

TEXT OVERLAP FORMAT IN THE BOOK SPRING OF ALABRAR AND NEWS TEXTS OF ZAMAKHSHARI (ON 538 AH)

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Abstract

The intersection of the texts in the book Spring of Alabrar and the news texts of Zamakhchari in terms of the structure of the news shows that Zamakhchari colored his book in various colors by employing poetic texts in the structure of his news, and did not come as arbitrary, but was keen to give the poetic text narrative functions within the text, as well as alternating roles between prose and poetic texts.

and that the recipient finds his stray and desirable among those colors; Because the energy of poetry in the Zoochchri news contributes to clarifying the narrative extension of his news, The Zoochrian method is not just about studding prose with poetry, but rather wanted to remove the boundaries between literary and religious texts. Once poetry has the fundamental role in the script and again comes second to prose, as in the literature in which the citation indicates the validity of news. And the moonshot methodology of moving his diverse narrative towards the ends and purposes he wants. The use of the necessary techniques, demonstrates a superior ability that is evident in the impact it has on the recipient when you reach him or her.

Introduction

The phenomenon of text overlap is an ancient literary phenomenon at both the creative and critical levels. The poetry story has a presence in the Arab poetry heritage, gyms and folk walks and the story of a thousand nights and nights etc. Therefore, most of the university narrative books are based on the marriage of poetry and prose, and they represent a coloring of the written and dimensions to drive boredom from the reader.

Poetry is one of the most influential arts in the emergence of news. Poetry has a close relationship with news, which has been embodied through the combination of poetry with news in many Arabic news literature. The combination of poetry and news can be considered a coloring of the written, coordinated, removed and bored from the recipient, Poetry has maintained its place in the same Arab human being, He formulates his experiences, expresses his feelings and thoughts and must therefore cast a shadow over the prose as well. (1)

Thus, the literary text is intertwined, which means that there are literary texts that are poetry or prose in another literary text, provided that they are in harmony with it, and that they employ an idea that the literature wants to put forward that increases the text in depth and influence, not being a burden but part of its fabric and structure. (2)

However, Gérard Genet considers that text overlap means ("linguistic presence, whether complete or incomplete, for another text)."(3). Some view it as the issuance of literary races of different patterns and forms from one origin or strain, when in the same literary genre we

infer manifestations of the other or of the sexual race that regulates the entire race campaign. (4) Abdullah Al-Diwami also considers that textual overlap is a prominent feature of Arab culture.

Cultural worlds in the memory of the Arab man are harmonious and intertwined in a wonderful and spectacular entanglement. This has been termed a continuum. (5)

Since poetry and prose (they share the essence of the formation through the language and both are embodied in an aesthetic formation reflecting a specific social reality movement).

(6) . However, it is view that the speech is generated within the dialogue, as is its vital answer, and consists within a mutual act of dialogue with the other's word within the subject, which refers to understanding the subject of the speech through dialogue. (7)

In doing so, he points to the need for the speech to communicate with different voices of other literary sexes, which he blends into and conversates with. But we find Julia Cr Steva not far from what two sisters referred to as her text interference: (a physiological painting of quotations, and every text is drinking and converting other texts).(8) This means that the text is not self-contained and consists of the process of producing a new text that overlaps texts of different times.

The text generated by the interaction of a variety of patterns and texts is higher and higher than the text whose meanings are mediated by a leaker and a single fabric when its features are defined(9). It also demonstrates the consistency in the balance of the literary text as a result of the rapprochement between the sexuality of hair and the prose of the regulator's presence within the narrative structure.(10)

The overlap of poetry in the "Arabian prose arts" leads to the formation of an organic unit with which poetry cannot be separated from the type with which it has been protected.(11)

It was found that poetry as a component of the text transmitted the narrator to complete what the prose did not say; Because the intersection between the sexes of prose and poetry and the overlap is important in clarifying the distinction between literary races; Because it gives one a distinct place and presents it to the other, and that hides the importance of one or the other. is neglected and subordinate to others, but each has its actual presence in the presentation of the literary text and thus this overlap shows us that the boundaries between races are very flawed. (12)

This indicates that its overlap (not an emergency element of the narrative, but a section of the discourse that is bound by prose within the narrative structure used by the narrative, to complete what the prose did not say). (13)

But without this constituting an obstacle within the narrative, the narrative formation then moves from prose to poetry, and its movement is undisturbed. (14)

