



# The Semiotics Of Beginnings And Ends In Hasan Al-Zahrani Poetry Collection ( Echoes Of Sorrows)

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## ARTICLE INFO

## ABSTRACT

This research is concerned with studying the semiotics of beginning and ends in Hasan Al-Zahrani poetry collection, ( Echoes of Sorrows) as it is one of the most important critical frameworks that pays great attention to the study of linguistic signs and the symbolic connotations hidden behind the textual structure. This research was based on the semiotic approach in studying the collection “Echoes of Sorrows” by the poet Hassan Al-Zahrani. It seeks to decode the symbolic connotations represented in studies of textual thresholds, shedding light on the external title and the internal titles, with a focus on the beginning of the poems and their semiotic endings. The study reached a number of results, the most notable of which is: the availability of an element of complementarity between the external title “Echoes of Sorrows.” And the internal titles within the collection, and the beginnings and endings of the poems revealed the complexity of the poet’s poetic experience, which became clear through the poet’s transition throughout the collection from the private to the general, and from the subjective to the social, and the poet’s employment of some poetic techniques, such as: repetition, contrast, and poetic images contributed to enriching the reading experience with multiple emotional and intellectual dimensions.

**Keywords:** semiotics, thresholds, Hassan, Al-Zahrani, echo, Al-Ashjan.

**Introduction :** The horizons of the literary text have opened up to a group of modern literary approaches, this allowed critics and scholars to explore the aesthetics of literary texts and understand their aesthetic and semantic dimensions. These approaches began to focus on the contextual approach that highlights the factors surrounding the literary text and seeks to understand the effects of the cultural and social context on the composition of the text.

Then the textual curricula advanced; It focused on the literary text itself without engaging in searching for external content or external influences, these approaches are considered a basis for understanding the structure of the text and writing methods without relying on cultural references that may be influential in the formation of the literary text. After that, post-structuralist approaches appeared that criticized the fixed foundation of the text, and explored the interactions and ramifications that these factors can cause. The most prominent thing in these approaches is the emphasis on analyzing the context and understanding the complex relationships within the literary text, and ultimately; Curricula emerged that re-highlighted the role of the reader and paid attention to the context in which the literary text emerged. Among these curricula are; The semiotic approach stands out as the most prominent of them; It focuses on the study of symbols and signs used in literary texts, the way they are formed, and the transmission of meanings. “Semiotics is concerned with the linguistic and non-linguistic sign in the relationship of its functions and connotations, with a focus on (the form of the content)”, and this term emerged from “the Greek word semeion meaning The sign, and logos, meaning discourse, or science, and thus the word semiology becomes “the science of signs,” or the science of semantics, as it is called in Arabic “semiotics” or “the science of signs.” This science directs its attention towards studying the various types of linguistic signs. Linguistic and non-linguistic, that is: it is the science that aims to study the sign in its various patterns in the life of society, or to study codes, the systems that give the ability to understand events and evidence as significant signs that carry a certain meaning.

In this context; The semiotic approach opens a new horizon for literary criticism. It contributes to shedding light on the symbolic and linguistic dimensions of texts. Which opens the door to rich interpretations and multiple meanings.

Based on the importance of the semiotic approach, which focuses on studying symbols and signs in literary texts; This research, entitled "The Semiotics of Beginnings and Ends in Hassan Al-Zahrani's Diwan echoes of sorrows seeks to explore what lies behind the symbols of beginnings and ends, and their signs in Al-Zahrani's Diwan, capturing the multiple aspects of their meaning and interpretation, given that texts have an external meaning and an internal meaning, which must be taken into consideration. "Texts are based on the release of signs as free functions, not restricted by the limits of lexical meanings, and the text becomes a creative reading activity that depends on the imaginative energy of the sign in the convergence of its motives with the motives of the recipient's mind".

The research questions the nature of these symbols, and the way they are formed in the context of the literary text, with a focus on examining the hidden meanings and cultural transactions that arise from these symbols.

The research seeks to monitor the nature of the relationship between symbols and the cultural context in which they emerged, shedding light on the way the cultural context influences the formation of literary symbols, and the interactions that arise because of those symbols. The research also addresses the relationship between symbols and the philosophical and social concepts that may be linked to it.

The research hopes to examine the impact of literary symbols on reading and comprehension, trying to understand how the reader responds to these symbols, and how he interacts with them in the context of his culture and personal background, in addition to that; The research explores the aesthetic and semantic dimensions. Thus, the research reflects his dedication to shedding light on the semantic and cultural depth of symbols, and the connotations of beginnings and ends in a number of poems in Al-Zahrani's collection, with a focus on semiotic analysis as it is an essential tool for analyzing these symbols and understanding their interactions in various contexts.

#### **Aim of the study:**

- 1- My study of the collection "echoes of sorrows" by Al-Zahrani aims to explore the symbols and signs at the beginnings and endings of poems using a semiotic approach.
- 2- The study deals with examining the symbolic context, revealing symbolic relationships, focusing on the influence of the cultural context, and deciphering the structure of poetry.
- 3- The research also aims to understand the poet's vision, and to make a contribution to literary research by analyzing the collection "echoes of sorrows" from a semiotic perspective.

**Previous Studies:** As for previous studies, through research and investigation, the researcher did not find a study that specialized in dealing with the semiotics of beginnings and ends in the collection of "echoes of sorrows" by the poet Hassan Al-Zahrani. What he found was a study entitled "Manifestations of Reality in the Collection of echoes of sorrows" by Hassan Al-Zahrani, Muhammad Abd al-Rahman Atallah, Al-Zaytouna International Magazine, No. 8, 3-3-2023 AD; He discussed the manifestations of religious, social, and political reality in the Diwan.

**Research Methodology:** The research relies on the semiotic approach, which considers the text to be a carrier of many secrets, and the signifier of them provokes the reader and invites him to search for them and decipher them, based on an understanding of the dialectical relationship between the signifier and the signified, between presence and absence".

Semiotics from here moves from the signifier to the signified according to three principles:

- 1- "Immanent analysis: It studies the functions of the text that contribute to generating significance.
- 2- Structural analysis: It is concerned with structure, and does not understand meaning except through difference.
- 3- Discourse analysis: It does not stop at the sentence, like linguistics, but attempts to search for how texts are generated, their surface differences, and their deep agreement.

The research is organized into an introduction, three topics, and a conclusion, which includes the most important results reached by the research.

#### **Introduction: Semiotics and its role in reading text thresholds:**

The semiotic approach is concerned with studying signs and symbols in literary texts, and the way they indicate meanings. It focuses on the method of producing meaning through symbols and interpreting them, hence; Semiotics provides valuable analytical tools for a deep understanding of literary texts, and diving beneath the surface of the text to the semantic layers and symbolism inherent in it. ,textual thresholds are the first thing the reader encounters in a literary work, and they give initial signals that help guide reading, so they focus on studying the semantic and symbolic dimension. of these thresholds, and how they constitute the starting point for producing meaning within the text. Textual thresholds are studied as a system of signs and symbols, which has its own significance that interacts with the rest of the elements of the text to produce

the overall meaning, and employing the semiotic approach in analyzing these thresholds helps in a deeper understanding of the structure of the text and the vision of the writer.

What is meant by textual thresholds is "the totality of texts that motivate the text and surround it, including titles and names of authors, dedications, introductions, conclusions, indexes, footnotes, and all publication data that is found on the page of the book and on the back. (Gerard Gent defines it as "everything that makes a text a book." It proposes itself to its reader, and in general to its audience; it is more than a wall with coherent borders, by which we mean that threshold, in Borges's expression, the hall through which everyone is allowed to enter and to return. As for the reason for calling it "the thresholds of the text," it is "relative to the threshold of the house, as it is the foundation." And the foundation on which the text is based.

The question here is: What is the role of semiotics in studying textual thresholds in literary texts in general?

To answer this question; We must emphasize that the subject of semiotics is the "symbol or sign," through which the intended meanings can be interpreted and the hidden meanings in the literary text can be reached. In their book (*The Literary Critic's Guide*), Megan Al-Ruwaili and Saad Al-Bazei came up with three types of signs:

1- "The iconic sign: the relationship between the signifier and the signified, which is a similar relationship; the signifier is similar to the signified, and the analyst can perceive this direct relationship.

2- The evidence relationship: The relationship is a cause-and-effect relationship, and it is an actual, realistic relationship, as in the relationship of smoke to fire.

3- The symbolic relationship: a conventional, arbitrary relationship, as is the case with Saussure's signifier.

The role of semiotics arises from the relationship between the signifier, the signified, and what the sign refers to, so it interrogates the literary text, and interrogating the text begins with the initial thresholds, finding the relationship between the thresholds, the meanings these texts contain, and the semantic richness they contain, rereading the literary text. In light of these textual thresholds, hence; The semiotic approach is "a technical system that guides the reader to penetrate the depths of the text and extract its components. Semiotics is the game of deconstruction, synthesis, and identifying secondary deep structures behind the surface structures that appear structurally, phonetically, and semantically".

