THE QURANIC EFFECT IN THE LETTER OF IMAM SAJJAD (PEACE BE UPON HIM): A STUDY IN THE LIGHT OF THE INTERTEXTUALITY CONDUCT

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Abstract   The research approached the concept of discourse between the ancients and the moderns, then it dealt with the concept of intertextuality, and partial quote intertextuality. The study examines the literary discourse between the ancients and modernists with analysis of the commonalities between interpretations of ancient Arabs, contemporary Arabs, as well as Western Commentary. The study furthers this discussion with an examination of the literary influence of the Holy Quran on the works and sermons of Imam Al- Sajjad (peace be upon him), thereby delineating the conceptual commonalities between his works (peace be upon him) and the Holy Quran. These commonalities operate on implicit, literary, conceptual and metaphysical levels.

Introduction

In the concept of discourse

The discourse is considered one of the most used modern terms in the fields of literary research in particular, but it has branched out and has become in many outlets. The second concept is contemporary, of a synthetic nature, by which the linguistic connotation transcends the philosophical, political and media connotations.

The political discourse includes the intellectual load and the ideological content, as it expresses the group's belief and choices, and the media discourse is more accommodating of the contents so that it can accommodate all discourses, so the political media discourse and the Arab media discourse.., and the concept of discourse in the Arabic or foreign language is based on the pronunciation Or the statement between two parties, one of whom is addressed and the other is addressed, and they may converse in the form of a conversation, so it is said that they are communicating, and one understands the other. Judgment and againstwhich shows the meaning of linguistic discourse limited to the concept of language manna was surrounded in the case of a conversation, and added to that language written in the case of correspondence, and as to communicate this concept floor a passed a Sassi in achieving its meaning and in the dictionary of the words of the Noble Qur'an (address him a speech and a speech he spoke to him, and the speech is the matter in which the address takes place

What appears from the linguistic meaning of the speech is that its concept is limited to the spoken language in the case of dialogue, in addition to the written language in the case of

correspondence, as if communication in the concept of this word is essential in achieving its meaning.

This interpretation includes the elements of discourse from addressee, addressee, and discourse, but it stands for this direct interpretation of the two terms (the chapter and the discourse), and the interpretation of Ibn Arabi (638 AH) is not far from the interpretation of al-Zamakhshari, even if it limits its significance to the Sharia by saying: Theoretical and practical wisdom and the law, and the separation of the speech is the clear separated from the speech related to the provisions (5).

Fakhr al-Din al-Razi (606 AH) puts forward an important idea about the places that speech or speech cuts through until it reaches the rank of discourse. He says in the chapter on discourse: (I know that the sections of this world are three sections...and the third of them is the one who has awareness and feeling and has the ability to define Other than the known origins, and that is the human being and his ability to define others the assets known to him by pronunciation and discourse, then people differ in the ranks of the ability to interpret as in the pronoun. Some faces, and some of them are able to control the meaning and express it to the utmost ends, and whoever has that ability in his right is less, those effects are weaker (6).Then he confirms this idea by saying: (Because the separation of speech is about being able to express everything that comes to mind, and is present in the imagination so that nothing is mixed with something, and so that a station is separated from a station) (7) and the Almighty's saying: (And We strengthened his kingdom and gave him wisdom And the chapter of the speech) (8), we note in the context of the occurrence of the word (discourse) in the three Qur'anic verses that the discourse is always associated with strength, intensity of valor, wisdom, greatness, and majesty of God the Blessed and Exalted. Between pride (and my honor in discourse), (and We gave him wisdom and the separation of the discourse), and the divine greatness and divine majesty (Lord of the heavens and the earth and what is between them, the Most Gracious, they do not possess a discourse from Him). It is better unless it is combined with wisdom and the intention is to bring the truth

And discourse is one of the common terms in Usul al-Fiqh and it is intended to direct speech towards others for understanding, as there are terms used in the books of Usul al-Fiqh with terms, evidence for discourse, the content of discourse, and the meaning of discourse. It is independent in its meaning, and it is the sentences that are independent of themselves and that are independent of others, and the speech that occurs on the sentences without the units, and the speech is also an expression of the words that exist with their heads that are independent of others, and they are what the people of industry call the sentences according to their different structures.[10]

Some have argued that the significance of speech among Arab linguists (is related to the word systems that were installed among themselves according to a context of specific authorship that fulfilled the purpose, so it was self-sufficient semantic) (11). To develop a theory in the text in order to serve the meaning and study it, and this means that they have gone beyond the verbal concept of speech and the sentence concept, to settle for them that the speaker, in expressing his needs, does not speak in words or in sentences, but through a text. In a discourse in which vocabulary and sentences are loaded with semantics required by the concept of discourse (12)However, the concept of discourse in modern Arab criticism is not an extension and development of the old critical concept, as the ancient Arab core of the concept remained

confined to its framework without care or development. The main factor in forcibly attracting him outside his field and charging him with connotations alien to him, with a direct influence from the semantic predicate of the term discourse (DISCOUSE), which penetrated into the semantic network of the term Arab discourse and undermined it or almost from within the pretext of updating the connotation of the term on the one hand and what modern culture requires on the other hand. 13).

