

Intertextuality and its Aesthetics in Al-Wahrani's Great Dream

Zobiri Nadjima¹, Souilem Mokhtar²

¹University of Ghardaia, Laboratory of the Cultural, Linguistic and Literary Heritage of Southern Algeria, Faculty of Languages and Literature (Algeria).

²University of Ghardaia, Laboratory of Discourse Analysis, Lexicography and Comparative Literary Studies, Faculty of Language and Literature (Algeria).

The E-mail Author: zobiri.nadjima@univ-ghardaia.dz¹, souilem.mokhtar@univ-ghardaia.dz²

Received: 01/2024

Published: 04/2024

Abstract:

Al-Wahrani's Great Dream, a literary creation by Rukn al-Din Ibn Muhriz al-Wahrani (1179 CE/575 AH), introduced dreams as a literary genre. This research explores and investigates the present and absent texts within the dream, revealing the systems invoked within it. These systems include religious aspects under the guise of religious figures, social aspects under the realm of gender culture, referring to the culture of concubines and young boys, and political aspects under the dominance of rulers and jurists. In addition, literary aspects will be studied, including the craft of literature and the subtleties of language and literature during this period.

The research methodology relies on description and analysis to approach intertextuality. The dream opens up interpretations and readings that shed light on the illusions of society during the Ayyubid dynasty.

Keywords: Dream, intertextuality, Al-Wahrani, religion, history.

Introduction:

The text of Al-Wahrani's Big Dream is distinctive in its subject matter and narrative style. In it, Al-Wahrani takes us into the realm of the afterlife through a satirical approach that leaves the reader perplexed and uneasy about the provocative events within the dream. The openness of the text leads us primarily to verses from the Holy Qur'an and the noble Hadith, and secondarily to texts from the depths of history and literature, with all their details and peculiarities.

The Text of Dreams is considered one of the literary texts that most vividly evokes the world of the afterlife in a contrasting style, making it remarkable in its linguistic construction and narrative approach. The reader's imagination is free to wander in the world of the afterlife and its sanctity, while at the same time being startled by its unfamiliarity and satirical style. The aim of this study is to delve deeply into the texts that shape the dream and the intellectual questions that arise from it. The significance of this study lies in its textual interpretation of Al-Wahrani's Great Dream, an aspect that requires further exploration and excavation.

Preliminary note:

Intertextuality is a common phenomenon in creative writing, as the writer must be familiar with different readings of different texts in order to produce a text laden with the implications of those texts present and absent.

Intertextuality is a Western term that has developed into a comprehensive theory. In recent years, particularly in the early 1960s, it gained recognition among a group of Western scholars and critics led by Julia Kristeva. It was also known to ancient Arab critics, albeit with incomplete conceptualisations. Some described it as theft, borrowing or inclusion, as opposed to the modern terms given to it by Western critics.

Exploring the roots of intertextuality in the ancient Arab literary heritage requires a return to its poetic diwan, which was woven according to the principles of imitation. It is well known among literary figures and critics that poetry is the diwan of the Arabs and their unity. Its author is expected to possess the qualities of memorisation and eloquence. Some have pointed out the intertextuality in the words of Imru' al-Qays: (Muhammad, 1984, p. 114):

"Distorted, like a twisted rope, because we weep for the lands as Ibn Khuzam weeps".

In this context, the poet indicates that he is not the first to weep over the ruins, and it is nothing but a similarity or resemblance to others who have performed this act in a creative way that gives a new meaning to the text. The poets laid the foundation for intertextuality by preserving the structure of pre-Islamic poetry, which was at the forefront of engaging in dialogue and interweaving texts to produce new texts bound by the central structure of pre-Islamic poetry and laden with new textual implications. The birth of intertextuality comes from the depth and history of ancient Arab criticism, with its various intricacies and formations. The Arab openness to various Persian, Greek, Indian and European cultures opened a cultural bridge based on interaction and synergy, and finally embraced Western civilisation, which translated and incorporated the basic structure of Arab culture into the creation of a theory with an Arab foundation and a Western methodology. Its necessity was the need for reformation and recycling in new contexts.

Based on this idea, it becomes clear that literary creativity does not emerge from emptiness, but is based on ancient texts that interact and evolve to emerge in a new form and innovative idea. One of the terms adopted by Arabic criticism for the phenomenon of intertextuality is "poetic theft", which was the subject of study at the time. It relied on poetry as a material for study and analysis and established laws for the composition of poetry, emphasising the need for memorisation and familiarity with stories and news.

"Poetic theft occurs when a poet deliberately takes the verses of another poet, steals their meanings and words, sometimes even appropriates them verbatim, and claims them as his own." (Badawi, 1983, p. 1340).

As for intertextuality in its Western context, its definition varies according to different critical perspectives and schools of criticism. The roots of the concept can be traced back to Mikhail Bakhtin, who introduced the term "dialogism" or, in other words, "the multiplicity of voices". The Bulgarian critic Julia Kristeva further developed this concept and adopted "intertextuality" as a new concept and contemporary theory, opening the way for numerous critics to develop and work on its principles and mechanisms. Gerard Genette used intertextuality in the realm of narrative, while Umberto Eco focused on the reader's ability to decipher the codes and symbols of intertextuality. Roland Barthes, on the other hand, sees the "text as a geological formation of writings".

During a specific period in Arabic literature, numerous artistic genres emerged and flourished, encompassing a wide range of themes and artistic techniques. One of these literary genres is the genre of dream literature, which became the subject of investigation in this research, examining these interconnected and interrelated texts while attempting to delve into their poetic nature. "(The Great Dream) by Mahraz Rukn al-Din al-Wahrani is one of these dream texts.

1- The meaning of the title:

The significance of the title as a textual threshold is given particular importance by early critics, given its position and connotations. It is the reader's first encounter with the text and captures his attention because it is considered "the procedural key that provides us with a set of meanings that help us to decipher the symbols of the text and facilitate the task of delving into its intricate depths" (Hamdawi, 1997, p. 90). This is because it carries an authority associated with a specific purpose or ideology.