Semiotics stands for various signs, and among those signs are: the textual thresholds through which the critic must create that contextual relationship inherent in the text, especially since the writer - always - makes there a hidden relationship linking the text to those thresholds, and the task of the critic, according to the semiotic approach, is an attempt to interrogate the literary text by accessing the signs and relationships that connect the thresholds and those texts. Accordingly, the reader cannot enter directly into the textual body without standing in front of these thresholds, because of their impact in determining the significance of the texts that surround them, and what they contain from the semantic richness, he re-reads the text, and the thresholds are linked in a clustered manner to the main central text, starting with the title and the image... Here lies the reason for interest in these thresholds and knowing their aesthetic and artistic value".

Based on the fact that textual thresholds are the passage through which the reader enters the literary text, "they are entrances that enable the reader to grasp the initial threads of the literary work.

The nature of thresholds lies in their "interconnected, indicative and private nature. , diverse, numerous, flexible, similar, distinct, suggestive, ambiguous, and their intrusion into any space is conditional upon crossing and invading them.

This requires "observance of a number of rituals, and the juxtaposition of a number of outlets, such as the superscript title... introductions, dedications, and introductory references, and the return to the world of reality cannot occur except by crossing the exits, such as appendices and other texts that append the books.

The direct role of studying thresholds is that "they move the center of reception from the text to its thresholds, as they are the framework upon which the structures of the text are based, and therefore modern

So; The importance of textual thresholds and their role is represented in understanding the poetic text and entering into its mysterious places, and the critic is trying - hard - to reach those mysterious places and clarify their precise meanings by linking those thresholds and the textual body.

## TOPIC ONE :

### Title Simiyya

The title is the first thing the reader's eye falls on, and it is the first key for the critic, in order to understand the meanings of the poetic text and its connotations, we can call it the first nucleus in the text, which is the identity of the text, and Lerhoek defines it by saying: "A group of linguistic signs that can be inserted at the head of each text to define it, indicate its general meaning, and entice the intended audience.", and according to this definition; The title is the advertising announcement that attracts the reader to read and access his inner world of the textual content, says Sh. Crevel: "If the title is an announcement about the nature of the text, then it is an announcement about the intention that emerged from it, either describing in a neutral way, or concealing something hidden, or revealing without caring about what is to come, because the title shows the meaning of the text", so; "The title is not an advertisement, but rather an approach that is given special attention by the creative author who is fully aware of the importance of choosing the title of his work, the goals he seeks behind this choice, and its moral value as it is (an independent text) that adds to the creative text, supports it, and stimulates the effective reading of the text..

The title has gained great importance recently, and has become one of the most important elements that must be present in any text or book. Therefore; It received the attention of creative people, especially because it became a sign and a characteristic of what the book contains. Because of this importance, critics focused on studying the titles of creative works, as "they saw in it an important threshold that is not easy to ignore, as the reader can through it enter the world of the text without hesitation as long as he uses the title accordingly." The text...it stimulates the reader's appetite for reading more through the accumulation of question marks in his mind, which of course are primarily caused by the title, so he is forced to enter the world of the text in search of answers to those questions in order to project them onto the title".

When we talk about the function of the title in general terms; Gerard Gent, in his book (Thresholds), provides us with a summary of these functions, between the specific function; It refers to the identity of the text, its affiliation, and the descriptive function. The title describes and explains the work, or the text is a static description of a moving text, and the function is suggestive, because it is considered an existing, independent text with everything related to that function of suggestion, allusion, ideologue, intertextuality, paradox, and the function of temptation. "The title has its attractiveness and seduction that provoke the recipient to decipher its symbols and acquire it at the same time,

When studying the collection of "Echo of Ashjan" by the poet Hassan Al-Zahrani, the titles can be divided into an external title, bearing the name of the collection, and internal titles, represented by the title of each of the poems:

- **The external title:** The external title came under the name "Sada al-Ashjan," and when looking at the lexical significance of the words (echo) and (sorrow) in Lisan al-Arab, "and the echo: the place of hearing in the head. And the echo: the sound. And the echo: what answers you from the sound of the mountain." And something like your voice. God Almighty said: (And their prayer at the House was nothing but a chant and a chant.) Ibn Arafah said: The chant is from the echo. It is the sound that the mountain responds to you, and likewise (Al-Ashjan). We find that Shejan means "Al-Shanjan": worry, sadness, and combination. "Ashjan and Shajan".

The words "echo" and "sorrows" are the basic signs here. "echo" can refer to the reflection, or the continuing effect of something, while "sorrows" means sorrows, or tragedies, and feelings of nostalgia that bring about feelings of sadness and pain. The linguistic structure indicates the repetition or continuity of sadness or pain. Which suggests that the topics presented in the collection revolve around painful human experiences, and how their resonance continues over time.

Indeed, when we return to the poems of the Diwan, we find that they are all repressed memories within the writer's soul, which he tried to bring into existence through poetry, and they were real experiences that the poet went through, and they contributed effectively to creating the content of the Diwan, so; A title like "Echo of Ashjan" carries deep connotations, related to memories, regret, sadness, and hope for freedom from pain.

It is not possible to analyze the main title of the collection except through induction and careful consideration of the subtitles of the poems included in its papers. The deep connotations of the external title are highlighted through interaction and precise linking with the titles of these poems, giving the reader an opportunity to clarify the meanings and revelations spread in the collection. This semantic intersection between the titles clearly shows the exploratory dimension of the main title, and opens the way for multiple interpretations, enriching the critical and analytical view of the work. Literary.

#### **Internal addresses:**

When linking the meaning of the external title of the Diwan with the meaning of the internal titles of the Diwan; We find the poet's poems carrying different feelings, all of which arouse sadness within him. When looking at these titles, we find the poet moving between his personal concerns to social concerns. From here, we can find these addresses through the following:

- **Titles with semiotic dimensions at the level of interactions and family relationships:**

This is what the poet began his poetry collection with. He wove for the reader an epic that carries feelings of love and appreciation for his father, and at the same time these titles reflect feelings of pain and sadness. Because he lost his parents; The title "This is my father" came: To stimulate thinking about the multiple dimensions of the relationship between father and son, and how this relationship affects the formation of personal and social identity. It provides an opportunity to delve into the emotional, educational, and moral dimensions involved in this relationship, in addition to the cultural and social connotations associated with the concept of fatherhood, and through analyzing this title; We can reach a deeper understanding of human interactions and family relationships that form the basic fabric of society.

- In another place, there was a poem in which his late father cries, and its title was "The Pains of Travel," expressing the depth of the pain he feels at the loss of his father, using travel as a symbol of eternal separation.

- The poet meant by the candle in the title of the poem "Candle" (the mother), and this indicates - semiotically - that the mother went beyond being just a source of light, to become a symbol of life, love, sacrifice, and inspiration. This title reflects the complex and deep relationship between a mother and her children, highlighting the impact she leaves on their souls that lasts a lifetime. The candle in this context is not only an



expression of the light that the mother broadcasts in the lives of her children, but it is also an embodiment of the spiritual relationship. And the emotional connection between them.

Then he moved on to a poem entitled "Bulbul al-Mihrab who died," meaning his grandfather who died, and by analyzing the vocabulary of this title; The semiotic dimensions of the title (Bulbul al-Mihrab) become clear to the reader. This phrase expresses the person who is considered a symbol of spirituality and piety, and he is the person who lives in close proximity to God, and spreads beauty and inspiration through his words or actions, just as the bulbul does with his tweets. The use of the word "bulbul" enhances the poetic image of the grandfather by being a character. It spreads goodness and beauty in its surroundings, and (mihrab) refers to the place of worship and prayer in mosques, and its use in the title gives a spiritual and religious dimension to the character being referred to; Which means that his grandfather was a person committed to spiritual and religious values, and the addition of (who died) indicates the inevitable end of life, and reflects the feelings of sadness and loss that the poet feels, and this phrase gives the title a strong emotional impact, expressing the void left by the grandfather's departure. So that this title indicates the depth of the pain felt by the poet, who translates the strong relationship that connects him with his grandfather.

The poet's use of this title indicates the complexity of the relationship between the poet and his grandfather. It combines respect and love for the personality of his grandfather, with pain and sadness over his loss. The title reflects the deep appreciation for the spiritual and moral role that the grandfather played in the life of the poet and the society surrounding him. By portraying the grandfather as a "bulbul in the prayer hall," the poet conveys an image of the grandfather's ability to spread faith, hope, and beauty in the hearts of people, likening him to a nightingale that sings. With the sweetest melodies; The semiotic significance of this title goes beyond just sadness over the loss of a dear person; To reflect on the role of individuals as sources of spirituality and inspiration in society. The poet expresses his appreciation for his grandfather not only because he is a member of the family, but also because he is a personality who has a spiritual and moral influence on those around him.

In addition to that; The title, "The Bulbul of the Mihrab who Died," invites the reader to celebrate the memory of the people who represented sources of light and hope in our lives, stressing that their influence continues even after their departure, like the sweet melodies of the Bulbul that continue to reverberate in our minds and hearts.