The word "discourse" for the modernists takes on other semantic dimensions, for (Steger has named the linguistic expression that the speaker aims at and the listener corrects as soon as he hears it, using his linguistic sense, as a discourse) (14), and the discourse (means the embodied language with transformation and completeness, as it is linked in one way or another to the word The spoken ones that are based on dialogic relations, whether inside or outside the language through a dialogical angle, and then the dialogic relations are outside the scope of linguistics, but at the same time it is not permissible to be separated from the field of language, meaning that language as a concrete and complete phenomenon, language only survives By the dialogical mixing of those who use it, these dialogic relations are based on the domain of language and for this reason it is necessary to study these relations (15),), and we can provide more than one linguistic and literary point of view with regard to defining the boundaries of the discourse, as (the discourse is a system of utterances and the emphasis on the verbal aspect of the discourse is originally derived from the linguists' work on speech as a verbal aspect specific to the individual) (16), as for Paul Ricoeur, the discourse He has (it is the linguistic fact) (17), and therefore there is no difference between what is spoken and written in describing it as a discourse; This is if there are conditions that can be summed up by (inference, protest, and narration of evidence, proofs, and incidents) (18), because the concept of discourse (is not a site that is invaded by pure subjectivity, but rather a space for diffusion, tension and impulses, which makes it a theater for investment and a strategy that defines the uttered and the visible written, not a search for meaning). It is hidden, revealed by commentary and interpretation, and not of an undisclosed value. It is a distinct organized series of accidents (19The discourse is linked in one way or another to literature, which is essentially a vital aspect of language, as (literary discourse is the creation of a language from a language, meaning that the maker of literature starts from an existing language and sends in it another nascent language, which is the language of impact, and this definition is an unquestioned solution to the existence and non-existence of the event. Literary is created, but creation is impossible, as nothing is created from nothing and nothing perishes, and everything that exists is transformed, so the literary discourse is a transformation of an existing) (20). The conditions and criteria that make a particular discourse a literary discourse (21),That is, extracting its literary and structure from this point of view, the discourse throws us in the field of the question and pushes us to search for the literary phenomenon that establishes the literaryness of literature and makes it a discourse distinct from the usual saying. A linguistic structure in which the language speaks for itself, and speaks about things (22).

Literary discourse is characterized by unique features, as stylistics emphasize: (The function of ordinary speech is to communicate, and the function of literary discourse is to inform and indicate)(23), and literary discourse includes all literary patterns; For this reason, the names of this discourse varied. It may be a poetic discourse, or a novelist, or specific to the fields of plastic, cinematic, and musical arts. This term has expanded to include political, historical, religious, anthropological, and philosophical discourses, describing (discourse is a linguistic term distinguished from text, speech, writing, and others). Inclusive of every mental production,

whether poetry, prose, spoken or written, individual or collective, subjective or institutional (24),The Arab society has witnessed a wide movement in an attempt to determine the significance of the literary discourse and its features. To denote what is emitted from words, signs, or artistic creativity) (25), and the Arab community has witnessed a wide movement in an attempt to determine the significance of the literary discourse and its features., and this movement has known a wide spread among Arab critics, both of whom give their argument, so some of them went to the view that the discourse (a-communicative aims to communicate information and knowledge and transfer experiences to the recipient, b-interactive that the communicative function in language is not everything, there are other functions of the discourse Linguistics, the most important of which is the interactive function that establishes and maintains social relations between members of society. (26)

Intertextuality Concept

The lesson of a Dubai -epeshkl in -kd interested in studies text in the later period, the search for aesthetic values in those texts, as the text has become a focus in the literary studies, through the the Htmam texts, and disclosure of their nature to search for aesthetic values In those texts, the text of Imam al-Sajjad (peace be upon him) was characterized by a set of characteristics and features, in addition to being a literary text. It includes a set of moral, religious and ideological values ;So it was mixed with the dimension of knowledge with the religious dimension, from here was my attempt to approach the text (peace be upon him), and h attached a n a place expanse theoretically a J A .Place standards of Tanna r, so the fact that those Almai seen are empirical criteria generated among researchers through Astaqraihm texts describing them as her, and tried to mix between the theoretical dimension of being a revealing of what I want to reach him w m search for models applied; therefore mixed between the dimension which n Zira and dimension of applied research was a combination between theory and application.

