



RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism***Textual accumulation between the document on human fraternity and the constitution of Medina: A foundational textual study**Aysha Al Shamsi¹, Asma AlTalafeeh², Nizar Qpilat^{1&3} & Ismaael AlMazaedh^{3&4 *}¹Mohamed Bin Zayed University for Humanities, United Arab Emirates²Department of English Language and Literature The University of Jordan, Jordan³Department of Arabic Language, The University of Jordan, Jordan⁴Department of Arabic Language & Literature, United Arab Emirates University, UAE*Correspondence: i.almazaedah@uaeu.ac.ae**ABSTRACT**

This study aims to elucidate the epistemic convergences between two historically pivotal documents that have played a significant role in consolidating the principle of social coexistence. The Constitution of Medina was formulated by the Prophet Muhammad (peace be upon him) following the Hijra to establish the social order of Medina, while the Document on Human Fraternity, issued in Abu Dhabi, represents a contemporary framework for promoting tolerance and mutual understanding among humanity.

Both texts are grounded in enduring values of fraternity, rapprochement, and coexistence. The study seeks to identify what may be termed textual accumulation, a concept inspired by Algirdas Julien Greimas's semiotic approach. This concept extends beyond intertextuality or structural similarity to denote the convergence and continuity of texts at the levels of structure and context. From this perspective, the study reveals the interrelations between the Constitution of Medina, which organized a pluralistic society within a framework of justice and equity, and the Document on Human Fraternity, which established the principle of civil tolerance within a comprehensive humanistic horizon.

The study does not confine itself to textual analysis alone; rather, it extends to examining the reflection and continuity of this textual affinity within educational curricula and national and media discourse in the United Arab Emirates. These values have become embedded within institutional awareness and strategic orientations aimed at fostering a culture of tolerance and coexistence among nations. The study demonstrates that the presence of these two texts is not limited to their historical or doctrinal dimensions; instead, it extends to function as an active element in shaping contemporary educational and media discourse, thereby affirming the enduring nature of the text and its capacity for renewal across generations.

KEYWORDS: textual accumulation, document on human fraternity, constitution of Medina, educational curricula, media and educational discourse

Research Journal in Advanced Humanities

Volume 7, Issue 4, 2026

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

ARTICLE HISTORY

Submitted: 10 July 2026

Accepted: 22 August 2026

Published: 21 September 2026

HOW TO CITE

Al Shamsi, A., AlTalafeeh, A., Qpilat, N., & AlMazaedh, I. (2026). Textual accumulation between the document on human fraternity and the constitution of Medina: A foundational textual study. *Research Journal in Advanced Humanities*, 7(4). <https://doi.org/10.58256/b61mtc61>

Preface

Concepts such as isotopy, intertextuality, and textual accumulation were originally transferred from the domain of the pure sciences. This occurred when text linguistics, particularly during the era of modern structuralisms, began to appropriate its concepts and terminology from abstract scientific discourse (chemistry, physics, medicine, etc.), in an effort to develop new approaches to textual analysis. The aim was to interrogate texts more rigorously, assess their rhetorical effectiveness, and evaluate their capacity to penetrate and produce the intended impact in ways that ensure the sustainability of their discourse.

Isotopy, in its initial formulation, is a structuralist term with a fundamentally “laboratory-like” character, owing to its procedural rigor, which has enabled it to yield results and analytical insights distinct from those offered by impressionistic and contextual critical approaches. The latter tended to flatten textual content due to their reliance on subjective taste, individual reception, and interpretive intuition.

In this context, modern critical terminology, such as isotopy, intertextuality, intentionality, and textual accumulation, has gained prominence. These terms were, at times, adopted and coined somewhat arbitrarily through processes that witnessed their transfer from strictly scientific domains into an applied field grounded in demonstration and the production of meaning and intent. This development occurred despite the presence of earlier conceptual seeds and preliminary formations of these modern critical terms in prior theoretical frameworks, such as equivalence, as derived by Roman Jakobson, and parallelism, as developed by Jean Cohen, as well as their manifestation in morpho-semantic similarity (A Group of Researchers, 2011, p. 83). Such terminological instability is not unique to semiotic vocabulary; recent work on modern and contemporary literary theory likewise identifies discrepancies between the definition, use, and application of critical terms in research practice (Ibrahim et al., 2024).