The title of the poem, "Excuse me, my son," came as a symbol of the feeling of responsibility towards children in a time in which all human values have been shaken, and this bears a strong indication of the poet's fears related to the new generations.

- And as an extension of family relations; We find the poet asking a question: To be the title of a poem from his collection, "I Wonder Who You Are?", which is a poem addressed to his son on the day of his birth. This title is loaded with feelings of joy mixed with deep contemplation, and this is an indication of hope and the infinite possibilities that the birth of a new child carries. It expresses optimism about the future, and what this new individual can achieve.

### **Tiles that reveal semiotic dimensions related to his positions on some experiences on the social and human levels:**

The title of the poem was "Father, how did you kill my mother?" It carries a deep and influential semiotic significance, especially when it is presented through a poetic poem, spoken by a distressed child, who lost her mother due to her father. The poet uses the interrogative style, focusing on the word "how", and adding the question mark adds semantic dimensions to the text and enhances its emotional impact, and psychologically in the reader, the interrogative tool "how" carries within it the search for an explanation or understanding of the event in the context of the title, so it indicates confusion and the search for answers about an action that the childish mind cannot accept or understand, and this tool expresses the depth of shock and denial, and the need to face the painful reality, in addition to that; The use of this tool - here - contributes to building a communicative bridge between the text and the reader, inviting him to interact with the poem not only as a recipient, but as a partner in the search for understanding and meaning.

The title of the poem "**Tears of a Stranger**" carried semiotic richness and great moral depth. It indicates the feelings of sadness, longing, and alienation felt by individuals who leave their homelands in search of work in Arab countries; The tears in the title symbolize the pain and deep sadness that expatriates feel far from their homelands and their families. They express the internal struggle and the sacrifices made by these people. In order to provide a better life for their loved ones. Tears indicate homesickness, memories that cannot be erased, and the difficulties they face in a foreign country. The word (stranger) carries within it a sense of isolation and separation from roots and identity. A stranger is someone who lives far from his homeland. , trying to adapt to a new culture and environment, and this feeling of alienation is not limited - only - to geographical distance, but rather extends to a feeling of cultural and social separation, and the stranger is - also - a symbol of courage and hope in the face of difficulties, and the search for a better life, and by collecting the title Between the two words (tears and stranger); Provide the reader with an expressive picture of the experience of expatriation. Tears are a symbol of emotion and humanity that unites people without regard to their origins or cultures, and the stranger represents the journey, the search, and hope in the face of challenges.

When looking semiotically at the title "The Last Call," the word "call" refers to a call, or a call for help directed toward a response, related to changing the conditions of destruction and war existing in some Islamic countries. This word carries an urgent and necessary call. It expresses a desire to attract attention and provoke some movement or change. As for "last," it refers to the meaning of finality and the last opportunity. Which gives a sense of both urgency and inevitability, and thus; The title "Last Call" becomes a symbol of the decisive moment that requires immediate action or change, filled with hope for the possibility of influence and transformation despite the despair of changing these conditions.

The poem "Tear" expresses the pain and loneliness that a mother feels after her children abandon her. The word "tear" - here - is not only a sign of sadness, but rather an embodiment of the experience of isolation, neglect, and betrayal, especially in the context of the mother who is left alone in old age: A tear expresses all the unspoken and silent feelings of sadness, remorse, and heartbreak.

The title of the poem "**A Message to Jerusalem**" had a symbolic significance. Jerusalem carries profound connotations that go beyond its geographical location. It symbolizes peace, conflict, holiness, and the aspiration for justice and freedom, and adding the word (message) to Jerusalem is an indication of conveying feelings, topped with sadness and heartbreak. What happened to Jerusalem.

This was also the case in the poem "**Is there anyone who answers our call?**" This title raises an urgent question, expressing the search for support and solidarity in the face of the suffering of Jerusalem. It highlights despair and hope at the same time, indicating the urgent need for response and collective action, and this call is used; To emphasize unity and strength in conflict; For freedom and justice, calling on everyone to stand together against injustice.

### **Titles that reveal his relationship with his social environment, including friends:**

This relationship can be interpreted in terms of its semiotic significance into positive relationships and negative relationships. Positive relationships are represented in poems that carry feelings of gratitude and longing for friends:

The title of the poem "The Mirage of Life and Tears of Regret" comes so that the poet seeks - here - to employ the contrast between the "mirage" that symbolizes illusion and unfulfilled ambition, and the "tears" that indicate the painful reality and the feeling of remorse. This contrast creates moral tension and stimulates... Thinking about the dynamics of human life, between chasing dreams and facing reality.

The title of the poem, "**Flowers around a palace and palm trees around a grave,**" carries with it a symbolic meaning, revolving around the complete human experience with all its contradictions: joy and sadness, life and death, celebration and memory. It reflects the transformations that the poet and his colleagues went through during the aforementioned period, pointing to the bright moments they shared together, the loss of loved ones, and facing grief, and in the broader context; The title could indicate a larger message about the cycle of life, and the fundamental importance of human relationships; It expresses the value of memories and shared experiences in shaping our identity and our perception of the world.

- The title of the poem "**The Teacher's Concerns**" combined two words with opposite concepts: "Concerns," which carries a negative characteristic, and "Teacher," which - mostly - carries a positive characteristic. This contrast creates a semantic tension, raises curiosity about the way these concerns are presented in the poem, and indicates The internal struggle, or challenges, teachers face in their pursuit to carry out their educational role.

- The same is true in the poem "**Palm of Betrayal**"; The title was made up of two words: the word (palm); It can be interpreted as a symbol of strength, work, or giving, but when linked to betrayal; It becomes an expression of treachery and deception, and therefore; The title becomes loaded with strong negative feelings, highlighting the disappointment and pain resulting from betrayal.

The poem "**The Injustice of Loved Ones**" came: The poet combined the words "injustice" and "loved ones," and this creates a strong semantic tension and involves a deep paradox. Loved ones are a source of comfort and security on the one hand, and on the other hand, "injustice" reflects the act of harm and abuse, so the title - here - symbolizes a kind of emotional betrayal, and the title can refer to the deep psychological pain resulting from betrayal or abuse from the people closest to them. one's heart; This type of injustice is considered more severe. Because it comes from within the circle of trust.

The title "**Ingratitude**" refers in its entirety to a concept that expresses a lack of recognition or appreciation for the favor or goodness that was offered from one person to another. This title does not only reveal a psychological state or a specific social position, but it also reveals about the complexities of human relations and ethics, and if we separate the title; The word (denial) expresses the refusal to acknowledge or not acknowledge a favor or good that has been offered. It refers to denial and ingratitude, which is considered a betrayal of the moral principles that govern human relations. Denial represents separation and distance between individuals, and a breaking of the social and emotional bond that brings them together. People, and the word (beautiful) symbolizes goodness, favor, or favor offered from one person to another, and the combination of the two meanings indicates the feelings of psychological disappointment felt by the speaker, and this prompts a re-evaluation of human relations.

**As for negative relationships, they are represented in poems that carry feelings of negativity through the poet's ontological position in his society:**

- The title **"The Clouds Are Not Harmed by the Barking of Dogs"** carries within it great moral depth, and presents a metaphorical image that expresses the relationship between harsh criticism, or verbal attack, and the position of exaltation and sublimity occupied by the person or the targeted idea. Clouds symbolize height and sublimity, and represent noble goals, lofty ideas, or personalities who occupy a prominent position thanks to their values, achievements, or positive influence. Clouds, by their nature, are located at high altitudes, far from the ground. Which puts him in a position that cannot be easily reached or influenced by earthly criticism, and (dog barking) is used - here - as a symbol of harsh criticism, verbal attacks, or futile attempts to insult or belittle others, and dogs - in this context - It does not symbolize the animals themselves, but rather the negative or offensive behaviors that can be issued by humans, and their barking, although it may be annoying, cannot actually affect the clouds that remain high, and separate from the reach of these criticisms, and this calls for contemplation of the value of steadfastness and steadfastness in the face of criticism and challenges

The title of the poem was **"To Whom Should I Complain?!"** It carries within it the styles of questioning and exclamation, indicating the psychological dimension of the poet, and in its entirety it reflects a feeling of isolation and alienation.

**• Titles that express the semiotic dimensions of the poet's subjective experience:**

- The title of the poem **"Bishrak, my pen"** came because the word (Bishrak) carries the meaning of joy, happiness, and pleasure, and the use of the word (my pen) is a metaphorical flower, and what is meant by it is poetry, or the words that come from the poet; The title - here - reflects the transition from a state of sorrow and sadness to a state of hope and spiritual manifestation. Writing becomes a means of communicating with the deeper self and communing with the Creator.

- The poem **"Oh my tongue"**, what do I see in my time" came so that the poet - here - directs the call to his tongue, which says poetry, and invites him to contemplate the state of poetry in his time, and what poetry has become, and this is a symbol of the state of anxiety that the poet lives in; Because of the state of poetry, poets direct criticism towards contemporary poetry, or cultural phenomena in the poet's time.

