

Text Intertextuality and Allusions in the Modern Arabic Criticism: A descriptive Case Study of Interconnection Elements in Bachir Al-Ibrahimi's Corpus

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Abstract:

There is doubtless that modern Arab critics have had a significant impact in forming the concept of intertextuality and textual interaction, which has been interpreted differently by various critics. However, the term's significance was first used by Western scholars, notably the critic "Gérard Genette," who was at the forefront of defining the concept. He introduced the idea of what he called "textual transcendence." Among the Arab critics who have focused on the idea of textual interaction and interplay are Mohammed Mufattah, Mohammed Bennis, and Saïd Yaqtin. This interaction becomes evident in the texts of Al-Bashir Al-Ibrahim, where he employs various citations that establish the continuity of the past in the present.

Keywords: Intertextuality, textual interaction, Gérard Genette, Mohammed Al-Bashir Al-Ibrahim.

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1. Introduction:

The significant role played by Arabs in defining the concept of intertextuality cannot be overstated. Modern Arab critics delved into the essence of intertextuality in literary criticism to establish its concept and explore related ideas, despite the varied translations of the term from one researcher to another. Linking the term to the literary heritage was the initial step in gaining credibility. Writers reproduce what they have encountered in past or present texts, hence our desire to uncover these textual interactions and interplays in modern Arabic literature by selecting two texts by Imam Mohammed Al-Bashir Al-Ibrahim. These texts are "Mat Shouqi" and "The Superiority of the Arabic Language over Science and Civilization and Its Influence on Non-Arab Nations." This choice aims to answer the following questions: How effective are other texts in producing and

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constructing Imam Mohammed Al-Bashir Al-Ibrahim's texts? Do Imam Mohammed Al-Bashir Al-Ibrahim's texts have a relationship with other intertwined and interconnected texts? To what extent does the writer's internal interaction manifest within the text?

2. Textual Interplay and Entanglement among Contemporary Arab Critics

2.1 Saïd Yaqtin and Textual Interaction:

Saïd Yaqtin used the term "interaction" instead of intertextuality because "textual interaction is broader than intertextuality, and we prefer it due to its distant evocative connotations. As a text is produced within a previous textual and linguistic structure, it relates to and interacts with it through transformation, implication, or violation, in various forms of these interactions" (Yaqtin, 2006) . Yaqtin defines textual interplay and interaction, stating: "Arabic writers produce their texts within a unified textual and linguistic structure, the Arabic textual and linguistic structure. This structure is not closed in itself; it is open to internal subordinate textual and linguistic structures (within the Arab society) and to other textual structures (foreign)" (Yaqtin, 2006) .

2.2 Mohammed Bennis and Absent and Migratory Texts:

Mohammed Bennis acknowledges the difficulty of defining texts due to their interconnections and associations with each other. He states: "Texts that are difficult to define, as they encompass all types of texts, combining old and popular, literary and everyday, private and personal, objective" (Bennis , 1979) . Literature does not rely on a single source for constructing a text but draws its creative material from various domains, resulting in the diversity of the new text. It becomes a network of relationships in which a collection of texts, whether in prose or poetry, intertwines. Bennis says, "Regardless of the kinship between it and the more appropriate linguistic texts, whether poetic or prosaic, the historical moment in which it was written or previous historical periods, it is a model that is preserved unlike any other" (Bennis , 1979) . Bennis affirms that there is no text that exists independently; it must interact with texts from the past: "Any text requires the presence of previous or simultaneous texts" (Bennis, 1988) . Bennis also considers textual interplay as based on the migratory text, distinguishing between the migratory text and the absent text. He states, "The

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meaning of the migratory text must be woven through the text's space, through praise, description, and composition between the past and the present, and the convergence of places. As for the meaning of the absent text, it represents an intervening text, manifested through multiple levels of influence" (Bennis, 1988)

2.3 **Abdullah Al-Ghudhami and the Principle of Textual Interplay:**

Researcher Abdullah Al-Ghudhami coined the term "textual interplay," which suggests that a text is composed of multiple overlapping texts originating from diverse and interconnected cultures. These texts engage in complex relationships of dialogue, contradiction, and competition within the mind (Al-Badi, 2009) . Al-Ghudhami also argues that interplay between texts is necessary and operates as a fundamental law governing any text. He states, "The text before us is the result of millions of texts stored in human memory, particularly in the unconscious realm. Just as the text is a product of these texts, it also serves as a prelude to texts yet to come, making textual interplay a governing principle" (Al-Ghudhami, 1987) .

