

# Unveiling the Reality from Abdul Fattah Abu Zaidah's Poetry: Text Continuity and Semantic Dimensions Analyses

Majdi Zuhair Husni Nijim<sup>1</sup>, Syed Sultan Bee Packeer Mohamed<sup>2</sup>

<sup>1</sup>PhD candidate in Islamic Jerusalem Studies, Ghazali Shafie Graduate School of Government, Universiti Utara Malaysia, Sintok, Kedah, Malaysia. E-mail: majdiznejim@gmail.com

<sup>2</sup>(PhD), Senior Lecturer, School of Languages, Civilisation and Philosophy, College of Arts and Sciences, Universiti Utara Malaysia, Sintok, Kedah, Malaysia. Her research interest is in Islamic Studies. E-mail: sultanbee83@gmail.com

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## Abstract

Poetry can be used as one of the way to express someone's emotions, feelings, and perspectives in a metaphorical way, and this is referred to as the semantic dimensions of poetry. Several studies have been conducted on the aspect of the continuity of Arabic literary texts. However, there has not yet been a specific study that focuses on Abu Zaidah's poetry from the perspective of grammatical and semantic analysis. This article intends to unveil the semantic dimensions of Abdul Fattah Abu Zaidah's poetry using text continuity analysis, and the analysis focused on the cohesion criteria. A qualitative approach was employed in which the library search and semi-structured interview were conducted to collect the data. Descriptive analytical method were used to analyse the collected data. In the analysis, cohesion criteria that is based on De Beaugrande's theory were used to identify the presence of text continuity. Based on the analysis, it was found that the poetry produced by Abu Zaidah has semantic dimensions in which he has succeeded in making the voice of those living under colonial pressure and the threat of weapons heard. He managed to call the children of the Palestinian nation to be enthusiastic and steadfast in their struggle even if they have to sacrifice their lives. The message conveyed by the poet can be understood clearly because the poet has succeeded in producing poetry that has strong continuity between the elements in the text and uses correct grammar.

**Keywords:** Text continuity, cohesion criteria, De Beaugrande theory, Abdul Fattah Abu Zaidah poetry, semantic dimension, Palestinian struggle.

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## INTRODUCTION

Abdul Fattah Abu Zaidah, a contemporary Palestinian poet, has produced numerous poems that reflects the sufferings and struggles of the Palestinians to fight the Israelis colonialism. Many studies have been conducted on the concept of text continuity in Arabic poetry by examining the implicit strength and expressive ability of the poet in conveying the message to be conveyed. However, there is no study that specifically examines Abu Zaidah's poems in the form of textual and semantic analysis that aims to trace the continuity of the text in his poems.

In addition, it is very important to conduct research on the struggle of the Palestinian people in fighting the Zionist cruelties. Especially in the recent war between Palestine and Israel which began on October 7, 2023, which has witnessed various forms of oppression carried out on the Palestinian people, including bombings, killings, evictions from their homes, sieges and blockades of humanitarian aid such as food, drinks and medicine to Gaza. Lately, the Palestinian people, especially in Gaza, are suffering terribly. Their sufferings need to be brought to the attention of the international community so that they will receive adequate support. One of the mediums for expressing the Palestinians' struggles and sufferings is via poetries. Through poetry, the poets could unveil the hidden emotions and cries of the Palestinians in enduring immense sufferings.

Therefore, analysing Abu Zaidah's poems is a scholarly obligation and also becomes a national responsibility. The reason is that, Abu Zaidah is a Palestine native who expresses the reality that is happening around him through poetry. Moreover, he is a leading scholar in the field of Arabic language who has contribute significantly and impactfully towards enriching the Arabic language body of knowledge and academically developing the Arabic linguistic discourse.

In line with these, this study was conducted to examine the continuity of texts in Abu Zaidah's poetry by using the cohesion criteria and to analyse the semantic dimensions obtained as a result the text continuity. As for the methodology, a qualitative methodology was employed in which library search was conducted and semi-structured interviews were used to collect data. Next, descriptive analytical methods were used to analyse the collected data. In addition, De Beaugrande's theory was used as the main reference in this study.