- The poem **"Neither Eternity is My Eternity nor the Days are My Days"** came to carry a symbolic meaning, carrying the feelings of the previous poem. It is feelings of alienation, isolation, and separation from the social, historical, and temporal context, and reflects the search for identity in a world that does not seem to reflect the personal self and desires, and the repetition of the negative letter "no" confirms this meaning.

- Then the poem **"O You Who Have Stilled My Blood"** was the title of a poem, carrying a semiotic dimension, expressing the deep and eternal connection to the land and the place, especially the village of Wadi (Sumaia), in which the poet grew up. The word "I reside in my blood" symbolizes a sense of belonging that goes beyond place to identity and self, indicating that this valley located in a southern village is not only a birthplace, but rather an indivisible part of his being, and therefore; The title reflects a personal and emotional relationship with the land, similar to the relationship between a person and his veins, and emphasizes nostalgia, memories, and the profound influence of places in shaping our identity.

The title of the poem **"Excerpts from the Epic of Love"** was a title that carries semiotic connotations that express the depth and comprehensiveness of the experience of love towards the Al-Baha region. The title suggests that the poet presents parts of a great, multi-dimensional novel related to love, using the epic. To indicate the grandeur and historicity of his feelings, the poem reflects, through this title, a deep love and appreciation for the picturesque nature and rich culture of the region, indicating that this experience of love is not just an emotion, but a complex and inspiring journey linked psychologically and emotionally to the poet's feelings.

The title of the poem **"Taif of Dreams"** explores - in depth - concepts related to national belonging by portraying the region as a source of inspiration that goes beyond physical borders into the world of imagination. The title represents a metaphor for the breathtaking beauty and cultural richness of Taif, highlighting an exploratory journey that travels between... Reality, imagination, and this photography highlights the unique experience that connects a person to his surroundings, emphasizing the close relationship between the self and place in building national identity.

## TOPIC TWO

### The Semiotics of Dedication

Dedication - as stated by Gerard Gent - is an appreciation from the writer, and gratitude, that he extends to others, whether they are individuals or groups (real or legal), and this respect is either in printed form that is already present in the work (the book), or in written form. The writer signs it in his own handwriting on the gifted copy.

Dedication is important in knowing the writer's self. "Dedication is a means through which the reader discovers the features of the writer's self, and the obsessions and concerns of writing. Through it, the writer tries to create a bridge of communication between the text and the reader, even if it is brief... However, it remains an additional guide to knowing the writer and the text." Equally... Dedications are usually taken as

an introductory style that helps understand the content, or facilitates entry into the world of the writer, regardless of the world of writing.

But the question - here - to whom is the dedication intended? What function does it perform for the text? Gerard Gent answers this question for us: He divides it into "a private dedication that the writer addresses to close people to him, and is characterized by realism and materialism, and a general dedication that the writer addresses to designated figures such as institutions, bodies, organizations, and symbols such as freedom, peace, and justice".

The dedication has two functions, as stated by Gerard Gent:

**"Semantic function,"** which is the investigation into the significance of this the dedication, the meaning it carries for the gifted person, and the relationships that will be woven through it, and **"Semantic function,"** which is an important function. Because it stimulates the communicative movement between the writer, his private audience, and the general public, achieving its social value and utilitarian intent in the interaction of both the gifter and the one being gifted", and this research focuses on the semantic function of dedication, so the dedication came in:

***I dedicate Sada Ashjani      And sweetness is one of my melodies  
To my father and mother      Irfani gives her a wedding***

The dedication - here - shows emotional depth and family ties through the use of "Sada Ashjani" and "Sweet Min Alhani" as they are expressive metaphors for feelings of love and gratitude, directing the dedication to the father and mother reflects recognition of the emotional debt and honor for them, so the word "Irfani" "It is the source of giving and love, and this has a general significance. It highlights the pivotal role of the family in this gifting, which confirms the importance of forming the individual's personal and emotional identity.

### TOPIC THREE

#### **The Semiotics of beginnings and ends**

The semiotic study of poetic readings is an effective mechanism for exploring the moral and aesthetic dimensions of poetic work. Through this study, expressions and linguistic structures are analyzed to reveal the multiple moral layers and formal embodiments within the poetic text, this method enables researchers to have a deeper understanding of the way words and poetic images interact to find multiple meanings, thus providing a framework for interpreting texts in various ways, and understanding the semiotic structure of each text.

When dealing with the semiotics of beginnings and ends, and linking them semiotically, we find the beginning of the poem "This is my father," and the poet says

***The glory was astonished and the literature was baffled  
And both of them are amazed***

***And on the lips of the universe there are questions  
Thirst melts her breasts with flame***

The verses - here - weave a picture rich in lexical and syntactic connotations, expressing admiration and deep appreciation for the father. Elegance and literature, as concepts, are explored in a way that embodies admiration and bewilderment, indicating prestige and respect. "Questions on the lips of the universe and the thirst that melts the breasts" symbolize the constant search for truth and knowledge. The poet's use - here - of elegance and literature are symbols of power and culture. While questions and thirst indicate the desire to understand and comprehend.

The poet used the words "astonished" and "bewildered" in a way that indicates the comprehensiveness and deep impact of the gifted character, expressing - here - a state of astonishment and admiration, and the word "glory" indicates pride and pride, while "literature" refers to culture and sophistication. And "thirsty questions" are used metaphorically; To express the passionate search for answers, the grammatical structure depends on opposition and complementarity, to build a poetic image, a great image of the poet's father; So that the conclusion of the poem is directly linked to the beginning of the poem; As the poet says

***This is my father, so bring someone like my father  
Whatever passed over his tongue was a lie  
This is my father, so bring someone like my father  
The father of all honorable works is a father***

The poet concluded this poem by emphasizing the father's uniqueness and value, expressing this with a challenge, in which he asked to find a match for his father. The repeated use of the phrase "This is my father" consolidates the father's status and highlights his good qualities, such as: honesty, generosity, and when linking the beginning and the conclusion; The beginning of the poem and its conclusion form a framework that surrounds the poem, emphasizing the central theme of admiration and pride in the father.

Then came the poem "The Candle," which the poet dedicated to his mother, and began by saying



***Mother, candle of love, shines bright******To light up my life while it is burning******Mother, Basma, revives the remains of my blood******If sadness and burning take over him***

The poet - here - began his poem with the word "Mother", which is a word of call, expressing intimacy and closeness, then he added by saying: (O candle of love that shines), and the candle - here - symbolizes light, warmth and love, and the poet emphasized - here - that these... The candle "shines", which is an expression of eternal sparkle and radiance, and his saying: "It illuminates my life while it burns" is a reference to sacrifice and giving without expecting anything in return. Then he repeated his mother's call and said: "Mother, O smile, revive the remains of my blood": the smile symbolizes happiness, and hope; "The remains of my blood" express despair, or a feeling of loss, and after that he says: "If sorrow and burning overtake him." Here we find the poet confirming the distinguished status of his mother. She is the cure for the sorrows, hardships and suffering he experiences, and here is an indication of the pivotal role that the mother plays in the poet's life by transforming negative experiences into sources of strength and inspiration through rich metaphors and poetic images. The poet - here - conveys a personal experience that went beyond the limits of subjectivity to the universal meaning of the role of mother; For the poet, the mother is not only a source of care and love, but rather she is the pivotal force that resists darkness and breathes life into the depths of despair. In the conclusion of this poem, the poet confirms those meanings that he praised at the beginning of the poem. Acknowledging the sacrifice and giving that cannot be reciprocated, it reflects the depth of emotion and appreciation of the poet towards his mother, and he says:

***He has not yet been able to repay what you have made***

***Enough until twilight approached his resolve***

***You have the heart for which you are the light***

***You have feelings, breaths and gaze***

His saying: "You have the heart, for which you are the light. You have the feelings, the breath, and the gaze." He declares - here - complete devotion and loyalty to his mother, considering her a source of light and life for his heart, and the word "light" symbolizes light, life, and hope, indicating that his mother is a source of inspiration and warmth for the poet's life. The poet used vocabulary that represents the basic aspects of human existence, such as "feelings, breath, and eyes." This creates a visual and emotional depiction that touches the conscience.

The poem "My Poetry is from My Blood" carried a general meaning about the poetic experience, what the poet should express, and whether it is necessary for his experience to be subject to personal desire, or to collective desire, and this is the focus of the poem, so the poem began by saying :

***They said why don't you be bold?***

***And your poetry extends bridges to the hearts***

***Hezbar let the poetry out of his bars***

***So that the ignorers can hear the roar***

The poem began with a past tense verb (they said); To indicate a conversation, passed by others, and "Why don't you be bold," an interrogative sentence, urging courage and initiative, then the second part came, "And extend your poetry to the hearts as bridges"; The conjunction came with (waw); To indicate continuity, and this is an indication of expanding the scope of poetry. to reach hearts.

The second verse began with the command verb "release," and that is a call to freedom from restrictions. Here is a call to unleash poetic power and liberate it, and there are those who urge the poet to be free from traditionalism in expression. He says: "Hazbar al-Sha'ar," so "Hazbar" means strength, but here it came as a metaphor, symbolizing strength and courage in poetry.

