

Examining The Mechanisms Of Textual Cohesion In Asir Poetry (The Hanging Poem Of Al-Azd By Muhammad Al-Omari As A Model)

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Abstract

The study, entitled "Mechanisms of textual cohesion in the poetry of the hard poem", was modelled on (an applied analytical descriptive study). The objectives of the study were many, most notably the disclosure of the mechanisms of textual cohesion in the suspended and their dimensions at the composition level. And the problem with the study is does the use of text coherence mechanisms? In the study several curricula, including the analytical descriptive curriculum in the poem "The nature of the study required that it be divided into his keys, preceded by an introduction and followed by a conclusion at the end of the study, one of the study's findings is that language integrity can be achieved only through a good use of the interfaces between texts linked by linkages such as verbal connections such as compassion, pronouns, etc. This is evident in the text module. "Verbal links are linguistic elements without any text, the most important means of the structure of the text or the sequences of sentences and this is evident in the Holy Koran of Ibrahim.

Keywords: Muhammad Al-Omari - Repetition - Syntax - Science of the text.

Introduction

Textual cohesion is one of the terms in which I am interested in modern linguistic lessons within the language of the text. It is an important aspect and manifestation of the text on which the pioneers of textual linguistics have focused, because this section of linguistics exceeds the bounds of connecting the parts of the sentence, as well as the interpretation of the largest linguistic unit to grammatical, seminal and synthetic aspects.

Objectives:

The study aims to reveal the poet's ability to achieve text cohesion in the poem.

Importance:

Research derives its importance from its subject matter, where the mechanisms of text coherence have an important role to play in the coherence and coherence of the text.

Search Questions:

Search seeks to answer the following questions

- 1/What is text coherence and what are its tools?
- 2/What mechanisms has the poet employed and contributed to the poem's cohesion?
- 3/Was the employment of these mechanisms intended by the poet?

Research Curriculum:

The research followed the analytical descriptive approach, and the nature of the topic required reliance on the historical methodologies with the analytical descriptions of the study's relevance.

Structure of research:

The first examined the concept of textual cohesion and its tools. The second examined the mechanisms in a poem hanging as the poet was introduced. The study concluded with the most important findings and recommendations.

First: the concept and mechanisms of text coherence:

The concept of the text:

Text Language: The tongue said: "The text lifted you the thing, and the text of the talk reads: upload it, and everything that showed it lost the text" (Ibn Manzour, Arabic tongue, Sadr House, Beirut, p. 1, 2000, p. 271) which means "arrangement, relay and cohesion" (former source, p. 271), and in the eye lexicon the lexicon the

bride... The text of each end "(Al-Farahidi, Al-Ayn Lexicon, Ta 'h Abdul Hamid Hindawi, Dar Al-Bookshop, Beirut, 1, p. 228).

Al-Razi says in his health: "It is a lift and a reply door, which includes the bride's platform by breaking the meme, and the text of the talk to so on raised it to him" (Al-Razi, Mukhtar al-Sahah, Modern Books House, Kuwait, 1993, p. 1, p. 445).

Text as Term:

Halidi Paperback defined it: "As a set of successive sentences provided that between these sentences there are relationships or more rightly among some elements of these sentences, these relationships take place between one element and another in a previous or subsequent sentence." (Mohammed Al-Khatabi, Lansaniyat Al-Texi, Entrance to Harmony of Discourse, Arab Cultural Center, Beirut, 1991, p.23) and Brinker defined it as " (Ahmed Afifi, towards the text A new direction in the grammar bell, Zahra Al-Sharq Library, Cairo, 2001, p. 1, p. 22), and "Kulmair" expanded the concept of the text, holding that the text "is the set of communication signals contained in a communication interaction" (Hayne Min, Phonogang et al., Introduction to Textual Linguistics, Ter Faleh Ben Shabib Al-Ajmi, Scientific Publishing and Printing, 1999, p. 8) The definition here is expanded to include non-linguistic references, symbols and images.

The text states: "It is a set of attractive, interdependent and connotational relationships that takes place through a range of possibilities available in language as well as grammatical and lexical relationships. It can also be said to be an integral mass of sentences with a beginning and an end.

Text Components:

The text consists of small structures with a large macro structure and connects them to the subject's unity. Van Dijk says: "The concept of a larger structure seems to be a proportion, it distinguishes a structure of a relatively general nature in view of special buildings at the other lower level... We call the larger, broader structure of the overall text simply the greater structure of the text, while certain parts of the text can have their own buildings, and as a result a possible gradual structure of the larger buildings is formed at different levels "(Van Dijk, text science, interdisciplinary entrance, Ter Said Hassan Behairy, Dat?, Bookshop, Cairo, 75-76).