The author A and creator is the reader before a n be composed and listener before a n be productive and must be a n be read A and the A steam sector 's share in the process of authorship also speak a lot operative that tells other words, hence P e n interaction and Altd breached between the letter of the ego and the other speech a passed not inevitable, occurs in the texts of creative and is evidence of cognitive richness, not Joe d speech breeding of the same as to be a n be text product of many letters, as he does not stop at the borders of the texts of generation a and A specific era is the value of every text and in every time.

The follower of the word t Nasser in dictionaries , find it in the sense of a communication and meet, as n say): this wilderness land as well and Toasiha a j relate [27] (and the linguistic connotations of the text is uploaded for Manifesting (bride text of a Qadha on the podium and text heirlooms if making some of it above some like him drawn up affected the sector and from the man the text of his nose he Nsas a j raise a NVH ,[28] (and under the root of Nss contained the concepts of constriction and the Zdham (Ants man a Naqbd and Tnas people of Zdhmo a [29] (as The word "text" appears in our old poetry, as Imru' al-Qays said: [30]

And as good as the good Al-Raim is not obscene if it is his voice and not broken

The meaning of a Stalahi for the Tanna r has raised mobility and wide and debate critical that it (the phenomenon of linguistic complex that defies control and rationing as it depends on excellence on the receiving culture and capacity of his knowledge and ability to weighting (31) (and is meant my (the formation of a new text of the texts previous a and

contemporary so that becomes the text that hurt us r summary of the number of the texts that erased the border between them , and a Aa d t formulated in a new way , so that was not built from Allen former thieves only article, and missed the a Pray do not realize , but with experience and training session ; [32] therefore it became the term its concept is vague in the speech of a Dubai as the prevailing before the structural that text belief is based on the closure so that it has a beginning and end and closed on itself and is characterized by unilateralism, meaning that the text has a specific indication of the ideal and the reader is holding out and according so the writer is the author of the text and has the power Ala crown on it, and the role of the reader here is not a Htdae the Z that the significance lies in the consciousness of a and unconscious of the writer; so different perception of him as a Chtlav monetary approaches that have approached its meaning and formulated his concept.

The emergence of a well Lhz the concept was at the hands of the Russian form and Levski it is a well of a referred to in the context of his p n artistic work communicate with any other of a technical workers and then a paradigm shift of this concept have been achieved by the Ba Chtan His talk term and the multiplicity of voices in the book of his poetry (Dstovski), it has derived the term (value of monetary theory and procedural effectiveness of being located in the area of poetic modern at the point of intersection of the structural analysis of the texts of a literary workers as a closed system does not refer only to the same with the referral system and the reference to the account the what is the outside of the text; and this has a become this concept anchor of passed Kzac approach the poetic texts of a Dbeh ,[33] (also explained the concept of our machine p through his book (philosophy of language) (and me Baltn a r stand on the fact that the interaction reality in the texts in restoring a and simulated texts or portions texts precedent by which a Phad of it after so many researchers ,[34] (was thus first coined the theory , the writer from his point of view (develops in Melli world E other words looks at discounted by not Iike fulfill the idea of words inhabited by a Sawat a other; and so every speech consists of a Sasa letters a other precedent and intersects with manifestly a and hidden there can be no speech free from another confirms Bakhtin This fact raises talk theory ,[35] (and this theory talk shows and sound multi is a fundamental and radical introduction to the concept of our machine r that crystallized by Julia Carr sativa in research for her several written in the 1967-1966 and published in the magazine Tel Quel Walker Thiel and a festival published in her book Samont me as the text of the novel critic I have known the text that) : my tongue transfer device re - distribution of the language system of modern communicative taking and mean direct information in a relationship with different Mlfozat previous a and synchronized ,[36] (was enthused Roland Bart concept of our machine r believes that the search for springs work is not only in response to the myth of descent (Each text brings us back in a different way to infinite sea is written by [37] (What distinguishes the concept of intertextuality according to Bart is his focus on the role of the reader in the process of intertextuality through what he does to evoke his cultural repertoire when reading the text, which introduced the reader as an actor in this process ; For a n (the A Na approaching the text is in fact multi - set of texts of a other with blades infinite A and PAL A apt missing the A Access has lost its sources ,[38] (Mark is a Ngeno who worked to give view Yeh our machine r Midyat wide contributed to a Naftahaa on topics and many forms has been considered (all text coexist in some way with other texts and thus become a text in the text of the letter and thus the word belongs to everyone because they indicate the efforts being an idea in every cultural study ,[39] and the work of Gerard c Nate to expand the term when the text was considered a text inclusive allows writing on writing , which includes text introductions and a Stchhadat , but he used a term alternative is circu a Li script or