Then the second verse comes as an explanation for the first verse, and as an explanation for the call for release, and it says, "So that those who ignore may hear my roar." The purpose of the launch is to attract the attention of those who ignore or are inattentive, and the word "roar" symbolizes strength and profound influence.

The poem's conclusion came as a depiction of the negative action of the audience, which receives the poetry with harsh criticism, rejection, attack, and aggression, and then; The poet emphasizes the hope that resided in the poet's heart, expressing his ability to overcome difficulties and look at the positives, and he says

***Then they were shooting at Samiq and it came out***

***With their arrows and they plot evil***

***Despite this, it still scares me***

***Hope, so I create justification for harm***

The relationship between the beginning of the poem and its end is that the beginning of the poem painted a scene for the recipient of the poet's poetry, and the conclusion came to explain the poet's position on those invitations, and in general; The verses present a complex vision about the relationship between the poet and

society, as (bridges) is a symbol of communication, and Hazbar (lion) is a symbol of the embodiment of strength and courage in poetry, and on the other hand; Arrows symbolize criticism and hostility, and these elements create a semantic fabric that highlights the tension between the desire for expression and influence, and the reality full of challenges and resistance from the public, and despite these challenges; Hope remains, and is evident in "Still with Two Hopes," the main motivation for the poet to continue his creative journey, emphasizing the inner strength and optimism that can transcend criticism and rejection.

The beginning of the poem was "Father, how did you kill my mother?" With a question that reflects the conflict and pain that the girl on whose tongue the poet wrote the poem is going through, he says

***Father, how did you kill my mother? How did you turn off the light?***

***Father, how did you plant misery in my path?***

The semiotic dimension is evident in the poet's use of a number of symbols, such as repetition and opposition. The word "Father" is repeated at the beginning of the poem three times. Which reflects a complex relationship, which carries within it reproach and the search for answers to painful questions. The phrase "How did you kill my mother" carries a strong symbolism of the loss of security and love, as killing the mother is a symbol of taking away safety and love from the life of the child in the same part, the poet raises another question by saying: "How did you kill Al-Dia?" (Light) is a symbol of hope and life. Extinguishing the light indicates loss of hope and drowning in darkness, that is: despair and sadness. The poet uses antithesis in his saying: "You planted misery in my path." Agriculture is usually used for growth and new life, but what is grown here is misery. Which indicates the pain and constant suffering that casts a shadow over the girl's life. The poem concluded with the poet saying

***His clothes were soaked in blood  
It is no use for me and crying for him  
Until we meet in another life  
Until we meet in another life***

***So he started crying again  
it is no use for me and crying for him  
Our world has lost the glory of meeting  
Our world has lost the glory of meeting***

The conclusion of this poem contains a summary of the relationship between father and son through the use of semiotic elements, such as symbols, repetition, and rhetorical images. His saying: "His clothes were soaked in blood" symbolizes violence, loss, and regret. Which reflects a shift in the story from the child's suffering to the consequences of the father's actions. "Crying" symbolizes remorse and deep sadness, but his "begging" indicates the inability of crying to change the past, and the repetition of his saying: "It no longer benefits me and crying benefits him" confirms the futility. Crying to change the current situation, or to relieve deep pain; Which reflects a feeling of helplessness and despair.

The repetition in "Until we meet in a life other than our world, the meeting is precious" confirms the desire to be liberated from the chain of pain and suffering in this world, while looking forward to the possibility of meeting in another reality, perhaps the afterlife. Wounds can be healed, and relationships can be better restored. The conclusion highlights surrender to the painful reality while still having a glimmer of hope for transcendence and meeting beyond worldly life.

The poet succeeded in drawing the scene artistically. As the poem began by depicting the child in a state of astonishment, and the poem ended by depicting the child in a state of surrender and hope of meeting her mother in the afterlife, the poet created a tension between despair and hope, and between the painful reality and the aspiration to overcome this reality. .

The beginning of the poem "The Last Call" exudes deep feeling, as the verses express the state of despair and pain towards the reality that Palestine is experiencing. The poet says:

***They are stoned in my mouth, my sweet sentences***

***Dream and hope became black in my eyes***

***Do not ask a prisoner of sadness to rhyme***

***You chant your good deeds, and the flirtation is strung out by them***

"They are stoned in my mouth, my sweet sentences." The petrification of sentences in the mouth symbolizes forced silence, or the poet's inability to express Palestine, despite the abundance of words and ideas. As the sentences that were supposed to be told and sung; She becomes unable to get out. Then he says: "And dream and hope became black in my eyes." The dream and hope turning into black is a symbol of the loss of hope and the fading of dreams. This image reflects the transformation of the poet's future vision from an image full of hope and optimism to a dark and depressing image. Then he says: "Do not ask a prisoner of sadness to rhyme." The poet describes himself as "a prisoner of sadness." Which indicates the heavy psychological state, and the emotional prison in which he finds himself, and this phrase symbolizes the inability to feel beauty, or flirtation; Because of the heaviness of reality and sadness, and his saying: "Shout out your good deeds or they will be swayed by spinning" refers to the inability to spin, or sing of beauty under painful circumstances; The bitter reality makes it difficult to appreciate beauty, or even sing about it.

The beginning reveals the internal conflict that the poet is experiencing in the face of the political and humanitarian situation in Palestine, and the poet expresses a state of emotional and poetic paralysis. As sadness and despair become the prevailing feelings that overwhelm the ability to create and express love or

He concluded the poem by saying:

**If not, then silence, my pen**      **Better until your sadness is hidden by time**

The poet's use of a set of vocabulary with a semiotic-symbolic dimension, such as "I appeal to God, my pen." The poet decides to suspend poetic creativity until hope is achieved, which is victory for Palestine. The poet's use - here - of an oath on the pen indicates the poet's position on the current situation in Palestine, and the poet's use of vocabulary, such as "bastards, we will restore" all confirm the necessity of achieving justice and responding to In his defense of Palestine and its cause, injustice comes from the approach followed in his state, and what confirms this is his saying, "The servant of the two houses will lead us," in addition to that; The poet deliberately used the language of the group, such as saying: "We restore, he leads us, we purify," and this indicates that the issue of Palestine is the issue of the entire world, and not the issue of an individual, or one country.

Through these verses; The poet presents a comprehensive vision of the Palestinian issue, expressed in poetic language, which carries within it the depth of pain and hope intertwined at the heart of the conflict. The poem begins by describing the state of the poetry in his own words, and his position on the Palestinian issue. He concludes the poem by declaring a state of silence until victory occurs. The poet moved from believing in the possibility of change to acknowledging the difficulty of the current reality.

*They left me alone with my children    They left me to my distress and care  
They let sadness capture my heart    I gave them my tenderness and love  
How narrow their homes were to my place    I make myself cry in the night of my fear  
How was their disobedience punitive?    I became one of the heaviest burdens*

The poetic beginning - here - included a number of semiotic connotations that reflect the psychological atmosphere in the poem. The repetition of the phrase "they left me" constitutes a sign of neglect and neglect, "sadness and crying" are a sign of pain and expression of feelings, and "sacrifice and benevolence" constitute a sign of love. , giving, and "oppression and exclusion" constitute a sign of injustice and neglect.

*They left me, woe to them, and forgot My long grief and misery at their distance  
Any sin receives a harsher punishment Oh my God, I complain to you about my worries  
What is the disobedience of children to parents? They left me alone with my children.*

In this conclusion, the word “they left me” was repeated, and this is an indication of the extent of psychological pain and the psychological trauma that accompanies it. Because this ingratitude is from the children, and in the penultimate verse, adding the word “children” to the possessive ya’ indicates that she did not expect this neglect and neglect from her children, as this behavior violated the mother’s horizon of expectation, and all her hopes were disappointed, so; Adding the word unity to the yā’ “for my unity” is evidence of unity and separation, and this is an indication of the state in which the mother’s condition ended. The conclusion of the poem confirmed the meaning on which the poem was built. It expresses the feelings of sadness, frustration, and loneliness that the mother suffers from. Because her children ignore her.

The beginning of the poem was "Excerpts from the Epic of Love," which is a poem that talks about the Al-Baha region. The poet weaves an epic loaded with feelings and emotions directed to this region, in which he says:

***She said to the fire of my eagerness and desire Take care of yourself, my love lover  
O my lover, I am the courtyard of love that. I killed the lovers of beauty with my arrows  
How many lovers have lost their hearts She complained to me and kissed my feet***

In this poem, the poet takes the Al-Baha region as inspiration for his poetic experience, which reflects a deep interaction between nature. Nature is evident in the "Flower Court", being a symbol of love and beauty. This image highlights the deep connection between love and natural beauty, indicating that nature is the source of inspiration. , emotion, and the poem shows the relationship between "subject and object"; The poem shows an interaction between the poet's self and the beloved, as they are the subject of love. This relationship is expressed through metaphors and symbols that reflect the deep experience of love and its transformations. The poem refers to "transformation and impact." The transformation that love brings about in the soul and life, as perfumed my heart with pure love," explaining how love can change perception and leave a lasting impact, and thus; The poem moves from the beginning to the conclusion, following a narrative structure that embodies the journey of love and its manifestations through the use of poetic images that show the relationship between emotion and nature:

***O courtyard of flowers, your fragrance is captivating You perfumed my heart with sweet love***

***So I wrote all my poems in your eyes My heart is careful and my passion is my ink***

The conclusion came to confirm the relationship between "perfume" as a symbol of love, and therefore; He describes love (as pure), and this is a reference to the purity and sincerity of feelings, and his saying: "I wrote." The poet - here - used writing as a means of expressing love, so he refers to the transformative power of the word and poetry, and the second part in the last verse indicates, "My heart is considerate, and my wandering is my ink." To the intersection of emotion and creativity, and at the end of the poem the intersection between love and creativity appears, and this confirms the eternal relationship between feeling and expression, stressing the idea that love can be an endless source of inspiration for poets.