The objective of the text is:

The primary purpose of exploring the text as a whole; It is to go beyond the synthetic pattern to the semantic, objective, contextual and communicative level, because the purpose of the installation is: "Communication, communication is not described as a small unit (acoustic-pure) nor as a presentation of grammatical relationships, but rather using language in a genuine performance situation" (de Bogrand, p. 89, previous reference) Foucault says: "Speech is a term of tongue, distinguished from text, speech, writing, etc., and encompasses every mental production, whether prose or poetry, spoken or written, individually or collectively, subjectively or institutionally." (Michel Foucault, *Speech System*, Ya 'he Mohamed Sebla, Dar El Tawir, Beirut, 1984, p. 5)

Second: The concept of text coherence:

Cohesion has taken a great place in dictionaries and dictionaries. The most important of these are the following: "Hold the object or hold it hold the cohesion, hold the whole grip (hold)" (Ibn Perspective, previous reference, Musk material) So Musk material at linguists indicates retention, tension and binding, and means text coherence from the perspective of the term: "Those means of achieving stability in the phenomenon of text" (Bogrand, text, speech and procedure, Ter Tamam Hassan, World of Books, Cairo, 1998, p. 103).

By reading the researcher concluded that the text coherence was a moral relationship between one element of the text and another that was necessary to interpret the text. If the sentence referred to a fact by a set of words, successive sentences would refer to a set of facts within the text.

From this point of view, the importance of learning the language of the text is reflected in the linkages and communication between the units of the text at their different levels, such as grammatical, indicative and other interrelationships. This makes the text coherent, thus highlighting the importance of consistency in speech, including the words of Mohammed enthusiasm: "Speech is not helpful if it is a community without interdependence" (Mohamed Enthusiasm, Arabic phrase construction, Dar al-Shorouk, Egypt, 1996, p. 1, 74).

Forms of text Cohesion:

Textual cohesion has two forms: plumbing and love. Plumbing is associated with verbal, verbal cohesion is based in the language of the text, i.e. the manifestation of the text and its superficial structure, and love: it researches semantic moral cohesion, tries to demonstrate the deep structure of the text, so that it is guaranteed and manifests its catch and infects its essence. (Ahmad Mohamed Abdel-Radi, *Towards the Text Between Modernity*, Library of Religious Culture, Cairo, 2008, p. 1, p. 28), through this talk about forms of text cohesion, the researcher can say that text cohesion is a relationship between parts or sentences of the text or its paragraphs, verbal or moral, or both of which play an interpretative role; because these are useful in interpreting the text.

Text coherence mechanisms:

Many Arab and Western researchers have agreed that text coherence is necessary for each text Every sentence usually possesses some form of coherence with the preceding sentence, on the one hand, and on the other hand, each sentence contains at least one link to the old one, Some other sentences can contain a bond with what will come These links play an important role in achieving the overall unity of the poem, which is the sole source of text, In order to inhibit text coherence, a series of phenomena that promote coherence in the text's level must be available and the mechanisms they have put in place are: Referral, deletion, splicing, repetition with chronology of action and other mechanisms.

Referral:

The referral is intended to refer and reverse the process used earlier or later, which depicts semantic relationships that establish a pattern of communication and interconnectedness between the linguistic elements and are not subject to grammatical but semantic limitations, necessitating semantic characteristics between the transferor and the transferee. (Mohammed Al-Khattabi, *Linguistics of the text between theory and practice*, Qabba Printing and Publishing House, Beirut, 1991, p. 1, p. 17) Accordingly, each natural language is available on the elements of the reference function: pronouns, sign names, connector names, comparison tools and others.

Thus, it is a connecting tool between sentences, phrases and texts, as well as tongue-in-tongue instruments with a semantic level both

inside and outside the text, characterized by identical and non-exclusionary relationships.

Referral is one of the mechanisms that creates textual cohesion. Coherence occurs by using pronouns rather than by the apparent names mentioned at the beginning of the text or at the beginning of the paragraph, which is either a tribal or subsidiary reference. This means that pronouns depend on names, replacing a word's conscience by linking different parts of the text in both forms, meaning, external and internal.

The conscience is an incomplete name, which it interprets. Thus, it is the name that corresponds to its connotational characteristics. If the conscience is in terms of the acoustic image other than the apparent name, they are a single element. (Ibrahim Khalil, *In Linguistics and Towards Text*, Marcha Publishing and Distribution House, Amman, 2007, 1, p. 207)

Referral is divided into two main types: textual referral and evaluative referral. Text referral: referral of a linguistic element to a non-linguistic signalling element located in the external place. (Al-Azhar Al-Ansar, *Texture of Text*, Arab Cultural Center, Beirut, 1993, p. 1, p. 119). This is a reference within the text and is divided into a tribal referral after one. Tribalism belongs to a previously spoken interpreter who is the most frequent species in speech. means the use of a word or phrase referring to another word or a previous phrase in the text, and the remoteness: it belongs to a reference element then mentioned in the text and further thereto. (Ahmad Afifi, *Towards Text New Direction in Grammar Lesson*, Zahra Al-Sharq Library, Cairo, 2001, p. 1, p. 117) After reference is the use of a word or phrase referring to another word or phrase used later in poetry text.