the script of transcendental and knew that) all makes the text in the phenomenon of the relationship a and implied with the texts of a other it is beyond permission Wei included all the texts and some of a species related Balnasih transcendent , [40] Robert balance made Holter between our machine r aware of the signals and see our machine r and overlapping texts signify one and that the principle of a m where (the texts refer to the texts of a other, as the signals indicate the last signals and not to the a Xiae directly concerned the text of the text is nested t Leaked to another text to derive implications , whether aware of the writer so a and not Aa , [41] Yuri and select the Autaman this concept by exploring the texts existing relationships (as the right approach to address the subject of our machine r on the one hand and to put forward a controversial concept and dynamic text, makes it difficult to imagine its presence and effectiveness outside the framework of this comprehensive concept of Tnas [42] (and thus be our machine r is the ever gives the text value and meaning for a FT puts the text within the context helps us to decipher the text indicative and grant that the reference system and its relations with its constituent meaning as well as its role in enabling the reader From putting forward a variety of expectations and influencing his expectations horizon.

This concept (found in liters Tna and that the Arabs were ahead of the West to him [43] but the Arabs knew him form a other is the) cultural effectiveness and creative with a Aad levels affect the process of writing of a Dbeh if we take into account our machine p Kdinameh and functioning wiped out within easy for the act of writing and creativity both [44] (Going back to the old poetic heritage , we find references important that indicate this is a j Replicating others say SQ Antara: [45]

> ### *Did the poets leave the dead or*
> ### *did you know the house after an illusion?*

Critics have turned to what a Prince circulation of meanings between the book in every time and place is not (for one of the classes of those who say essential meanings of those who eat their progress ..... and not that my view leads what he heard when he was in his energy a n say , [46] (perhaps this signals of a Kedah on the existence of trading meanings phenomenon among the people and in this way wind shaking what put Ahmed bin Abi Tahir (208 AH (while viewing this thing as it's not (the words of the Arabs confused some of some a and at the end of a and accountability and the creators of it and inventor few if Tcefanh and Atnth and Mahters conservative printed eloquence and poetry of the applicants and the later does not deliver a n be his taking from the words of others , and worked hard to guard and analyze i leaflet speech and thrust in meaning, and a boat in the word and escaped from the window of overlap , [47] and thus be resp a r a new term of the literary phenomenon old so that (tan e Rh overlapping texts are a fundamental feature of the Arab culture , where cultural worlds are formed in the memory of the Arab human being mixed and intertwined in the tangled wondrous and stunning , [48] (the concept of resp Iss of modern concepts in the Arab monetary writings As it appeared based on the propositions of Western critics, there are many issues that Posed (texts relationship to each other on the one hand and their relationship with Ba did and author who writes on the one hand a other also raises the subject of the involved elements in the process we received for a the text and our understanding of it, which is the subject therefore refers to a Gluth A will decrease the mechanism of the text of a Dubai adopted some monetary schools, which involved turn on the perception of the possibility of a n text a world integrated becomes in itself closed them at the same time is the possibility of non - existent if we have incorporated field Altnasi into

account if we considered room for a talk at the same time ,[49] (that this proposal is given the owners of the structural theory , which is the text closed structure itself and sustaining itself, it is contemporary Arabs who took our machine r study the theory and application of O critic Mohamed Miftah , who tried a n concept of our machine displays r depending on the proposals of Christ the Fa and Bart and intertextuality him (is hypotaxis entry in relationship with the text of b where they meet in different ways ,[50] (and in the book of his dynamic text gives our machine r new label is the talk shows and in his book , the other ((concepts of parameters)) tastiest j identified three degrees to him, after a n knew our machine r (as New texts carry the contents of previous texts And establish new content of their own draws Maol read creative m be revealed and is based on extrapolation and a Stenbat ,[51] (and definitions of our machine r also including many saturated Modernists critics , all of which revolve in the orbit of the essence of our machine r which is in the end of being influenced by the text in the text of another so that (the text as evidence of language is complex or as a isolated network where several texts no text exists outside of other texts , a can a n separated from our planet and these texts the other infinite is what we call the text absent ,[52] (the researchers go to several labels derived from the text and our machine r script such as interaction and our machine r internal and external identifies two types of our machine r public and private (private script interaction seems while staying a text relationship with another specific text highlights this relationship between them at the level of sex, gender and style together interaction script public highlights as hosted by text what relationships with many texts with them differing in terms of gender, type and style ,[53] (and adopts CT j of our machine r to cancel the border between the text and the texts or a timely Aia A .and characters when you come these texts an employee and a glass in the text ,opening prospects There are many other religious, mythological, literary and historical From a rich text full of connotations and meanings that identify our machine r in the text depends on the m Arafa receiver and the breadth of its culture . , The phenomenon of religious intertextuality and interaction with Quranic texts of the techniques of a Slobah, and this technique works to expand space data meaning in the text.