Building on this, Algirdas Julien Greimas was among the first to introduce the concept of isotopy, which he defined as “a cumulative set of semantic categories that enables a homogeneous reading of the narrative, just as partial readings of utterances emerge once their ambiguity has been resolved; this very resolution is guided by the search for a coherent interpretation” (Miftah, 1986, p. 20).

Within narrative theory, the notion of story (*histoire*), as articulated by Gérard Genette and Mikhail Bakhtin, refers to the raw material that is subsequently re-narrativized through different textual configurations, shaped by diverse stylistic modes and literary genres. Despite these transformations, its reading remains coherent and continues to preserve the original material at the discursive level.

In this sense, the Constitution of Medina and the Document on Human Fraternity, though produced in non-synchronous historical moments, embody:

- A shared discursive substance
- Different textual genres: the constitution is distinct from the document; the charter differs from the epistle; and the social contract is not identical to mutual accord
- A coherent reading, as demonstrated through isotopy and textual accumulation, the central focus of this study

Building on what Algirdas Julien Greimas proposed, isotopy, in procedural terms, may be understood as the integration of oppositional elements, signs, signifiers, and structures, within the textual framework. This may occur either through contrastive relations, where earlier elements depend on subsequent ones, or through adjacency based on parallelism between the signifier within the text and the signified beyond it. In this way, the duality carried by two categories or two discursive events becomes interconnected, despite differences in their social, historical, and psychological contexts. Isotopy thus emerges as a unifying force that produces a coherent discourse, the essence of which lies in the text’s capacity to reconcile diverse signifiers (signs) and mobilize varied lexical and syntactic structures into a single system that sustains a unified reading, one that ensures both the penetration of discourse and the continuity of the text. This is precisely what the present study seeks to demonstrate and formally substantiate.

Among the established definitions of isotopy is that it constitutes the repetition of a structural sequence of *classemes* that guarantees the homogeneity of the uttered discourse, thereby enabling its expansion and efficacy (A Group of Researchers, 2011, p. 84). This study aims to demonstrate and substantiate this by showing

the continuity and persistence of the discourse of the Constitution of Medina, which re-emerges, through textual accumulation, in the Document on Human Fraternity. Supporting this view is what Mohammed Miftah has noted: that isotopy, in Greimasian thought, signifies a form of correspondence that ensures the continuity of textual intentions and the renewal of its discourse. Accordingly, isotopy encompasses the text in its syntactic, semiotic, and figurative structures.

This critical alignment is rooted in the classical Arabic critical tradition, suggesting that our understanding of textual isotopy enables us to demonstrate the continuity of texts through their accumulation and repetition in response to contextual needs. Such processes lead to their reconfiguration, though at a “horizontal” level that, paradoxically, reflects a vertical accumulation of texts rather than mere horizontal similarity. This dynamic is exemplified in the relationship between the Constitution of Medina and the Document on Human Fraternity, issued in Abu Dhabi, capital of tolerance and human fraternity, across two historically distant moments.

The Concepts of Isotopy and Textual Accumulation in Arabic Criticism

In Arabic lexicons, the concept of isotopy (*al-tashākul*) is closely associated with notions of equivalence, resemblance, and harmony. This is reflected in the work of Ibn Faris, who notes that “the root *shīn-kāf-lām* largely conveys the meaning of similarity... one says ‘this resembles that,’ and from this it is said ‘this is a problematic matter (*mushkil*),’ just as one says ‘ambiguous (*mushtabih*),’ meaning that one thing resembles another or enters into its form” (Ibn Faris, 2001, vol. 3, p. 204).