The beginning of the poem "Bulbul the Mihrab Who Died" carries meanings of sadness and loss. The poet says:

***Every day my silence becomes louder With the loss of my loved ones, my heart breaks  
My sorrows destroy the shortcomings of my happiness I was drawn to tears from the  
long crying  
And the ropes of my patience are cut with painIt is as if I was created for my eyes to  
shed tears***

The poet shows feelings of deep sadness and loss by depicting the knocking silence and the loss of loved ones. Which indicates psychological and emotional pain, and the use of the image of "Palaces of My Happiness," which is crushed by sorrows, symbolizes internal destruction and the collapse of joy. He likened his situation before his grandfather's death to a palace of happiness and meekness, but the situation changed after his grandfather's death. Despair and sadness become his current state, and this is confirmed by the repetition of the theme of crying/tears, and this is evidence of despair and surrender to sadness.

When looking at the vocabulary, we find the poet repeating the actions of sadness and loss. Which enhances his sense of pain and suffering, and the use of images such as "The Ropes of My Patience" being cut reflects a strong visual depiction of the feeling of helplessness.

In the conclusion, the poet moved from a state of despair to a state of surrender, hope, and supplication. And he says:

***But crying is of no use to youFrom us, and it is of no use for you to be sad  
so we raised our palms to the Generous One O Lord, have mercy on him and forgive his sins  
Our hearts, before our hands, supplicate And help us be patient when we are terrified***

The poet searches for inner peace through supplication and turning to God, and the speech at the end of the poem shifts from individual sadness at the beginning of the poem to collective supplication at the end of the poem, moving in tone from despair to hope. Which reflects a shift in outlook towards life, and an indication of spiritual and psychological transformation, and here lies the element of parallelism between the beginning of the poem and the conclusion of the poem.

This poem reflects the journey of pain and deep sadness to the search for mercy and spiritual peace through the poet's use of language and poetic images that move from focusing on internal destruction and despair to hope for mercy and forgiveness. The poem reflects how the human spirit can move between despair, And hope, and this refers to the power inherent in faith, and supplication as a way to overcome hope.

The poem "Betrayal Palm " began with a call to eternity, followed by several questions addressed to it; The poet says:



***O eternity, do not asked my torment About my tears, my confusion and depression  
How can I do it with a heart beside me? Painful, ever-sorrowful, in turmoil?  
How do I hurt when memories are wounds? How do I complain to my loved ones about  
what's wrong with me?***

***How can I forget the palm of betrayal? The extent of ignorance for the injured deer?***

The poet begins his poem by expressing deep pain and personal suffering by referring to torment, tears, and depression. Which indicates an internal turmoil, as he says: "A painful, ever-sorrowing heart in turmoil." It is a reference to internal conflict and a feeling of despair, so there is an internal wound, represented by "the restraint of betrayal: and then; he likens the soul to an "injured deer," and here it is a symbol of hurt innocence and deep disappointment.

The poet's repetition of the word (how) shows confusion and enhances the feeling of helplessness. Repetition of questions using (how) increases the feeling of contemplation and the search for meaning in pain. The poet's use of metaphor and the diagnosis in "The Palm of Betrayal" and "The Injured Deer" embody the use of metaphor. To convey feelings deeply.

At the end of the poem, the poet demands justice and a complete rejection of reconciliation. When he says:

***Do not shake hands with palms that brag about beating me Then she extended her love to  
others after me***

***I harbored every hatred for her In retaliation, she chopped her up to the dogs***

***You will see the truth of what I say with your own eyes When we meet for the day of  
judgment***

***In conclusion, I give you my longing and my love From my shrine, my beloved ones***

The poet's expression of the word "do not shake hands" indicates the poet's refusal to reconcile or forget, indicating a hidden hatred and desire for revenge. At the conclusion of the poem, the poet affirms that justice has not been achieved in this world, but he is certain that it will be achieved in the afterlife, and he looks forward to the final confrontation, "You will see." Believe what I say with our own eyes when we meet on the Day of Judgment." The last line of the poem indicates the poet's contradictory feelings, which combine longing and love toward loved ones.

At its beginning, the poem reveals and denies the concepts of betrayal and hatred, and at its conclusion it aspires to love and justice, pointing to the deep and complex human experience that combines weakness, strength, despair, hope, individuality, and relationships between people.

In the poem "The Mirage of Life and Tears of Regret," the poet presented deep reflections on the passage of time and its effect on the soul and body. The poet says

***What's wrong with my sun tending towards sunset? And the flowers of Rawdi are likely to  
wither***

***The soul is bored with everything around it The heart is sick with many worries***

***And the armies of gray hair invaded my head after youth and sweet life are over***

It is as if the first half of the first verse refers to the passing of time and its effect on the poet, such as "My sun is tending toward the setting." As if the second half is a symbol of the passage of time and the poet's withering. Then the poet moves on to describing his current state, which is summed up in a feeling of exhaustion and psychological fatigue, then he moves on to In the third verse, to physical descriptions; Gray hair covered most of his hair, and he expressed this by saying: "And the armies of gray hair invaded," and here the poet symbolizes, through this expression, old age and the end of the time of youth.

By employing metaphors and visual images, such as "my setting sun" and "armies of gray hair," the poet was able to create strong visual images that enhance the emotional connotations that the poet aims to achieve.

Then the poem concluded with a supplication, turning to God Almighty, expressing repentance, regret for the past, and the urgent desire for spiritual purification in a direct language that carries deep feelings, so the poet says:

***I raised my hand to the Most Merciful in supplication Praying to God is a messenger***

***O Lord, I have come to you repentant My tears of heart remorse are evidence***

***So have mercy on the abuser behind your door, hoping Sorry, your forgiveness is beautiful***

The speech - here - is direct and addressed to God, and this creates a state of spiritual communication between the poet and the Creator, expressing the sincerity of feelings and spiritual experience.

When linking the beginning of the poem and its conclusion, we find the verses revealing the poet's journey from contemplating the changes and challenges imposed by life and time, to a spiritual orientation towards supplication and repentance. The text explores the cycle of life from youth to old age, and from despair to hope for forgiveness and spiritual renewal. Through semantic signs and linguistic constructions, profound themes are expressed, related to time, mortality, repentance, and the search for meaning and inner peace.

In the poem "Lujain", the poet expressed through the mouth of a husband who lost his wife the feelings of sadness and pain that befell Lujain's father after his wife's death. The poet says:

***Holding my tongue with grief over you (O Lujain). So I poured my sorrows into my ears***

***Stop crying, (Lujain) stop crying Tears melt the seeds of concealment***

*You broke my heart, Lujain, be gentle The one who made you cry made me cry  
You and I are a written story With tears over the buds of trees*

The poet began with a direct letter addressed to his daughter, Loujain, and this adds an intimacy and strong relationship between the father and his daughter. The poet describes the state of grief that paralyzes the ability to express, "Sorrow held my tongue over you (O Lujain)," and here is an indication that intense grief made him unable to speak. Then he tries to console his daughter, asking her to stop the tears, indicating that what His daughter made him cry too, and here is an indication of sharing in the feeling of sadness, and sympathy between the father and his daughter, and he confirms his sharing of that pain with his daughter by saying: "You and I are a story written in tears."

The poet resorts to repeating the words "enough" and "Lujain." It enhances the urgency and the desire to soothe the pain, and the poet's expression with the phrases "the plows of secrecy" and "the buds of sorrow" are symbols that express the buried pain and sadness sprouting in their hearts.

The conclusion of the poem was expressed by the daughter as an indication of the continuity of sadness. The poet says:

*My sadness, father, will remain after that Multiple shapes and colors  
But I seek refuge in God , revive in my heart the seed of faith*

*My faith will melt the mountains of my pain I will return to seek the mercy of the Most Gracious*

The poet's single expression "will continue" - here - is an indication of the multiple facets of suffering, and therefore; The poet expresses this state by saying: "But I," and this is a response to the state of sadness, and that she will seek help from God Almighty, and will resort to faith in God as a source of strength, hope, and confrontation of sadness, and when the poet expresses it by saying: "He will melt," this is an indication of complete certainty in God, And it will melt the mountains of sadness and suffering.

Here the poet moved the poem from despair at the beginning of the poem to hope and belief in it being a means of healing at the conclusion of the poem, especially through those structures and images that the poet invested in the poem. To express this meaning, "the mountains of my pain" and the plant of faith, he thus painted a powerful picture of internal transformation.

