Text Theory in Contemporary Semitic Lingual Investigate "Speculate of the Questionable of the Conception, Definition and Term"

Nadia Hamzah Kareem

Abstract--- *The whole textual theory and Associated with it owes the efforts of triad polyglot studies are due Pioneers, who are Ferdinand de Saussure theoretician Semantic revolving around text and poetry And Roman Jacobson, who unsealed the entry to search in genre theory and in the relative metropolis of the literary phenomenon, and Emile Benveniste paved the way for comparative poetry and pragmatism of reading, in tripping of his researches into problems comparative Discourse exchange the bare of literary genres, particular, As two relatively unaffiliated structures and systems.*

Keywords--- *Text Theory, Semitic Lingual, Triad Polyglot.*

I. INTRODUCTION

The whole textual theory and Associated with it owes the efforts of triad polyglot studies are due Pioneers, who are Ferdinand de Saussure theoretician Semantic revolving around text and poetry And Roman Jacobson, who unsealed the entry to search in genre theory and in the relative metropolis of the literary phenomenon, and Emile Benveniste paved the way for comparative poetry and pragmatism of reading, in tripping of his researches into problems comparative Discourse exchange the bare of literary genres, particular, As two relatively unaffiliated structures and systems, The achievements of these pioneers formed after what is today renowned as the constructivist approach. Yet, the textual theory after this multiply foundational part has opened up horizons and scenarios that are extremely important much as (the boundaries of the text, its definition, its elements, its gender and its manifestations, ... Etc.) Until eventually led to the text theory becoming among the problems inherent in the modern linguistic lesson.

If we look nearly at the thought of the text in terms of formulation definition, for instance, we present conceptualise that it suffers from galore problems in its entireness (1):

1. The large number of definitions correlate to the text, so there is no one among them that defines the complete text.
2. Most of these definitions say views of writers and scholars, and apiece of them may not transpose a literate or distinctive school.
3. The frequent change in the definition of a text by a single critic, according to the literary stages it passes through.
4. Some definitions carry a lot of complexness and camouflage.
5. The association of some definitions of the text with the intellectual references and knowledge accumulations that try to generalize their perceptions of the text.

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In addition to this conceptual overlap between the term text and other linguistic terms such as (discourse, impact, intertextuality, etc.), despite the existence of these problems, this did not prevent the scholars from providing some different definitions of the text, except that the note on these The definitions are that it neglected many Arab projects for the text, which attempted to advance the reality of the Arabic text in all its dimensions, even if the borders are somewhat overlapping - between the Arab and Western cultures in relation to the modern project in general and the text project in particular.

On the basis of that, this research envisaged clarifying problematic aspects of the theory of text in terms of concept and I mean by it (conception of the theory and its limits as presented in the different categories of its classifications, carrying with it their different linguistic methodological affiliations) and then after clarifying the problem of different definitions of the text, and finally revealing the overlap between the text And other cognitive concepts related to it to the extent that it is difficult to separate them as most linguists portray for us, and as we are exposed to these issues, the Arab effort towards all of this will have an abundant share in what was deposited of opinions and proposals in many of the marginal linguistic works. E, and the purpose is to try to achieve what we can achieve aspects of conformity and the difference between the two theories (Western and Arabic) on the one hand, and researchers in the science of text within a single view on the other. Accordingly, the joints of our research will fall into three sections, the first of which deals with the problematic of the concept of text theory and its elements, the second deals with the problem of defining the text in the Western and Arab cultures, while the third guarantees the presentation of the problem of terminological overlap between the text and other cognitive concepts.

The first topic: The problematical thought of the text theory

Most scholars almost agree that the concept of the term (text theory) represents a real problem in the modern linguistic system (2), because of ideas and perceptions that underlie it to the extent of the intense disagreement between the textual and analytical approaches, and perhaps it comes to the extent of contradiction sometimes. Others, and the reason for this disagreement or contradiction is that the containment and transcendence of the textual theory exceeds the limits of the sentence and its various linguistic components to look beyond that, by introducing new analytical elements or elements that were blocked that were not previously disclosed (3), and among these elements: semantic cohesion , quotation and its types, various means of connectivity, Grammar substitution and patterns, text structures, symmetry of the text, textual harmony... (4)

The textual scholars differed in the angles of perception at these new textual elements, as a partial group of these elements dominated the construction of an integrated text theory, and this is what was found by Jainus Petofi (J.S.PETOFI) who tried to establish his textual theory in the illumine of harnessing the components of transformational grammar to end up with the development of an extended text theory called (the theory of the structure of the text and the structure of the world), Which he described as primarily a grammatical theory (5), and near of that(VAN. DIJK)went, however((the concept of grammar has a broad concept, where we find operations Morphological / lexical, and morphological / grammatical operations ... most notably: addition and deletion, The composition, the replacement, and these rhetorical processes ... are mainly due to transformational grammar, but VAN. DIJK is credited with moving it from grammar to rhetoric to text))(6).

S. Schmidt's conception of the text theory differs from the conception of PETOFI and VAN. DIJK, as he went to establish his theory by relying on the theory of linguistic communication and trying to link it to the concept of the text with a generative-deliberative nature, and in this way, the industry resorts to investing in terms of circular, semantic, and logical elements (7) while The perception of H. Issenberg and Harveg differs from all of the above, depending on the grammatical coherence element of the text, which is derived from grammatical substitution processes (substitution, conformity, and coherence) (8).