The book Spring Alabar and the news texts of Zamakhchari included a large proportion of poetry with different contents and functions, This necessitates studying it and revealing its importance in building the texts of the Zochchri, She also worked to strengthen the text and confirm its validity, because poetry is a self-loving means of communicating a number of interrelated feelings and feelings within the literary text itself. This makes the narrative use certain methods in order to perform its task of presenting the text. We note from this that the

writer's pleasure is only complemented by the presence of another prose attendee. ((To move the indication of pleasure within the book with the methods and techniques it proposes travelling between poetry and prose as they work together to embody this function and crystallize its presence)).(15)

The text overlap format can be said to be the complementary sequence of the relay format, We find him in a lot of times coexisting with him in one text, It is also one of the oldest patterns of event construction, originally included in text within text, The Sardine seeks to gain the text of an artistic or literary aesthetic, or that they seek to fill a vacuum in events, or intent to diversify or excite, All to enrich the text, and stop telling it to its original events and come up with a new event, The original event is linked to a range of relationships, with many heterogeneous or compatible features, or includes an old literary text in a new text, which could have an ideological effect on the composition process. " (16)

The marriage of poetry and news in the book Spring of Righteousness and the news texts of Zamakhshari did not come just for diversity and breadth, We find it that strengthens the content and achieves equilibrium and inclusiveness in the literary text. In some, poetry is subordinate to prose and subordinate to it, and in others, it serves as the basis of the text and the prose news is subordinate to it. That is to say, the news either applies the poetry or leans on it and makes sense with it. " (17)

It seems that the recall of the poetic text in the Zochchari News was the result of the role and function that that text could play in moving the news forward and ensuring its survival. Perhaps these functions include:

Documentation function:

This function is achieved through the narrator's inclusion of his experience in some poetry verses to serve as proof and argument for what he tells, because poetry plays the role of proving the validity and certainty of news in its characters and events. The function of the documentary blogging narrative can be clearly reflected in the news that records the events that preceded the age of Zochchetti's writing, which, while performing other functions, has the function of documenting these events, and in which Zochchetti plays the role of historian. Such a function is found in the news that shows why poetry is said, as it is intended to revive the absent relationships between poetic texts and their contexts (18). She protects the right of the poet and distances the spectre of impersonation from his fathers. This is what we find in the following news: "Jacob Ben-Spring and his brother Ben-Spring are running under the name of the King of seven years.

A king was worn out in the dust, so I refused because I had worn it out and mentioned a new king

The presence decreases as the length of the covenant increases, and the presence increases every day)) (20)

The previous news came as an indulgence, as a result of the presentation of the verses that came after, so that it becomes clear to the recipient of the news why these verses of poetry say, which is the death of Jacob, while the verses of poetry show her reading about the intended character of lamentation and what happened after her death.

We note from this that the prose part of the news has given some information that helps the reader to understand the verses that they have performed a documentation function at the same time. This urges the recipient to fill the spaces with reflections, which are woven around the events and use the poetry to indicate the truthfulness of the news, attract the reader within the events and have to add what is understood and what is said only makes sense as a reference.

One example is Zamkhchari's statement: "Saad bin Musab was accused of a woman on the night of a wedding, under which Hamza bin Abdullah bin Zubair was bin Zubair, and Al-Ahsas said:

And the fire of fire is not the one you remember but the fire is Saad bin Musab
Did you not see that the people on the night of their gathering were deceitful, so they
treated him to compound evil?
And he who desires evil is not one by one and in his house is like a trained deer

Saad Al-Fire Shattar was in the city, attributed to the fire and did not commit his duties. He called Saad Al-Haq to strengthen him. He said: "Let me not God never spark Zuberah, and then he said: You denied it only: and in his house like a dusty deer." (21)

The poetry house of the previous news was not brought by Zochchetti from race diversification, it was brought by a means of transmission from event to event. This in turn is achieved when the house bears a certain connotation that leads to a change in the course of the news. Accusing Saad bin Musab of a woman on the night of the wedding of turning the events upside down, After the attitude of Al-Ahsas was from Saad Al-Fire, to whom he was attributed to his commanders and his rejection of Zuberin's resortion, The poetry house is thus one of the most important pillars of the text. It can be considered one of the irreplaceable episodes of the news sequence. If we assume that there is no house in the news, we easily realize the void left by the missing link. According to news from Al-Abrar Spring, on the first day of this month, Kossig's riding, is the entry of Azerbaijan, and his origin is that Humana Kosja was taking some heated drugs, painted some hot lines, and came out in one dressing, usually in Baghdad and Faris, Al- Muradi said:

He rode the bowser, mate, so he went down on the flute and the wind
And be blessed with his eyes and take from the pleasure of life with a key)) (22)

Al-Zamakhshari recounted two houses of poetry for Moradi in which he documented his experience (riding the kosge), documenting his experience to make the recipient more eager for his narratives by documenting the poetry. And to this same pattern we market the Zoochchri when he talks about the night of the Farzad, saying: "The night of the Farzaq, like on the nights of the Khalid. Pat Alfarzad at Diaraniyah, and eat her fungus, with pork, and

drink her booze, and blow it up, and steal her cloth, and then tell God the Son of Maragah, meaning Jerrera, where he says:

If you stay in a people's home, you will leave with disgrace and be left with disgrace.(23)

Having stalked his narrative, in which he talked about the night of Alfarzad when he was at Diaraniyah, eating pork, and drinking her booze, Alfakhchari redacted this incident with verses of Greer and documented his narrative (for Alfarzaq night).