Within the rhetorical tradition, there are also indications of a poetic rhythm that enhances the coherence and interconnectedness of the text. This is evident in devices such as pairing (*muzāwaja*), anaphoric return (*tasdīr*), the return of endings to beginnings (*radd al-‘ajz ‘alā al-ṣadr*), repetition (*tardīd*), and equivalence (*mumāthala*). For Ibn Rāshiq al-Qayrawānī, *mushākala* (formal resemblance) approximates what we understand today as a semiotic process: it seeks to establish a correlation between what the signifier denotes and the signified that lies beyond the boundaries of the text. In this sense, it resembles *tasdīr*, whereby “the ends of discourse are returned to its beginnings, such that its parts signify one another” (Ibn Rāshiq al-Qayrawānī, n.d., p. 50).

However, Ibn Rāshiq’s view is confined to isotopy within the text itself, not beyond it, nor prior to it. By contrast, the present study examines the textual accumulation occurring between the texts of the Document on Human Fraternity and the Constitution of Medina in a vertical dimension, whereby the earlier text informs the later one. This differs from isotopy, which may be identified through a horizontal relational basis, where the signifier within the text operates in conjunction with a signified external to it.

Some critics have referred to this form of textual preparation and structural coherence (Sultan, 2000, p. 359) as artistic or rhythmic *mushākala*, as observed in classical scholars such as Ibn Rāshiq al-Qayrawānī and Al-Qazwīnī. In contrast, as will be shown later, other scholars interpret textual accumulation in terms of the continuity and sustainability of the text, pointing to the interrelation of texts and their generative reproduction from one another, despite the formal differences that may arise among them.

Be that as it may, textual accumulation seeks to establish a correspondence between the contextually conditioned expression and the stable meaning, in accordance with the governing role of context. This entails adapting both the linguistic form and its signification to serve the constructed textual context. Such a process is reflected in the concepts of isotopy and textual accumulation as understood by modern critics, who argue that these concepts possess the capacity to generate formal resemblance arising either from divergent semantic relations or from convergence within an accumulative continuum saturated with the same signification.

In this regard, Abdelmalek Mortad defines isotopy as “a similarity in semantic relations across a linguistic unit, whether through repetition, equivalence, or opposition, at both surface and deep levels, and in both negative and positive forms” (Mortad, 2003, p. 246). Accordingly, the enunciator (*al-nāṣ*) intentionally deploys every textual procedure with the aim of producing a discourse that emerges from the isotopy of its phonological, lexical, syntactic, and pragmatic-semantic elements, elements that ultimately ensure the coherence and harmony of the message.

It is necessary to note that critical concepts in the Arabic tradition were long dominated by classical rhetorical criticism with its three principal arts. However, the efforts of later rhetoricians, relatively speaking, in the Abbasid and Andalusian periods, which witnessed an institutionalized critical movement led by Abd al-Qāhir al-Jurjānī and Hazim al-Qartājānī, revealed an important dimension of isotopy. This dimension, as

highlighted by Mohammed Miftah, is the pragmatic element, which governs the coherence of the relationship between speaker and addressee, and subsequently with context at the linguistic level.

This, in turn, ensures the continuity of the text through the efficacy and penetration of its discourse, thereby enabling its intertextual recurrence in subsequent texts. This phenomenon is observed in the Document on Human Fraternity, which preserves the core nucleus of the Constitution of Medina (i.e., the repetition of a textual nucleus, what Miftah terms textual accumulation; see Miftah, 1989, p. 25; Mohammed & Ben Khalifa, 2021), as it is rearticulated within a new pragmatic configuration involving different producers, recipients, and a nearly distinct context. Nevertheless, it emerges according to a renewed textual principle that draws on the earlier experience which led to the formulation of the Constitution of Medina among Muslims, polytheists, and Jews.

The textual accumulation that this study seeks to operationalize refers to the repetition and layering of texts as a result of the reactivation of the same contextual stimulus that originally gave rise to the first (source) text, namely, the Constitution of Medina. This text is thus reconfigured due to the return of similar contextual motivations and conditions that approximate the contemporary context, ultimately generating a comparable discursive outcome. However, this occurs through a prior textual form (a charter), which is subsequently reshaped and received once again in the form of a document.