And if such perceptions are on contrast, one of them understands a distinctive nature of the linguistic nature of the text, there are other perceptions that have attempted to expand in the concept of the textual theory, to include non-linguistic elements, and the best representative of such non-linguistic perceptions are Yuri Lutman, Yuriis Osinsky and Ivanov, who are the ones who formed a group Moscow - literary Tartu, and they see that the text cannot be confined to the language, but rather a small cultural unit that includes under a major structure called the cultural message with an integrated meaning and different forms, it may be a drawing, an artwork, a musical composer or a building with an attribute of an architecture Flag (9)

These limitations are sufficient to illustrate this problem in the perceptions of the complexity of the text theory, whether in terms of the textual elements belonging, or in terms of the textual nature of the methodology, or in terms of the means associated with it, or in terms of the real functionality (conductive or aesthetic) that we will find that this problem extends To include theoretical belongings, such as the definition of the text itself, its type, nature, its nationalities etc…

II. THE SECOND TOPIC: PROBLEMATIC DEFINITION

First: (The text in the Western concept)

The Western view of the text differs according to the different approaches that it was exposed to, because the text for the phenomena is not established until it is written and in this, Paul Recor says ((Let us call the word text on each letter that was confirmed by writing, and this confirmation is a founding of the text itself, and based on it)) (10). The concept of the text varies among sociologists, and considering it as a semantic structure produced by itself within a textual structure produced within the framework of a broader social, historical, and cultural(11), as it is in VAN. DIJK ((a superficial structure directed and stimulated by a deep semantic structure)) (12) His deep structure is (the objective structure of the text) (13) and he thus distinguishes between the superficial structure and the deep structure, because it is of central importance to reach an understanding of the texts, with coordinate data that exceed the limits of the sentence to realize the concept of discourse in a successive form Sequence of sentence structure(14), while While Haliday and Rakia Hasan go to ((text module tag, not sentences, but the means by which is achieved by the text)) (15), and This semantic unit of text combines three functions: experimental function that stands out in the content of the use of communicative function related to the social dimension of interpersonal functions expressive language. And the textual function which includes the origins from which the language is composed to create the text as a semantic unit (16). Haliday adds new ideas about the text drawn from the sociological perspective. Among them ((that the text is a symbol that the continent decides to decipher, and that the text is a linguistic form of social

interaction in a specific context that is formed through three elements of socio-socio-psychological are: the domain, the relationship and the direction, the field in which the text is taken in the semantic function The light that the speaker aims to inform and the relationship is established between the speaker and the listener, and the direction indicates the symbolic tool)) (17).

And the text of the formalists means ((an arbitrary crowd (to this extent or that) of the manufactures)) (18), and these manufactures - or tricks as he calls them, Shaklovsky (19) - include a set of levels such as sound, imagination, rhythm, grammar, rhymes, rhyming and narrative techniques, i.e. all The stock of formal literary elements (20). The definition of text differs among structuralists according to the multiple viewing angles of the structural approach itself. It is structural, stylistic, stylistic, structural, and deconstructive, with which it is difficult to limit all these definitions around the text here. To consider the context of upbringing and acceptance)) (21) or that it is ((an atomic world closed to itself that exists on its own)) (22), Rolan bart's theses on the text represent the true reflection of the structural conception of the text by researchers, so it is considered that the text is ((the surface of literary production, the fabric of the words organized in the composition, and formatted so as to impose a form that was able to do so)) (23), i.e. the group of structured formats The text and post structuralism offer new concepts for the definition of the text, some of which depend on the history of philosophy as it is in the deconstructionists (24), beginning with the quotations of Heidegger in the metaphysics, and Michael Bakhtin and Rolan Barth (25)(in some of their roles) And ending with Jack Derrida, Who opened the door wide to research the strategy of the text from a free and deconstructive viewpoint (26) ((The text has a texture for the values of any interferences. It is an open and closed game at the same time ..... And the text does not have a single father, nor a single root, but rather it is a pattern from the roots and it ultimately leads to the erasure of the pattern and the root)) (27).

Others start from a seminal perspective in the definition of the text, as viewed by the linguist (Ferdinand De Saussure) and (Charles Sanders Peirc) before, taking into account the difference in the designation between them (28). An astronomer, Christina, says in her definition of the text: "It is a lingual transmission device that redistributes the system of language by linking between continuous speech, aimed at direct news, and between different types of previous sayings, and it is synchronized with it." (29), then focuses on two basic units, the ideological unit For the text, which includes the sayings and sequences that the text included in its space or to which the space of the texts refers to itself, and this unit is called (the function of intertextuality) that can be read embodied in levels appropriate to the structure of the entire text, and extending over its course, which makes it constitute its historical and social context. Other units are the unit productivity of the text, which includes all function practices

It is extracted from the redistribution of language in every communicative use, which allows the field to form a multi-semantic linguistic space, intersecting several possible meanings (30).

Late linguists provide a number of different definitions of the text as well. (Gillian Brown) and (George Yule) went to him that the text ((a blog of a verbal event with multiple functions)) (31), including that ((linguistically self-sufficient saying, complete in its significance)) (32) according to (Jorge Lozano), As for Helmslev it is ((pronounced, whether it is spoken or written, long or brief, old or new, the word "stop") is a text similar to a long narration, so every linguistic material forms a text, it is capable of being analyzed into characteristics that are

themselves divisible into sections and so on. Until the possibilities of partitioning end)) (33), the thing that is observed on these definitions is that many of them do not restrict the text to a specific context, whatever its type, but it suffices to seek On the appropriate context of the text, without the trouble of (34).