The quantitative reference is the term whereby the word used refers to the thing outside the text where it contributes to the text's creation as linking language to the context of the place. (Bakkara, *Basic Terms of Text and Speech Analysis*, World of Modern Books, Jordan, 2009, p. 63).

Replacement:

It is one of the most important and employing elements of text coherence, which is not without any creative text. To replace: "A picture of the text coherence that takes place at the grammar level between words and phrases, a process that takes place within the text. It also compensates for one element of the text with another

and its famous image by replacing the word "(with the words" (with the word ", basic" in the language of the text, p. 23, op. cit.). The importance of the replacement is due to contributing to the coherence and interconnectedness of the text and the connectivity of the components.

The use of replacement through the map of poetry text shows the poet's keenness to adhere to the continuity of his poetry text and to move away from the monotony that affects poetry pieces after not only the new text and semantics.

Deletion:

Deletion is one of the mechanisms that occurs within the text and the structure has the effect of identifying the deleted, based on the previous structure by returning the deleted. (Mohamed Shaouche, *Origins of the Analysis of Speech in Grammatical Theory and Foundation towards Text*, Arab Distribution Foundation, Tunisia, 2001, p. 1, p. 133) The synthetic return is based on the presumption of the text, which is the most common linguistic phenomenon used within the language framework and is due to its important role in shaping the text structure.

Dropping the textual units through the process of creativity does not result in any extinction of meaning, imbalance of the semantic focus or distortion of the structure of the creative text, and thus most linguists have argued that the deletion is an exclusion of superficial phrases in the text, the conceptual content of which can be based on the recipient's mind or expanded or modified by imperfect phrases.

This mechanism helps cohesive the text, helps the poet express his feelings and communicate his message to the recipient who wants to probe the rings of the text.

Thus, the recipient's psyche is subjected to influence in order to use his or her reading mechanisms to empty by invoking the mental forces of connecting the components of the poem with its artistic elements.

Repetition:

Text scholars have paid great attention to the recurrence phenomenon, as it is a manifestation of textual cohesion. It creates a network of relationships within the map of poetic text that feeds through linguistic and semantic relationships and is therefore an engine of the text's structure, both aesthetically and semantically, to restore or synonymous with a lexical element of the text. and

the repetition of elements in these forms creates a remarkable correlation between the parts of the text. (Ahmad Afifi, towards the text, p. 106, previous reference) and de Bogrand named it "reinstatement", with the intention that it (the actual repetition of the phrases, the returned elements can be the same or different referral, or cross-reference, and the extent of the conceptual content these referrals can activate varies according to this diversity. (De Bogrand, text and speech, p. 301, previous reference) And we find Arab scholars to them sold on this subject and this is shown in Ibn Al-Ather's saying: "It is a word for meaning echoed" (Zia al-Din Ibn al-Ether, proverbial example in the literature of the writer and poet, Ya 'h Ahmed al-Hafi, Dar al-Ennahda, Egypt, DT, J3, p. 3) This is proof that Arabs have taken care of repetition and its effects, which reinforce the text, from vocal and semantic dimensions, so repetition contributes to the formation of rhythmic and rhetorical tone of elements of lexical cohesion and not merely to the return of lexical linguistic elements within the structure of the poem. Therefore, the use of repetition leads to a good system of text. "To strengthen a sentence by achieving the interrelationships between the constituent elements of the text by repeating a remarkable element resulting from the prevalence of a high rate of receipts in the text that distinguishes it from its analogues. This is a verbal function, as well as its semantic significance, which defies both the insertion of the text and its harmony. (Bakhula, Consistency and Harmony, Textual Mechanisms and Links, Enlightenment House, Algiers, 2014, p. 246).

Connections:

One of the means of grammatical cohesion that is not devoid of any text, by which the parts of speech link together their components are semantically coherent, and their lack leads to rupture and dismantling within the linguistic units. Linguists have studied this term.

This mechanism differs from the rest of the coherence mechanisms, but it is not the rationale for referring another, previous and subsequent element. But the link is the relationships between spaces or between objects in those spaces. (De Bougrand, Text and Speech, p. 346, previous reference), which is also "a variety of means to refer to the set of superficial sequences of each other" (Ahmed Afifi, New Direction, p. 128, previous reference). The text always consists of consecutive and successive phrases and

sentences to become a coherent unit by employing a set of tools and letters that play a central role in the text's coherence and harmony.