Itno p Our machine p in line with the A Mam carpet) peace be upon him) as revealing what they store the sacred memory of a large and diverse cultural heritage represented in memorizing the Quran and the Prophet Muhammad as well as chatter .... etc. to reflect the positive heritage with its continuance of Islamic cultural being Amama for a Meh Imam (peace be upon him) and the broad language and surround Nuadrha and Graybha schooled by his fathers (peace be upon them.(

And multiple Sources of t Our machine p in a speech Te) peace be upon him , (depending on the multiplicity of cultural tributaries that a will assess which model line Abe, said the study 's speech Imam Sajjad) peace be upon him) on according to the concept of our machine p denote the richness of the text has it contains creative energies and many suggestions And we will stand at one of the tributaries of the Imam's culture (peace be upon him), which is the Noble Qur'an.

Intertextuality with the Holy Quran

The Holy Qur'an carried intellectual visions and social and ideological stances that put an end to negative pre-Islamic practices. It was also distinguished by its holistic view, logical inferences, and demonstrative arguments formulated in an exquisite artistic style . For this a Zah Koran when coming off the sovereignty of poetic discourse taking place of his new speech of Islam to carry a r bottom of the world (and h rude loss of Arab and published in a train

ground ; [54] (So is the religious reference of the major pillars of which the subsequent texts are based; for a Nha represent a belief that the individual thinks ,because thanks to the faith of what he brought Qara n Karim was the authorship of linguistic, religious and literary movement replete with Islamic civilization.

The Qur'an was counting the tributary and Menhala of a Diba; and y you sang verses of the high contents, and a Sloppe miraculous even counting (in all cases , the basis of the kinetic creativity in the Arab community and the Islamic and the fountain of orbit ; [55] (For this , we find the a Diba has invested the energies of his creativity to support their experiences of a Dbeh and intellectual attitudes, that the Koran was one of the first of the sources employed by Imam Sajjad) peace be upon him) in his speech ;So the closeness of the Koran since the smoothness of a Zvarh and save him ;And master reading decoding that from the Fountains culture of a crown so that the Koran (the law of the Constitution and the Platform A m E, and is in the Arabic language crown a Dbaa, Dictionary and language, and the appearance of the eloquent and civilization, and then on top of that creative energy of the male and thought it finds Almakron thinkers touches heavenly guided by her emotions, chilling of the splendor leather whenever ponder their meanings and sensed majesty , [56] (and highlights the basic function of the Tnas Quranic in the establishment of a new language charged many cards earn the text elegance and richness of art, and what was the culture of Imam carpet) peace be upon him (is the culture of the world of a single ; So find the reader to read the presence of the text of Quranic it from sources that the first Astntgaha forward, and here we are trying to detect the extent of the presence of the Holy Quran and the meanings of Â Agencies and Trakiph and his sentences ;For a gel to detect the role of the text my father ni fulfilled ing t energies and talents of a Dbeh and intensify the connotations and creative visions from the cognitive value of the text as a text that carries the eloquence and sang in the meaning of the word energy and emits and give the impression, it is a book based on the word means Ballfezh, and pays tribute to its structure on Sober structure and graceful expression, which is based on argument and statement, addresses the mind and conscience, and develops in man his mental abilities, through verses that call for the use of the mind and arouse thinking. was a fascination with style and accuracy Trakiph (and if Muslims consider the correctness of the Koran is the inevitable result of the fact that the Koran houses and intolerable Altaktih Valchriston also recognize these Alswabah and return him to the martyrdom of the correct language whenever eluded them the order of things , language , [57] (and if I turned the a Diba to loads of knowledge and intellectual content of the text of the Quranic Ojdo of which the a Salib that can take weaves to follow suit, Calcrd fiction, and the history of ancient nations, one of the A .Moore that increase and abundant ammunition pain Customary poet and a Deep and the result promoted creative and increasing its capabilities creative , [58] (the Quran to Aymanh acquaintances only those who accept it in the spirit of knowledge, so he did Aj I to be chattel mentally and brood a bear A and jurisprudence and to darken the story of a and history , although this was thus addition Koran, but it came to be a platform of life, and this is manageable of a Mam carpet) peace be upon him) has traced the Quranic wording and walked on the approach of, by choosing the term of a deal on the surround sense, and perhaps what distinguishes his words (peace be upon him) is how to use it the single Quranic - based use on a SAS conscious understanding of the word within the text of Quranic, for the privacy of your linguistic use of the Holy Qur'an in) that is gaining awareness of honest and differentiation between the principle of adherence to and the selection and your personal impression neighborhood, and a n be yours standards and then apply the flexibility and wisdom not pAL A .over easy easy , [59] (has a seemed Imam (peace be upon him) the ability