Second: (The text in the Arab concept):

And if we go to talk about the Arab concept of the text, we find many modern Arab scholars assert that the term text as the various Western linguistic methodologies have talked about, puts the modern Arab analytical practice in the confrontation in front of many problems, if we want to apply the most accurate details about any of these concepts The methodology of the text, and putting it to the test in the face of the Arabic textual approach. In light of the overall tracking of these problems, they could be formulated as follows:

1. The problem of Arabization: and what results from the different terms according to the difference in the skill of the Arab and their knowledge of the meanings of the terms, and their equivalent of the Arabic terms (35), and it was found in light of the comparison between the text and the concept of the Western with its Arab counterpart as it is assumed ((that the concept of the text that Arab studies operate on And a foreign concept of the term Arab is wrong and did not find a match in the Arabic language)) (36) In addition, the concept of the text in the context of European and Western culture has not been definitively settled in terms of semantics and idiomatic (37).

2. Expressive energy: It was found that the suggestive and substitutionary nature of the linguistic reality of the Arabic text is somewhat different from the suggestive and substituting nature of the Western text, which is based on the difficulty of linking between the networks of the Arabic text, according to what was mentioned in the Western concept (38).

3. Characteristic of the term: the effect of the significance of the term text in Arab culture on the appointment in the meaning in the field of origins, rejection of probability and exclusion of interpretation is still present in Arabic textual studies (39), especially with the contradiction of the textual and Quranic phenomenological studies, and its transition to the realm of studies Literary and Shiism in most literary and critical theories have placed the Arab recipient in a current problem, due to his inability to link between the religious holiness of the text and the modern linguistic methodologies brought about by new concepts about the text. Such as (the space of the text, the science of the text, the postponement of the text, the literary text, etc.) (40).

4. A problematic vision: and in it two contradictory lines arise vis-a-vis the text and its terminology, and the first tend to conclude reconciliation between the Western and Arab cultures in all that modernity brought, and the textual concepts among them, even though that modernity is based on the base of the rebellion against reality, and raising everything that is Common norms in literary norms and traditions in European cultures (41), and this is the contrast of Arab culture in that the latter may not be characterized by the degeneration and civilization imbalance that drove the first to this rebellion and those violations of all that is prevalent and prevalent. However, the attribute of the tendency to change and urbanization remains an attribute inherent in the Arab personality, and if serious comparisons prove that what the Arab culture

includes include concepts that are modern in terms of what they are, they are comparable to the characteristics of Western modernity, with the exception of the dispute in the nominal (42). As for the second, it tends to adhere to the Arab tradition, while enlightening some modernist concepts and trying to find what is equivalent to it in the heritage of Arabia, in order to communicate and displace the estrangement caused by the first line (43).

5. The problem of the structure: The disturbance between the scholars about the concept of the textual structure, and its interactions between the technical concept and the linguistic concept on the one hand, and the fragmentary or integrated perspective in the field of application on the other hand, was the reason for the lack of stability of the Arab students on the points of convergence fixed with Western scholars (44), so we find, for example, some scholars who reduce independent analytical chapters to make them small levels that make up the structure of the text, such as making the stylistic structure in all its branches one of the levels of the structure of the studied text, which is compatible with the sound and syntactic level, both with the knowledge that The stylistic structure of the text includes all that and an increase (45).

6. Statistical Celebration: That is, the Arabic textual studies could not provide an Arab concept of the text, except for a few efforts that attempted to take advantage of some Western textual approaches to establish some concepts of the text as it is circulated today (46), while the majority was satisfied with recounting Western categories. On the text and terminology, and sometimes these statistics may be appended to definitive proposals, which are in fact not deviated from being a translation or modification of Western concepts, due to the systematic affiliation of Western textual theoretical conceptions (47).

7. Textual Practice: It is that most Arabic textual studies avoid entering into theoretical textual issues, and they enter directly into the textual practice space without fixing its methodological concept of the text, which constitutes a great difficulty in determining the methodological framework that it is going on, especially in the textual studies segment (The domination theory) (48).

8. Reference duplication: some Arab text studies did not adhere to a specific concept of the text, and in many cases they may resort to inserting many non-textual issues in their perceptions of the text (49), which means that the text references between the inside and outside, in other words, overlap in the contextual elements External with internal textual elements, and thus the text becomes a total of its references (50). Despite the existence of these problems, they did not prevent Arab scholars from breaking into the concept of the text and its term, although their attempts in this field are often a late echo of the Western textual curricula, and were not reduced. Of the nature of the Arabic text and Arab culture in general, with the exception of some invitations or few theoretical strategies aimed at establishing Arab text projects along the lines of Western projects, based on what exists in the old and modern Arab cultural reality - textual concepts, which can match the concepts of the Western text And then finally getting out of the stifling subordination of Western concepts first, and searching for the identity of the Arabic text secondly. Based on this, it can be divided The discussion about the text and its concept among Arab scholars, in two main directions:

The first direction: represented by a group of Arab scholars who rushed to adopt the achievements of Western tongues around the text as they are, and from his flags Dr. Muhammad Moftah at the beginning of his textual

compilation. Since after that he tries to derive an Arabic textual theory, based on the Arab tradition, Dr. Moftah stops When it comes to a set of different definitions of the text (51), it is concluded that the text ((a code of multi-functional speech events)) (52) is the definition of Julian Brown and George Yale, as it was previously passed. Critic Fadel Thamer comments on this definition by saying ("This definition actually puts us face to face in front of some modern critical contradictory viewing angles around the text, including the linguistic feature of the text, whereas others see that the text may not be associated with the linguistic structure specifically, as we put this Definition before oral or written text, which will necessarily lead to overlap with the term discourse") (53)