The connection is divided into four types: additional, causal, reverse and temporal, the additional connection is made via tool recruitment (WOW, OR), the causal link is perceived by understanding the logical relationship between two or more sentences where some emotion letters such as (Q, but) or the name of the condition (if, if) and letters of reasoning (Because, lam) So this type of connection is obtained in the process of connecting cause and effect, and the reverse connection is the most cohesive mechanism used in this mechanism and the most instrument used is (but). Temporal connectivity: This type of connectivity is through the creation of the relationship between two consecutive sentences of time, the simplest expression of which is (and then, after) and these words work on the correlation of the temporal relationship between events in the circle of time.

Second: The Mechanisms of Text coherence in the Poem Hanging Al-Azad

The poet's birth and anthem

Dr. Mohammed bin Ali bin Mohammed Al-Kaabi Al-Omari is a good father. Saudi poet and academic. He is known for his capitalism, for his comfort in making science and disseminating knowledge, for his great passion for reading and learning, and has a huge whale whale of exalted books from the eyes of heritage, as well as various knowledge vessels. He was also known for his line's beauty, performance quality and mastery. He loved Arabic. He persevered in it. He deflected his interest in it. King of the reins of poetry. He was renowned for his nobility and high morality, his warm generosity, the honour of his associate, his tact and the strength of his argument, and his clarity, don't take him for granted, and don't preoccupy him with what is known as a preoccupation. It adorns all of that. When you talk to him, you walk around the gardens of the thought of singing and lean on your sofas and a thrill hanging over them with Danish picks of useful science. The best of what you want is to make a Dan and to pick from the uniqueness of knowledge.

Our poet was born in Al-Namas in southern Saudi Arabia on 2/4/1396 AH corresponding to 2 April 1976. He showed signs of

prophecy and prophecy from the very beginning of his age and was the first in his push at all stages, where he received his general education in the city of Al-Nimas. The Faculty of Arabic Language attended the branch of Imam Mohammed bin Saud Islamic University in Abha and graduated with excellent honours in 1418/1419 AH. He was appointed to the same faculty after joining King Khalid Abha University.

Abu Al-Tayeb was an Amina of the Saudi Universities Program at the Summer Youth Meeting at Saudi Universities for one year. In 1422 AH he sent to Umm Al-Qura University. He received a master's degree within two years in language, grammar and drainage with excellent recognition with first honors. In 1425 AH, he went on to work at the Faculty of Arabic Language and Literature at Umm al-Qura University in Mecca. He began studying from the time of his transition, earning a doctoral degree within three and a half years in language, grammar and drainage with excellent recognition with first honours and recommending that the letter be printed and exchanged with universities and corresponding cultural institutions. Al-Omari is the first researcher to graduate in the modern doctoral programme implemented by the Ministry of Higher Education at the Faculty of Arabic Language at Umm al-Qura University for testing and dissemination to Saudi universities, which includes three parallel academic pathways:

Three-year systematic study in six classrooms.

2. Comprehensive examination of the subtopics and curricula of scientific research, Arab culture and information age.

3. A strong scientific message.

He is a faculty member in the Department of Language, Grammar and Drainage of the Faculty of Humanities of King Khaled Abha University.

Scientific Output

Al-Tayeb's father, Mohammed bin Ali Al-Omari, has several well-researched and published scientific papers:

- Measuring the opposite in grammatical controversy: an applied fundamentalist study. (Ph.D. thesis) recommended by the Committee for printing.
- Perspectives in Arabic: A study in the legacy of Jenny's son. (Master's thesis)
- Revisions to Zakaria Ozone's Sibuya Felony, research he participated in as a returnee in the work of the Third International Conference on Science

Islam and Arabic Between Heritage and Contemporary, held at Dar Al-Science College, was authorized by the Supreme Scientific Committee of the Conference without modification and published in the refereed journal of the Conference.

- Togetherness and verbal participation in Arabic science terminology: causes and effects, published in No. 27 of 2009 In the Journal of the Faculty of Arabic Language at Al-Azhar University in Cairo.
- Speech Performance and its Relationship with Meaning and Expression, published in Umm Al-Qura University Journal of Language Sciences and Literature, vol. I, No. 3, Muharram 1431 H, January 2010
- Investigation and study of a letter in the statement of expression and exception in God only, by Sheikh Al-Azhar Sheikh Abdullah bin Hijazi bin Ibrahim Al-Sharqawi, deceased in 1227 AH, published in the journal of the Faculty of Arabic Language in Mansoura.

The attitudes of scholars to the texts of Seboueh in Ali Ali: presentation, analysis and vision, published in the Jordanian Journal of Arabic Language and Literature.