The title (The Great Dream) is formulated in a nominal way where al-Wahrani eliminates the verb form. This type is known as "holophrastic" according to Julia Kristeva, which means that the noun itself functions as if it were a sentence (Fatihah, 2009, p. 56). The nominal component gives the title "freedom in its semantic movements and fluctuations, which cannot be captured by a single reading. It exists beyond time, beyond genre and beyond the dominance of the reader's ideas" (Fatihah, 2009, p. 56). No matter how much research attempts to capture or enumerate its connotations, it cannot fully control its authority outside or within the text. Thus, the title is -formulated as a nominal sentence, "The Great Dream ", where the predicate is a qualifying attribute for an implied subject, carrying the connotation of permanence that transcends the boundaries of time in the form of an incomplete nominal sentence. It carries an intentional meaning that leaves the recipient free to interpret the nature of the implied subject.

The meaning of the title can be summarised as a new text that brings together the creator and the recipient. It marks the end of the author's creative journey, while also serving as the beginning of the audience's reception and the critic's engagement. It functions as a threshold that refers to various cultural, psychological and social connotations (Al-Ghufais, 2021, p. 356).

The title carries independent connotations that interact between the creator and the recipient, resulting in shared meanings. The creator is the producer, while the reader is the interpreter and contributor to the legitimacy and existence of the text. Gerard Genette divided the functions of the title into three: designating, describing and seducing.

The functions of (The Great Dream) vary between the designating function, which connects us directly to significant meanings, depicting scenes from the Day of Judgement. It also serves the suggestive and symbolic function of seduction, condensed with connotations that stimulate the production of new meanings through the details of the dream that traverse different times. It encompasses a metaphysical and transcendental time, as well as a time associated with the era of al-Wahrani during the Ayyubid dynasty. This time is transported through the imagination of the text, evading the depths of collective memory to settle in the days of the Ayyubid era with its major events and critical developments. The text becomes charged with ideologies defined by the relationship between al-Wahrani's era and the era of great conflicts. The interaction of the dream within the text generates meanings that converge on the transition from the known earthly world to the unknown world of the afterlife. The realm of the "other" explores the end of the world and humanity, as well as the day of resurrection and judgement (Bugnot, 2019, p. 26).

2. Intertextuality of Qur'an and Hadith:

The journey of the dream begins in the land of resurrection, the gathering place or the appointed time. Regardless of the different terms used, the textual realm of the dream is an open space for all expressions and meanings, a solemn space that makes children grow old because of its immense horror and distress. It is a space laden with connotations that reinforce the idea of reward and punishment.

The Dream is a shocking text that alters the trajectory and approach demanded by the Qur'anic discourse, transporting us to the Day of Resurrection within the general resurrection known in Islamic references. This is achieved through the intertextuality of the texts, their interweaving and the revelation of their intertextual structure.

The Qur'anic text is miraculous in its meaning, innovative in its structure, and profoundly exalted by Allah. It portrays humanity in various psychological states and expresses what lies within innocent and evil souls. This text, which has shaped Arabic literature throughout the ages, has been a source from which writers and poets have drawn eloquence and expression. They have created new art forms, such as religious panegyrics and accounts of battles, and developed established genres, such as letters and sermons, by using precise expressions and achieving a greater impact on hearts and minds, thus reaching the summit and purpose of the text.

The textual interplay between the dream text and the Qur'anic text is evident, influenced by the expressions of the Qur'an and its meanings related to the concept of punishment and reward, which are linked to paradise and hellfire, one of the purposes of the Qur'an. The textual interweaving between the dream discourse and the Qur'anic discourse is evident in the description of the horrors of the Day of Resurrection, making

its scenes vivid in the mind, senses and conscience of the believer who hopes for its blessings and fears its punishments.

The realm of the Day of Resurrection was a stage for al-Wahrani, who presented it as a dream with scenes of the trumpet blowing, saying: "And he saw in his dream as if the Resurrection had taken place... So I said to myself, this is the dark and terrible day" (Al-Wahran, 1998, p. 24). In this passage the text recalls the words of Allah: "For Allah is the Truth, and He gives life to the dead, and He has power over all things" (Surah Al-Hajj, 22:6). The following table illustrates the interaction between the dream text and the Qur'anic text:

Table No. (01): Textual Interplay between the Dream Text and the Qur'anic Text

The Details of the Day of Judgment	The dream text	Quranic/Prophetic Texts:
The appointed time of the day of resurrection.	As if the caller were saying: 'Come out to present yourselves before Allah, the Exalted.'" (Al-Wahran, 1998, p. 23)	Allah says: "And listen to the Day when the Caller will call from a place that is near". (Surah Qaf, 50:41)
Emerging from the grave in a state of fear and panic".	"I came out of my grave ... and I was in the worst state of fear." The day was dark and dreary." (Al-Wahran, 1998, p. 24)	Allah says: "The day on which they will hear the blast [of the horn] in truth, that will be the Day of Emergence [from the graves]". (Surah Qaf, 50:42) Allah says: "Verily, We fear from our Lord a Day, severe and grievous. (Surah Al-Insan, 76:10)
The splitting of the heavens.	I heard the splitting of the lower heaven; don't you see the heavens being torn apart like dough in a mould?" (Al-Wahran, 1998, p. 26)	Allah says: "When the sky is ripped apart. (Surah Al-Inshiqaq, 84:1) 5. Allah says: "When the sky is split." (Surah Al-Infitar, 82:1)
Description of the Angels	Do you not see the angels descending ... in rows and alone?" (Al-Wahran, 1998, p. 26)	Allah says: "And [mention] the day when the sky will be parted with clouds, and the angels will be sent down