The Concepts of Isotopy and Textual Accumulation in Western Criticism

As noted earlier, the concept of textual isotopy has undergone a significant shift, passing through several stages, beginning with the gateway of intertextuality and eventually arriving at a formulation grounded in the convergence between intertextual theory and its counterparts in the Arabic rhetorical and critical tradition. However, textual accumulation can only be realized through repetition, as emphasized by the Belgian group Groupe μ (Lahwīdq, 2005), which defined isotopy as “specific sets of semantic units constituted by the repetition of identical components and by the absence of excluding components within a determinate syntactic position” (Mohammed & Ben Khalifa, 2021, p. 4).

Within this framework, it is important to theorize the concept of repetition by linking it to the contextual stimulus, which does not merely call forth lexical items but also their patterned equivalence in a relational (analogical) form arising from necessity. The impulse toward repetition thus emerges from a discursive event that generates the possibility of a new text carrying “recurrent semes whose presence stabilizes meaning within the flow of the text. Accordingly, such correspondences enable us to continue deciphering a given text, whereas their absence leads to a destabilization of meaning, something that may, in fact, be deliberately pursued by the author” (A Group of Researchers, 2011, pp. 85–86). Earlier stylistic work on repetition similarly demonstrates that repetition is not merely ornamental: it helps construct the poetic sentence, intensifies meaning, and shapes reader reception (AlMazaedh, 2015).

In this regard, Abdelmalek Mortad, in his work *Theory of Reading*, presents a definition upon which he builds his conceptualization, drawing on the perspectives of François Rastier and Michel Arrivé. They define isotopy as “a structural nucleus of linguistic units, both manifest and latent, belonging either to expression or to content; or, more generally, as the repetition of linguistic units” (Mortad, 2003, p. 133).

Mortad’s conception aligns with the necessity of repetition and equivalence, both of which lead to the accumulation of texts and their discursive convergence. This occurs through the recurrence of linguistic units, in addition to the assumption of the presence of the same contextual stimulus. Accordingly, reading the two texts under analysis here (the prior text and the subsequent text) produces textual accumulation resulting from isotopy at the moment of the formation of each textual configuration, as well as from the repetition of their contextual presence. In other words, repetition and isotopy together give rise to textual accumulation whose nature is grounded in equivalence and intertextuality, thus accounting for the interrelation between the two texts.

Isotopy + Repetition = Textual Accumulation

For textual accumulation to occur, it requires a set of contextual components that must be present in order to achieve a coherent and consistent reading, one grounded in a similar or closely related discursive substance. In this regard, we posit the following elements as constitutive of what we term textual accumulation:

- A contextual stimulus
- Repetition of the discursive content
- Linguistic units that surround a shared semantic nucleus

The Constitution of Medina and the Document on Human Fraternity: Simulation or Textual Accumulation?

Discursive content is an inexhaustible human product, a phenomenon preserved by tongues and sustained by memory through the events it records. It endures when it is associated with higher, shared values. The continuity of a text is thus tied to the effectiveness of its discourse and its capacity to produce the intended impact. This is precisely what the Constitution of Medina achieved: it established a foundational charter that guided people in the practice of coexistence through a discourse of solidarity and mutual support, in which its parties relinquished aspects of authority in pursuit of this coexistence (Al-Shahri, 2004, p. 254).

This, in turn, ensured the continuity of the text of the charter and enabled it to accumulate over time, allowing it to resonate, intersect, and become interwoven with another textual manifestation, namely, the Document on Human Fraternity.

Discourse lives and thrives through circulation within a communicative environment that necessitates its presence and thus calls it into being. It re-emerges when recipients continue to find in it an urgent need for reuse and reactivation, thereby rendering it capable of renewed presence, provided that the previously identified conditions are met: a contextual stimulus, repetition within the discursive structure, and the persistence of a shared semantic nucleus. Recent research on digital religion likewise treats cohesion as an emergent discursive condition shaped by the interaction of communicative environments, actors, discourse, and reception rather than as a fixed textual property (AlMazaedh et al., 2026).