According to De Beaugrande (8), the criteria for achieving text continuity consist of seven aspects, namely cohesion, coherence, intentionality, informativeness, situationality, acceptability, and intertextuality. This article focuses on the cohesion criteria. With regards to structure, this article is divided into two sub-topics, namely the poet's background, and the cohesion criteria and its types. The following are details regarding both sub-topics.

### **The Poet's Background**

The full name of the poet is Abdul Fattah Ahmad Mahmoud Abu Zaidah. He was born in Gaza, Palestine on November 28, 1948 and grew up in the Shuja'iyyah district of Gaza City in a modest family. His family hailed from the village of Barbarah, a Palestinian village located between Gaza and Yafa. Barbarah was part of the Gaza Strip before its inhabitants were expelled in 1948.

In terms of academic qualifications, Abu Zaidah obtained a Bachelor's Degree in Arabic Language and Literature in 1970 from the al-Iskandariah University, Egypt. Subsequently, he was awarded a Master's Degree in Literature and Literary Criticism from the University of Tripoli, Libya in 1984. In 1994, he successfully obtained a Doctor of Philosophy (PhD) in Literature and Literary Criticism from the University of al-Khartoum, Sudan.

Career-wise, Abu Zaidah is an experienced academician, and has extensive experience in doing research. He served as a lecturer at several leading universities such as the University of Tripoli and the University of al-Zawiyah in Libya from 1986 to 2005. After returning to Gaza, he continued to serve at various universities in Palestine such as the Islamic University of Gaza, al-Aqsa University, al-Azhar University, the University of Palestine and the University of al-Ummah. He became a lecturer in the fields of literature, literary criticism, and *balaghah*.

Abu Zaidah has also supervised and examined more than 50 masters and PhD theses. In addition to guiding students to achieve academic excellence, he was also an active researcher and writer. He has participated in various conferences and seminars and served as Editor-in-Chief of the Madarat Journal published by the Palestinian Ministry of Culture and the Buhuth Journal published by the Gaza National Research Centre.

He was also appointed as the curriculum developer for secondary education and teachers' training in Libya. Moreover, he has also served as the Dean for Research at the Palestine University, and member of the Arabic Language Academy in Palestine.<sup>3</sup>

### **Cohesion**

According to De Beaugrande (103), cohesion is obtained through a series of procedures that cause the elements of surface text to appear in the form of reality where the preceding element leads to the elements that follow it. This process allows the cohesive descriptive relationships being established, and this could be identified through reading and analysis. Furthermore, he also states that the cohesion criteria are the grammatical structure of phrases, sentences, as well as repetition, reference, omission and conjunctions.

Conforming to De Beaugrande (103), al-Subeihi (80) states that cohesion is a measure that uses various methods to ensure the existence of continuity in the surface text. This continuity is

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<sup>3</sup> The information on the poet's background was obtained through an interview with the poet that was conducted at 6 pm on July 3<sup>rd</sup>, 2024 at his home which is located at the Syeikh Ridzwan area in Gaza.

achieved through the use of various elements such as words, phrases, sentences and grammatical structures that appear and relate to each other. It appears in our utterances or hearings that are arranged continuously and in chronological order.

In addition, according to van Dijk (12), cohesion is considered one of the most important measuring tools in identifying the structure of a text and the language style of a poet. When elements in a text such as sentences and paragraphs are well-organized and interconnected, it creates a strong connection between the elements of the text. This criterion shows the poet's wisdom in constructing the language content in terms of word selection, sentence structure and style of delivery. It also shows the poet's wisdom in effectively conveying the ideas of the text to the recipient, whether reader or listener.

Meanwhile, there are two types of cohesion identified in Abu Zaidah's poetry, namely grammatical cohesion and lexical cohesion. Grammatical cohesion consists of reference and conjunction. Reference is further divided into situational reference, anaphora and cataphora. However, conjunction has no division. Next, the lexical cohesion used by Abu Zaidah is repetition. The details of the grammatical cohesion is provided next.