Descriptive function:

Another function performed by poetry in the Spring of Righteousness and news texts is Zamkhouchi's use of poetry to complete what is not prose(24). It is an essential function of the Sardine, since it cannot deviate from it without at the same time losing the Sardine's status.(25) Through the presence of the narrative, this indicates the existence of a connector who communicates the story from a speaker who tries to influence an interlocutor through descriptive narrative(26). So it's one of the most functional. It identifies the genitalia of the text, and even its designation originally belongs to that function, so it is the task of reporting news after selecting it).(27)

and communicate it to another party in order to ascertain (the utilitarian functionality of the narrative phenomenon, which is enshrined in any case or reference). (28)

The role of the descriptive function is not limited to showing the narrator's location and distinguishing it from that of personalities and juveniles; Because when the narrator reports an event or a view of the scenery, he does not transmit it in all its exact details that occurred, It makes some adjustments that it finds appropriate to the event that it portrays in such a way as to reflect its personality and define its features. His choice is motivated, inter alia, by the desire to influence the addressee, In mastering the plot so that it is more beautiful, including also wanting to criticize and show the painful footage that the narrator wishes to criticize, or otherwise.(29)

Therefore, the poetry in the descriptive function of drawing the scenes depicting the events comes accurately and prominently as if the recipient stands in front of a picture taken and not in front of news that has been transmitted, so that the hair (a component of the description used by the narrator and the narrator, to complete what the prose did not say).(30)

The description transmits the image to the recipient as if it were in front of his eyes.

Evoked by the sight of the news before the eyes of the recipient, one example is the Zoochchri saying: "When the Messenger of Allah (Prayer of Allah upon him) reached, in his migration, the crease of the farewell, his reception next door beats with rows and sings:

The full moon came upon us from the folds of farewell

Thanks must be given to us when God prays for a reason (31)

The descriptive poetry here is not based on the news but goes beyond it to paint an artistic picture through its poetic language. The poet was adept at using poetic verses, describing the farewell crease of the apostle To illustrate this poetic image, the poet describes in an atmosphere of psychological frenzy that touches his feelings and feelings, especially by depicting the need to thank him for what God called for his Holy Messenger. (Pray him), when he reached the crease of the farewell in his migration in front of the sight of the recipient without his inspiration in the reality and realism of the event.

Examples include the news in the book Rabi al-Abrar and the news texts, which revolves around Ibrahim al-Mossali's congratulations to Rashid al-Khalifa and says al-Zamshari (Ibrahim al-Mossali in congratulating al-Rashid al-Khalifa:

Did you not see that the sun was sick, but when Aaron came, its light shone
The world was clothed with beauty, with Harun as its ruler and Yahya as its minister.

He sang them from behind a veil, reaching him with a hundred thousand, and reviving fifty thousand).(32)

We find Ibrahim al-Moussalli in the former Bettin between the praises and congratulations of Rashid and his Minister Yahya by succession and the request for his need. He sought this marriage to achieve his goal, as it is a multiplicity of good qualities with poetry. The poets have always been in the presence of kings and princes for giving and good standing, The news at Ibrahim al-Moussalli received the tender after these verses, in which a description of Rashid was not found in the folds of the narrative, The two houses and their impact on Rashid and his Minister, Yahya, may be stronger than if they were prose; Because these verses will be preserved by Arab memory and transmitted by generations after generations, as well as the Arabic taste that favored poetry over prose. And to this kind we sequence again with the Zoochchri: ((The moukel was the best of the Abbasid successors face, and their father is a theoretical; The radiator said, "I walked in, and he said," My eyesight, you see the best face from me? " I said, "I don't allow rest," and then I said:

I swore an oath that I did not fear due to doubt or mistrust of the oath
That you are the best of the caliphs in face, and the most generous of two comforts, and I do not like me)) (33).

Having spoken with the refrigerant and asked him to describe the good face of the refrigerant, the verses of the hair and the recipe of the narrative told us by the Zoakhchari about what had happened between the retainer and the cooler and such a function were used by the narrator to complete the prose.

