergenerational Transmission of Attachment: A Qualitative Study on Eight Adopted Children. *Adoption & Fostering*, 49(3), 274–299. <https://doi.org/https://doi.org/10.1177/03085759251372632>
- Hitchcock, J. (2023). Framing Palestinian Rights: A Rhetorical Frame Analysis of Vernacular Boycott, Divestment, Sanctions (BDS) Movement Discourse. *Rhetoric Society Quarterly*, 53(2), 87–103. <https://doi.org/https://doi.org/10.1080/02773945.2022.2095422>
- Horst, F. C. P. Van Der, Rosmalen, L. Van, & Veer, R. Van Der. (2025). Attachment & Human Development the American Contribution to Attachment Theory : John Bowlby ' s Who Trip to the USA in 1950 and the Development of His Ideas on Separation and Attachment the American Contribution to Attachment Theory : John Bowlby ' s Who trip to the USA in 1950 and the Development. *Attachment & Human Development*, 27(5), 662–683. <https://doi.org/10.1080/14616734.2024.2342665>
- Ishrat Rasheed, D. M. I. (2025). Features of Continuous Struggle in Fadwa Tuqan's Autobiography. *Majalah Al'ulum Al'arabiyyah*, Januari.
- Jakhrani, M. H., & Shaikh, M. H. (2023). *Unveiling Emotional Bonds : Exploring Attachment Theory in William Shakespeare ' s " Shall I Compare Thee ? " 38–42.*
- Jihad Yusuf 'Urja dkk. (2022). Al-Hazfu fi Syi'ri Fadwa Tuqan. *Majallatu Jami'ah Al-Aqsa Lil'uluumi Al-Insaaniyyati*, 1(26), 195–228.
- John W. Creswell, J. D. C. (2022). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (oktober). SAGE Publications, Inc. https://collegepublishing.sagepub.com/products/research-design-6-270550?utm_source=
- Kamala, A. E. (2024). Sastra Menjadi Cambuk Perjuangan Rakyat Palestina dalam Cerpen-cerpen Karya Ummu Kauşar Kajian Adab Al-Muqāwamah. *Al-Fathin: Jurnal Bahasa dan Sastra Arab*, 7(01), 83–100. <https://doi.org/10.32332/al-fathin.v7i01.9182>
- Khadka, C. (2022). The Evolution of Attachment Theory : From Bowlby to Modern Perspectives. *Tuta Journal*, 9(1), 125–140. <https://doi.org/https://doi.org/10.3126/tutaj.v10i1.74328>
- Khalidi, R. (2020). *The Hundred Years' War on Palestine History of Settler Colonialism and Resistance, 1917–2017.* Metropolitan Books. <https://us.macmillan.com/books/9781627798556/thehundredyearswaronpalestine?referrer=>
- Kuurne, K., & Vieno, A. (2022). Developing the Concept of Belonging Work for Social Research. *Sociology*, 56(2), 280–296. <https://doi.org/10.1177/00380385211037867>
- Liza, F. (2022). Representasi Perempuan dalam Adabul Muqawamah untuk Perjuangan Palestina (Kajian Historis). *Riyahuna: Jurnal Pendidikan Bahasa dan Sastra Arab Representasi*, 76–93. <https://journal.uhamka.ac.id/index.php/jpba/index>
- Liza, F. (2025). Literary Works as a Medium of Advocacy for Peace and Social Justice in Palestine: A