He has a large office in which all his poetry is named "Rihana" under printing, and contains more than three thousand houses of eloquent Arab poetry.

I commend the history of writing this translation, about 50 poetry evenings at the invitation of a large number of cultural and literary institutions from Saudi universities, some Arab universities, a number of teachers' colleges, technical colleges, literary clubs, branches of the Ministry of Islamic Affairs, Da'wah and mentoring, tourism revitalization committees and cultural attachments at Saudi embassies in some Arab countries.

- Represented Saudi Arabia at a poetry evening at the 16th Festival of Gendarist Heritage and Culture
- He was attended by Yemen's great poet Ibrahim bin Ahmed al-Hadrani and the well-known Egyptian poet Farouk Jouida.
- He wrote a number of theatrical and tribute texts carried out in the theatrical activities of King Khalid University, and in some activities

The National Department of Education in the region of Acir and its Tourism Revitalization Committee.

- To date, he has been selected as a member of the Saudi Scientific Society for Arab Literature and has ruled a number of poetry and literary competitions.

He participated with eloquent poetry poems in a large number of official ceremonies in the region of Asir, the most important of which are:

- Acir residents celebrate the visit of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud
The area in 1426H.
- Al-Namas Governors Ceremony Celebrating the Visit of the Custodian of the Two Holy Mosques King Abdullah bin Abdul
The governorate in 1419 A.D.
- Visit of the delegation of the Asir region, which has the honour to congratulate the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz Al Saud
Significant security achievements achieved by eliminating terrorist cells in Ras governorate in 1426 A.H.
- A ceremony celebrating Prince Sultan bin Abdulaziz Al Saud's visit to the area in 1421 AH.
- A ceremony celebrating Prince Sultan bin Abdulaziz Al Saud's visit to the area in 1427 AH.
- Ceremony of Ibn Hamsan Tourist Village (Heritage) to celebrate the visit of Sultan bin Abdulaziz Al Saud
The village in 1420 A.D.
- Visit of the delegation of the Asir region, which has the honour to congratulate Prince Nayef bin Abdulaziz Al Saud, Minister
Significant security achievements achieved by eliminating terrorist cells in Ras governorate in 1426 A.H.
- Ceremony of the Emirate of Asir Region celebrating the visit of Prince Abdulrahman bin Abdulaziz Al Saud, Deputy Minister of Defence and Saudi Arabian Aviation
The region was flown in 1427 AH.
- Reception of Prince Alwaleed bin Talal bin Abdulaziz Al Saud Chairman
The Kingdom of Holding for the Area in 1424 AH to lay the foundation stone for the charitable housing that His Highness donated to it.
- Umm al-Qura University ceremony to receive Prince Abdul Majid bin Abdulaziz Al Saud

The Emir of Makkah Region formerly visited the University to launch the anti-terrorism awareness campaign organized by the University in cooperation with the Emirate of Makkah Region and its security agencies in 1426 AH.

- Reception of Prince Sultan bin Salman bin Abdulaziz Al Saud Secretary General of the Supreme Tourism Commission During his reconnaissance visit to tourist and archaeological sites in Al-Namas governorate in 1425 AH.
- In addition to a large number of official ceremonies held by government agencies in Aseer on various occasions in His Highness's honour Prince Faisal bin Khalid bin Abdulaziz is currently the Emir of Asir region, and Prince Khalid Faisal bin Abdulaziz Al Saud is the former Emir of

Prizes won

Poet Dr. Abu Al-Tayeb Al-Omari received prizes in various activities, events and competitions, along with dozens of shields and honorary certificates, as outlined below:

- Kingdom-wide First Place Award in Arabic Poetry Competition for General Education Students at Janadriyah Festival In 1412 AH, he was a student in the second grade of King Abdulaziz High School in Al-Namas governorate.
- Abha Award for Scientific Excellence in University Education (first place) due to his achievement of the highest cumulative rate of bachelor's degree In his specialization at the level of district colleges in 1418 AH
- The best student award at the branch of Imam Mohammed bin Saud Islamic University in the south in 1417 AH.
- Al-Muftah Award for Best Arab Poet in 1428 AH

Referral

The so-called connectedness of conscience appeared in linguistic studies, and they called the connectedness of the reference, that is, referring the pronoun to a return using pronouns of different connotations.

One of the necessary tools on which the analyst relies to demonstrate its consistency and coherence is one of the instruments that achieves this cohesion. These are words contained in a language text that are understood only by their

relationship to other words within the text, or by their relationship to external realities of a particular context or general knowledge.

“وكانوا في مفاتيها جمالاً ** بما فيهم من الأدب الرفيع”

“And they were beautiful in her charms **including their high literature”

One of the places of linking with conscience is the method of moral confirmation.