. As we see the descriptive function in many of the narratives of Zakhchari, we are led to this job in his words: "Marm Abdullah bin Mawayya bin Abdullah bin Jafar, Abdul Hamid bin Ali al-Qurashi, and he retained it, so Souq, Luz Batbarzah, said:

I drank Tabarza with the purpose of melting ice mixed with curdled milk

Abdul Hamid said:

And our water is not weighed for a purpose, but your sailor is a torment And not that Tabarza is good, but by holding this kind of good drink And if you tread on the soil of a land, it will be good if you walk on it.”(35)

Dialogue function:

The poetry is used in interpersonal sentences and is cited in their conversations. The poetry house comes as a definitive argument for the interlocutor, representing the anecdotal movement or the dramatic aspect of the news text.(36)

The Sardine works to lay off events through that poetic talk function(37). The poetry comes in the form of a dialogue in the tongue of the characters and thus the news text is close to the theatrical works.

The reader of the book Spring of the Righteous and the news texts finds confirmation. For example, in one of his news, Al-Zamkhshari said, "I touched the wonders of her father's palm and I turned her, rough, and she said:

This is my father's palm. He cut it rough with a shovel and carried it with a sapphire.
He replied:

Woe to you, do not condemn my hand

Humiliation is only when a boy walks with his tail drawn to the door of the miser.”(38)

In the news that we have reported, we find the anecdotal scene very clear, as the Sardine stops to take over the poetry of the characters. So the Sardine wasn't arbitrary in showing hair in the previous news. But it came because of an artistic need to help the author embody the scene and embody, because the poetry in this news has integrated with the narrative, so that it gives us an integral newsletter that the reader feels like watching this incident. It is also driven by poetic dialogue between Arabs and her father when she touches his palms and then their opinion on the incident and then the text interaction.

We can therefore be represented by another news such as that of Zamakhchari in one of his news: "Muslim bin Abdul Malik said: What did Imran bin Hattan preach to me in saying:

Do I get sick every year, then convalesce and mourn, but do not mourn, so for how long?

Maaouya al-Sufi told him: "I heard him from the dead and the poet before him, where he said:

Nothing is incapable of death without its creator, and death, if the time has come
And everything before death is subject to death, and death after it is a greatness)) (39).

The poetry in this previous news came in the form of a dialogue in the tongue of the characters to reveal their feelings and thoughts. Muslims bin Abdulmalik and Maawiya al-Sufi were able to demonstrate their feelings, thoughts and feelings with orderly words on weight and rhyme through what they heard from poetic verses by Imran ben Hattan. The poetry on this news was not dependent on the news, And if it was part of the event and a maker of it, it seemed like a vibrant poetry prose theatrical scene, The poetry here is the language of a dialogue between the characters, and in this news the narrative ranges from attribution of poetic words to prose words.

The poetic text sometimes serves as the inner monologue (by which it follows the inner movement of the heroes)(40). The story emerges from the mere fact that it is a rigid historical narrative to a vivid story full of emotions. This appears to be the clearest picture in the following news: "While Hassan is sitting in his lap, a boy feeds him butter and honey.

Work while you are right, absolutely fun, as long as you are arrogant in a leisurely manner

He hopes for life, it is true, perhaps his deathambushed between butter and honey)) (41).

We see here that poetry is a change in the manner of expression required by the situation and forced by the honesty of the Zochchi in the transfer of events, it conveyed to us what the character wanted to convey. So we feel in this piece of poetry, which tells the story of a boy who is east of Fathat after Hassan feeds him butter and honey in his lap, so the closest language to expressing the flowing sensation at that moment is the language of poetry. The poet in this story speaks to himself regretting the past.

The reader and insider of the book Rabi Al-Abrar, also finds in the foregoing a new function for overlapping scriptures in Zamechchari News, which is the interactive function, in which he markets verses of poetry, and conveys his main experience, including:

Abu Amr bin Al-Ala 'and Amro bin Obeid in Al-Wa' id, Anshad Abu Amr:

My prayer is not intimidated as long as I live, and I am not afraid of the threat of a threat.

And if I promised him or him, he would not fulfill my promise and fulfill my promise.

Amr Sadiqat said to him, "The Arabs praise the promise without giving back and praise the fulfilment of them for the conduct of meanings."

The father of Khaled to the community of opinion honorable deeds and home

He does not break a promise or a threat, and he does not succumb to his revenge on a missed day.)) (41).

This type of textual overlap is a stem that makes his experience even more interesting in the mind of the recipient, who likes much of this news, especially as the hair adds aesthetic taste to the news prose.