And Dr. Abdullah Mohammed Al-Ghazami tries to rely on the linguistic appearance in a definition of the text by benefiting from what John Loy hood presented about the linguistic text, since the latter considers that ("the text is the existing object or the written linguistic work, as it possesses its autonomy," because it is It begins from a specific point, and ends at another specific point, which is in order to be a text, it must have a means which is the language, and in order to distinguish it from what is not a text must be written)) (54) Also, that is, it is beneficial - mainly beneficial from Jacobson's text concept, which he meets with John Lowe's concept, but Jacobson focuses on the oral issue of text and a book For this, it re-verbally expresses a previous stage on the text (an oral speech), whereas the second stage is writing, and thus the text is part of the writing, which in turn is derived from the first stage (oral speech). In other words, the text forms part of the writing structure that implies under a broader and broader structure (55). Based on that, Al- Ghazami believes that ("the text is the focus of literature, which is a linguistic activity that deviated from the norms of custom and tradition, and was dressed in a rebellious spirit that lifted it from its reformist context into a new context that devotes and distinguishes it, and the best way to look at the movement of the literary text, and the ways of its liberation, is the starting From his linguistic source") (56), and in another place he says ("the literary text is an open-ended linguistic structure, and the final pending, because its psychological occurrence is unconscious, and not a rational movement") (57).

The definition of Dr. Abd al-Salam al-Masadi is not very far from this, but he entered the element of linguistic coherence in the text, as he says ((the literary text is a device organized by a special linguistic cohesion)) (58) This is what H. Brinkey and others like, such as Haliday and Rokaya Hassan went to before that. Brinker says, "(The text is a coherent sequence of linguistic relationships or compounds of relationships that do not fall under any other linguistic unit)" (59), meaning that the text represents a larger linguistic unit with special independence, and the lights are not accepted under a linguistic unit that is larger than it. And it seems that the element of cohesion in all its forms (deliberative, semantic, linguistic) has been relied upon by some Arab scholars in their definitions of the text, and Brinker and H. Weinyich overturned all these definitions of the text, says Brinker in his semantic definition ((it is an organized group of issues or compounds Membership is interconnected with each other, based on a pivotal-objective basis or a basic sentence, through logical indicative relationships)) (60), and Weinyich defines it as ((an imperative formation that defines one another as its elements require one another to understand the whole)) (61), Saeid yaqtin tries to benefit from the definitions of both Julia Crestivia and Vandage Preceding the text in a recent exhibition on the term text and discourse and the difference between them, and it concludes that ((the text is the sum of the coordinate data that includes the speech and absorbs it ... and it is a semantic manifestation through which the meaning is produced by the recipient)) (62) And finally we find some Arab scholars who authorize its adoption to

define Dersler And Beau Grand for the text that ("a verb of communication whose text is fulfilled if it meets seven criteria, which are linkage, coherence, intent, acceptability, news, position, and intercourse") (63), explaining that - that is, the definition - takes into account the sender and the future, the context and the formal and semantic aspects, if it lacks consideration The length of the text, otherwise this is not necessary (64).

The second direction: It is represented by the efforts of some Arab scholars in setting up Arab text projects, Either by taking exploratory trips in the Arab blog to search for everything related to the concept of the text and its term. Or by digesting the Western textual concepts, and then formulating new concepts that are compatible with the Arab cultural reality, and Dr. Nasr Hamid Abu Zaid went in this direction, as he initially admitted that the text's concept ("he did not receive a study trying to discover this concept in our heritage if it had Existence, or trying to formulate and crystallize it if it does not exist. The search for the concept of the text is not just an intellectual journey in heritage, but it is also a search for the missing dimension in this heritage, and it is the dimension that can help us to approach the formulation of scientific awareness of this heritage) (65) Then Abu Zaid tries to do an exploratory study of this concept by cognitive drilling in the descriptions of the Arab in all its forms of speech and come to identify some of the concepts of text, Like the linguistic text, its verbal or written, its ambiguity and clarity... etc. (66), and can be described formulas Abi zaid This reading of the progressive concepts of text.

In the same direction, the project of Dr. Muhammad Moftah is correct in the stage of its free intellectual launch. After he made an effort in following up and exploring the concept of the text and its gradations in the Arab and Western cultures, it is concluded that the meaning of the term Arabic text meets with the western significance in some citizens, and it differs with it in other citizens. (67), and it seemed to him that (the semantic, evidence-based approach is appropriate for various texts, simple or complex, written or unwritten)) (68), and Dr. Moftah warns that this approach may be difficult to achieve, but it opens new horizons for research In all areas of the text, Arabic and international (69).

And Dr. Muhammad Azzam proposes an Arab project to build the definition of the literary text, describing it with inclusiveness and detailed accuracy, stating that "(the literary text is a linguistic unit with a semantic communicative function governed by literary principles, and produced by it is individual or social)" (71), and then attempts to explain the vocabulary of this definition As follows:

1. Linguistic units: a sequence of sentences that connects them with relationships that ultimately constitute the semantic unit of the text.
2. Communicative function: In it there is a difference between two types of communication: direct and indirect, for the first one is not needed by innovative or indicative improvements (informative). As for the indirect, it needs to break up the metaphorical rhetorical images in order to reach the inner meaning.
3. The semantic function: it is the sum of the suggestions or gestures that result from the phonetic, morphological, grammatical formulas... etc. that fall within the two parts of the equation (signifier – signified).
4. It is governed by literary principles: harmony, cohesion and news are intended, and it is these principles that give the text a literary character. And the sum of these principles is called (text linguistics).