2.4 **Mohamed Mufattah and Textual Coherence:**

Mohamed Mufattah suggests that interplay is the coherence of texts with one another, manifesting in various ways. He argues, "It is a linguistic phenomenon that defies precise definition and standardization, relying on the cultural background, knowledge, and interpretive abilities of the recipient" (Mufattah, 1992) . Mufattah emphasizes the recipient's cultural understanding as crucial in deciphering the original primary text (Issa Aitet al., 2014) . Mohamed Bennis also agrees with Mufattah perspective, stating that for poets or writers, interplay is like air, water, time, and place—an essential element for their existence (Bennis , 1979) . Therefore, Mufattah attempts to identify some mechanisms that reveal the author's approach to preceding and contemporary texts. These mechanisms include expansion, conciseness, emotional resonance, interaction, and liberation.

2.4.1 The mechanism of expansion (Mufattah, 1992) : Expansion involves widening and elongating linguistic or structural units within a text. It encompasses elaboration and extension of words and meanings while avoiding excessive redundancy. It can take various forms, with key techniques employed by the writer including explanation, repetition, metaphors, anagrams, paragrams, and deviations.

2.4.2 The mechanism of conciseness (Al-Zawahira, 2013) : Conciseness may not be immediately apparent within a text like expansion. It may not be directly observable through reading or considering the overall structure of the text. Instead, it may manifest through suggestion, interpretation, or inference, And something greater stands behind this enigmatic text, for example" (Nahim, 2004) Mohamed Mufattah indicates that the process of intertextuality is not limited to summarization. He states, "We would not be mistaken if we looked at the issue from a different perspective and narrowed down the process of intertextuality to summarization. It could also be a process of condensation" (Mufattah, 1992) . On the other hand, Gerard Genette believes that "the reduction of some texts to be incorporated into other texts is at the core of the process of intertextuality, but this reduction, in this sense, is a transformative process that the texts intended to be employed in another text undergo" (Adwan, 1995) . Condensation is a process of compressing the text to appear in a miniature form and occurs in two ways:

- Internal textual method, where the text is self-abbreviated, such as in summarization and deletion.
- External method, where some texts or parts of them are inserted, such as in hints, quotations, inclusion, and translation (Nahim, 2004) .

These mechanisms, as previously mentioned, remain indefinite and not fixed but are merely attempts limited to specific texts. It is obvious that the mechanisms of character employment would be different from the mechanisms of employing a sacred text or a historical incident. Therefore, literary text alone is capable of producing these mechanisms, and interpretive reading is responsible for discovering them by a discerning reader. This implies the necessity to "let the texts speak for themselves and express themselves more freely, then attempt to define the different concepts of textual interplay" (Al-Wakil, 1998)

3. The Descriptive Applied Study of the Texts "Māt Shawqi "(Shawqi passed away) and "Al-'Arabiyyah Fadlahā 'Ala al-'Ilm wal-Madaniyyah wa Atharuhā fi al-Ummam Ghayr al-'Arabiyyah" by Imam Muhammad al-Bashir al-Ibrahimi.

3.1 Text "Māt Shawqi "(Shawqi passed away) (Al-Ibrahimi, 1997) :

Imam Muhammad al-Bashir al-Ibrahimi had a strong connection with Arab scholars, poets, and reformers. He constantly mentioned and checked on them, never missing an official gathering without discussing them. In this text, he remembers a poet from the modern era whose impact on him was profound, particularly upon losing him. As a result, the Imam constructed a text to express the sad emotions that overwhelmed his heart, titled "Māt Shawqi "(Shawqi passed away) Analyzing the overall structure of the text reveals that its significance lies in describing the qualities of the deceased poet and elucidating their influence on the Arab and Islamic nation. The introduction and paragraphs of the text predominantly have a descriptive nature, as indicated by de Bogrand when explaining the types of texts. This text can be classified as a descriptive text, where the characteristics of description prevail. The reading of the text demonstrates that the expressions and paragraphs manifest textual coherence through their flow and structure, aligning in terms of meaning and formal cohesion. However, there are elements that contributed to achieving textual coherence through the manifestation of certain absent texts, which gave the author a boost in refining his expressions. This resulted in the text's emergence in its current form, containing a tremendous momentum of relationships and interactions with other texts, both internal and external. Hence, our intention was to highlight and demonstrate the coherence of these texts through the interactions and intersections that shaped them. I found it helpful to refer to the analysis of the literary text and its relationship with other absent texts, as indicated by Muhammad Mufattah.