Function for emotional (emotional):

This function uses poetry to illustrate the feelings, emotions and thoughts raised by the news, when the news dominates poetry in different images, such as what distinguishes it from the other. Perhaps most notably, poetry is an active narrative, so that the story cannot be presented to others, as it entails important (42)events and attitudes. It includes ((sharing the Sardine, what it is, in the story he tells, that is, addressing the relationship he has with her, it's really emotional, but it's also ethical and intellectual)(44). The relationship between poetry and prose is thus an emotional communication relationship, affecting each other, but at the same time achieving communication, making the news a series of communication and influence to create emotion in the same reader on one side, and his or her inspiration for the realism of the news on the other.

And then the Zoochchri said, "Abdelaziz Ben-Majashon, from the city's scholars: Al-Mahdi told me, Magshon, what did you say when you dispersed the city's jurisprudent owners? So I said,

May God bless his loved ones. I was afraid of that before they fell.
Time has seen a thousand pleasures for us, so it is clear between us and strives
It was not, by God, the misfortune of the time that leaves me until it gives me a dose after them
Let time do with me whatever it wills, striving, so nothing can be added to what they have done.

He said, "God gives me ten thousand dinars." (45)

The poetry of the previous news is not overwhelming, and it's perfect for the news and part of it. It came as a way of moving from event to event, and this made it poetic verse in the above news to disclose an uncle within the characters of feelings and thoughts, Abdelaziz Ben Almajshon was able to show what was inside him when his intellectual owners disagreed with the city and began to express his own feelings and disclose the ideas within him directly and clearly. This increases the aesthetic and realism of the news attracts the reader's attention through it. This confirms that what he lists is at the heart of real life; To move his feelings and emotion towards the events of the news.

Among them was the Zukhchari (Abdul Rahman bin Abdullah bin Abu Ammar Al-Jahmi Al- Qaida, descending Mecca, the pastor's name from his worship and Zahdah. He was then questioned by a singer from Mecca's generators named Salama.

Haven't you seen her, may God not remove her house if you look back at her voice, how do you make

She extends the system of saying and then returns it to Silsil in her voice reverberating

If her flower croaks to her and she croaks toward him, a generous ear

And listen to the call to prayer until it is as if they were asleep and did not sleep)) (46).

The poetic verses in the news we mentioned had a real presence in order to bring the event out of the memory of inertia and loss to growth and development through the excitement of the verses quoted by Abdul-Rahman bin Abdullah bin Abu Ammar Al-Jihmi and the singing analysis and taboo. Poetry was a key episode in the construction of the narrative, and a catalyst for all events in it.

In the Spring of the Righteous we came from the overlap of the script, and in his expressive effectiveness function the Zoochrist said: ((Yazeed Ben Al-Thatriyah, Yazla, The Great Finanh, his brother's bull was a lot of money; Al-Attar came to say, "Paint me from the camel of Thor, and he destroyed his brother's money, and the Sultan assaulted him, instructing him to shave his head, and said:

I say to a bull while he shaves my head with a straight hair tie

Isn't it possible, O Thor, to differentiate between them , because the fingertips of the hadeeth have licenses to dye them?

Then a bull came with it, like the chains of a shield, soft and spilled.

And it came with a head like a rock, an eagle came over it, then it flew like a feather with it)) (47).

The narrative came to tell something that happened to Thor, who is the main character of the Zochchri news, The Sultan braved him to shave his head and said, "Emotionally, He explained what the Zoachchri said in his narrative and these are functions that give the recipient the space to know what the narrative has come to the end. He then lures us back to the emotional expressive function of his narratives, saying: (Signed, Arabi to the land of Asbahan in the days of spring, VasaPolarization, and Forgetting with trees. When the winter came, the trees shed, and the diameters snowed, making it shudder from the cold and beating its guts, he said:

In Isfahan, I messed up my affairs when you spent the hot summer

And the horizons were thrown with a hurricane , and the snow was associated with a blossom

A sinful, impure human being would have come, had it not been for the slogan of righteousness, righteousness

The mother of the eldest and the father of the young did not pay a measure of circumcision

And the sun in it is the joy of the appreciative)) (48).

After talking about the state of the Arabi, and what was good about him in the land of Sabhan in the days of spring, and that cold that the elite deceived to live made him shudder and flop his guts, the Zamakhchari redeemed this narrative with the verses of the Arabi, in which he spoke of his suffering with the cold of Isbahan.

Explanatory function:

It is intended that poetry is given to explain or explain the news, and sometimes it is used as evidence of the truth and strength of the news. It is brought out by the narrators from the cycle of trope and imagination that characterizes it to the reds of truth and reality. The news's explanatory feature overshadows the suggestive feature of the poetry(49). He uses his poetic language, which suggests a kind of balance between poetry and prose, as in this news: "The books of the son of an article, the book of an armistice between Muslims and the Roma, he is in the church of Constantinople, they show him in the holidays, and they commit him, inter alia, in the most special houses of worship, they admire people for his well-being. In which it was said:

The line of Ibn Muqla, who nurtured him with his eyeballs, and his limbs would have died if they were transformed into a skillet.