		in successive descents”. (Surah Al-Furqan, 25:25)
Description of the Balance (of Deeds)”	Don’t you see the balance trembling with what is in it, like boiling water when it is taken from the fire?” (Al-Wahran, 1998, p. 26)	Ibn Mas’ud (may Allah be pleased with him) said: “At the time of the balance, there will be contention and crowding.” (Reported by Al-Bayhaqi) Allah says: “And We set up the scales of justice for the Day of Judgment...” (Surah Al-Anbiya, 21:47)
Description of the Bridge (As-Sirat)”	Do you not see the bridge dancing under those on it, like a dancing rope under a hurried rider?” (Al-Wahran, 1998, p. 26)	Allah says: “And had We wished, We could have blotted out their eyes, and they would have run to find the way, and how could they see?” (Surah Ya-Sin, 36:66)
Description of the character of Malik, the Guardian of the Fire”	Can you not see Malik, the Guardian of the Fire, coming out of the Fire with his eyes wide open?” (Al-Wahran, 1998, p. 26) “And in his other hand is the chain mentioned in the Qur’an.” (Al-Wahran, 1998, p. 26)	In a hadith narrated by Abu Sa’id Al-Khudri (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) said: “Then the bridge will be brought and erected over Hell.” We said, “O Messenger of Allah, what is the bridge?” He said: “It is a slippery (bridge) on which there are clamps...” (Reported by Al-Bukhari)
The Series Mentioned in the Qur’an: The Series of Malik, the Guardian of the Fire”	When Malik, the Guardian of the Fire, attacks us and tightens the chains around our	He is the Keeper of Hellfire, and Allah mentioned him and said: “And they will say: O

	hands.” (Al-Wahran, 1998, p. 29)	Malik! may your Lord destroy us! He will say: ‘Verily, you will remain.’” (Surah Az-Zukhruf, 43:77) –“One of his characteristics is that he is always frowning, as mentioned in the Hadith: “Hell will be brought forth on that day by means of seventy thousand reins, each of which is pulled by seventy thousand angels.” (Reported by Muslim)
Hope in the Mercy of Allah	“...to a bountiful Lord, and my hope in Him is beautiful, and my opinion of Him is good.” (Al-Wahran, 1998, p. 47)	Allah says: "Take him and bind him. Then cast him into the Fire of Hell. Then put him in a chain seventy cubits long. (Surah Al-Haqqah, 69:30-32)
Description of the State of the Damned on the Day of Resurrection	This is the person with the Prophet Al-Mawsooli, wiping his thighs of urine ... He said: When he heard the splitting of the lower heaven, he urinated on his legs out of fear”. (Al-Wahran, 1998, p. 25)	Allah says: “On that Day, faces will be bright, looking at their Lord.” (Surah Al-Qiyamah, 75:22-23)

Allah's Oversight of Human Actions	"And we knew that the critic does not leave anything, small or large, without enumerating it." (Al-Wahran, 1998, p. 31)	And the Book will be opened, and thou shalt see the criminals afraid in it, and they shall say: "O woe to us! What is this book which leaves nothing small or great except that it has recounted it? And they will find what they have presented [to them]. And your Lord is not unjust to any one. (Surah Al-Kahf, 18:49)
------------------------------------	--	--

Source: Compiled by researchers.

After this introductory scene that establishes the wondrous realm, the text continues its dialogue with Islamic heritage texts, invoking entire systems to shock the reader and shatter his expected horizon.

The dream text displaces the textual centrality of the authority of the jurist or the centrality of the religious figure by breaking down the sacred stereotypical image of religious men. In the dream, we are surprised by the image of the "other" and the image of the marginalised, which appear in the text in the context of homosexuality, adultery and prostitution. The religious figure is displaced from its sacred position to another disturbing and ambiguous position. The text makes it clear that they are the epitome of pimps and professional slanderers. Al-Wahrani states: "Do you not see Malik, the guardian of hellfire, coming out of the fire... and he is involved in acts of slander and prostitution with the pimps of the people of Muhammad, peace be upon him, and we are accused of these despicable acts" (Al-Wahran, 1998, p. 31).

This is the astonishing displacement in the text that devalues the text and its high artistic quality by the extent of its engagement with displacements that collide with the reader's standards (Alimat, 2002, p. 450).

Within the framework of textual productivity, this text evokes parallel marginal texts that engage with it. The marginal text of religious figures affirms their indulgence in interpreting the Qur'an in loyalty to the oppressors, seeking the public's acceptance of them as people of knowledge, piety and heirs of the prophets.

Al-Wahrani used the technique of contrast, inspired by the Qur'an, to formulate religious concepts and present human models and secular realities within a framework that ensures the harmony and coherence of the image and achieves the convergence of its contrasting elements, thus reaching the profound structure of the text. In the dream, he produces an image of himself and another image of his sheikh, Al-Aleemi, through the words spoken by Al-Aleemi:

Table No. (02): Religious Figures between the Sacred and the Profane Duality

Religious figures	The sacred image	The profane image
Al-Wahrani	“A Moroccan man from the people of the Qur’an.” (Al-Wahran, 1998, p. 29)	“I saw several neighbours asking for you at this hour. Some say they are your children, while others say you have sold them to others. They are your bonds, no doubt about it... This is a man of influence, no doubt about it”. (Al-Wahran, 1998, p. 25)
Al-Alimi	The Imam, the Hafiz, the virtuous scholar, the educated preacher, the sun of the guardians, the crown of the preachers, the pride of the writers, the ornament of the secretaries. (Al-Wahran, 1998, p. 17) “A man of hadith from the Prophet Muhammad peace be upon him.” (Al-Wahran, 1998, p. 29)	“You wicked one, you were among those who indulged in prostitution. He used to corrupt the children of Muslims... You pig, what virtue does a donkey have over you?” (Al-Wahran, 1998, pp. 29-30)

Source: Compiled by researchers.

The dream text depicts religious figures as hypocrites, whose outward appearance is that of knowledgeable jurists and interpreters of the Qur'an, adherents of religious principles, and scholars of the Hadith. However, their inner selves are filled with hypocrisy as they engage in various forms of wickedness. Based on this binary opposition, the sacred and the profane, the central and the marginal, multiple texts intersect with Al-Wahrani's text, manifesting in the turmoil of their contrasting duality: the turmoil of the body versus the turmoil of the heart and soul. The turmoil of the body includes adultery and prostitution, as adultery is one of the greatest sins "because of its grave social and moral consequences, as it destroys families and undermines the fabric of society, leading to the corruption of lineages and their loss" (Sufi, 2020), according to the Qur'anic verse: "And those who do not call upon another deity besides Allah, or kill the soul that Allah has forbidden [to be killed] except by right, and do not have

unlawful sexual intercourse. And whoever does such a thing will be punished. (Surah Al-Furqan, 25:68).