### **Grammatical Cohesion**

Grammatical cohesion can be achieved by determining the criteria that could realise cohesion, and coordinating the elements to form an organised text. In Abu Zaidah's poetry, grammatical cohesion is evidenced through the criteria described next.

### **REFERENCE**

De Beaugrande (320) defines reference as the relationship between a phrase and an object, event, or situation contained in the world of the text. It contributes to the effectiveness of the text structure and the clear delivery of the message. This is because it refers to something that belongs to the same world in the text. Al-Zinad (121) further elaborates on the definition of reference put forward by De Beaugrande. He states that reference is a group of words that do not have a meaning on their own. Instead, it refers to an element or several other elements mentioned in other parts of a discourse.

As mentioned earlier, the references used by Abu Zaidah in his poetry consist of situational references, anaphoric references and cataphoric references. The following is an analysis of situational references.

### **Situational References**

Situational reference is defined as a word whose meaning refers to a situation that exists outside the text (Al-Shawish 125). Situational reference appears in Abu Zaidah's poem entitled "Save al-Aqsa" in the collection of poetry called *Tears Without Eyes*, where the poet describes the situation of the suffering people. He states:

maqamuk fi alwjwd lah hisab  
wezzk fi alwjwd lah mqam  
waqwtana tazyd bfyd elm  
fala khawf 'iidha antudi alhsam

Translation:

Your existence in this world is not in vain  
And your glory in this world holds rank  
And our strength increases through abundant knowledge  
So fear departs when sword is drawn (Abu Zaidah 7)

The reference to the situation in this poem is obvious when the poet directs his speech towards the al-Aqsa Mosque which has a special position among all Muslims. The poet says this so that the reader or listener can gain strength from the existence of the al-Aqsa Mosque.

When he says (quatuna tazid) which means "Our strength increases", he uses present tense verbs (alfiel almudarie). The construction of the present tense verbs on the *wazan taf'al* in the poet's

speech (tazid) aims to achieve rhetorical meaning, that is something that happens continuously, repeatedly, lastingly and is ever-evolving (Al-Suhaili 93).

Hence, the situational reference is seen on the *ta' muannath* (ta' almuanath) that relates to the verb (tazid) which refers to a firm and persistent belief about an issue that remains unchanged, lasting and will continuously evolve in the future (Ibn Iyaz 81). It indicates a struggle that must be continued in the future to achieve the desired goal.

Thus, the poet describes the reason for this strong belief as an external factor, namely the existence of the Al-Aqsa Mosque which is a symbol for the learned and faithful. They are called by Allah SWT to seek knowledge through His word (aqra) which means "Read." (Qur'an 96:1). These are the people whom the poet referred to as knowledgeable group of people who can interpret the meaning that he wants to convey and understand the current political situation.

In addition, Abu Zaidah also conveyed a message of threat and warning that the people of Iqra' who took refuge behind the mosque that us blessed with the echo of the takbir Allahu Akbar would not submit at all to the sword of the coloniser. Thus, the situation referred to by the poet extends from the context of the text to the context of the message outside the text. It is brought by the poet's words that touch on the meaning and value implied throughout the poem.

Next, Abu Zaidah also uses situational references when illustrating about the Zionists. In his poem entitled "A Discourse on Land and History" in his collection of poetry named *Tears Without Eyes*, he states:

"sawf yamutu/ 'ukdhubat 'ard almiead/tmut.. tamut.. tamutu"

Translation:

"He will die / The deception of the Promised Land / you die... you die ... you die" (Abu Zaidah 74).

The letter (ya) in the present tense word (yamut) indicates something or someone that does not present in the text (Ibn Ya'ish 215). It refers to the colonisers and their ideology. From the speech, the poet emphasises that these colonisers must die and will definitely die.