5. Produce it: i.e. the relations between the components of the text must be productive (i.e. developing and moving) in order to obtain interactions with other texts and other data.

6. The self is individual or collective: it is intended to continue on - the production of one text is three productive subjects: self of creator, and self of group, and the reader, and each of them has its own text(71).

And Dr. Bashir Iberir derives a procedural definition of the literary text from a set of linguistic definitions presented to him with criticism and analysis, where he says ((As for the literary text: it is - in my opinion - a cognitive text in which a group of human knowledge, the most important of which is absolutely literary knowledge, meets, but it is not sufficient alone, Therefore, the reader of literature who is satisfied with knowing only literature is not sufficient to read it and his knowledge of the text is also insufficient, then he should be tempted to other knowledge because we may find in the literary text historical, psychological, social and political knowledge, even economic, scientific and other knowledge For the knowledge of humanity as it places additional responsibility on the shoulders of the literary person in writing and reading in the provision of this knowledge as much as possible to be used in reading and writing literary texts)) (72).

The third topic: The problematic of the term (related to the theory of the text) Students have recently raised a number of issues related to the text theory, including the overlapping of terms and the nationality of the literary text, on the level of overlapping terms, they notice that the term of the text is (no longer limited to its known lexical and idiomatic connotations Instead, it will gain new connotations and interfere with a number of adjacent terms)) (73), such as literary work or impact, Discourse and intertextuality. And Roland Barth seems to be one of the first to be warned about the necessity of separating the text and the literary work or the impact * on more than one occasion (74). With it, and it can fill a physical space (a place on the library shelves for example), while the text is a methodical field.. The literary work is carried by the hand and the text is carried by the speech) (75), this means that the literary work is distinguished by the physical quality and from the possibility of holding it by hand or we can see it on the shelves of libraries, and it is also subject to the mathematical method (statistic), but the text cannot be counted It is not physically holding it, but its angel of language, and its significance is never closed, but rather open to receive new analytical horizons, unlike the evidence of literary work, which is its lean body (philology) (76), and the literary effect, mono, and the text is pluralistic that transcends Borders and breaches societies, which is the guarantee of eternity, in the sense that the text does not A single meaning is offered to different recipients, but it is seen for one person with different meanings, whereas the literary effect imposes on institutions with unilateral philosophies (theological, existential, Marxist ...) reconsideration of itself, and for this it is fought by the authorities, but welcomes the effect It has the only meaning (77), then that the literary effect is subject to the demarcation of the world, gender and history, and it is hardly possible to deviate from it, and it is the property of its author. New in the spirit of an individual Sometimes we intend to associate with others, and limitations of impact extend to include the reader who remains within the limits of consumer reading already restricted in the literal meaning of the literary text, while reading the text is productive readership, in turn produces a new writer for a new text (78) and channels of communication between the text and the literary effect Or work that the text is only achieved by work and productivity, and the text is not a disassociation of work, but the work is almost a virtual structure or the imaginary tail of the text (79).

The modern linguistic scene also marked a great conceptual overlap between the term (text) and (discourse), to the point where it is sometimes difficult to distinguish between them (80). This overlap has caused a multiplicity of angles to look at the text and the speech, and the distinguishing signs between them in terms of the form of conductivity, breadth and inclusiveness, or universal signs as two conceptual devices, agree on the method of connection, and the universality of manifestation in different cultures. These viewing angles are structured in three directions:

The first direction: it tends to contract the bonds of intimacy between the two terms, so that it does not see a difference between them (81), especially in the field of narratives, where the text is used as a counterpart to the term discourse or narrative, or what is sometimes called the narrative structure (82) (Sujet). The second direction: The text does not equal the speech, but rather ((the text limits the written appearance, whereas the speech limits the oral appearance)) (83), which is what R. Escarpit said when he considers that ((the oral language produces discourses (des discours) While the writing produces des textes, and each of them is determined by the reference of the channels that are used, the speech is limited to the speech channel between the speaker and the listener, and accordingly, its permanence is related to them does not exceed them, while the text uses a linear system, Therefore, its permanence is major in time and space)) (84). VanDyke's visions of the two concepts are numerous, so once they are seen in the side of the structural component as the text forms the deep structure of the word, while the speech forms the surface structure, and again it is seen in the side of the manifestation form as it is seen that the text manifests itself in the abstract appearance, and the speech in the physical appearance (85), and some argue that the discourse relates to the structural aspect, and the text is on the Written linear aspect (86).

The third direction: It tends to reconcile the two concepts through the relationship of the part to the whole, as it considers that the speech ((a group of texts with common relations, that is, it is a related sequence of images of textual use that can be referred to at a later time))(87), and this means that The speech includes texts and sayings according to a logical structure characterized by organization and inclusiveness (88), in other words, the speech includes the sum of spaces (texts) with a distinctive field of knowledge, and it may exceed them to include all kinds of written and unwritten say(89), and Dr. Abdul Salam Al-Masadi expresses these The truth, as he sees that the speech is not an in-kind possession, but rather It is a public domain owned by readers, and if he communicates with writing in general, the text is also a written speech, but it is characterized by creativity and creation from the regular discourse (90).