Scholars agree on the prohibition of homosexuality (sodomy) and consider it one of the greatest sins. The story of the people of Lot and the punishment God inflicted on them is mentioned in the Qur'an. The Messenger of Allah, peace be upon him, condemned their actions by saying, "May Allah curse thrice those who commit the deeds of the people of Lot" (Al-Qahtani, (No date)., p. 10). Ibn al-Qayyim also stated in his book *Al-Jawab Al-Kafi*: "Since the corruption of homosexuality is one of the greatest corruptions, its punishment in this world and the Hereafter is one of the severest punishments" (Al-Jawziyya, (No date), p. 392).

In conclusion, as Ibn Khaldun pointed out, moral corruption poses a serious threat to civilisations and is one of the causes of their downfall.

"One of the corruptions of civilisation is the indulgence of desires and the excessive pursuit of pleasure, which leads to the elaboration of sexual desires in various forms of fornication and homosexuality. This leads to the corruption of the lineage, either by mixing the lines, as in the case of fornication, or by the destruction of reproduction, as in the case of homosexuality, which is more serious in its corruption of the lineage. Therefore, the opinion of Malik, may Allah have mercy on him, regarding homosexuality is the most prominent among the opinions of other scholars, and it shows his insight into the objectives of the Sharia and the consideration of interests" The intertwining of this confusion with religious figures leads to an even more dangerous confusion, which is the confusion of false religious devotion or religious hypocrisy. This dialectic makes them appear to be believers while harbouring disbelief within themselves, according to the verse in the Qur'an: When the hypocrites come to you, they say: "We bear witness that you are the Messenger of Allah. And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. (Surah Al-Munafiqun, 63:1)

These upheavals require further study of hidden texts within a social system that legitimised illegitimate relationships with concubines and young slaves, immersed in an atmosphere of passion and infatuation in the realms of entertainment and drinking. This social system is intertwined and in dialogue with the religious system, establishing an intellectual position for the jurist, attempting to appease the political authority while preserving the social environment and actively participating in it, contributing to the culture of concubines and young slaves, whose danger is evident for both the individual and society. Sufyan al-Thawri is reported to have said: "With a concubine there is one devil, and with a young slave there are two devils. Therefore, I fear for myself and my two devils" (al-Nuwayri, 2005, p. 214). Homosexuality (sodomy) represents the highest level of obscenity because young slaves are a greater temptation than women. In summary, the interplay and invocation of these systems and their reliance on sacred texts intersect with a history that has provided a wider space for the body and raised the question of the contribution of concubines and young slaves to Islamic culture based on the concept of gender. 'Gender is the body shaped by culture and the dictates

of culture and the subconscious, which dictate the language of sex and define its characteristics in relation to the female sex and its differences from the male sex' (Al-Durissi, 2016, p. 17).. Al-Wahrani's text explains and deconstructs the system of concubines and young slaves as a project that emerged from Arab culture in the late Umayyad period and developed during the Abbasid era, becoming a culture that influenced both the public and private spheres.

3/ Historical intertextuality:

The text of Al-Wahrani continues its dialogue with historical texts by referring to a controversial issue that has been debated by some well-known schools of thought in the Islamic heritage. It is based on the differences of interpretation between the Hanbalis and the Ash'aris. The text reads: "We saw Taj al-Din al-Shirazi and he came to us and greeted us. We asked him about his condition, and he said If I had followed the methodology of the Hanbali scholars in using analogy, I would have perished with them, but I followed the Ash'ari doctrine and embraced tajsim (anthropomorphism)" (Al-Wahran, 1998, p. 42).

The question of the analogy between the Hanbalis and the Ash'aris requires the absence of a historical text that refers us to the events of the Ibn al-Qashiri controversy. This controversy occurred after his arrival in Baghdad and his teaching at the Formal school, where he defended the Ash'ari doctrine and attacked the Hanbali Salafis, accusing them of anthropomorphism. Abu Ishaq al-Shirazi supported him and they confronted Abu Ja'far al-Hanbali. A group of Ibn al-Qashiri's followers agreed to attack Abu Ja'far al-Hanbali, which led to a conflict and bloodshed between the Ash'aris and the Hanbalis. Ibn al-Qashiri's followers closed down the Nizamiyya school and sought the intervention of the vizier, Nizam al-Mulk, to frighten the Abbasid caliph of the Shafi'i detestation of him. The Abbasid caliph ordered his vizier, Nizam al-Mulk, to reconcile Ibn al-Qashiri and al-Shirazi with Abu Ja'far al-Hanbali. The conflict ended with the imprisonment of Abu Ja'far al-Hanbali and the expulsion of Ibn al-Qashiri from Baghdad. This conflict was one of the reasons that led to the division between the Ash'aris and the Hanbalis (Forum, 2023)

Al-Wahrani's text refers to a scene that sums up his position, and this scene is the procession of the Prophet Muhammad and those with him from his family, companions, and followers. The dialogue revolved around the topic of Sufism and whether they deserved the intercession of our noble Prophet "peace be upon him" The text of Al-Wahrani condemns the innovators among the Sufis by saying "Then the Sufis came from all places, carrying their combs and their garments... They are a group from your Ummah that has been overcome by laziness and indolence... They secluded themselves in the mosques and ate and slept..." (Al-Wahran, 1998, p. 48). This text exposes Sufism, exposes the falsehood of its honour and guardianship, and denies intercession. "Sufism is a path whose beginning is total asceticism, then its followers indulged in listening and dancing. The common people seeking the hereafter were attracted by their apparent asceticism, and those seeking worldly pleasures were

attracted by the comfort and playfulness they observed among them" (Al-Madkhali, 2015, p. 88).

Al-Wahrani's text engages with historical texts and creates a textual contrast that once again breaks the horizon of expectation, creating a new meaning that calls for an absent text of a group that became immersed in foreign information and began to lean towards doctrinal and behavioural deviations. This group advocated abandoning external acts of worship and freeing oneself from obligations. They claimed that "the awliya' of Allah, those who have reached the highest level of guardianship, are exempt from all religious obligations such as prayer, fasting and charity, and from all prohibitions such as adultery, alcohol and homosexuality" (Belil, 2019, pp. 46-47).