Apart from that, it is also found that the present tense verb is preceded by the letter *taswif* (sawfa), which refers to the future. This is apparent as Allah SWT says in the Qur'an which means:

"Your Lord is sure to give you so much that you will be well satisfied." (Qur'an 93:5).

Through this poem, the poet direct the message to the colonists who are outside the text by threatening and warning them that they will die due to their lies regarding the Promised Land. The warning was hurled three times in a sarcastic tone with the phrase (tamutu, tamutu, tamutu) which means "You die... You die... You die". The present tense verbs used in this phrase indicates that the event will last and continue to happen in the future.

Additionally, the letter *ta'* in the verb (tamutu,) refers to a situation that longing for the total destruction, death and disappearance of the colonisers forever. This is expressed through the repetitions of verbs, which clearly indicates that the colonisers and their ideology will surely vanish in the future. With that, the harmony between the situational reference and the essence of the poem can be achieved realistically.

Furthermore, Abu Zaidah describes the suffering of the people of Gaza through a situational reference in his poem entitled "*Bayt Hanun*" as in his collection of poetry named *Tears Without Eyes*. In this poem, he states:

"la tajzey... la tahzny/ lan tuzhr alahzan fi 'ardi siwa jamr alghdbi"

Translation:

"Do not despair... Do not be sad / Sadness will not stood out on this land except for the embers of rage" (Abu Zaidah 38).

In this poem, the prohibition is conveyed to the recipient outside the text, namely the land inhabited by the poet and the land that lives in his conscience. The situational reference in this poem signifies the steadfastness in defending the land of Palestine. In addition, it also shows the struggle against the occupiers and also the anger of the Palestinian people due to prolonged grief.

By definition, prohibit is a request from a party in power to the party being controlled to stop something. It comes only in one form, that is present tense verb accompanied by (لَا) which means 'do not'. However, this form of word can sometimes deviate from its original meaning to another meaning. It can be understood based on the context of the speech and the clues that describe the situation ('Atiq 84).

In here, the word prohibit has changed from its original meaning that is to stop from something to hope. It means a continuous struggle which is hoped to bring victory. In the poem, the word prohibit aims to inject new spirit into the souls of the Palestinian, as well as give them strength in facing the tests and hardships.

In conclusion, it is found that situational reference in Abu Zaidah's poetry do contribute to the continuity of texts that explains the issues being discussed in a coherent discourse.

### ANAPHORA REFERENCE

Anaphora reference is the second reference used by Abu Zaidah in his poetry. Anaphora reference refers to the information or element that was mentioned earlier in a discourse. Abu Zaidah uses the anaphora reference in his poetry via an attached or connected pronoun (aldamir almutasil) and detached or independent pronoun (aldamir almunfasil).

An example of anaphora reference in Abu Zaidah poetry can be found in the poem entitled "Before the Homeland" as in his collection of poetry named *The Smile of the Sun*. In this poem, he states:

*alshshams tzi 'ahzani*  
*walshshajr yrddid 'ashjani*  
*walard tfjr ghadabtha*  
*walahmr lwn alakfan*

Translation:

The sun shades my sorrows  
The trees echo my laments  
The earth erupts in fury  
And red becomes the colour of shrouds. (Abu Zaidah 25)

In this poem, the poet uses the feminine (aha) third person pronoun (damir alghayib) in the word (ghadbatuha). These pronouns bring the narrative towards transparency and objectivity in presenting facts and events. It reduces the poet's excessive pride and self-promotion in the narrative ('Abbas 143). The narrative that uses a first person pronoun such as I, me and we seems very personal, and full of emotion that may be considered as excessively highlighting one's own feelings or views. In some genre, this could incite ostentation or self-conceit.

Moreover, another meaning of the third person pronoun (aha) is the earth. It depicts the value of freedom emanating from the earth along with the shroud that is carried and contains the bodies of the martyrs. This means that the value of freedom can no longer be suppressed and needs to be realised even if sacrifice is required. Undeniably, the martyrs have shed their sacred blood to sustain this struggle. Hence, earth refers to the martyrs and their struggles.