The house of its pearls is yellowish in envy, and the light from its light is reddish in shame)) (50).

Note from these poetic verses showing the inference by the son of an article of the view of the main character (the son of an article), from the explanation of the books of his armistice between Muslims and Rum, and his interpretation, and the elaboration of his explanation and explanation that explains to the reader the meaning or content of the news. An example of this is the news of Zochchari: "The pilgrims saw in his sleep that his eyes were a castle, and Hind fired the Muhlab girl and Hind the name of Ben out. His son Mohammed had not died. He said, "God, this is the interpretation of my visions before. Mohammed and Mohammed in one day! He then created a saying:

Sufficient for me is the life of God from every dead person, and the survival of God from every perisher is sufficient for me

Al-Far zad said:

There is no misfortune like the loss of the example of Muhammed and Muhammed)) (51).

The narrator in the previous news mentioned the poetic verses pronounced by the pilgrims and Farzdaq here the dominance of the narrative news on poetry, And take advantage of it by keeping it away from the known fantasy and giving it realism, Sardine relied on poetry to

build the news, and then made it a way to validate events by seeing the pilgrims in his sleep, The witness came in the tongue of the pilgrims, the whole narrative is about, Like he wanted to instil conviction in the same recipient and left him no room for doubt about the veracity of its occurrence. Prose and poetry combined to convey that image accurately, truthfully and completely realistic. The poetic verses came to convince the reader's hearing first, and to confirm and immortalize the incident second, The poet borrows the components of the narrative text, lends them some of his creativity, Let the poetry text gain qualitative distinction from the prose text, albeit in conformity with the experience itself.

Another type of text-interference recruitment is the explanatory function of Zochchari, which has put the recipient in front of a text far from inspirational: "(Abu al-Atahiya, La Ben Muthaz, said: How much do you say a day of poetry? He said, "Five or three; Abu al-Atahiya said, "But I say the hundred and two hundred, and Muthatir's son said," Yes, you say:

Oh my money, I wish I hadn't seen you

And I say,

Baghdad will be dark and dark will come to us in Makkah as long as we live three moons.

When they alighted in the valley of Mecca, it shone with Yahya and with Fadl bin Yahya and Jafar.

And I was not created except for the kindness of their palms and their feet, except for the sticks of the pulpit.

And if you wanted the same, you would have a long life)) (52).

So after he told us what came between my father's Tahiya and my son in a news in which somebody worried about saying poetry, Zoachchri wrote verses to them explaining the distance from the recipient, that mystery and showing him the poetry of his narrative, To the same function, the recipient finds a lot of poetic text overlap brought by Zochchari in many of his news and narratives, including: (Al-Maamoun: Two flags I looked at and blessed, and I didn't see them righting, stars and magic.

The Security shall:

By God, the stars do not diverge and the sun strikes, but it does not rise

And a moon in an orbit that floats except for a matter of great importance." (53)

The receiver was made in front of an illustration in which he traveled safely, after talking about stars and magic prose and sacrificed that prose as poetry and made the recipient in front of an integrated text prose and poetry.

In fact, the poetry did not go into this news in vain, But his entry was essential, and all the poetry in the Zochchrist news told the events again in the tongue of one of its heroes, Although he mixes external events with his psychological attitude, But it's ultimately a

document that confirms the news. Other images in which poetry follows the news text include those whose orbit balances two or more poets. Each passage becomes the argument used for the example of the poet's ingenuity or proof of the contrary.(54)

Among them is a news in which the Zoochchri recalls a meeting with Lapid Walid Ben Aqaba in which he says: "(Lubed, Ali was on his own whenever the boy gifted to slip a carrot and feed, and possibly slaughter the hug, if narrowed. Alwaleed bin Aqaba said: "You have learned what made Abu Aqil himself, and they have given him his evil, and sent him five islands and these verses:

I see the butcher sharpening his two cities when the winds of Abu Aqil blow Vendor Ablaj
Jafari Cream Grandfather Calsafe Sword
And in Ibn al-Ja 'afari, as we said, on little money.

He said, "I left the poetry and I answered the prince, and she said: If the wind of Daddy Caleb blows our invitation at the time of her gift. Prolonged Vendor Ablmiya Aa'an at his apocalypse to Beida

In the example of plateaus, she had a knee on her from Beni Ham Qa 'oda. But the cream has a habit and I thought Ibn Arwa would come back.