After discussing Sufism, Al-Wahrani's text must not overlook the questioning of the theological tradition of Kalam, which he portrays as preoccupied with philosophy and astrology. Here he quotes one of the representatives of the Mu'tazila school, represented by Ibrahim Hasan Al-Nazam, who says: "By Allah, at this time I am busy with myself and my testimony is of no use to you because I have immersed myself in philosophy and practised the judgments of the stars" (Al-Wahrani, 1998, p. 51). He identifies the Nazamiyya sect, which refers us to its founder himself, Hasan al-Nazam, who "emphasises the interpretation of Allah's attributes and their removal from their apparent meanings, which leads to the negation of Allah's attributes with which He described Himself in the Qur'an and the Prophetic tradition, by interpreting the texts under the pretext of transcendence or the dissimilarity of Allah to His creatures" (Qadem., 2016, pp. 3606-3607). Greek philosophy had a visible influence on Mu'tazilite thought, especially in the question of the search for divine attributes. In addition, we should not overlook the Mu'tazilite method based on argumentation and debate on a fundamental issue centred on the principle of the supremacy of reason over revelation in the interpretation of the Qur'an. The Mu'tazilites stated: "Reason does not determine what is good or bad, nor does it require gratitude to the bestower or judgement of actions before the arrival of divine revelation" (Al-Ghazali, 2013).

Al-Wahrani then moves on to an analysis and interrogation of the intellectual legacy of the Shafi'i school, not exempting himself from criticism of this school through his critique of Shafi'i figures such as Al-Alimi, the jurist Al-Shahrastani and others. Although research has already addressed his issues in detail, it is implicit in his statement "I have embraced the Ash'ari theology and concealed the doctrine of transcendence" that he adheres to the Maliki school, the dominant school in the Maghreb region, and the Ash'ari theological tradition.

The text raises questions about the key issues that have shaped the well-known schools of thought in the Islamic heritage, and seeks to interrogate and clarify the fundamental controversies on which these issues are based. It critically examines the Hanbali school, highlighting its flaws, before moving on to Sufism, where it exposes and exposes the fallacy of concepts such as honour (karama) and spiritual authority (wilaya). The Shi'a tradition, the Shafi'i tradition and the Mu'tazila school are not exempt from this scrutiny.

Without exaggeration, Al-Wahrani's text can be understood as a logical and argumentative court case or a scholarly critique that encompasses all the issues that have caused controversy in the Islamic heritage.

Moreover, the text does not neglect the examination of political authority and its intertwining with religion in the formation of a sacred text that grants itself the legitimacy of governance and authority. The text criticises the image of the judge and associates it with that of the criminal ruler in a haunting journey through the memory of historical texts. It says: "Amidst a great commotion of the gathering crowd, the people rushed towards him with joy. We all turned towards it, and there appeared a great circle of nations... and in the midst of them four individuals were dancing... The three of them were 'Abd al-Rahman ibn Muljam al-Muradi, Al-Shamar with the misty armour, and Al-Hajjaj ibn Yusuf al-Thaqafi, and the great Sheikh, Abu Ablis Abu Mura, they were the evildoers of this Ummah... Their audacity grew because the Creator, with His immense power, today forgave the knowledgeable jurist and the refined debater" (Al-Wahran, 1998, pp. 35-36)

The text invokes the image of the jurist, specifically mentioning the figure of Shaur bin Mujir al-Saadi, the minister of Egypt during the Crusades, to challenge a historical text that describes this character as follows "He was a dangerous man who worked for the benefit of Ibn Zarrīq but had a disagreement with his son. He sought the help of the king of Damascus, Nur al-Din Zengi, and sent Shirkuh and Salah ad-Din al-Ayyubi to save Egypt, but he betrayed them by conspiring with the crusaders and they killed him" (Khallikan, 1972, p. 43). In addition, the refined jurist Ibn al-Naqash is mentioned in the collective memory of Moroccan society: "Abu al-Hasan Ali bin Isa bin Hiba Allah, a physician who, if he had studied with Galen, would have mastered his knowledge in detail. Had he followed Ibn Sina, he would have surpassed him in his specialities. If he had preceded Ibn Arabi, he would have preceded him in the rest of his writings" (Al-'Umari., 2010, p. 504). Thus, the text condemns these two individuals with a weight of sins and dangerous actions that cannot be compared to the crimes committed by the evildoers of the Ummah.

The Great Fitna marks the beginning of the tragedy of the Islamic Ummah. The dream text takes us back to the battlefields, where we witness the sound of horses' hooves, catch glimpses of gleaming swords between Sham and Baghdad, Medina and Mecca. We observe the fierce dispute and the question of who deserves the caliphate more: Ali ibn Abi Talib or Muawiyah ibn Abi Sufyan?

The Battle of Siffin is undoubtedly represented by Al-Wahrani in his text, recalling its heroes and participants. Ali ibn Abi Talib fought against Abdul Rahman ibn Muljam al-Muradi and considered him one of the criminals of this Ummah, which calls for a missing text from Jabir ibn Samurah: "When the Messenger of Allah (peace be upon him) said, 'O Ali, come near! He said: 'Which of the people will cause you the most suffering in the Hereafter? Ali said, "The one who will cause me the most pain is the one who will kill me, O Messenger of Allah. He said, 'Yes, the one who will betray you after me while you are on my path and kill according to my Sunnah...". The

dialogue between the Messenger of Allah (peace be upon him) and Ali, may Allah be pleased with him, reveals the killing of Ali in a dramatic scene that shakes the Ummah and stirs its unity. The scene becomes even more bloody with the dramatic killing of Husayn and the massacre of the people of Medina, allowing Al-Wahrani to delve into history and evoke the events of Karbala and Al-Harra, which shattered the unity of the Ummah and created an ongoing conflict until today. The death of Husayn was orchestrated by Yazid ibn Muawiyah and Abdullah ibn Ziyad, as Al-Wahrani states: "Then Ubaidullah ibn Ziyad called him and said: 'Take with you a thousand men from the Sakkask and Kawn tribes and go to Al-Mashriah, where the Najj trace is, and strike them with the sword until you eliminate them from us'" (Al-Wahrani, 1998, p. 57)

Sheikh Saduq (may Allah have mercy on him) narrated from Ibn Masroor, from Ibn Amer, from his uncle, Ibrahim ibn Abi Mahmud, who said Imam Ridha (peace be upon him) said: "Indeed, Al-Muharram is a month that the people of Jahiliyyah used to consider sacred and in which they refrained from fighting. But in it, our blood was allowed to be shed, our sanctity was violated, our women and children were taken as prisoners, our houses were set on fire, our property was looted, and the sanctity of the Messenger of Allah was not respected in our matter. Indeed, the day of Husayn brought tears to our eyes and humiliated our honour in a land of distress and affliction. It brought upon us grief and sorrow until the Day of Judgment. So let those who weep weep for Husayn, for indeed weeping for him erases great sins. (al-Majlisi, 1983, p. 283).