And they were in her charms among them,

From the unification of the predicate and the multiplicity of the predicate to it: By it one of us gave us our victory, and the connection to change the type of pronoun, with what is called circumvention, and here I turned from the pronoun of the previous speaker in (we, and our victory) to the absent person in: They have all the wide pride

Likewise, the group's waw in the verb (they came) says: Al-Azd is the lion of God, they came

It becomes clear to us that the referral worked to achieve the link between the textual structures and the formation of harmony, and the poet contented himself with the waw without revealing and providing other information in order to avoid repetition. Here the waw dominated and created a kind of interaction between the poet and the text and between the text and the recipient on the other hand. Text.

And the change of the predicate with the unification of the predicate to it continues in his saying: As they wish, and I believe them in a meeting during the day

And make them the most humble of hearts in a shake

And from the beautiful coloring, and the connection with the pronoun is his saying: (I am from them and they are from me) and this

The following phrases are filled with the third person, then the first person twice:

To support them and perfume the mouth of history from us

And the expression of the pronoun of speaking out of pride has increased in many places in the poem:

“Our vows are from a thousand years

We will have picnics to him

Our sheets are from the sold covenant

Ask about us the kings of the earth dew

Ask them from Muawiyah bin Harb

We protect him with terrible strength
And we deposited our first riches”

This mechanism urges the recipient to continue reading and create a pattern of coherence between the parts of the poem, and the referral makes the text structure coherent and interconnected, focusing on developing the recipient's analytical ability to relate the text to the context. The referral has contributed to the consistency of the creative text, forging a close relationship between the text buildings and making the text uniform.

Linking with compassion:

Connecting compassion seeks to maintain relationships between spaces along with the possibility of meeting elements and images and attaching to each other in the world of text And in fact, compassion is only an element of connectivity, There is a link to the instrument and it is represented by wow, alpha, hence, mother, nor And, bl, even, but, and each letter has its grammatical function of connecting two names or two verbs in the sentence. compassionate letters ", which are not meaningful per se and are one of the most famous linkages in Arabic; Given the clarity and effect of linking when used, the multiplicity of purpose of connecting using compassion is indicated, either consensual or inconsistent. For example, the phrase: Omar, Leith and Ahmad, in which Wau performs a consensual function that benefits the absolute combination of the compassionate and the sympathizer, among other things: In the garden flowers and flowers, Waugh performs a dissenting function, preventing the second word "flowers" from being a repetition of the first, making them two different words each referring to different varieties of flowers.

It is compatible connectivity:

And under the auspices of the impregnable mountain
And in the clouds on the slopes
And they were beautiful in her charms
And they were in their generosity
And they were in its clouds
Where the sympathetic sentences do not contradict and fear in
their collection, and of the conditional causal sympathy:
“If anyone denies it, we will
One of the beauties of linking with kindness is his saying:
And I believe them to meet in the day

And make them the humblest of hearts in a shake
The opposite sympathy was not mentioned in the poem, so the
rest of the places have an enumeration of compatible praises.
And he died, and we did not determine the amount of a nail
And the signs of fulfilling every covenant
And the banners of jihad with every proceeds
And the poles of the platforms when we rise
And we perfumed the mouth of history
And those are our vows from a thousand years ago
And a half in the protection of the wonderful God
And we live loyal to the clay of the earth
And we deposited our first riches
And we answered the call to love in it
And We set the spirits on guard for her
(And forbid) the prodigal son of the prodigal”

Repetition

It is an engine of the text structure aesthetically and semantically, so the text scientists have been very interested in, It results in the coherence of the text and creates a network of relationships within the map of poetic text that feeds through these semantic and linguistic relationships rhythmic and rhetorical tone ", which undoubtedly claims that repetition contributes to the formation of rhythmic and rhetorical tone, This is one of the most important elements of text coherence and repetition is not just the return of lexical language elements within the structure of the text and therefore the use of duplication will lead to improved systems and text insertion by reinforcing a sentence by achieving interrelationships between the text's constituent elements, This is done through the repetition of an element that results in a prevalence in the text that makes it distinct from others. This is a verbal function, as well as its semantic importance, which defies the verbatim and compatibility of the text. One example of the poet's repetition is:

“They were majestic in their heights ** including their fast nose
And they were beautiful in her charms ** including high literature
And they were generous in their time ** including their terrible generosity”

Through this piece, the poet tends to repeat some textual units of name and deed. (They were), the use of repetition clearly lends to the text a colour of strength and elimination in the expressive style

and consistency between the components of the poetic text. This indicates the poet's eloquence and linguistic ability in absorbing the text vocabulary that expresses his sense of wanting to confirm what he wants to communicate to the recipient.