He argues, "The writer or poet is nothing but a re-creator of previous productions within the limits of freedom, whether that production is for oneself or for others" (Mufattah, 1992) . This confirms that the creative individual seeks inspiration from others or texts, attempting to reintegrate them into a new text. Therefore, Muhammad Mufattah considers it a given fact and even affirms that it

is "absurd to claim that the poet absorbs the texts of others, engages with them, or surpasses them according to circumstances and subject matter" (Mufattah, 1992) . Thus, the relationship between present texts and absent texts is a natural occurrence among scholars and writers, and this was investigated in the text of Imam Muhammad al-Bashir al-Ibrahimi, "Māt Shawqi " "(Shawqi passed away).

3.1.1 Mechanism of Expansion:

Imam Muhammad Al-Bashir Al-Ibrahimi introduced his text by establishing a connection between the text and the overarching structure. This relationship is a principle for achieving textual coherence because this method relies on linking the relationship between the text and the title. The word with which Al-Ibrahimi began his text was "death." Through this word, he revealed the fundamental link between the text and the title. Furthermore, it illustrated the semantic aspect of the meaning, which is the impact that occurred in the Imam's psyche upon the poet's loss. Thus, it becomes clear that he started from this word, which was the axis of the text, and through it, he expanded the text by means of explanation and elaboration. Therefore, Muhammad Mufattah believes that explanation is considered a method of expansion that falls within internal cohesion.

As a result, we observe in the text the expansion of praising the man by presenting him, as mentioned by Ahmad Talib Al-Ibrahimi, "the death of the poet of Islam who was proud of his achievements, and he sings his praises and speaks with his tongue." In this phrase, the writer clarified the position of the Prince of Poets through his glorification and mentioning his status in the general community and Arab society in particular. It is undeniable that no one denies the merits of the poet Ahmad Shawqi on the Arabic language except for those who are ungrateful and deny. Therefore, the Imam expanded and repeated the same characteristics that the poet possesses by detailing and expanding them within his statement, "He was proud of his achievements." This can be considered an explanation that encompasses the interpretive dimension of the idea mentioned at the beginning of the text. Additionally, he used the phrase "the poet of Islam" and then mentioned the poet of Arabism and added another phrase, "the poet of the East." In the conclusion of the text, he reiterated these qualities in general terms, gathering what he had detailed at the beginning of the text. Al-Ibrahimi relied on explanation and

interpretation from his statement, "the death of the poet of the East, whose heart trembled with its vibrations." He further expanded the meaning of this phrase through his statement, "His life is disturbed by its disturbances, and his sighs rise with his sighs..." His disturbed life and elevated sighs are all encompassed in the first phrase when he referred to his heart trembling with its vibrations.

This approach in the formation of the text phrases helps in expanding the text and also in controlling its meaning for the recipient, leading to textual coherence between the phrases. The manifestations of cohesion become apparent through interpretation and explanation. Therefore, what Imam Muhammad Al-Bashir Al-Ibrahimi did was to expand the conceptual core in the text by integrating phrases and structures that carry the same meaning and converge into one central idea. In this text, we found that the writer focused on a pivotal word, which is the personality of the poet and its relationship to the nation, Arabs, and the East. All the phrases revolved around the position of the poet in the three domains: "the nation, Arabs, and the East." This expands the text and connects these phrases that carry the same implied meaning in one form, center, and nucleus. One of the mechanisms that also contributes to the construction of cohesion is the use of metaphors, such as borrowing meanings, as indicated by his statement, "the death of the Arabic poet, from which its soul drinks," in the same source mentioned above. The Imam Al-Ibrahimi used this phrase to add aesthetic value to the context and to increase the size of the text. He compared the Arabic language to water that one drinks, omitting the compared element and leaving a trace of it, indicating it.

Among the metaphors mentioned in the depths of the text that helped in the formation of the text is his statement, "thus erasing its style and melody." We can see that he metaphorically erased a tangible thing and compared it to style and melody. Similarly, from his statement, "and its electricity flows," he compared electricity to a tangible thing that flows through the human body, like blood, for example. He indicated this with an accompanying evidence in his statement, "flows." The use of these metaphors, such as expanding the text, is why Muhammad Mufattah classified it as one of the aspects that the writer relies on in writing the text, considering it an element of interconnection. In other words, the writer borrows what supports the meaning he embodies in his text.