As for the last type of overlap, it is related to the concept of intertextuality, or what is called intertwining texts (91), and this overlap is particularly evident in post-structural writings, as it appeared to researchers that the term text and intertextuality are shared in the root meaning within concepts that show the synergy of words with each other with Others form a new textual tissue across different interconnections (92). In the side of the phenomenon of intertextuality, the text "(cannot be pure and innocent, because in its essence there is a group of intertwined texts)" (93), and leitch expresses this idea of intertextuality by saying"(The text is not a separate subject or a unified article, but a series of Relationships with other texts ... and every text inevitably: interlaced text)" (94).

What is certain for researchers is that the concept of intertextuality in terms of concept is originally attributed to

Mikail Bakhtine's writings on the multiplicity of interwoven textual values or the so-called discipline theory (multiple voice) (95), and Bakhtine did not use the word intertwine except that it corresponded to it in a term that carries the same meaning and that overlap is an employee of it In multiple formats such as (contextual overlap), (semiotic intervention) and (socio-verbal interference), this latter format is what is taken at Julia's after the location of intertextuality (96).

And Bakhtine defines the concept of dialogue (intertextuality) by saying ((a verbal verb enters, two expressions, in a special kind of semantic relationship, we call it a dialogue relationship. Dialogical relations are semantic relations between the enunciation expressions that fall within the circle of verbal communication)) (97), Bakhtine affirms that the dialogue relationships that he refers to are related to the discourse and not to the language, and he says ((Dialogic relations are possible between the linguistic methods and the dialects, but it is required that they be assimilated as positions of a specific meaning, and as linguistic perspectives of their kind, that is, none of the During her studies according to the pure linguistics approach))(98). In his study of the Russian thinker Bakhtine, Tzvetan Todorov stresses ((that intertextuality is related to discourse and is not related to language and it is a representation of language)) (99), after it equates the terms intertextuality and dialogue, as it restores all relationships that link an expression with another are relations of sympathy (100) And ((There is no mere utterance after intercourse)) (101).

And the concept of intertextuality expands when Julia Crisetiva takes other dimensions, which ultimately formed a watershed between two important textual phases, namely the closed text stage (formal and structural approaches) and the open text stage (deconstructive and semiotic approaches) (102), in addition to proposing the term In his hands with this designation, as an alternative to the concept of dialogue (multiple voice) in Bakhtine (103), she developed textual concepts that are extremely important, such as textual productivity (redistribution of language through the interaction of the reader with the text), semantics or reflective (pluralistic meanings) and phenomenological text (Along with the concrete of the text) and text configuration (interaction between the text and the product and the receiver on the one hand, and between them and multiple texts that preceded the creation of the text or near it, and with which it is unexpected relationships, but actual) and other concepts (104).

As for intertextuality, Crisetiva denies from the outset the existence of a text that is free of other textual interventions, and has expressed that by saying ((Each text is a mosaic of quotations. Each text is impregnated and converted to other texts)) (105), and this intertext describes it ((It is a fundamental law, as they are texts that are made through absorption, while at the same time demolishing other texts of the intervening space is textually, and this can be expressed as symmetrical associations of a rhetorical nature)) (106), and one of the researchers comments on this saying Crisetiva by saying ((We do not believe that the literary text is merely absorption and transformation of other earlier texts as you see Crisetiva, but rather it is further and more than that as we will see According to other researchers)) (107), however, this researcher did not refer to any view of the text that could come out of what Crisetiva has provided, but rather all of the definitions of the text presented by it are a confirmation of the pillars of Crisetiva's statements in this regard (108).

In a similar way, Roland Barthes continues the concepts Crisetiva has reached regarding text and intertextuality, as he says ((text is a tissue of quotes, references, and echoes that derive from previous and contemporary cultural

languages)) (109), and Barthes alerts the text from the process of abstract transcripts of previous texts upon it, Rather, there must be a process of deconstruction, modification, and amendment in terms of form and content, and then comes the role of the new formulation (110), and this is confirmed by F. Sollers from ((that each text is located at the crossroads of several texts, so that they are simultaneously re-read them, and follow them. And intensification, transmission and depth)) (111) and Barthes goes further, as he sees that ((intertwelling negates heritage and He will be eliminated)) (112), and this opinion regarding it is a matter of exaggeration, because intertextuality in fact does not negate the heritage and denigrate it from existence, insofar as it restores it with different laws to send it back in different forms (113).