He said, "Well done if you didn't ask." She said, "Daddy, kings don't take advantage of them in the matter. And he said, "You're in this I feel.

The delegation of a man from Beni Dabba, on Abdul Malik, I want him.

And God, what do we know if we fail to ask you who do.

And when we hit in the country, we found nobody but the carpenters attributed.

Patience for your habit, which has returned us or not, has guided us to who we go to.

He was ordered 1,000 dinars. He returned to him who met and enlightened him:

It is not a cabin when it is built to be followed by shortages until it is threatened.

He was ordered 1,000 dinars. He returned at three:

(They come to charity back to start).

He said, "Prince of the faithful, Roy shall disobey me, and modesty shall prevent me." He ordered him a thousand, and he said, "God, if you say so that you can do the money houses to give you."(55)

This news didn't come right to say poetry, but it did come to tell the idea of favoring one's hair over another, because the poetry in this news is not an end in itself, but the way to reach this idea. Proof of this idea is demonstrated by the possibility of mentioning other verses in the application, begging, lifting and eradicating of bedwork, or differentiating in another

purpose to reach the narrative to its basic purpose of preferring a girl to a hair hand over a newborn Ben Aqaba based on the hair he mentions.

It can be said that the Zoochhari in this news was successful in proposing his idea, as he made Lapid prefer his daughter to himself and thus reached what he wanted without prejudice to one poet. An example of this is also the balancing of Abu Na 'as and Muslims in the Spring of El- Abrar and the news texts. He was established by a Muslim. (Dabel, I combined my father's desperation with a Muslim, and I want him: Bettina's cab is jealous. He was established by a Muslim.

God is one of those who Hashem in His land is a mountain and you and your Son are the corner of that mountain.

So I said to my father, "How did you see him?" He said, "People feel after me, I asked Muslims and he said," I feel after people. "(56)

The verses in the previous news, although their purpose is the same, we find differences among them, the most important of which is the difference in their quality and reason when the poet Abu Na'as and Muslim Ben-Walid al-Ansari combine. Which the Zoakhshari employed to favor one of these poets, so that we eventually reach the preference of Muslim Ben Alwaleed Ansari over Abi Na'as based on what he heard from each of them. It can be said that the narrator prompted the reader to read poetry not as the poet wanted, the poet weaved it to describe while the narrator wanted it to balance the poets.

Sometimes the news comes with a prose that overlaps to illustrate what a poetry peach told, because we are in front of a new kind that can be called a hair salad on the news, and the peachman refers to it in some of his news and says, "Some exterior:

And those who are afraid of manicures, we are dressed for patience. And death distasteful tastes good if you blend it well than male.

Mansour bin Ammar urged, to conquer, and I said, "I saw you, a cousin inciting jihad, and I threw my throats to you, I have no God but God has made it a gas mare for God's sake.(57)

The recipient finds himself in front of a narrative that differs from what the zoochrist was quoting in news, namely, that the hair takes the place of prose in this narrative by coming up with verses of some exteriors, and then employs prose to complement the poetry, a new function that the zoom could employ in its news.

Then the Zochhari was able to use this power to poetry about the news as well, saying: "Mahrez the writer:

God has turned a Turkish gang who paid the vices of their life with the sword

They killed Caliph Jaafar in his possession and clothed all people with the garment of fear

After killing the beneficiaries, he appealed to them to leave them, with 10,000 and a light runner-up, which was based on his head.(58)

The Zoachri wanted to put his recipient in front of his narrative more like an idea that he presented with a symbol, but the symbol here is poetry after the previous narrative had a description of prose, and he made the recipient look for what the Zoachri wanted from his paternity, and he is desirable to have that prose shown to him.

It then sets us up in the same power of poetry over the news, so that the poetry is based on its own experience. After showing that these verses are recounted by poetry, this kind may give a variety of news contained in the book *Spring of the Righteous* and its texts, and make the reader far from the boredom of the narratives. This is what we see in the saying of Zuhari: Greer was in Qais' country sick and they returned him and inspected him, and he said:

The psyche of redemption to take account of me, and if I am satisfied with my people's understanding and ordinary

If Litha had feared two cubs, I must have given me to the ordinary forest.

If a good order is carried out, or if you are gone, you will do well. "(59)

So it can be said that the moonshine method is not just a studs between prose and poetry, He wanted not to make a breakthrough between them in his news. Then renew our overlap and give the hair a higher authority over prose, That this diversity that we found in the *Zoochchri* news in the book *Spring of Alabrar* and the news texts, He made the receiver want to complete his narratives, look into their invisibility, Her President's personalities and idea, in which I poured an effort into the mob to put it, are kind and telling news of the thoughts, judgement and commandments I held, as are poetry and prose.