The poem "Flowers around a palace and palm trees around a grave" began with a rebuking question, expressing self-reproach for forgetting friends and abandonment. The poet says

***How can a heart like yours be entertained? Is abandoning your loved ones fair?!***

***Do you forget ten loved ones? I left and was hoping for you to arrive***

***Do you repay their love and hope? Glad after them, why are you coming?***

The poet - here - used semantic signs, such as "salut," "heart," "loved ones," and "ten loved ones," which indicate the concepts of loyalty, deep relationships, and grief over their loss. The linguistic structure - here - reflects internal questions, indicating the self's struggle with forgetfulness and sincerity. The word "salut" means (forgetting, or overlooking), and it contradicts "heart," "loved ones," and "ten loved ones," and this indicates To a deep and close relationship.

The poet's repetition of asking questions at the beginning of the poem is only a means of highlighting the internal conflict and reproach for separation and forgetting. Which emphasizes the importance of personal relationships and loyalty.

The poem's conclusion came: To echo the concept of "silo", but in an expanded context, expressing the poet's feeling of siege and loneliness. As the poet says:

***And this whole universe became a prison He surrounds me, and there is no foothold for my mistakes***

***My ribs embraced the sighs of my heart A rope was cut from the ropes of the soul***

***I was disturbed by a voice calling How can a slot and a heart like yours be entertained?***

Here, the poet employed some vocabulary with semiotic connotations, such as "the universe is a prison," "the sighs of my heart," and "the ropes of the soul," which express the intensity of despair, distress, and psychological pain that the poet experienced.

So, reusing the phrase, "How can a heart like yours be entertained?" In both the beginning and the conclusion, there is a circular structure, reflecting the ongoing internal conflict, and contemplation of the meaning of friendship, and separation. At the beginning of the poem, the poet focuses on memories and the value of human relationships, but the conclusion expands; To include the feeling of isolation and overall distress that the poet feels; Which shows the development of semantics from the specific to the general; The poem moves from questions related to human relationships and loyalty to contemplation of personal existence and profound suffering. Which shows an integration between the emotional and intellectual dimensions in the text.

The poem "To Whom Do I Complain" came: To open the poet's suffering of denial and injustice, and end with a reflection on poetry as a means of expressing deep pain and a sense of injustice, so the poet says:

***When will you, who complained of denial, recover? And they bombarded you with slander***

***I planted dream gardens with love And others took it, picking it up and slandering it***

***I gave my loved ones a cup of affection to drink they gave you a pure cup of hatred to drink***

The poem began with a phrase that, in its essence, carries a question: "When will you, who complained of denial, be healed?" It shows the complaint of injustice and denial. Healing - here - represents the desire to overcome harm and injustice.

In the second part, the poet said: "I planted the gardens of dreams with love," indicating the efforts and passion that were made without return. Planting gardens symbolizes passion and hope that ends in pain. The poet - here - uses the contrast between "I planted... love" and "taking, picking and slandering", and here is proof of the injustice and denial to which the poet was exposed. In the third verse, the poet moves to prove a truth, which it seems that the poet often escaped from; It is the reality of betrayal and unfair punishment from others.

The poem's conclusion was an expression of the despair that the poet had reached. And he says:

***I divided the heart in half for me to live I gave my loved ones half of it as a gift  
And their last thank you for my beautiful work I was tortured for no sin and exiled  
To whom should I complain? Who should I complain about? and what  
say? Does poetry bear description?***

The conclusion of the poem confirms what was stated in the introduction, and the sacrifice and giving he made without expecting to receive anything in return. He says: "I divided the heart in half so that I could live," emphasizing the extent of the severe injustice that the poet suffers from. He feels torment and exile for no reason by declaring his condition, "I am tortured for no sin and banished," and in the last verse it was a summary of his state of despair, and the search for a way to express the psychological pain he feels, "Who do I complain to? Who do I complain to? What do I say? Can poetry be able to describe it?" ?, and repeating the complaint, "Who should I complain to?" An indication of a feeling of isolation and despair, and a question about the ability of poetry to express. Poetry is highlighted as a means of dealing with pain and injustice, questioning the actual ability of words to convey the feeling of harm and injustice.

It is clear from the above: The poet moves from expressing the pain resulting from betrayal and injustice to philosophical questions about the ability of poetry to express this suffering. The poem moves from feelings of personal harm to a deep search for the meaning of justice and self-expression, using poetry as a means of healing, liberation, and this structure. There is a circle of conflict, and contemplation reflects the continuity of the search for understanding and justice, with the repetition of complaint as a means of expression and questioning of solutions.

The beginning of the poem "Neither time is my time nor days are my days" was an expression of the poet's feeling of alienation and separation from his surroundings. He feels that the time and place in which he lives do not reflect his true self or his experiences. And he says:

***Eternity is not my eternity nor are days my days This is not my age nor are the years my years***

***Most of the people I see I don't know Because of their ignorance, I fell into my sadness and delusions***

***I feel myself alone among them forever My feet have lost the path in the desert***

The first verse refers to alienation and temporal separation. Eternity and days symbolize time that does not correspond to the poet's inner feeling, and the second half of the verse, "Most of those I see I do not know," symbolizes a feeling of alienation and social isolation. There are no real ties that bring the poet together with the people around him, and the third verse symbolizes loss and loneliness. The poet - here - used the paradox between the self and the outside world. To highlight the feeling of separation and alienation.

In the conclusion of the poem, the poet shows his criticism of the society that values money and material things over human and spiritual values, and these are the same reasons that made him feel alienated and lonely. And he says:

***Money in this world became a hope for them They live to break numbers by numbers  
They competed for the false treasures and came together In his basement, between courage  
and reluctance***

***For their sake, I said in sadness and pain Eternity is not my eternity nor are days my days***

The conclusion symbolizes material thirst, and the shift of hope from spiritual values to material ones, and the poet ends in the last verse by confirming the pain he feels. From this physical reality.

In this poem, the poet explores the phenomenon of existential alienation within the context of social and moral criticism of contemporary society, criticizing materialism and greed, which are the main causes of the deterioration of human values. What confirms this is the structural repetition of specific phrases, "numbers, treasures of falsehood, money," and this reinforces the idea of isolation. And the temporal separation, pointing at the same time to a deep contradiction between individual values and the material superficiality of society. The poem presents a reflection on existence and time, highlighting poetry as a means of expressing the emotional and intellectual pain resulting from alienation, and stressing the importance of rethinking values in light of increasing materialism. .

In the poem "The Departure of the Sun," the poet used the sun as a symbol of love, warmth, and giving. And he says:

***Has Albin decided to end our meeting? Who is the one who grows with treachery to give us water?***

***Do joys leave us afraid?***

***Of the countless hordes of our tragedies?***

***Will the sun of love leave crying?***

***And the universe disturbs us with groans?***

He began the poem by asking a number of questions that symbolize anxiety and doubt about separation and the resulting pain. These questions deepen the feeling of this pain, in addition to that; These questions contribute to creating interactivity between the producer of the text and the recipient, and prompt the recipient to participate in thinking about possible answers to those questions.

In the first part, the poet used the word "Al Bain", which symbolizes distance and separation, and symbolizes the bitterness and pain caused by this separation by saying, "The cores swell with treachery, watering us." Here, it is a reference to betrayal and an unpleasant surprise in relationships, and then; He emphasized in the third verse what the departure of the sun represents, which is a symbol of love and warmth for the poet. Her departure indicates the end of a bright phase, and the beginning of pain and sadness, and the poet asks these questions, and these poetic images lead the reader from anxiety to accepting the inevitability of separation in any human relationship, and this becomes clear in the conclusion of the poem. The poet says:

***Leave now, symbol of giving and leadership Planted in the barren of souls, Nisrina***

***And if you leave, the soul will remain dormant In the garden of our souls, they chant and encourage us***

***And leave now, O dawn of serenity, and you will not We forget you as long as the dew touches our winds***

***Leave now, tears are not good for us Albin has decided to end our meeting***

As this submission came in remembrance of what the sun had presented, "It has planted in the barren of souls Nisrina," this image symbolizes hope, beauty in the face of despair, and acceptance of the inevitability of its occurrence while feelings of nostalgia remain, and the permanent memory of departed love, "The soul will remain dormant in the meadow of our souls." The poet's use of the word "dawn" indicates new beginnings and purity even if there is separation, and the repetition of the word "to leave" is an affirmation of acceptance of the end and hope for a new beginning.

The poet's use of the theme of "the sun" in the poem is an indication of the lack of continuity in most human relationships, as it represents life, death, meeting and separation, so the poet moved from the feeling of separation and questions about the inevitable end to the idea of reconciliation based on the always renewed hope of a serious beginning.