of language and craftsmanship super - through come up with strong terms that suggest, expression and wide imagination to convey the image to the recipient less words, with amplitude in the sense, and reflected a clear Baltna p . With texts according to an intentional process Drawer within the productivity of our machine r P) we hear the words as we hear the sound of thunder ,but the words reflect those aspects of a other has a double nature, they lead us to what is the object behind , [60] (and this is manifested clearly in the text of the Imam (peace be upon him) As it formed a creative painting that possesses a suggestive ability by controlling the tools of art, the elements of drafting and the means of artistic expression, and this was evident in the accuracy of his invocation of cultural references, including the Holy Qur'an. Part of its verbal fabric, and we will try to follow the mechanisms of intertextuality to reveal the extent of the presence of the Qur'anic text and the meanings of its verses, vocabulary, structures and sentences in its text (peace be upon him) in order to arrive at a statement of the role of the religious text in exploding energies and intensifying semantics, and transferring creative visions based on the value of the Qur'anic text (since the mayor in the miracle of verbal Holy Quran in the eloquence and beauty in it than not capable Arab man with the subject of his demands was Egayr speech rolling in his time, related to the world of non - this world , however, it has become inaugurated a new era of a Arab bear, but the world. [61] (

That our machine r Holy Quran in the text of the Imam (peace be upon him) includes structures and vocabulary that invoked the Imam and a income in the text than a riparian more dynamic and interactive value that a Shmt in Acquistion meaning depth and interactive creative make it a much effective in the hearts of recipients (P not enough be one talents p Zimh, but a n knows how to run , [62] (and this was evident in the handling of Imam (peace be upon him) with the text of the Qur'an as it was inspired by the language of the Quran and its verses and content and Ozvha in the text structure, Vognth Tagged through openness to the enablers literary, and this openness resulted in a vision with great suggestive connotations ;So we find (peace be upon him) is trying to create a world forever a p artistic mediated by engaging in language and mechanisms of artistic photography creative to re - formulated and formed according to its own perception Suggestive, here identifies the ability of the Imam (peace be upon him) in the development of words and structures expressive in place optimal text within the literary, and falls within our machine r with the Koran in within our machine r with traditional texts absent , which means opening up of texts on the outside and filling up letters of various previous it and called this type of our machine p Baltna r outside , which means (overlapping text with quantum massive texts filled with the world, [63] (so that the linguistic experience of the world of al-sahifa al-sajjadiyya rich experience of dealing with the language of the world site who knows not of the learner site who is unaware of the differences Tagged between the vocabulary of the T employed in his speech, we have Astt over the Imam (peace be upon him) pregnancies of knowledge of the text loan Â Ne in order to pass eachother Te humanitarian of and time itself managed through it a n offeree directed towards a specific act Anjaza out supported by linguistic knowledge of the broad taste and good sense delicate ;So it was his speech carries a guaranteed intellectually and culturally high P) if the text redistributes language , a space in which the distribution process is p e of the A road extent that the T m by the demolition of the language is to swap texts A and fragments of texts that found t and still There are about the text that fell into it as the whole text of the Ba to Dharor of is the text of Mtda x for text Ttda x' s in other texts throughout the variable levels and forms Taatarafha, and Ataatarafha at all ; [64] (Obz you the Metn literary forward (peace be upon him) is open to the Holy Qur'an Creativity can not be based on the innovative but it is also (the establishment of a new presence of previous things to