3.1.2 Formatting through Repetition:

Muhammad Mufattah noted that the repetition of phrases falls within texts that serve the purpose of serving the text, which led to the expansion and amplification of the text. Al-Zarkashi defined repetition as the act of recitation and repetition, considering it one of the eloquent techniques that connect phrases together. In relation to the repetition style observed in the texts of Imam Muhammad Al-Bashir Al-Ibrahimi, it is evident in this text.

In the text "The Death of Shawqi," we can see the repetition of sounds starting from the letter "waw," as stated: "He sings with his achievements, speaks with his tongue, and wanders in the field..." Here, the letter "waw" is repeated in this phrase, which is one of the voiced sounds that contributes to the textual coherence between the phrases. It also establishes a connection between the poet Ahmed Shawqi and his virtues and achievements. This repetition gives the text a musical tone. We also see a repetition of the letter "ha" in the phrase: "He was proud of his virtues and sang with his achievements" (Al-Ibrahimi, 1997) . The pronoun "ha" was repeated, which is one of the whispered sounds that carries within it a beautiful rhetorical aspect of rhyme. This phonetic repetition adds musical rhythms that characterize rhyme. The same repetition can be seen in the phrase: "He speaks with his tongue and wanders in his domain" and also in the phrase: "He invites to his university and walks among his caliphate's followers" (Al-Ibrahimi, 1997) . Additionally, in the phrase: "His tremors, disturbances, sighs, mountains, men, connections, hopes..." This phrase also carries the concept of parallelism from the perspective of text linguistics, by dividing a sentence into equal sections regardless of their semantic agreement or difference, as long as these parallel structures are sequential in the textual construction to contribute to the text's coherence (Mufattah, 1997) . It carries within it the eloquence of rhyme, represented by the musical rhythm of the text. This phenomenon distinguishes Imam Muhammad Al-Bashir Al-Ibrahimi as a man of verbal craftsmanship.

Therefore, Imam Muhammad Al-Bashir Al-Ibrahimi employs various repetitions, which contribute as an element to the textual integrity through formal coherence. This is what Muhammad Khattabi referred to when defining repetition as "a form of lexical consistency that requires the repetition of a lexical element, the occurrence of its synonym, quasi-synonym, absolute element, or a general noun"

(Khatibi, 2006) . Thus, repetition operates based on two intertwined criteria: meter and intertextuality, through the mechanism of expansion, which increases the text's space, provided that internal cohesion is achieved at the textual level.

On the other hand and from the repetition that we have reached in the text, classified as repetition of words, where it repeatedly mentions the word 'poet' in the paragraphs of the text, as he says: 'Starting from the poet of Islam, the poet of Arabism, the poet of the East' (Al-Ibrahimi, 1997) . Here, the author attempted to repeat the term 'poet' to emphasize that the modern era witnessed a distinctive poetic phenomenon by attributing poetry to its author. In other words, the nation, the Arabs, and the East have lost a poet unlike any other poets, as the time of Ahmed Shawqi and his poetry gained distinction and a prestigious position due to its strength, excellence, and creativity witnessed by both the knowledgeable and the layperson. Therefore, the repetition of the phrase 'poet of the nation,' 'poet of the Arabs,' and 'poet of the East' is necessary for its deep connection to these three qualities. This repetition led to the expansion of the text, as the poet associated with Arabism is the same poet of Islam and the poet of the East, meaning that the phrases interrelated through the term 'poet.' We also notice that the author included another word, 'deceased,' linking it to multiple phrases, as he states: 'The poet of the Arabic language has passed away, the poet of the East has passed away, the poet of Islam has passed away.' By using this word, which carries an impact and effect that affected the writer, it did not bear the news of losing someone who carried the banner of defending this Arab Eastern nation. Hence, this term was repeated throughout the paragraphs of the text. The author also employed another level of repetition, which falls under the repetition of phrases and style, where a phrase appeared repeatedly in various contexts, namely 'Islam,' 'Arabic,' and 'the East,' as he says: 'The poet of Islam, Arabic, and the East has passed away. Condolences to Islam, Arabic, and the East. Condolences to Egypt, the treasury of Allah in Islam, Arabic, and the East' (Al-Ibrahimi, 1997) . The repetition of the phrase 'Islam,' 'Arabic,' and 'the East' indicates that the imam clings to his identity, which falls within this trinity (the nation, the Arabs, and the East), as the deceased represented them in the best possible way through his poetry. The author repeated the term of grandeur ('the Almighty') in consecutive locations, as he states: 'And may Allah have mercy on him among the workers of

Islam, Arabic, and the East, and may Allah's peace be upon him among the men of Islam, Arabic, and the eternal East' (Al-Ibrahimi, 1997) . The repetition of these phrases in this form serves the purpose of supplicating and invoking blessings upon the imam, expressing his condolences for the loss of this great noble poet, which is a loss for the Islamic and Arab nation."