The concept of interconnection has spread among scholars and researchers, after the presentations of these flags, and they have proposed many concepts and issues that relate to its term, mechanism, types and functions, and among its most important flags (Youri Lotman)(114), (L.jenny)(115) and (M.Riffaterre)(116) and (Gerard.Gentte)(117), and these have made important achievements in the text and intertextuality, and tried to search for the definitions of these concepts and their cross-linked relationships and different affiliations, to finally reach a scientific and accurate definition they called (the collector of the text)(118). The Arabic textual lesson was not far from these concepts - I mean the literary effect, the discourse, the intertextuality and its related things. On the level of the discourse, Dr. Saeed Yekitin makes an effort to distinguish and differentiate between the term text and discourse ... and concludes with an important distinction between the discourse and the text, so the discourse is a grammatical appearance. Through the transmission of the story, the text is a semantic manifestation in which the meaning is produced by the recipient (119), while Dr. Muhammad Khattab did not differentiate between the term text and the speech, and he considers that the text is a standalone discourse, and each of them represents a linguistic general in general (120) We have previously experienced the opinion of Dr. Abdul Salam Al-Masadi, which represents the compromise side between the significance of the two concepts. (121). On the level of intertextuality, Dr. Muhammad Miftah derives a comprehensive definition of the text - as he sees it - from the total of western definitions that he presented, starting with Julia Crisetiva and ending with Gennette Gerier as he says ((Many researchers have identified(Crisetiva, Arifi, Laurent and Rafaat) on That any of those did not formulate a holistic definition inhibiting it, and therefore we will resort to extracting its components from different definitions ... intertextuality is the attachment of (entering into a relationship) texts with a text that its occurred in different ways))(122), then Dr. Miftah tries to a conceptual approach Coexistence with some old rhetorical concepts in the Arab and Western cultures, Like the opposition and the satirical and accusative opposition, and intertwining in his belief in two forms according to the reference or referral: internal intertextuality and external intertextuality (123). And Dr. Saeed Yekitin calls them by the private textual interaction and the general textual interaction (124). Some Arab scholars go to invent various names for intertextuality, such as the absent text of Dr. Muhammad Bnis (125), the texts or the intertwining texts of Dr. Abdullah al-Ghazhami (126), and the inclusion of Dr. Abdel Wahid Louloua (127). Thus, Arab researchers continue to search for the concept of intertextuality based on the visions of the orientations of the Moroccan Christians until the last era witnessed expanded entrances This is well understood both in terms of independent research (128) or implicit (129) However, the most important notes on some of these approaches they tried rooting term in Arab monetary heritage (130).

Among the repercussions of the textual theory and its ramifications, the emergence of a new problem in contemporary textual research, is the call by some scholars to consider the term text as a gender, a special literary one, that tries to combine poetry, novel, and the story in a new creative writing that penetrates all known literary genres to form a literary genus and is a literary race Text writing with a nested creative identity (131) In this respect, Roland Barthes said ((Once we engage in the practice of writing, we quickly become out of literature in the bourgeois sense of the word, and this is what I call a text, and I mean a practice aimed at breaking the literary races: in the text We do not know the form of the novel or the form of poetry or the form of critical attempt)) (132), and the text that penetrates all literary races is what was expressed by Gerard Gennett as (collector of text) or (transcendent text) or (textile collector), as he says that ((Mixing or disparaging races, as such, represents one of the races in itself ... and the highest level is (the collector of the text) and it is not what we refer to as the theory of races or nationality according to Van Teggem)) (133). The late textual study resorted to launching the term (text space) to express the textual boundaries that go beyond the demarcation of literary races in its classic concept (i.e. transnational texts) and the text is seen as ((a space in which mutually exclusive boundaries and old and new identities are connected together and at the same time))(134) And in the face of this transnational, transnational text call, we find that some scholars reject the matter of coloring the text with super naturality, says Dr. Abdullah Ibrahim ((The speech is subject to naturalization and research in the awareness demonstration. As for the text as a solution to interpretation, it is impossible to naturalize it) Or diversification)) (135). As for Dr. Hatem Al-Sakr, he sees ((that calling for the text is a new literary genre, independent, it did not provide proof of its claim, so what carried the character (text) of the output remained between the prose poem or the short story. This term is vague and inaccurate, approaching the term writing, which was popularized in the 1960s in French literature)). (136).

III. SEARCH MARGINS

1. See: The semiotic and the communication of the literary text: Bashir, Abrir: 11 and the absent text: manifestations of intertextuality in Arabic poetry: 18, and the text as a current problem in modern criticism: 17, and the linguistics of the text: concepts and trends: 94

2. See for example: rhetoric and discourse rhetoric: 22 and the absent text are manifestations of intertextuality in Arabic poetry: 18 and the literary text is analytical and constructed: 11 From the authority of the text to the power of reading: Journal of Contemporary Arab Thought: 89 and semiotics and the literary text is: 29

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4. See: An Introduction to Textual Science: Text Building Problems: 53-60

5. See: Text linguistics: concepts and trends: 73

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6. Text building: 56 and second language: 75

7. See: Text Linguistics: Concepts and Attitudes: 75, and Introduction to Text Science: Text Building Problems: 58

8. See: An Introduction to Textual Science: Text Building Problems: 54-57

9. See: The text as a current problem in modern criticism: 18 and Encyclopedia of literary theories: 669

10. Text and Interpretation: 37

11. See: Opening of Narrative Text: 5 and Beyond.

12. An Introduction to Textual Science: Text Building Problems: 56

13. The same source: 56

14. See: Linguistics of the Text: Concepts and Attitudes: 117-116

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26. See textual interaction: 81, convex mirrors: 301, deconstruction, and modernist critics: 199

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29. The textual science: Kristeva: 21

30. See: eloquence and discourse rhetoric: 299-320

31. Poetic Discourse Analysis: Linguistic Strategy: 120

32. Rhetoric and text science: 232

33. The Semiotic and the communication of the literary text: 9, and an introduction to the science of the text is seen: the problems of building the text: 53-54, the eloquence of discourse and the science - text: 232

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35. See: the origins of the new critical discourse: 7

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37. See: Heritage and Modernity: In Search of a New Criterion for the Problem: 58

38. See: An analysis of the modern poetic text in Arab criticism. Contemporary: 23

39. See: Arab culture and borrowed references: 112

40. Sees: textual interaction: 22, concepts, features: 31

41. See: Heritage and Modernity: 58, and Modern Arab Poetry: The Question of Reading. Ibrahim Ramani: 135

42. See: rooting the past. Defer the future: 61

43. An explanation of Dr. Nasr Hamid Abu Zayd's works in this direction looks at: The Concept of Text: A Study in the Sciences of the Qur'an, Text, Power, and Truth