In fact, these conflicts brought about a significant change in Islamic culture, as evidenced by the reign of Yazid ibn Muawiyah as the ruler of the Muslims, with the blood of the people of Medina following them. This is alluded to in the dream narrative which says: "Do not send Ibn Ziyad with them, for he is one of those who will stir up the people, and the blood of your family will be on his clothes and his sword will be dripping with it to this day" (Al-Wahrani, 1998, p. 58). This passage refers to another historical text related to the event of Al-Harra, which was a massacre of the companions of the Messenger of Allah (peace be upon him) and their descendants. Ya'qub ibn Sufyan narrated to me, Ibrahim ibn al-Mundhir narrated to me, Ibn Fuleih narrated from his father, Ayyub ibn Abdur Rahman, Ayyub ibn Bashir al-Ma'afiri: "The Messenger of Allah (peace be upon him) set out on a journey, and when he passed Al-Harra, he stopped and hesitated. Those who were with him thought that it was related to their journey, so Umar ibn al-Khattab said, 'O Messenger of Allah, what did you see? The Messenger of Allah 'alaihi-salâm' said, 'Indeed, this has nothing to do with your journey. They asked, 'Then what is it, O Messenger of Allah?' He replied, 'By this Al-Harra, the best of my Ummah after my companions will be killed.'" (Musnad al-Faruq by Ibn Kathir, 2009, p. 81).. It was a disaster and tragedy that occurred in 63 AH between the rebels of Medina and the army of Sham sent by Yazid ibn Muawiyah. Muslim ibn Aqaba, who is condemned by the early Muslims, played a role in this. He says: "Muslim ibn Aqaba, whom Allah has condemned, brought disaster to Medina for three days, as Yazid had ordered. May Allah reward him with nothing good. He killed

many noble and learned people, plundered vast amounts of wealth, and caused great evil and widespread corruption. ("The Beginning And The End" by Ibn Kathir, (No date), p. 619)

The dream narrative continues to intertwine with the texts of the era of conflict, focusing on a man from the Umayyad dynasty known as Al-Hajjaj ibn Yusuf Al-Thaqafi. He was a controversial figure and his reign was marked by unrest among the reciters of the Qur'an. The killing of Sa'id ibn Jubayr is attributed to him. It is mentioned: "Ibn Al-Ash'ath came out with the people of Basra, including the reciters, jurists, elders and youth, in 182 or 183 AH against Al-Hajjaj, who was the governor appointed by Abd al-Malik ibn Marwan. They removed him from his position, and then they removed Abd al-Malik as well. Then the majority of the people of Kufa swore allegiance to Ibn Al-Ash'ath, and a faction among them fought against him. The people of Sham (Syria) were with Abd al-Malik, and the fighting between them continued until Al-Hajjaj succeeded in suppressing this disturbance, in which many people were killed". ("The Beginning And The End" by Ibn Kathir, (No date), p. 307)

Al-Hajjaj did not live long after the killing of Sa'id, only sixteen nights, during which he fell ill. He kept repeating, "What is wrong with me and Sa'id ibn Jubayr?" Every time I tried to sleep, he would grab my feet, then my robe, and say to me, "O enemy of Allah, why did you kill me? Al-Hajjaj would wake up terrified and say, "What is the matter with me and Sa'id ibn Jubayr?" (Historical dialogue between Al-Hajjaj and Saeed ibn Jubayr, 2023).

This culmination of conflict can be found in Iblis (Satan) when he refused to prostrate himself before Adam, creating turmoil in the hearts of every person who disobeys Allah's commands and violates His laws. Al-Wahrani relies on the holy text of the Qur'an, which distinguishes turmoil as worse than killing, as Allah says: "And persecution is worse than killing..." (Qur'an, Surah Al-Baqarah, verse 191).

Returning to the roots of the Great Fitna, one faction claimed that Uthman ibn Affan had given the wealth of the Muslims to his family, the Banu Umayyah. Society was divided into two groups: those who supported Ali, who saw the need to stop the bloodshed, and those who supported Muawiyah and demanded revenge for Uthman ibn Affan. After the escalation of the conflict and the killing of Ali in the battle of Siffin, followed by the killing of Husayn in the incident of Karbala, and the killing of the companions of the Messenger of Allah (pbuh) and his family in Al-Harra, the Shia ideology supporting Ali ibn Abi Talib emerged. In the Greater Maghreb, a group supported Ali and formed the first political state, the Fatimid state. After that, Shi'a thought evolved and different sects emerged based on the concept of wilayah (leadership) and the dignity of the infallible imams.

Taken together, the sins, disobedience and conflicts mentioned by Al-Wahrani in the dream narrative lead us to the words of Allah:

"Then came after them a generation who neglected prayer and followed their desires. So they will meet destruction" (Qur'an, Surah Maryam, verse 59).

4/ The literary intertextuality:

The dream narrative seems to bear a significant resemblance in its structure and some of its meanings to the message of forgiveness. In the statement: "A letter has arrived from my esteemed Sheikh, the noble, knowledgeable and skilful writer..." (Al-Wahran, 1998, p. 17), it enters into a dialogue, albeit absent, with the text of Al-Ma'arri in his saying, "The letter has arrived, its verses full of wisdom, and those who read it will be rewarded..." (Al-Ma'arri, 1977, p. 130)

Both texts have a dialogue structure in which a protagonist is in conversation with a character who accompanies him throughout the text. The events gradually become more complex in a haunting journey that revolves around the theme of the Day of Judgment with its various intricacies. The core of the text is to expose the hypocrisy of the writer's society and to summon historical figures from the Islamic nation in order to call them to account and expose their illegitimate practices in the form of a theatrical text.