3.1.3 Summarization Mechanism:

The author is known for possessing a vast cultural reservoir due to his extensive knowledge and reading. This compels the author to employ this immense momentum in his articles and texts, as observed and clarified in our study of his texts. Hence, the phenomena of quotation, inclusion, and allusion are elements that fall under the mechanism of summarization, which enters the realm of external absent texts, also known as the phenomenon of external intertextuality. "Mohammed Mufattah " relied on summarization to uncover these interactive absent texts within the creative text. Mohammed Al-Bashir Al-Ibrahim possesses a cultural, religious, and literary inclination associated with the religious and literary heritage, as evidenced in his texts. They represent external intertextuality through the use of allusion, as in the inclusion of the phrase "And condolences to Egypt, the pillar of Egypt" in the text "The Death of Shauqi" (Al-Ibrahimi, 1997) . Here, Ahmed Shauqi is attributed to his country, expressing sadness over the loss of Egypt, a prominent figure and scholar of the Arab-Islamic nation. The term "pillar" is a clear and prominent reference to Egypt's history. Thus, this allusion evokes phrases and sentences that carry events and chronicles of Egypt's era through the inclusion of the word "pillar," which figuratively refers to the land of Egypt. The term "pillar" was attributed to Egypt because God preserved it in the heart of the desert.

This sentence is also classified as a quotation found in the tradition from the saying, "Egypt is the pillar of God in its land. No enemy sought it except that God destroyed them." This phrase was mentioned by "Ali Al-Qari" in his book *Al-Mawdoo'at* (Topics). External intertextuality is also evident through the summarization mechanism by quoting from the Quran, as in the saying of the Imam, "And peace be upon him." At the end of the text, the author evokes the name of Allah, the Almighty, who is peace, to greet the soul of the deceased poet, invoking the Almighty's mercy and forgiveness. It becomes apparent to us that this

sentence resonates and correlates with a verse from the Noble Quran, which says, "Peace be upon him the day he was born, the day he dies, and the day he will be resurrected alive" (Surah Maryam, verse 15). It represents another quotation from the saying of the Imam: "And the immortal East." Mentioning the word "immortal" indicates that the souls of these prominent figures who left a mark on the Arab, Islamic, and Eastern nations will preserve their names and remain immortal through the generations.

3.2 Arabic: Its Superiority over Knowledge and Civilization and Its Impact on Non-Arab Nations" (Al-Ibrahimi, 1997) .

3.2.1 Elaboration through Explanation:

The author presents his idea about the status of the Arabic language and its impact on other nations in a way that highlights his strong attachment to it. He delves into detailed explanations, leading to the expansion of the text through elaboration and clarification. Whenever he touches upon an aspect of this noble language, he delves deeply into it. The text is filled with explanations and interpretations to emphasize the significance of the subject. Sometimes, a phrase or a form with the same meaning is repeated for emphasis.

In the introduction of the text, we see that the author begins by elaborating on his topic through explanation. This process contributes to expanding the text further. For example, he states, "The chief instructor assigned me to deliver this grand Arab gathering with words rich in various aspects of its majestic language and an abundant side of its vast elements" (Al-Ibrahimi, 1997) . The author expands on the first statement through explanation. He describes being tasked by the chief to deliver a speech in the Arabic language, which he describes as majestic, and then links it to its abundant aspects. He repeats the same qualities with different wording in the phrase, "Commending the excellence of this noble language in this scientific celebration, and fulfilling some of its rights upon us as a motivation for your ambitions" (Al-Ibrahimi, 1997) . The author relies on explanation and interpretation to clarify the words he was assigned by the chief. For example, when he says, "The subject that the chief assigned me to write about is a scientific and historical subject," he expands on the previous statements, resulting in an increased text volume conveying the same meaning but with different wording.