“So, they descended on civilization in its hills ** as the soul settled in the beautiful body”

In his text, the poet manipulated the coloring of the repetition (Halalwa, solutions) in the same house, making the text full of the reader's semantic energies. One example of repetition is also that: “Ask Badr, ask the parties on our behalf *** ask Uhud, ask the people of Baqi

Ask the caliphs on our behalf when we were *** to help them on the bright morning of the sword”

The emotion and emotion of the poet made him use the repetition technique for his expressive and suggestive possibilities And the text has a growing expressive ability across the relationships it rides between its sentences, and the text here glows using the technique of repetition, Which is driven by an artistic way through sound and connotation, which makes the poem as a consistent structure by maintaining the structure of the internal text, The poet took repetition as a fulcrum to find the suggestive and expressive function that plays a role in revealing the poet's idea and his emotional state "if he makes the poet stretch over time to continue this emotional state.

We find that the poet employed repeated words with intent and consciousness. The repetition was not a result of chance and humiliation. It was the result of both poetic and emotional experience. The repetition was not only a means of achieving rhythm and music, but a tool of cohesion and harmony among the poem's units.

Deletion:

The reader's role in recognizing where deletion takes place and how it fills spaces contributes to the completion of the text, and deletion is a means of contributing to the interdependence of the text. It is a dialogue between the text and the recipient. The recipient performs an important function by searching for the deleted elements, drawing them from the text and context.

The deletion patterns in Arabic start with the movement, then the letter, then the word, then the phrase, and then the more phrase

(Ibn Jinny, Characteristics, Ha ' c, c2, p. 243) and divided Halidi's paper section into types: nominal and intended to delete a name within the nominal compound and actual deletion, i.e., the deletion is an actual element or within the quasi-sentence. (Mohammed al-Khattabi, Linguistics of the Text, p. 21).

Examples of deletion in the poem are:

"Al-Azd came to her from Saba bin Hood *** with what they inherited of the glory of Tli"

In his saying: (They inherited it), here he omitted the Azd with the intention of notifying the reader of eagerness and arousing the sense and thought about the omitted, as well as to exalt the omitted and to let the reader wander in search of it, and the omission here worked to empower the meaning in the soul of the recipient, because it moved his mind until he reached what was intended, and the poet here expressed feelings that he does not reveal by disclosure.

"People with the purest hearts if *** the people deteriorate in the fermentation"

And the most truthful of them in meeting during the day *** and the humblest of hearts in the wake"

In his statement, "I believe them, I outrage them" here, he deleted (the people) where he did not mention him to let the reader look for him as well as to avoid repetition, and to convey speech from its normal level to a high level that abounds in connotations and increases his knowledge rich and to pride in his nations and the emotional state of the poet. This deletion and transfer of the poet to the recipient of his experience to live the case so that the reader can explain the deleted in the text, and the deletion increases the reader's pleasure by knowing what is deleted from the text, so deletion is one of the tools that contributes to the coherence of the text.

Text Times:

Poetry is deeply linked to time, reaches the point of complete identification between poet's pots and the outside world, it shows the intense use of time images in the same text; Where the past coheres with the present and the future in one coherent structure, expresses the passage of poetry to the intermittent structures of time, an attempt to integrate it together and conjure a different

time based on a unique phenomenon of vision-marked poetry, and outside the limited temporal view, the detector of uncharted areas, and the glossy in the dimension that whenever we try to explore its features, other connotations and marks more contact with the present and climate of the poet. Time overwhelms and expands with its forms to find a different way of interacting with the world around it. and to establish an explicit and ambiguous presence at the same time, similar to the obvious and vague issue of time. Because, in the words of Ali Jaafar, poetry vision "changed in the system of things, In the system of looking at it, this different system of looking at things deepens the poet's connection with his experience and demonstrates his association with the universe, and with life and things, it makes this connection, not abstract contact points. s connection to his world can only be at this level if he is haunted by a true vision, The world's representation, immersion and interaction allow it to interact in and out.

The time element is the text units. Knowing the time leads to the disclosure of the connotations and meanings in the meaning of the text. The poet used the times through the text by using the past continuous act, to indicate the stability and stability of the This has contributed to convincing the recipient that it has become a reality. One example is the poet's statement:

“Our victory, the Master of the Two Weighty Things, is a mighty victory *** when the Banu al-Laki’ were humiliated
And We made the souls stand for them as a guard *** like the sun's shield from the hail of frost
For the sake of its soil, which was created from us ***, we perished in loyalty without an intercessor
For the sake of its soil, which is buried in us. *** We loved the intoxication of abject death
Past tense the poet used the past tense in the text by saying:
We have come to witness history, and I am *** from the world in the position of spring”