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See: Overlapping literary genres in the novel *Acre and Kings* by Ahmed Rafiq Awad (Research), Omar Abdul Hadi Atiq, University of Yarmouk, FOL, (2), N. (5), 2008:3.

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Entrance to the collector of text, Gérard Genet, Tr: Abd al-Rahman Ayyub: 90.

See: Interaction in literary races, bride poison: 137.

See: Culture of Questions (Articles in Criticism and Theory), Abdullah Mohammed Al-Diwami: 119.

The mechanisms of narrative in contemporary Arab poetry, Dr. Abdelnasser Hilal: 19.

See: Fiction Speech, Mikhail Bakhtien: 541.

Sin and atonement from structural to legislative, Abdullah Muhammad al-Diwami: 29.

See: Interaction in literary races: 31.

The ancient Arab narrative looks at cultural stereotypes and the problem of interpretation, Dia al-Kaabi: 142.

Narrative of the Siri text, Master's thesis, Ghanem Hamid Abboud Al-Zubaidi: 49.

See: Talk and News, Happy Pumpkin: 192.

- The overlap between the literary races of Makamat, Saleh Ben Ramadan, Roots Magazine, 2, N. 4, 2000:49.

See: Narrative Proverbs, Study in Narrative Structure of Arabic Proverbs, Loai Hamza Abbas: 71.

() - The rhetoric of forgery (the effectiveness of news in the old Arab narrative), Luai Hamza Abbas: 102.

Look at: artistic construction in the Arabic narrative in Iraq, Dr. Courage Muslim Alani: 16-17.

Al-Khobar considers Arab literature, Mohammed al-Qadi: 545.

See: News in Arabic Literature: 377.

See: Speech and News: 195.

Al-Abrar Spring and News Texts: 5/147 - 148, See: Poetry Verses: Full in Language and Literature, Radiator: 4/76.

Al-Abrar Spring and News Texts: 3/72 - 73, see: Al-Ahsous Ansari Hair, H: Adil Suleiman Jamal: 98.

Al-Abrar Spring and News Texts: 1/71, see: Diwan Greer: 216.

See: The Ancient Arab Narrative: 141.

See: Tale Speech, Curriculum Research, Gérard Ginnett: 264.

See: Narrator and anecdotal text, Abderrahim Kurdi: 59.

Gearat's narratives in modern Arab criticism, Mansouri Mustafa: 314-315.

Old Arab Narrative, Types, Jobs and Structures, Ibrahim Sahraoui: 97.

See: Narrator and anecdotal text: 60 - 61.

Old Arab Narrative, Cultural Stereotypes and Interpretation Problems: 141.

Al-Abrar Spring and News Texts: 3/120, See: Verses of Poetry, The Extremist of Every Art, Shahabuddin Mohammed bin Ahmad al-Abshehi, H: Muhammad Khair Ta 'eh al- Halabi: 553.

See: Verses of Poetry, The Book of Isaac Mosli, Abu Faraj al-Abhani, Yah: Professor Karam al-Bustani: 161.

Alabar Spring and News Texts: 2/187, see: Poetry verses, Poets Dictionary, Marzbane: 129.

See: The Ancient Arab Narrative, Cultural Stereotypes and the Problem of Interpretation: 141.

- Alabar Spring and news texts: 1/185, see: Poetry verses, Songs: 12/435.

See: Features of the novel at Jarji Zidane, Aladdin Saad Jawish: 268.

See: Arabic Novel of the Age of Assembly, Farouk Khorshid: 168.

Al-Barar's Spring and News Texts: 3/172.

NV: 5/154, see: Poetry Verses, Infanticide, Son of Khalkan: 95/96.

Anecdotal art in Arabic prose: 289.

Al-Abrar Spring and News Texts: 5/135, See: Verses of Poetry, Great Classes, Ibn Saad: 3/286.

2/52, Consider: Verses of Poetry in the Book of Courtesy History of Ibn Asakar, Ibn Badran: 11/349.

Anecdotal art looks at Arabic prose: 290.

Tale Speech, Curriculum Research, Gérard Ginnett: 265.

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Al-Abrar's Spring and News Texts: 1/144.

See: News in Arabic Literature: 575.

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5/141, Seen: Poetic Parents, Diwan Al-Farзад, H: Ali Khris: 332.

Al-Abrar Spring and News Texts: 2/63, See: Poetry Verses in Poetry and Poetry Book, by Katiba's Son: 4/747.

Spring of the Righteous and News Texts: 1/87, see: Start and End, Son of Many: 10/226.

See: News in Arabic Literature: 571.

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5/203, Consider: Diwan Explicit Al-Guani, Muslim Ben-Walid Al-Ansari: 22.

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