exist [65] (This is what it was doing carpet Imam (peace be upon him) in dealing with the terms of reference culture that he deals with in his speech .That our machine r the poverty Â ni Asahev of Alsjadih eating the structures and vocabulary of be attended by the Imam (peace be upon him) and a income in the text which a riparian further the vital values of interactive the T a Shmt in the Kassab meaning depth and interactive creative c perhaps a much the effectiveness of the hearts of the recipients, and this was evident in the handling of the front (peace be upon him) with the text loan Â Ne as it was inspired by Qara language n and Â Agencies, and Ozvha in the text structure in a Gnth Tagged by opening up its on enablers literary, in a fruit of this the opening vision of a T .semantics Aaha vision great, and of the front (peace be upon him) in the OT n As with the Koran realized that the AAAAA from Altnasat including our machine r indicative and is intended to) : a Sthoudar text Â O was its source a and its kind by reference ..... often Iat D this type of our machine Y on the word and one of a and word Tin ; [66] (P in saying (peace be upon him): (and purified them from the abomination and filth cleansing [67] (This meaning was taken Imam (peace be upon him) of the verse: (But God wants to go from you the horror folks home and purify cleansing [68] (Lq d display forward (peace be upon him) Thera e LGA t e where Mahfouz highlights the memory of n words and combinations and sentences and contexts of poverty Â intention here identifies high status for the text of al-sahifa al-sajjadiyya as insist j beauty of a Sloppy unique and y you by selecting a row Z phrases and shows that pLAIN a in a forms of sophistication in the a disease verbal has, if we came to say (peace be upon him) (not Taatberni those who Tnbar deviants for Sbelk [69] (we find that the Imam) peace be upon him) has made the text loan Â ne a central focus of technical generator of kicks off them ;The fact that the Koran Manhal , a tortured of providing writers and creators to A to Vaz and structures wonderful , and y you Majolh At the suppositions and draws on the yen to the nature Altherh Imam (peace be upon him) in the past as saying employed the text structure of the Qur'an in the verse: (and Atbroo a Maalo Tetbira , [70] (came the text of the Imam (peace be upon him) Mtwahja fabric with Quranic staff our machine r indicative and notice the text context the beauty and good lines in the speech amounted to Hassan than, and of the front stems in all his speeches from the Qur'anic concept was not Tnas with just the merest (but that the process of penetrating intentional linguistic structure of the continent in mind in the form of radiation tag ..... to create shiny space telescopic significance , so the joint attendance of mental between the text signals that my Drickha the m received after comprehended enshrined : let is the one who assesses the relationships and produces semantic and text makes an open structure on the past and the continent at present [71] (either as saying (peace be upon him): (and Atrni splendor of Nablus by ,and Akhaevh a palpate below ,([72] (this text brings usto the verse) : Voojs them wary [73] (which is a skillful application and a superior ability in the cohesion of the text of the Imam (peace be upon him) with the Qur'anic text in harmonious contextual relationships The ability of the Imam)peace be upon him (to employ cultural references and linguistic repository , because recalling and investing the Qur'anic text is a confirmation of the similarity relationship between the content in the Qur'anic discourse and the content of the Sajadiya newspaper. These meanings referred to by the Imam (peace be upon him) represent feelings and feelings Mbthoth in the believing soul and not external feelings, and perhaps the manifestation of the technical capacity at the Imam (peace be upon him) in the creativity of images through our machine r with the content of the speech Quranic Ba ornaments forms a search for intellectual vision and broad prospects and its the phenomenon was repeated frequently in the text of a Dubai The Imam (peace be upon him) through which he was able to employ the cognitive loads of the Qur'anic

text, in his saying (peace be upon him): (I am the one who is hidden from your servants and your eminence) , [74] this text brings us to the Almighty's saying) : They underestimate people and do not underestimate God ([75] (A careful reading of the text reveals the existence of (partial intertextuality ,which is based on quoting some incomplete vocabulary, words, or pseudo-sentences, because any text or part of the text is constantly exposed and transferred to another context , and at another time, every literary text is a summary of the authorship." for a number of words and words that sa bug text in c Lodha as they are Antphal to another text which is this whole bearing the old acquired history (, [76] (has been the ingredients Altnasih indicate that the texts Mtnasan in a defeated faces as a second CD text Mqsidih text of a well and then the text of the Y Imam (aimed at specific targets in advance Atqsdha , [77] (knew of the front of precisely the Quranic use of the a to Vaz , it appears in Asthoudarh Qur'anic terminology and obstetrics at the origin (no text presence outside of its formulations with all different levels , [78] (in the text of the holds of the manifestations of beauty the a Dubai and artistic tried to Imam (peace be upon him) that Atke the text of the Qur'an in the verse: (who obeys the Messenger has obeyed God , [79] (the weaves along similar lines as saying (peace be upon him) :(rightly reached obedience Btaatk , [80] (intertextuality came according intertextuality absorption mechanism (which is to take the content of a previous text or significance or idea and be returned to the drafting of this significance or substance or idea after absorbed without a n be in the new text to attend a verbal or explicit mention , [81] (and know another By saying (which is that the subsequent text deals with other texts with a renewed kinetic awareness while acknowledging respect and veneration for those texts and relying on them in drawing the structure General text with different details , [82] (that the text product is leaning on the texts of previous it is characterized by condescension text the efficiency of literary) and made the process of absorption in the case of adoption Ed Altcher b and modification of the text of the subsequent and previous texts on it and thus the previous texts are material raw chooses which the subsequent text Maibga composition of them, and this is characterized by text subsequent previous texts particularity and Mgajrih her , [83] (and the right to forward (the peace) has been known to accurately use the Quranic of the a to Vaz until he became a Sluba steadily has his deep understanding of the word Quranic inside the text and their interactions with the vocabulary of a other, and this is what seems clear through Maatmthel its texts as it shows them it represented the Quranic tissue is better represented, (is the real text is creative , which is to build the previous texts it and overcome them proposing its own laws , which re - employ texts old through which , [84] (it is an example of the selection of vocabulary that sings tissue and increase in its artistic value stand at the words of the Imam (peace be upon him) : (and Touhdna including unite its in Bahdk , [85] (as it finds the beholder in the text of the Imam accurate use of word Distinguished and artistic for his language, he possessed) Peace be upon him) artistic language embodied a distinct experience of a non - access to the perfection of expression and this scored , he has (peace be upon him) has exceeded the people of his time in the good sense and fine tune his words, and that is reflected in the technical skills and buildings stylistic that reveal his talent expressing sincere deep in which very perfection achieved Al -Fani, and the Imam (peace be upon him) in his previous text tried to absorb the Almighty's saying (Did I not enjoin you, O sons of Adam, not to worship Satan) , [86] and with this intertextual process (the previous text continues unabated and lives instead of dying) , [87] the Imam tried (peace be upon him) dismantling the linguistic structure of the Qur'anic text and reformulating it in a new structure ,which is a different formulation of one content, and this is one of his (peace be upon him) faculties in the power of bringing the