- Philosophical Value Study of Fadwa Tuqan's Poems. *TATHO: International Journal of Islamic Thought and Sciences*, 2(3), 230–243. <https://doi.org/10.70512/tatho.v2i3.90>
- Majda Qudsiyatul Malikh, Alvira Nirma Wijayanti, & Dafa Aqila Musyaffa. (2025). Ecocriticism of the Poem “Wajadtuhā” (I Found it) by Fadwa Tuqan and its Relevance to the Socio-Ecological Crisis of the Sea Wall Project in Indonesia. *El-Syaker : Samarinda International Journal of Language Studies*, 2(2), 119–133. <https://doi.org/10.64093/esijls.v2i2.539>
- Masood, K. (2025). Voices of Freedom : Fadwa Tuqan's Contribution to Palestinian Literature and Feminist Discourse Khaled Masood Languages Department , Al Istiqlal University , Palestine Voices of Freedom : Fadwa Tuqan ' s Contribution to Palestinian. *Al-Istiqlal University Research Journal*, 10(Desember), 23–46. <https://doi.org/10.36554/1796-010-002-014>
- Miatin Rachmawati, Ari Khairurrijal Fahmi, D. W. A. (2021). *Pengantar Psikolinguistik* (S. Nadhiloh (ed.); 1st ed.). KBM Indonesia. <https://books.google.co.id/books?id=Zt5WEAAAQBAJ&lpg=PA21&ots=Nu4-gDCfuM&dq=info%3ASonnYGHl05EJ%3AScholar.google.com&lr&pg=PA21#v=onepage&q&f=true>
- Misch, A., Kramer, A., & Paulus, M. (2024). The Relationship Between Attachment Representations and Minimal Intergroup Bias in Preschool-Aged Children. *Developmental Science*, 27(March), 1–12. <https://doi.org/10.1111/desc.13514>
- Mohammed H. Alaqad, Fatma Benelhadj, H. U. H. (2025). Framing Resistance: Western Discourse, Double Standards, and the Dehumanization of Palestinians. *The International Journal of Palestine Studies*, 1(1), 1. <https://sare.um.edu.my/index.php/hscps/article/view/62623>
- Nazzal, A., Stringfellow, L., & Maclean, M. (2024). Webs of Oppression: An Intersectional Analysis of Inequalities Facing Women Activists in Palestine. *Human Relations*, 77(2), 265–295. <https://doi.org/10.1177/00187267221144904>
- Nugrahawan, A. R., Rafli, Z., Setiadi, S., & Doktorat, L. T. (2024). *Model Kognitif Psikolinguistik Terkini dalam Menunjang Pembelajaran Struktur Bahasa Arab*. 8(1), 147–166.
- Reisz, S., Duschinsky, R., & Siegel, D. J. (2018). Disorganized Attachment and Defense: Exploring John Bowlby's Unpublished Reflections. *Attachment and Human Development*, 20(2), 107–134. <https://doi.org/10.1080/14616734.2017.1380055>
- Saleem, I., & Abbas, W. (2025). Echoes of the Unspoken : A Study of Bowlby's Attachment Theory and Intergenerational Trauma in Elif Shafak's the Bastard of Istanbul. *Annals of Human and Social Sciences*, 28(6–11), 327–338. [https://doi.org/https://doi.org/10.35484/ahss.2025\(6-II\)28](https://doi.org/https://doi.org/10.35484/ahss.2025(6-II)28)
- Shaista Firdous dkk. (2024). Women's Voices in Contemporary Arabic Poetry: A Stylistic and Thematic Study. *Social Sciences Spectrum*, 03(01), 1–11.
- Sugiyono, P. D. (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Thompson, R. A., Simpson, J. A., & Berlin, L. J. (2022). Taking Perspective on Attachment Theory and Research: Nine Fundamental Questions. *Attachment & Human Development*, 24(5), 543–560. <https://doi.org/https://doi.org/10.1080/14616734.2022.2030132>
- Twohig, A., Lyne, J., & McNicholas, F. (2024). *Attachment Theory : Survival , Trauma , and War Through the Eyes of Bowlby*. 273–275. <https://doi.org/10.1017/ipm.2024.12>
- UN Human Rights Council. (2025). *Legal Analysis of the Conduct of Israel in Gaza Pursuant to the Convention on the Prevention and Punishment of the Crime of Genocide*. September. <https://www.ohchr.org/sites/default/files/documents/hrbodies/hrcouncil/coiopt/202309-ICJ->
- Vertel, A. (2023). *The Set of the Problem. The Attachment Theory of the English Psychoanalyst John Bowlby Influenced*. 2(31).
- Yadav, A. (2025). Behind the Veil, but Soldier at the Front: Intersectional Ecofeminism in India.

International Journal for Research in Applied Science and Engineering Technology, 13(3), 1076–1080. <https://doi.org/10.22214/ijraset.2025.67446>

Yang, F., & Oshio, A. (2025). Using Attachment Theory to Conceptualize and Measure the Experiences in Human-AI Relationships. *Current Psychology*, 44(11), 10658–10669. <https://doi.org/10.1007/s12144-025-07917-6>

الأعمال الشعرية الكاملة (الطبعة الأولى). المؤسسة العربية للدراسات والنشر. (n.d.). طوقان, ف
https://archive.org/details/0713pdf_201912