The past act (our victory, our stand, our artist, our adoration) and others in the text contributed to the narration of memories and events The ongoing past in this text reflected the poet's feelings for his people, As he worked to create an idea on the recipient of the poet's pride in his own nations, he contributed to convincing the recipient that it became a reality. Movement, mobility, speed,

change, change, moving description and vitality made the sentences and phrases within the text coherent to form an interconnected unit of form and subject, The verbal verb was not devoid of the poem. The poet employed it in several examples, including:

“We have come to witness history, I am *** from the world in the position of spring”

And also:

“If anyone denies it, we will shelter *** in a shroud of precious stones”

And also:

“Al-Azd says, the lion of God, they came *** with whatever they wanted out of obedient honor”

“People with the purest hearts if *** the people deteriorate in the fermentation”

These models and others where the poet employed the present tense to indicate continuity, movement and emphasis, and these actions did not occur in the present case only, but rather occurred in the past and continued to this time, and here the poet’s creative and linguistic ability appears in the text, and the verbs contributed greatly to achieving interdependence and the recipient’s dealings with the text

Conclusions:

By examining the mechanisms of text cohesion in the EZ poem, the study reached the following findings:

1/The textual coherence mechanisms appeared to consist of a network whose texture was problematic and coherent. The poem appeared to be coherent in parts and continuous in connotations.

2/The poet was able to use the mechanisms of textual cohesion in his poem effectively. The poem appeared as a single organic unit, which made the poet call for pride in his people.

2/Interconnection is a text method that generates continuity in the presentation of ideas and insights in the text.

3/The illiteracy of deletion appears in the poem in highlighting the role of the recipient and urges him to revitalize his imagination and make his role positive interact with the poet and thus contribute to the formation of the poem.

4/The referral has led to a clear and deep understanding of what he or she reads or hears.

5/He has accepted the poet in his consideration of the situation by assisting the recipient in selecting the tools and elements through which the text is woven.

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Appendix:

Mu'allaqat al-Azd poem:

"Here from the height of high honor *** and under the auspices of the
impregnable mountain
And in the cover of the clouds on the slopes of *** forbidden to the low
lineage
We have come to witness history, and I am *** from the world in the
position of spring
The hardships of the earth were not created except *** for the people of
honor and well-versed lineage
Al-Azd came to her from Saba bin Hud *** with what they inherited of
the glory of Tli'a
So they settled civilization in its hills *** The dwelling of the soul in the
beautiful body
They were majestic in their heights, including their fast nose
And they were beautiful in her charms *** including high literature
And they were generous in their times, including their terrible generosity.
And they were in its clouds *** including the meek water in them
Feats of pride in everything*** Here, even the infant and the infant
If anyone denies it, we will shelter *** in a shroud of pearls
Our victory, the Master of the Two Weighty Things, is a mighty victory
*** when the Banu al-Laki' were humiliated
And he said an article in Al-Azd, keep *** them from all the vast pride
Al-Azd say the lions of God they came *** with whatever they wanted out
of obedient honor
people with the purest hearts if *** the people deteriorate in the soaked
vinegar
And the most truthful of them in meeting during the day *** And the
humblest of hearts in the wake
(I am one of them and they are one of me) and this is *** for God's life to
be equal to everyone
And he died, and we did not limit the amount of victory *** for the
beneficial heavenly approach
Ask Badr, ask the parties on our behalf *** Ask Uhud, ask the people of
Baqi
Ask the caliphs on our behalf when we were *** to help them on the
bright morning of the sword
Signs of fulfilling every covenant *** And banners of jihad with every
revenue

(Intercessors) We have all knowledge *** of Al-Shafi'i's complaint to Waki'
And the poles of the pulpits, when we ascend, they vibrate with ripening fruit.
And we perfumed the mouth of history with our *** with the purest deed
And those are our vows from a thousand and a half years ago in the protection of the wonderful God
He will gather us to Him with expanses *** our pages from the sold covenant
Ask about us, the kings of the earth, they will be dewed *** with good remembrance, the ears of the hearing
Ask them from Muawiyah bin Harb *** Hammam Al-Oulain without a flock
To Abd al-Aziz to his sons *** the imams of the time without Qurei
Ask, you will find the sheets full of *** keeping the covenant on the awful day
Because the allegiance to Al-Zahra is an offer *** for us to protect with terrible might
And we live loyal to the clay of the land *** We dowry it from the spring race
And We entrusted the first of us with its soil*** so that it may feed on the returned purity
And we answered the call to love in it *** because love is an obligation of the able
And We made the souls stand for them as a guard *** like the sun's guard against the frost
Let us keep her for us as a virgin *** like Mary who does not go to bed
For the sake of its soil, created from us, we have perished in loyalty without an intercessor
For the sake of its soil, which is buried in us. *** We loved the intoxication of abject death
The covenant of the earth is not betrayed except by ** (Wahshana) the rake, the son of the rake"