Qur'anic text, and his ability to act on the Qur'anic sentence and reformulate it, this and the expressions of the Imam (peace be upon him) were distinguished by their few Its words (which makes its aesthetic value increase well, because the thing, if it is mighty ,has become a tool and a means to bring about surprise in the same future . [88] (vivid) they are the technical measurement of my estimate The value of the pronunciation , [89] (so it is noted in the style of the Imam (peace be upon him) that he chooses the honorable pronunciation and solid casting, making them part of his style. privacy reporting obligations and persuasive, in saying (peace be upon him) :(to Atdhirna in the despotic year of , nor in Gmrta by mistake even when , [90] (the reader of this text is transmitted to the verse (leave them alone in their midst , even when , [91] (and thus achieve intertextuality stylistic Between the two texts is that (the function that stylistic intertextuality achieves lies in trying to transfer the recipient into the atmosphere of the entire prepared text so that the recipient feels as if he is directly in front of this text without there being a mediator between them, despite the distance of time and place , [92] (and this intertextuality does not baptize it forward to dealing with the text of Quranic discourse explicitly or directly , however note the bright presence of the Quranic text, as Ast obeyed blowing implications of Quranic by a Q Tdaa contents or be inspired by the word of or Feztin and their employment in the text tellingly artistic ability, he possessed the Imam (peace be upon him) a tremendous linguistic wealth and the ability to act in structures and structures Vaz, reveal data board Imam (peace be upon him (for restore , and drink for creative work represents a part of it to absorb the contents of the text of s saw me and his vocabulary and Trakiph Miraculous and pictures Alaaha Vision , and is no doubt that he (peace be upon him) had a large stock of culture, science and knowledge exemplified by the texts of reference of the m Stodah memory, this has the words collected forward (it Alsla m) in the previous text disclosed the term to a have been installed, and these formed features artistic value can not be text to dispense it without a n loses some of its technical proficiency , and we can a n discern a for a to Vaz and charm that beauty is a de to (intensify the technical given expression accurately language focused about what he was obliged to explain and dwell in it , [93] (and this could forward (Al Salam Ye , (his sense of Latif , a n indicates the fundamental landmarks in life affairs in an attempt to rise the public to the ideals, and a Sttaa through it a n puts a constitution for the life of the mentality singled out for its aware features are the features of , in good systems and the formation of a selected shows versatility Sa love artistic quality, as observed Recipient of s me that The Imam (peace be upon him) seeks perfection in expression, taking into consideration the size of the intellectual and third circumstances Rhyme and the social surroundings of the conditions of text production, in his saying (peace be upon him): (And make my trade profitable and my ball not losing) , [94] the Imam (peace be upon him) tried to refer to a set of basic premises in order to reach the results ,so he chose the linguistic means in a proportional manner. and the intellectual content of the text, and the text of former front (peace be upon him brings us to the verse: (trade will never fail) , [95] that Asthoud a t Quranic text and investment is a confirmation similar to the relationship between the content of the Quranic discourse and content of al-sahifa al-sajjadiyya, these meanings referred to by Imam Represents feelings transmitted in the souls of believers and not outward manifestations .

There is no doubt that the religious recruitment of texts is the most successful influential media that helps to show the strength and Meta text Nth because of the nature of the religious text and Maimthelh of sanctity, as well as people 's interest in this text and try to save this reminder came the words of the Imam (peace be upon him) appropriate to the meaning and enhanced its image in) selection guarantees of a deep word crossing meaning that wants a Issalh and Almqsidih

check him a n Linz for that word house , which is appointed by the radiation of all Maimlah shades and connotations and meanings marginal ,⁽⁹⁶⁾ (has chosen the Imam (peace be upon him) vocabulary that sings fabric And it increases in its artistic value, so his intertextuality came bearing many deep spiritual, intellectual and semantic visions, and this was evident in his intertextuality with the Holy Qur'an.

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