In the initial paragraphs, we also observe filler and additional content, such as when the author says, "This nation's language, which has been uttered by tongues that have gathered in glory and the pride of achievements, emerged on that comprehensive island amidst clear weather, tranquility, and beauty of nature" (Al-Ibrahimi, 1997) . In these phrases, the author continues to praise Arabic by using extensive descriptions and highlighting its virtues. This expansion greatly impacts the text.

Furthermore, the author states, "Within less than half a century, the Arabic language translated the sciences of these nations, their social systems, and their customs. It enlightened philosophy in all its branches, mathematics in all its forms, medicine, engineering, literature, and society" (Al-Ibrahimi, 1997) . He mentions at the beginning of the sentence that the Arabic language translated the sciences of other nations, and then proceeds to elaborate on these sciences. He repeats the same meaning using different words. Similarly, he states, "Arabic did not serve the civilization of a specific nation but served the general human civilization, the civilization of public welfare and public benefit. It did not serve a particular branch of knowledge but served the common knowledge shared among humans in all its beneficial branches" (Al-Ibrahimi, 1997) . In this phrase, the author introduces the concept of "civilization" and explains the intended meaning. We also observe the use of explanation when he says, "The nations that entered Islam vary in degrees of psychological reactions and modes of thinking, they vary in perception and intelligence, they vary in receptiveness and preparedness, they vary in visualization and imagination" (Al-Ibrahimi, 1997) . The author illustrates the variation of nations entering Islam from multiple perspectives. He established the notion of variation and then provided further.

3.2.2 Repetition as a Stylistic Device:

One of the aspects that emerged to us from the text is repetition, which distinguishes Ibrahim's style. He repeats words, phrases, meanings, and ideas to convey his message. This helps to connect the text and create coherence between phrases. Among the repetitions evident in this text is the repetition at the level of words and language.

We notice in this text the repetition of the word "Arabic," which is mentioned in its title and in the introduction and subsequent paragraphs. The

concept of Arabic language, its development, and its origin in ancient civilizations are mentioned, making the word "Arabic" the central focus of the text. Most of the phrases are built upon it, and when addressing this topic, Ibrahim focuses on all aspects surrounding the Arabic language.

Furthermore, the author emphasizes the word "language" more than once, as it is the core and nucleus from which Ibrahim starts. He discusses the language's origin from Semitic roots, as mentioned in his statement: "The Arabic language branched off from its Semitic origin in ancient times" (Al-Ibrahimi, 1997) . Muhammad Al-Bashir Al-Ibrahim attributes the language to the Semitic race, indicating its ancient origins and its Arabic roots. The author also uses the phrase "Arabic language" in his statement: "The Arabic language fully expresses itself," highlighting the Arabic language's power of influence and its rhetorical charm. Additionally, he uses the phrase "Arabic language" in the statement: "If the Arabic language were not a civil and urban language, if it were not a language with broad horizons" (Al-Ibrahimi, 1997) . In this sentence, the word "Arabic" is mentioned to affirm its capability of being a language of civilization and urbanism. The Arabic language served as a means to translate the works of the Greeks, Persians, Indians, and other civilizations. Scientific knowledge reached us through the Arabic language, opening it up to the Western world. During that time, the Arabic language was the carrier of various sciences and knowledge. These repetitions contribute to the cohesion between the phrases, making them a unified fabric, as David Crystal argues, stating that repetition is one of the factors that create textual cohesion and that it is "an expression repeated in whole or in part" (Al-Faqi, 2001) .

The word "professor" appears at the beginning of the text when the speaker refers to the presiding professor of that meeting, as stated: "The professor in charge assigned me... (Al-Ibrahimi, 1997) ". Then, the word is repeated in the second paragraph, using the same phrase and wording: "Then the professor entrusted me..." Additionally, the word is used in the statement: "And this topic, which the professor assigned me to write about, is a scientific and historical subject." Therefore, the word "professor" appears multiple times, and this repetition creates a connection between the sentences, providing coherence between them.

Regarding the repeated appeal in all paragraphs by saying, "Dear brothers..." and then saying, "Dear brothers" and also using the phrase "Dear brethren," it becomes clear to us that the author uses them frequently because he addresses a speech that requires the attention of the present audience. He occasionally addresses them with the phrase "brothers" to foster love, affection, and a sense of connection between him, them, and the present individuals. Similarly, the repetition of the word "Ummah" (nation) which was the central theme in the text's paragraphs, for example in his saying, "And they distinguish it with special stamps, and the fanatics are keen on monopolizing it for one nation over another, as if it was created with it or as if it is inherent to it. In reality, it is a human heritage that one nation hands over to another, and a nation takes it from another, increasing or decreasing it according to what is available to it in terms of means and factors that affect it." The author's frequent use of the term "Ummah" signifies his interest and comprehensive view of the nation's revival, starting with its unification through the Arabic language, which is considered a fundamental pillar in building civilization and the nation. Therefore, he clarifies that the meaning of the term "Ummah" is not exclusive to one nation over another. The context imposed on the author the repetition of the term to achieve the desired meaning.