The beginning of the poem "The Neighing of Pain and the Deception of Days" describes the mother's heavy feelings of grief over the loss of her son, "Fahd," whose return she was waiting for, but he returned carried on her shoulders. A reference to his death; The poet says:

***Tears pour down the cheeks of sorrow And my heart did not stop for a moment***

***I ask all those who are sad and I am still drinking The cups of my torment after (Fahd) and I mourn***

***And his heart is turning over the embers of anger And the fires of my sadness are burning in my stomach***

The poet intended to use a number of symbols that symbolize deep sadness, and tears as a physical expression of psychological pain, such as what was stated in the first part, "Tears flow on the cheek of sorrow," and then he says in the second part, "A heart over the embers of anger, turning." The poet's use of the word "embers of anger" indicates anger and intense, unrelenting pain. "The cups of my torment" indicate continuous suffering, and drinking from the cups of torment, and this reflects surrender to pain. Repetition and the contrast between daily life and deep sadness express the internal conflict, the gap between reality, and the desire to forget.

The poem's conclusion sheds light on the continuity of life and the way to deal with loss, pointing to the contradiction between the continuation of daily life and permanent pain. The poet says:

***So how come, Fahd, you have suddenly become so jealous? We enjoy food and drink there***

***We see every day as a lesson from our time We are having fun and playing with our desires***

The poet asked this question, "So how come suddenly lost you, O Fahd," in reference to the sudden loss of the son, and the question of how to live with this pain.

The poem concluded with the poet saying: "We see every day as a lesson for our time." It is an invitation to contemplate the lessons learned from life and confront sorrows, emphasizing the contradiction between amusement and the lessons learned from painful experiences.

The poet began the poem entitled "Who does poetry justice?" Describing the state of poetry, which has become a source of restlessness for the poet, he described it by saying:

***Poetry has become a farce among people Everyone with a pen enjoys it***

***Until he became emaciated like no other He started complaining to his bosses about his illness***

***The people ignored their complaints of weakness To anyone else who will complain about injustice***



This beginning expresses the sorrow and disappointment that the poet feels regarding the deteriorating condition of poetry in the modern era. It became a subject of ridicule instead of being a source of inspiration and beauty, and the poet was able to reach this conviction by using a set of symbols that confirm it. His saying: "Poetry has become a farce among the people." This part symbolizes the decline in the value of poetry and its appreciation in society, and his saying: "Everyone who carries a pen enjoys it" is an indication of the ease of access and manipulation of poetry by unqualified people, and his saying: "He began to complain to his masters of his illness" is an embodiment of poetry as an entity, suffering and complaining of neglect and injustice. The poet depicted "poetry" as a human being, complaining of injustice. Its users, their neglect of it, and their failure to respect the poetic boundaries that are supposed to be adhered to, and this state is confirmed by the use of the past verbs "pat" and "became" which suggest a negative change in poetry and its users over time.

The poem's conclusion came to reaffirm the call for justice and appreciation for poetry in a time of injustice and neglect, while questioning the future of poetry in a society whose most prominent characteristic is supporting the oppressed. As the poet says:

***When will this poetry be done justice in my homeland? His motto is to support the oppressed if they are wronged***

***Is there anyone who will answer my voice, my countrymen? Is there anyone who can help me with poetry and words?***

***Poetry has become a farce among people Everyone who carries a pen enjoys it***

The poet's question here, "When will this poetry be done justice in my homeland?" is a question that indicates the longing for coming justice that will restore poetry's status. After the question, the poet seeks help from everyone who has the ability to protect poetry and defend it as an art, and a sublime message, "Is there anyone who can protect poetry and words?" He ended the poem by emphasizing the continuity of the problem that poetry suffers from. He says: "Poetry has become a farce among the people," and here is an indication of the change in poetry and its status from what it was in the past. In these verses, the poet used repetition as a tool that confirms the message and reinforces the impression of the ongoing crisis. The frequent use of interrogative questions highlights despair and longing. To change, in an attempt to arouse the reader's awareness.

When looking at the beginning of the poem and its conclusion, we find the poet keen to show that poetry is a victim of marginalization and belittlement in a world that values arts and beauty. The poet's use of the techniques of repetition and interrogation are not only stylistic tools to enhance the message, but to generate emotional and intellectual interaction with the reader as well. The question posed in the title confirms the problem of losing value and meaning in poetry, while in the conclusion; It turns into an urgent call to reconsider the way we value poetry and its role in society. This indicates the prominent role that poetry plays in preserving the human spirit and enhancing emotional and intellectual communication in the face of challenges.

The poem "Betrayal" reflects the poet's vision of reality and his aspirations for the future. The poet says

*Time has passed and days have betrayed The sky of wishes was covered with clouds*

*We were proud of our principles and piety And justice and peace will prevail between us*

*What do we say about principles after He broke his covenants and betrayed us (Saddam)*

He began the first part by saying: "Time has passed and days have betrayed," and this expression carries an indication of the fluctuations of times and their treachery. The "turn of time" symbolizes unexpected and unstable changes in a person's life, and betrayal - here - represents the failure to achieve hopes and dreams, and the second part says, "The sky of wishes is covered with clouds," and the clouds symbolize the ambiguity and uncertainty that covers hopes, , ambitions; Which expresses the loss of hope and optimism, and the second verse expresses nostalgia for the past in which justice, safety, and moral principles prevailed, and the third verse carries within it a reference to treachery, betrayal, and loss of trust.

The conclusion came as a warning against surrendering to illusions, and an urge to work hard and to stand up to achieve goals, as the poet says:

***Oh dreamer of glory, you will not get it Arise, the dreams of darkness are illusions***

***Wake up from your slumber, we are in a moment It eliminates our reluctance to take action***

***We will die so that Kuwait may live dearly It is forbidden to remain silent about what is forbidden***

The poet calls for action and courage. To face challenges, stressing the importance of action and boldness, and emphasizing the necessity of sacrifice. In order to support the Arab countries, especially Kuwait, rejecting injustice and tyranny, considering silence a form of silence.

In the conclusion, the poet emphasizes the ability to change, the importance of work, and sacrifice. In order to defend the usurped country of Kuwait from the enemy, and this came after his description of the painful reality that Kuwait is going through; Because some political leaders were complacent and let down, and these leaders gave up on the principles that were the source of pride for every Arab; The poet changed from a state of despair to hope, from stillness to movement, and from betrayal to sincerity and sacrifice. For the sake of ideals.

The poet complains of betrayal, not only on the general or political level. Rather, we find him in poems complaining of betrayal on the personal level, as stated in the poem "Deceiving Friends." The poet says:

***And I asked about my friends why Dahri frowned and looked blank  
I told her, "They are all gone." And the most truthful ones about the events fled  
I have disappointed my friends I did not see any appreciation for me among my friends***

The poet began his poem by using verbal symbols that indicate a description of the poet's condition with his friends, which were summed up in betrayal and escape in times of crisis, "sullenness, scorn," both of which symbolize disappointment and loss of trust. The poet stated this when he said: "I have been disappointed in my friends' suspicions of me." Here is an indication of the depth of sadness and disappointment that the poet feels, and the poet used the word "may" which serves to confirm the meaning.

In the poem's conclusion, the poet stressed the issue of "treachery and deception." As the poet says:

***An enemy disguised as a loyal brother Bitterness of gall and exudes perfume  
That is what increases the wounds in my heart It sows sorrow and oppression in him***

The poet portrayed betrayal in its ugliest form, saying: "An enemy in the clothing of a brother." The friend disguises himself as a loyal brother, and the poet describes that enemy by saying: "It is bitter and exudes perfume." It is an image that expresses the contradiction between appearance and essence. The enemy hides his poison and malice behind a mask of beauty and attractiveness, and the poet declares in the last verse that this type of people is what increases his psychological pain.

The poem, from its beginning to its conclusion, expresses an image of human relations in which a person shows the opposite of what he conceals, and it is one of the worst human relationships. The poet deliberately used linguistic and pictorial symbols that emphasized the depth of betrayal and its devastating impact on the poet.

### Conclusion:

- 1- The external title of the Diwan includes a multi-dimensional semantic interaction, as it combines the concept of "echo," which means repetition or continuity of a sound or event, and Ashjan, an expression of sadness and pain. This is an indication that the Diwan will explore the depths of painful human experiences, and their echo that crosses time.
- 2- The complementary nature between the main title and the internal titles. Through this interaction, the deep connotations and meanings contained within the collection are enhanced.
- 3- The title in this collection is considered a vital element, intertwined with the poetic text itself, adding to it a layer of significance and depth that enhance the reading experience and interpretation.
- 4- The semiotic analysis of the beginning of the poems and their ends indicated the richness and complexity of the poetic experience that the poet lives, revealing an internal journey that moves from the private to the public, and from the subjective to the social, passing through the semiotic dimensions that touch on family ties, belonging, and interaction with the social and cultural environment.
- 5- Dedication is a pivotal semantic element that reveals the features of the writer's self, its emotional and moral starting points, and confirms the social and communicative role of the literary text.
- 6- The semiotic analysis of the poems revealed their connotations and the way they are intertwined with human emotions and different life experiences.
- 7- The poet resorted to using a number of poetic techniques, such as "repetition, contrast, many questions, and poetic images" that would move the reader from linguistic interaction to a multi-dimensional emotional and intellectual experience.

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