The dream narrative is also related to the theme of harsh satire and blatant ridicule, reminiscent of the style of Badi' al-Zaman al-Hamadhani or the techniques of al-Jahiz in Al-Bukhala' in exposing social practices. Al-Hamadhani criticises his society through the maqamat of deception and fraud, exposing the writers of his time who used their literature as a means of gaining favour in the courts of kings and princes. He targets the missing text of individual morality and ethics associated with religion.

Al-Wahrani's text is comparable to Al-Maqamat's in that it exposes reality and creates different contexts to reject those systems that deviate from the norm. The dream narrative serves as an open signifier, a text that generates meanings characterised by a bold language that rebels against conventional rules.

With his hammer and chisel, Al-Wahrani continues to strike at all those artificial and affected styles, presenting and portraying to the reader the intense conflict between rhetoricians and the critical issues that accompanied it, scattered in the books of masters of eloquence such as Ibn Jinni, Abdul Qahir Al-Jurjani and Al-Asma'i. Al-Wahrani says: "This is the patchwork of a man who knows all kinds of colours and the application of gold, but who does not know the craft of writing. The apparent affectation in it is an attempt to compensate for the shortcomings of the craftsmanship and to hide its defects with bright colours, dyed paper and exquisite gilding. But only an ignorant person infatuated with trivialities and foolish fools would write with such patches' (Al-Wahran, 1998, p. 33). In this statement he raises a critical issue that has preoccupied the minds of writers and critics, the issue of craftsmanship in expression and meaning. This is confirmed by Al-Jurjani, who said: "For him, affectation means extravagance in the use of rhetorical devices without the need for them, which contradicts the craft of poetry" (Bashir, 2020). Al-Wahrani condemns Ibn al-Amid and Ibn al-Fadl for their tasteless and unnatural style.

Such an evocation of the problem of affectation in the craft of poetry exposes the professionalism of literature as a means of earning a living and gaining the approval of kings at the expense of clarity of meaning and honour of expression. The portrayal of poets and writers as those who write decorated patches of clumsy composition, shallow

meaning and degraded ideas, resembling the love letters of adolescents in their childish infatuation, reaches the point where "if this content in his patch were written on the thigh of a fat lamb and thrown into the street, dogs would turn away from eating it" (Al-Wahran, 1998, pp. 34-35)

The reader of the dream narrative can recognise the dialogue and its connection with the lessons of grammar and rhetoric. It is not hidden from the reader who is familiar with the Islamic heritage and Arabic literature, the great schools that shaped its content and methodology as a foundation for the sciences of grammar and eloquence. As Al-Wahrani says: "O my Lord, my patron! He says, 'How can I listen to you when you have omitted a quarter of my name in the address? You say: "By Allah, I did not omit it for the purpose of a salutation, which is valid according to all grammarians... So he says, 'Give me your word...'" (Al-Wahran, 1998, p. 29).

The question of address and addressee is only one aspect of the conflict between grammarians and jurists. "Jurists talk about the limit of honorific address, as Al-Ma'roodi mentioned in Al-Hawi Al-Kabeer, citing the disagreement between them. He said, 'Arabic linguists have disagreed about the limit of honourific address. Some of them include it in the noun when it exceeds three letters, and Tha'lab said, 'It includes both nouns and verbs if the intended meaning is understood, and it includes all proper names if the remaining part is understood, such as Malik derived from Malak, Harith derived from Harth, and Sahib derived from Sahib' (Dahsh, 2011, pp. 301-317). Therefore, Al-Wahrani implicitly expresses his position in this conflict from a moderate standpoint that sees the study of grammar and rhetoric as two sides of the same coin, which is the preservation of the Qur'an from any melodic flaw and the art of literature.

Al-Wahrani continues to invoke the dialectic of the grammatical lesson, recalling the literary debate that led to the martyrdom of the king of grammarians, Sibawayh. "The martyr, Imam Sibawayh, promised me that he would benefit me" (Al-Wahran, 1998, p. 42). The word "martyr" delves into the depths of history and evokes the absence of the Zanburi issue that arose between the Imam of Basra, Sibawayh, and the Imam of Kufa, Al-Kisā'ī. The debate began with a discussion in which both demonstrated their expertise until the argument reached the issue of zanburi. Al-Kisā'ī asked Sibawayh: "I thought that the scorpion's sting was stronger than the wasp's, but it turns out that it's the other way round. So is it 'he' or 'she' for the wasp?" The wasp is an insect similar to a bee, but larger, and its sting is poisonous and painful. Sibawayh replied, "It is 'it' and 'it' is not permissible. Al-Kisa'i replied: "You have made a mistake. Rather, 'nunation' is correct, so we say 'he'. "It seems that the debate between the two experts continued, and Sibawayh excelled in it, presenting his arguments and evidence, until they reached Al-Kisa'i's question, where he said, "How do you say, 'I went out, and there stood Abdullah'? Is it 'al-qā'im' or 'al-ka'imu'?" Sibawayh replied, "It is 'al-kai'mu' and 'nunation' is not permissible either. Al-Kisa'i replied, "The Arabs elevate all this and use 'nunation.'" (Espace_réservé5)

Having examined the matter from all its aspects, we conclude that "the Zanburi question was a genuine grammatical debate which ended with Al-Kisa'i's victory, a noble victory because the Arabs use both 'nunation' and 'non-nunation' in certain cases. It was a parallel victory for Sibawayh in his rejection of the use of 'nunation' because he was against the language of the urban areas and the borders" (Belmouloud, 2021, p. 64).

The Conclusion

After traversing and exploring the text, engaging in dialogue and criticism, deconstructing entire systems, focusing on their fragility and contradictions, exposing reality and its practices, revealing history, its debates, tragedies and triumphs. The theme of satire and ridicule is prominent throughout the text, revealing the deep tragedy experienced by the author, which led to his alienation. He lived to see the fall of the Almoravid and Fatimid states, the beginning of the decline of the Abbasid state, and the crusades of the Ayyubid era.