The word "civilizations" was also repeated in the text's paragraphs, for example in his saying, "And in reality, it is nothing but the essence of ancient civilizations." The word "civilization" was repeated from his saying, "The civilizations of ancient nations flourished" (Al-Ibrahimi, 1997) . The author indicates that Western civilization is nothing but a imitation of previous civilizations. Through the significance of civilization, the author found it necessary to repeat the word "civilization" associated with progress and refinement.

We notice the repetition of the word "diverse" in one paragraph, for example in his saying, "The nations that embraced Islam are diverse in psychological emotions, thinking patterns, perception, intelligence, susceptibility, visualization, and imagination." The author clarifies in this paragraph that nations differ significantly from one another. Thus, the nature of the nation is characterized by qualities related to identity, such as religion, history, homeland, language, and others, as mentioned by the author in the paragraph, including thinking, emotions, and readiness.

The word "civilization" was repeated in most of the paragraphs, for example in his saying, "And this civilization, the tongues repeat its name." It was repeated in another phrase from his saying, "And the monopoly of civilization by specific nations has become a common tradition." He mentioned it again in another paragraph from his saying, "And myths have become part of civilization" (Al-Ibrahimi, 1997) . The repeated use of the word "civilization" in the text's paragraphs was intended to demonstrate the influence of the Arabic language on civilization and refinement, as well as to illustrate its role in influencing civilization.

Among the frequently used verbs in the same form are the incomplete verbs, such as "became" and "has become," as in his saying, "And the monopoly of civilization became" and also from his saying, "And myths have become a part" (Al-Ibrahimi, 1997) . Similarly, he said, "And dictatorship has become a part," and also, "And forgery and lies have become a part." As for the second verb that played a role in dominating the text, it is the incomplete verbs, for example, from his saying, and more than any other word in the Holy Quran, it is mentioned in His saying: 'And by the guidance of the Quran... Obey the command of the Quran... The Quran warned them... It was from the grace of the Quran... Indeed, the greatest benefit that the Quran attaches to it...' The author repeatedly uses the term 'Quran' and its count consecutively, indicating the Imam's relationship, whose thoughts and opinions are always associated with a religious perspective related to the Quran and the Sunnah. We know that Muhammad Al-Bashir Al-Ibrahimi is deeply rooted in a reformist religious culture.

The repetition of the sound represented by the letter 'waw' in his saying: 'And one aspect is prosperous... and it is its virtue... and its influence... and in fulfillment of some... and you are its offspring.' The author uses this letter in paragraphs to establish the connection between the phrases of the text. It represents a connecting letter, as he used it extensively and employed it at the beginning of each paragraph of the text.

As for the second repetition of sound, which gave a musical tone represented by the letters 'ha' and 'ta,' both of which are whispered sounds in his saying: 'In a rich aspect of its glorious language, and a prosperous aspect of its vast aspects, and it is its virtue over knowledge and civilization, and its influence in non-Arab nations, praising the virtue of this noble language.' (Al-Ibrahimi, 1997) ... And

in his saying: 'With many scientific and industrial terms... and we read a difference in direction... an authentic Arabic... from foreign scientific languages... linguistic dictionaries.' The letter 'ta' appears at the end of the paragraphs to achieve the phenomenon of rhyming in the text, where these letters at the end of the expressions create a rhythmic and musical effect. As for his saying: 'And its sciences flourished... expressing its virtues... revealing its truths... in the continuity and spread of civilization,' here the Imam used the letter 'ha,' which is a whispered letter. It also represents the magnificent creator in the text.

Repetition leads to achieving textual cohesion by extending an element from the beginning of the text to its end, and this extension connects the elements of this text with the help of other cohesive factors (Al-Faqi, 2001) .