In this context, it is obvious that the poet has used anaphora reference effectively to illustrate the facts and event witnessed by the earth. The word "earth" is mentioned before the third person pronoun (aha).

In addition, Abu Zaidah uses the attached or connected pronoun (damir almutasil) in his poem entitled "And We Win" as in his collection of poetry namely *Tears Without Eyes*. He states:

"satflt min sujwnikm/ jdhwr alard fi alaemaqi/ nuqatilkm wnntsru"

Translation:

"We will escape from your prisons / The roots of the earth are deeply penetrated / We fight you and we win" (Abu Zaidah 182).

In this poem, Abu Zaidah used the second person pronoun (kam) as a narrating tool. It implies a direct call to the enemy and the call is accompanied with unbreakable promise by Allah discretion that is to expel the colonisers from the land of Palestine.

Therefore, the pronoun (kam) in this poem clearly refers to the colonisers. Their presence in the texts can be comprehended via this phrase “We will escape from your prisons” (satflit min sujwnikm). It is clear that coloniser appear before the pronoun (kam). This reference shows that is particularly important to expel the colonisers from the Palestinian land, and the needs to fight against them because they are the tyrants who seized all that belongs to the land. All their evil deeds and cruel acts must be opposed.

From the above explanation, it is clear to us that the poet has successfully expressed his desire to achieve victory and destroy the colonisers through the use of the most appropriate pronouns.

#### **Cataphora Reference**

Cataphora reference is also used by Abu Zaidah in his poetry. Cataphora reference is a word or phrase that refers to something that will be mentioned later in the texts. Abu Zaidah uses cataphora reference by utilising a demonstrative pronoun which indicate something specific within a context. He used cataphora reference in his poem entitled “A Rose for You, Laid on Jenin” in his poetry collection called *Tears Without Eyes*. In the poem, he states:

*tqwl alshshms ljartiha  
lan 'ughib allaylat ean hadhi al'ard  
sa'azalu 'uraqib bismataha  
wamd shueaei fi 'anha' eaba'atiha*

Translation:

The sun says to her neighbour  
Tonight, I shall not set upon this land  
I'll watch over her gentle smile  
And stretch my rays across her cloak so grand (Abu Zaidah 172)

In this poem, the poet uses the demonstrative pronoun (hathi) to indicate something that is near. A demonstrative pronoun represents a cataphora reference. The reason that underlies the use of a demonstrative pronoun is to determine the exact location on earth, Jenin, which comes after the cataphora reference. Jenin is mentioned to ensure that the colonisers understand the value of the land, the dignity of the people of the land, and their strong determination to win the fight. Furthermore, the poet was found to drop the letter (ha) from the word (hathi) and replaced it with the letter (baa) as in (hathi), and this is referring to himself. He seems to say that “This is my land”. With that, the used pronoun indicates the strong determination of the poet.

To show that he also take part in the fight against the colonisers, the poet also used the *ya' mutakallim* which means *ana* or ‘I’. Therefore, this expression gives a deep meaning to the poet's resilience and extraordinary fighting spirit.

In conclusion, it is found that the poet used various types of pronouns in his poetry. It can attract the attention of listeners or readers and prevent them from boredom. In addition, it becomes obvious that the references brought in and used by Abu Zaidah in his poetry have consistent meaning, that is to fight and free the land from the colonisers. This reference can be found either in the content of the text or in its implied meaning. Moreover, the used of proper language structure helps to convey his thoughts clearly without confusion. Although poetry carries various implicit meanings, by adhering to grammatical rules, the meaning of his poetry becomes easier to understand and free from linguistic flaws.

#### **Conjunction**

Among the grammatical cohesion that could be observed in Abu Zaidah poetry is conjunction. According to De Beaugrande (346), conjunction refers to the relation between spaces or between objects in that space. He emphasised that the elements in text are interconnected through the

use of absolute combination, separation and deduction. In addition, according to Hamidah Mustafa (1), conjunction is defined as a relationship produced through the use of an intermediary, either in the form of a connecting device that shows the relationship or a pronoun that is clear and returns to something that has been mentioned previously in the text.