44. Sees: Dialectical Critical Theoretical and Poetic Creativity: Mustafa al-Kilani: 237

45. See: The analysis of modern poetic text in Arab criticism: 20, and the dialectic of critical theory and poetic creativity, 253

46. See page: 6 of the paper

47. See Taming text: 45

48. Consider, for example: some text studies (applied) published by Fasoul Magazine, issued by the Egyptian General Book Authority

49. See, but not limited to, the structure of poetry at Farouk Shousha: 201

50. See: Knowing the text: 56-69. The text as a current problem in modern criticism: 1

51. Including: structural, social, psychological, semantic, linguistic, etc. ... definition

52. Poetic Discourse Analysis: A Tactic Strategy: 120

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54. Initial Elements of Semio_ Sociological Approach (Poetic Text): 74

55. See: The same source: 74. Sin and penance: 7 and beyond

56. Sin and penance: 6

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58. Method and style: 42, and looks at the text on the Literary access: 42

59. Linguistics of the Text: Concepts and Trends: 100

60. The same source: 101

61. The same source: 99

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64. Seen: Textual linguistics between theory and practice: 1/34 and the absent text: manifestations of intertextuality in Arabic poetry: 32

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66. See: text: authority. Reality: 132 onwards, concept of text: linguistic significance: 52

67. Concepts Landmarks: 32-39

68. See: The same source: 45

69. The Absent Text: 31

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74. See: Text theory: 97 From work to text: 14 onwards Textualities between hormonal and deconstructive: 91

75. Text theory: 97, and the effect is seen from text: 112 and beyond

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78. See the absent text: 32, the eloquence of discourse, and the science of the text: 231, and the rooting of the text the structural approach of Lucien Goldman: 33 and onwards

79. Look at the prospects for interdisciplinary concept and perspective: 15 and a semantic study: 61

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81. See: Methods in Modern Arab Criticism: A Study in the Analysis of Discourse: 49, Rhetoric of Discourse, and Text Science: 248, and the Openness of the Narrative Text: 11 and Beyond

82. See: Second language: 75, literary text, and multiple readings: 67

83. The text as a current problem in modern criticism: 18

84. Literary text and multiple readings: 67, and see: intertextuality in the poetry of the pioneers: 13

85. See the second language: 75

86. See: Analysis of Narrative Discourse: 11, Literary Text, and Multiple Readings: 67

87. Text, Speech, and Action: 6

88. See: Fossils of Knowledge and History of Ideas: 34, mishil fwku in Contemporary Arab Thought: 23 and Stylistics in Modern Arab Criticism: 41

89. See: Text, Discourse, and Procedure: 6, and Stylistics in Modern Arab Criticism: 42

90. See: criticism and modernity: Abd al-Salam al-Masadi: 38. And intertextuality in the poetry of the pioneers: 13

91. The French word (intertexte), which means (text exchange), has been translated into several formulas including: textual, textual, absent text, synergy, textual interaction, textual brilliance ... etc. See: Linguistics dictionary. Al-Masdi: 162, And intertwining In the Poetry of al'umawia period: 7. And intertwining with Western poetry: 27, and overlapping of texts: 89

92. See: The text as a current problem in modern criticism: 18

93. Second language: 76

94. Sin and Atonement: 321, and looks at the second language: 76

95. See: Textual interaction: 104, and in the fundamentals of the new critical discourse: 103 and the second language: 76 and the trends of modern poetic: 176 and poetic: 41

96. Looks at: The Origins of the New Critical Discourse: Tzvan Todorov and others. Translation: Dr. Ahmad al-Medini: 104- 103, and attrition in the poetry of the pioneers: 18

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99. Intertextuality: p. 4 and seen capillary: 42 onwards

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101. Intertextuality: 4 and seen: criticism of criticism: 94

102. See: Textual interaction: 120, and the literary critic guide: 147

103. See: Textual interaction: 120 and in the fundamentals of critical discourse

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105. The science of text: 78 and seen: sin and atonement: 322

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111. In the fundamentals of the new critical discourse: 105

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113. See: intertwining in the poetry of the pioneers: 25

114. See: The Origins of the New Critical Discourse: 107-118, Concepts in the Structure of the Text: 54, and the Concept of the Interdependence between the Origin and the Extension: 101

115. Consider the origins of the new critical discourse: 108-109 and the concept of the interdependence between the original and the extension: 92-93

116. See: The Origins of the New Critical Discourse: 110, and the Interaction of Texts 57-58

117. See: Introduction to the Text Compiler: 90, the interpretation and application of the concept of intertextuality in contemporary critical discourse: 80

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119. Second language: 75, and see: Opening of narrative text: 95

120. See: Linguistics text. Introduction to harmony of discourse: 5-7

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122. Poetic Discourse Analysis (Syndication Strategy): 120-121

123. See: The same source: 121-122

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126. See: Sin and penance: 225, and anatomy of the text: 72

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127. Seen: intertwining with western poetry: 27

128. See: intertextuality and literary signs: Sabri Hafez

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Historical and religious intertwine. Ahmed Al-Zoghbi. Attention

Concept and perspectives: Baqir Muhammad Jasim. And more

129. See: Adonis impersonated the study of literary acquisition and improvisation of translation. Kazem Jihad, the novel and narrative heritage

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131. See: Absent text: 36

132. Psychological study: 40, and seen: from impact to text: 112

133. Entrance to the Text Collector: 92

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135. Arab culture and borrowed references: 116

136. An analysis of the poetic text: 27

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