3.2.3 Emphasis through enlargement:

We notice that the author has enlarged the word 'speech,' writing it in a dark black color. This is because the text is built on a speech that should be listened to or focused on because his speech addresses an important topic that the author is keen to convey to the recipient. Therefore, he tried to highlight it to the reader, indicating that it carries treasures and pearls. The recipient must be influenced by it and benefit from it for the benefit of a large group. This enlargement serves the purpose of emphasis.

3.2.4 Emphasis through metaphor:

In his saying: 'Indeed, the Arabic language alone built a towering civilization,' (Al-Ibrahimi, 1997) , he compared the Arabic language to a human being, omitting the comparative and leaving a part of its characteristics indicating it, which is the building. Therefore, the author metaphorically used this meaning to try to expand the text, and from this, the phrases are interconnected.

In his saying: 'The Arabic language with its clear eloquence, its wide horizon, and its expressive tongue,' he compared the Arabic language to a person, omitted the comparative, and left one of its characteristics indicating it, which is the tongue. In this phrase, the author metaphorically attributed the characteristic of the tongue to the Arabic language. In his saying: 'And justice was its fence, and knowledge was its lamp,' (Al-Ibrahimi, 1997) , he compared the Arabic language to a lush garden, omitting the comparative and leaving a sign that refers to it, namely the fence and the lamp."

Similarly, in his statement "Indeed, Arabic did not serve a specific civilization of a nation," the author employed a metaphorical meaning in this context. He compared Arabic to a servant who works, omitted the likeness, and left a sign that refers to it, which is "serves." This is done through the mechanism of metaphoric implication. Additionally, in his statement: "Since Arabic entered the realm of Islam," (Al-Ibrahimi, 1997) , the examiner of this expression finds that the author borrowed the indication of entering from humans, omitted the likeness, and left some of its characteristics, which is the act of entering.

3.2.5 Mechanism of condensation:

We observe intertextuality through the use of quotations, which is considered an element of the mechanism of condensation. The Noble Quran represents a quotation that appeared in the author's statement: "Nations that have passed away," which was taken from the following verse: "He said, 'Enter among nations which had passed on before you of jinn and mankind into the Fire. Whenever a batch entered, it condemned the other.'" (Surah Al-A'raf,). Similarly, the same text includes the statement: "Most wealth and most honored in rank" (Al-Ibrahimi, 1997) . By this, the author refers to those who possessed the most wealth among the previous nations more than the Arab nation. Al-Ibrahimi addresses them as the Quran addresses them, by walking upon the Earth. This expression is borrowed from the noble verse: "And he became rich, he said to his companion, while he was conversing with him, I am more than you in wealth and more powerful kinsman." (Surah Al-Kahf,). Similarly, in the statement of the Imam "The Quran links it to walking upon the Earth," this is a quotation from the wise reminder in the following verse: "Say, 'Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah has power over everything.'" (Surah Al-Ankabut,)."

4. Conclusion:

This study has revealed the intermingling and fusion that occurred in the texts of Imam Muhammad Al-Bashir Al-Ibrahimi through the interactions that took place within the internal and external aspects of the text. Based on this, the study has presented several results, highlighting the textual interconnection, interaction, and interplay between the main text and other texts. The internal

interactions played a significant role in constructing and producing the text, through their interaction and weaving of text units and phrases. Repetition, through the mechanism of condensation, contributed to the consolidation of certain meanings in the minds and the production of the text by emphasizing them and reiterating the words to confirm the meaning. This provided significance and a moral dimension that helped the Imam express his ideas, goals, and purposes. It was observed that the texts of Imam Muhammad Al-Bashir Al-Ibrahimi were rich in intertextuality, particularly with the Noble Quran and the Prophetic traditions. The Imam drew upon numerous Quranic and prophetic vocabulary and expressions. Therefore, the Imam is considered a pioneer in the field of linguistic craftsmanship due to the interaction, interplay, and rhythm that occurs between the phrases of the text.

5. Translated by Muhammad Al-Bashir Al-Ibrahimi.

Muhammad al-Bashir al-Ibrahimi was born (1889-1965); considered as one of the most prominent scholars in Algeria, as he was widely acquainted with various sciences in jurisprudence, legislation, language and literature. Moreover, he is one of the thinkers of the Arab and Islamic world. He dedicated his science and his pen to serve his country and to defend the Arabic Language and Islam, he adopted the idea of freeing Arabic nations from ignorance and superstition, so he is considered one of the men of reform in Algeria, leaving many articles on various social, political, cultural and religious issues of reform, which were collected in a book called the works of Muhammad al-Bashir al-Ibrahimi.



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