Meanwhile, al-Manziri (20) added that this conjunction functions as a method that links the elements of the text so that there is a cohesive continuity. Among the most prominent methods in the implementation of conjunction is by using a conjunction, namely the letter 'atof .

Abu Zaidah used conjunction through the used of two letters namely 'atof iaitu (ا) which means 'and', and (aw) which means 'or'. These can be found in his poem entitled "A Discourse on Land and History " which appears in his collection of poetry named *Tears Without Eyes*. In the poem, he says:

*kull alealm yerfukm*

*kll alealm yakrhukm*

*w'inn malakm*

*'aw nafqakm*

*la takhfy eanh jarayimakm*

Translation:

The whole world knows you

The whole world despises you

And indeed those who support you

Or pretend to support you

Not hidden from them, your crimes. (Abu Zaidah 71)

In this poem, the poet condemns the enemies and at the same time openly reveals their cruelty. The injustices they committed have become clear, understood and known by many, especially those who have witnessed firsthand the suffering of the Palestinian people. This expression describes feelings of hatred for the enemy which leads to aggressive opposition towards them. In the poem, the interconnection among various crimes committed by the enemies are depicted by using the words 'atof (wa) dan (aw).

Therefore, the use of the words 'atof (wa) dan (aw) in the poem has effectively depicts the real suffering experienced by the Palestinian people due to the invasion by the enemies whom are known to be so cruel. Through this poem, the oppression and suppression that are deliberately done by the enemies are revealed in the text. At the same time, the letter 'atof also carries the meaning of the Palestinian people's determination to continue living despite facing all forms of misery

Furthermore, Abu Zaidah also used the letter 'atof (ا) in a poem entitled "Desire" in the poetry collection called *Rainfall over the Field of Words*. He said the following:

*"hum al'asraa want alhrr ya watny/ want alhrr ya waladay/ satbqa alhrr raghm alqyd walnnkdi"*

Translation:

"They are captives, and you are free, O my homeland / and you remain free, O my child / You shall forever be free, even in chains and suffering" (Abu Zaidah 82).

In this poem, the poet has expressed an unbreakable desire to live freely, both in himself and in his people. Thus, through the use of conjunctions, he conveyed his desire to survive and defeat the invaders. For that reason, the letter 'atof (wao) serves to unite the related elements (almaetuf) with the elements to be connected (almaetuf ealayh) in one and the same meaning.

The first line in the above poem, while the related elements (almaetuf) are in the phrase "you are free, O my homeland" (ant alhurr ya watny), the element to be connected (almaetuf ealayh) is in the phrase "They are captives" (hum al'asraa). Both phrases have similar meaning that is "even though the Palestinian people are captured, the spirit to live freely has never been captured. Similarly, even though the Palestinian state is attacked, the spirit to live freely has never been captured".

In the second line, while the related elements (almaetuf) are in the phrase "you remain free, O my child" (wa'ant alhrr ya waladay), the element to be connected (ealayh) is in the unseen phrase "you are free, O my homeland" (wa'ant alhrr ya watany). It is unseen because the phrase (wa'ant alhrr ya waladay) is connected the phrase in the previous line that uses (waw). The phrases "you remain free, O my child" and "you are free, O my homeland" carry the similar meaning.

From the above analysis, it is clear that there is continuity between the elements contained in the poem which makes it more cohesive and solid in terms of structure and message. As a result, the poem carries the meaning of struggle and spirit that never fades for a better future.