Al-Wahrani's text is a mosaic of textual systems that interweaves the religious with the historical, the political with the social, and the literary with the cultural, creating a ground for texts present but absent from the collective memory of Islamic civilisation. It emphasises the dangers of discord in human life.

List of sources and references:

1. The Holy Quran - Narrated by Warsh
2. Ibn Khallikan. (1972). Deaths of Eminent Men and the Sons of the Age. (Edited by Ihsan Abbas). Beirut: Dar Sader.
3. Ibn Fadl Allah Al-'Umari. (2010). Paths of vision in the realms of capitals. Beirut: Dar Al-Kutub Al-Ilmiyah.
4. Ibn Qayyim Al-Jawziyya. (No date). The Disease and the Cure. (Edited by Muhammad Ajmal Al-Islaahi). Riyadh: Dar Ataat Al-Ilm Lil-Nashr.
5. Abu Al-Ala Al-Ma'arri. (1977). The Letter of Forgiveness. (Edited by Aisha Abdul Rahman Bint Al-Shate'). Cairo: Dar Al-Ma'aref.
6. Abu Al-Fadl Muhammad Ibrahim. (1984). Diwan of Imru' Al-Qais (Volume 1). Cairo: Dar Al-Ma'aref.
7. Abu Hamid Al-Ghazali. (2013). Al-Mustasfa in the Science of Principles. (Edited by Hamza Bin Zuhair Hafiz). Riyadh: Dar Al-Fadilah for Publishing and Distribution.
8. Ilahi Fadl. (1985). Precautionary measures against adultery in Islamic jurisprudence. Riyadh: Maktabat Al-Ma'arif.
9. "The Beginning And The End" by Ibn Kathir. (No date). Volume 11, Dar Ibn Kathir.
10. Badawi Batana. (1983). "Dictionary of Arabic Rhetoric". Dar Al-Manarah, Riyadh.
11. Ben Haji Abdullah Sufi. (2020). "The sin of adultery and its treatment in the light of the Holy Quran". Jurnal KIAS, 9(1), 244-259. Retrieved 15 March 2023, from <https://ejournals.kias.edu.my/index.php/jurnalkias/article/view/118>
12. Bughnot Rovia. (2019). "The afterlife in the discourse of dreams - a study in ancient Arabic narrative". Journal of Literature and Languages, 7(1), 25-47.

13. Jihan Belmouloud. (2021). "The acquittal of Al-Kasai of the accusation of conspiring against Sibawayh in the Zamburiyah issue." *Journal of Intellectual Results*, Institute of Literature and Languages, 48-61.
14. Husseini Fatimah. (2009). "Self-Referentiality Across Thresholds in the Novel 'Al-Sham'ah wa al-Dahaliz'." *Journal of Arabic Language and Literature*, 1(1), 55-73.
15. Jameel Hamdawi. (1997). "Semiotics and Annotation (Volume 25)". Kuwait: World of Thought.
16. Historical dialogue between Al-Hajjaj and Saeed ibn Jubayr. Retrieved 21 March 2023, from the website of Zadni Ilma: <https://www.millingtec.com/php/viewtopic.php?t=1877>
17. Wafaa Al-Durissi. (2016). "Female slaves and male servants in Islamic culture: A Gender Approach." Lebanon: Believers Without Borders for Studies and Research.
18. Rabee Bin Hadi Al-Madkhali. (2015). "The reality of Sufism in the light of the Qur'an and Sunnah." Cairo: Dar Adwa Al-Salaf.
19. Rukn al-Din Muhammad bin Muhammad bin Muhriz Al-Wahran. (1998). "The Dreams of Al-Wahran and His Stages and Letters". (Edited by Ibrahim Shalan and Muhammad Nghsh) Germany: Jamil Publications.
19. Said bin Musfir bin Mufarh Al-Qahtani. (No date). "Causes of the Torment of the Grave". Retrieved 18 March 2023, from <https://shamela.ws/book/7737/133>.
20. Shihab al-Din al-Nuwayri. (2005). "The End of Desire in the Arts of Literature." (Ed. Mufid Qumaihah et al.) Beirut: Dar Al-Kutub Al-Ilmiyah.
21. Diaa Hameed Dahsh. (2011). "Elaboration between grammarians and lawyers". *Journal of the Faculty of Humanities* (96), 301-317.
22. Abdul Karim Belil. (2019). "Sufism and Sufi paths." Oman: Academic Book Centre.
23. Abdullah bin Muhammad Al-Ghufais. (2021). "The Poetics of Titles - A Study in Structure and Function - The Poetry of Muhammad Al-Hamaq and Sultan Al-Atiq as Examples". *Journal of Linguistics and Literature*, 347-388.
24. Abdul Mahmoud Bashir. (2020). "Printing, Craft and Artifice." Lectures on Postgraduate Studies, College of Arts, Department of Arabic Language, Tikrit University, Iraq. Retrieved 27 March 2023 from <https://ald.carts.tu.edu.iq/electronic-lectures1/314>.
25. Member of the Ahl al-Hadith Forum. "Deaths and Events". Retrieved 25 March 2023, from Shamela Library website: <https://shamela.ws/book/1577/112>
26. Fadlullah Hamdan Abkar Qadem. (2016). "Interpretation according to the theologians and the position of the predecessors from a theological perspective." *Journal of the Faculty of Sharia and Law, Tafhna Al-Ashraf - Dakahlia*, 18(6), 3583-3623. Retrieved 22 March 2023, from <https://search.emarefa.net/detail/BIM-857479>
27. Muhammad Baqir al-Majlisi. (1983). "The Seas of Light, Collecting the Pearls of the Narratives of the Pure Imams". Beirut: Dar Ihya al-Turath al-Arabi.
28. Musnad al-Faruq by Ibn Kathir. (2009). (Edited by Imam Ali, translators) Cairo: Dar Al-Falah for Scientific Research and Heritage Verification.

29. Yusuf Muhammad Alimat. (2002). "The eloquence of anticipation between interpretation and reception". *Journal of Signs in Criticism*, 12, 442-454.