Next, Abu Zaidah also used the conjunction letter 'atof (wa) to show hidden dreams and desires. This has contributed to the continuity of the text and the connection between the elements contained within it. The use of letter 'atof can be seen in his expression in the poem entitled "And We Win" as in his poetry collection named *Tears Without Eyes*. He stated:

*saelu qimt aljbl  
wahdn bsmt alwadi  
wa'asqi min hayad alezz  
'awladi wa'ahfadi*

Translation:

I will climb the mountaintop,  
and embrace the smiles of the valley's,  
and water from the well of glory,  
my children and my grandchildren (Abu Zaidah 179)

In this poem, the poet uses the letter 'atof (waw) to replace the oppressions with dreams that he and his people hold. This is manifested through the letter (sa) in the verb ('saelu) which means 'will'. The letter (س) symbolizes the poet's feelings of wanting to release pressure and express hidden dreams. While the present tense verb ('aelu) which means 'I will climb' depicts a high ranking position, the letter (seen) and present tense verb ('aelu) manifest a dream pursued through effort, not merely a fleeting ambition, but something continuously fought for and constantly being revived to change the reality of life that he and the people around him are experiencing. The reason is that, the present tense verb (alfiel almudarie) shows something that is happening now and will continue to happen in the future. To explain the dreams of the present and the future, the poet relates those dreams using the letter 'atof (wa) in the phrase "embrace the smiles of the valley's" (wahdn bsmt alwadi) and "and water from the well of glory" (wa'asqi min hayad alezz).

As a result, there is continuity between the elements contained in the text and the main theme, which is the dream for a better future in all aspects including high status, freedom and happiness. These show Abu Zaidah's grammar capabilities in using conjunctions in different perspectives. He has succeeded in building a framework of thought that interconnect ideas in his poetry. In addition, it also projects the connection between him and his community to win the fight and thus achieve their dreams.

Next, a detailed discussion is given about the second type of cohesion, namely lexical cohesion.

### **Lexical Cohesion**

Lexical cohesion refers to the relationship that brings together two or more words in a sequence of texts. The relationship is purely lexical because it does not require any grammatical element to highlight it. Instead, the relationship is built based on the meaning of the word itself (Fadhl 340). In his poetry, Abu Zaidah used lexical cohesion through repetitions as described next.

### **Repetition**

According to De Beaugrande (303), repetitions of phrase occur in its original form, without any change. Repetition may occur either completely in its original form (the original elements), or

differ in terms of its reference (repetition of the same element but refers to different element) or overlapping in terms of reference (the repeated element refers partly to the same element and partly to a new element). The level of understanding of the meaning of repetition is not necessarily the same. It varies depending on the type of reference used, whether the repeated element refers to the same thing, is different, or overlaps.

Meanwhile, al-Jurjani (65) states that repetition is the act of doing something repeatedly. On the other hand, Nizar (3) explains that it refers to the emphasis on a particular meaning or intention that is firmly conveyed through structural dimension (sentence arrangement) and linguistic (lexical and syntactic) dimensions to produce a specific effect.

Additionally, Asbar dan Junaidi (353) states that repetition is part of the the beauty of language style, and it applies the concept of mentioning something once or several times for specific reasons including, among others, to emphasise a meaning and to engrave it in the heart of the audiences.

Repetitions can be observed in Abu Zaidah's poem entitled "Who Among Us is the Captive?" in his poetry collection called *Tears Without Eyes*. In there, he stated:

"asmi mswm fi altturqat/ aismi al'ughrudat walahat/ aismi qnblt la taerf waqt alttfjyri"

Translation:

"My name is carved on the streets / My name is the song and the cries / My name is a bomb that knows no time to explode" (Abu Zaidah 64).

The repetitions of the word (asmi) which means 'my name' in the passage wish to it convey a sense of attachment from a psychological resonance that the poet intends to leave in the enemy's mind whenever his name is mentioned. It also signifies a deeper connection between the poet's name and the struggle, as well as the roots of his homeland. This highlights his identity as a poet who fights through his poetry and pen.

In this matters, De Beaugrande (305) stated that the surface structure of a passage is determined by the firmness of a poet's stance. This is happening through repetition of words. Abu Zaidah's stance is evident in his poetry when we can understand his desire to be remembered and leave an impact in the struggle that will be remembered forever, and thus, his name will continue to be mentioned.

Therefore, he deeply hope that his name will be remembered as a martyr, not in the usual sense of martyrdom, but through the sacrifice of his life for the sake of the homeland. His martyrdom was not in vain, but was described as a bomb that exploded the invaders and injured them, both physically and morally. As a result, his rank was raised and those places would continue to live with his name, as if his spirit and struggle were united with the homeland he fought for.

In conclusion, we can see that the repetition of the word (asmi) indicates the action desired by the poet. Through this action, his name will continue to be present either in his poetry or by dying as martyr for a fight, a fight that is always echoed in every expression of his.

Apart from that, Abu Zaidah also uses repetition in his poem titled "Al-Quds" in the collection of poems *Rainfall over the Field of Words*. He said in the poem:

*alquds taskun kl saeat alnnhar*

*alquds tashar laylana*

*alquds tajri fi alddma'*

*alquds tasrakh fi alfada'*

Translation:

Al-Quds dwells in every hour of the day,

Al-Quds stays awake through our nights,

Al-Quds flows in our blood,

Al-Quds cries out into the sky (Abu Zaidah 90).

In the poem, the repetition of the word 'al-Quds' plays the role to connect the elements within the texts. It relates the poet's thoughts which are based on steadfastness in defending the

homeland, identity and country with a firm stance to continue to exist on this earth. This is done through the repetition of the place name, 'al-Quds', which resonates in the poem and will always be remembered. This is because the place has a strong connection with the struggle being discussed.

In addition, the repetition of the name has also contributed to the exposure of the state of a city that is strong and courageous against colonialism and tyranny. Therefore, it will continue to be a thorn in the aggressor's throat.

Furthermore, repetition can also be seen in Abu Zaidah's poem entitled "Bayt Ḥanun" in the poetry collection *Tears Without Eyes*. He says in the poem:

"lan tzhr al'ahzan fi 'ardi siwa jamr alghadabi/ lan tarwi alddameat eayny siwa al'amal"

Translation:

" Grief shall not bloom in my land except as embers of rage / and no tears shall water my eyes but hope" (Abu Zaidah 36).

In the poem, the letter (lan) is repeated to convey a sense of denial. It proves the persistence to fight and resist the invasion of the homeland. Through it, the poet expresses unwavering confidence that the homeland will never be handed over to the invaders. Indeed, it belongs to the Palestinian people and not to the vile invaders. This is what to be conveyed by the poet through the phrase grief shall not bloom except as victory and no tears shall water my eyes except as joy that is soon to come.

Thus, there is continuity in terms of meaning and text structure based on the intention that the poet wants to convey, which is his struggle against the enemy. This has highlighted the poet's ability to process the language of the text with correct grammar. This is done by emphasizing meaningful ideas through repetition of speech so that it can be understood by both readers and listeners.

## CONCLUSION

In this article, the analysis on the continuity of text in the poetry of Abdul Fattah Abu Zaidah was conducted to examine his expressive ability to conveying meaning in a structured and profound manner. It was found that he has produced poetry that have continuity in terms of structure and meaning that fulfil cohesion criteria.

The results of the study found that the poetry produced by Abu Zaidah were not a manipulation of reality, even when it is bitter and difficult. He also does not use language as a tool to conceal or change reality. On the contrary, each expression appears to describe reality as it is, in a strong and organised language structure.

In fact, poetry was used by Abu Zaidah as a medium to express the message he wished to convey to the reader or listener. In addition, it also used as a platform for his struggle. The expressions he uttered changed from personal expression to conveying a message to the public. This also proves to us how great the role of grammar and linguistics in understanding and explaining the meaning contained in a text semantically to the reader or listener.

Thus, it is proven that Abdul Fattah Abu Zaidah has a high ability in applying grammatical methods to explain the meaning of the text semantically. He has also succeeded in creating discourse that has a great impact on readers and listeners particularly in terms of awareness of the identity of the Palestinian people and their fights against the colonialists.

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