The need for the Constitution of Medina originally arose within a context that appears, on the surface, to differ from that which gave rise to the Document on Human Fraternity. Nevertheless, the discourse of both texts, inasmuch as it emerges from a non-obscured communicative language, was articulated at a direct linguistic level that did not delve into deeply embedded structures that might render discourse oblique or ambiguous. Rhetorical mechanisms and obscure devices are largely absent from the construction of both texts; instead, explicit and direct meanings remain at the surface level, producing a declarative and solidaristic discourse. This discourse is structured according to a strategy of solidarity that presupposes the relinquishment of authority by the power-holder, thereby placing both sender and receiver on equal footing.

Turning to the genre of the two accumulated texts, the term *ṣaḥīfa* (charter) denotes proclamation and public declaration, whereas *wathīqa* (document) signifies mutual agreement and contractual commitment. This suggests that proclamation presupposes a prior process of understanding through which a shared language is established and agreed upon by both senders and recipients.

Another feature that supports the argument for both accumulation and isotopy between the Constitution of Medina and the Document on Human Fraternity is their emergence as persuasive discourse, rather than as aesthetic or entertainment-oriented discourse grounded in poeticity, such as rhythm, simile, metaphor, and other rhetorical embellishments. Both texts present a shared framework based on understanding, rapprochement, and equality, thereby forming a solidaristic discourse that delineates and regulates the rights and obligations of individuals.

Accordingly, the language of both the charter and the document is explicit and declarative; it does not seek to disrupt reality or transcend its governing norms, nor does it depart from the ordinary and familiar as do literary texts such as poetry, narrative, or anecdotal forms. On the contrary, it aspires to direct clarity in order to generate similarity and convergence among human beings, producing this convergence from within isotopy that initially arises from apparent divergence and difference, but ultimately becomes a unified discourse through repetition, thereby ensuring its continuity.

The textual accumulation that this study seeks to establish thus stems, as previously noted, from a formal accumulation grounded in the equivalence of the core nucleus embedded within lexical and rhetorical structures, leading ultimately to a substantive accumulation. The contextual determinants (stimuli) that gave rise to the Constitution of Medina are themselves the very conditions that later underpinned the emergence of the Document on Human Fraternity.

Manifestations of Textual Accumulation in the Document on Human Fraternity and the Constitution of Medina

Words possess a semantic weight that expands in tandem with the breadth and extension of their pragmatic context. In this regard, it is important to note that the circulation of the term *ṣaḥīfa* (charter) reflects a pragmatic configuration that differs, to some extent, from that conveyed by the term *wathīqa* (document), in terms of their conventional usage and pragmatic implications. Nevertheless, both intersect in the declarative construction of discourse, as previously demonstrated, through the scope of their presence and their manner of articulating how diverse social groups, religiously and ethnically (Muslims, Christians, and Jews), are to coexist.

In addition to the recurrence of the contextual stimulus in both instances, pronouns in both texts perform two key functions:

First, they establish textual cohesion at the level of the internal structure.

Second, they contribute to the production of a discourse that embodies a solidaristic and unifying strategy.

The solidaristic nature of the discourse in both texts is clearly manifested through the referential pronoun *hum* (“they”), which encompasses followers of different religions. Likewise, the demonstrative expression at the opening of the Constitution of Medina, “This is the document of Muhammad the Prophet (peace be upon him) between the believers and the Muslims of Quraysh and the people of Yathrib, and those who follow them and join them...”, together with the performative verbal construction at the beginning of the clauses in the Document on Human Fraternity, “Faith leads the believer to see in the other a brother, whom he must support and love...”, constitute a speech act that signals a prior agreement (Hamidullah, 1975; Francis & Al-Tayyeb, 2019).

The very existence of a document presupposes prior consensus among its framers, just as the charter reflects a publicly declared agreement that has already been reached. Thus, the conviction in the unity of humankind, its shared foundations, and its common destiny initially emerged in the form of a *ṣaḥīfa* (charter) and was later rearticulated in the form of a *wathīqa* (document).

This performative act, in accordance with speech act theory, comes into being and manifests itself through the very act of utterance. The essence of such speech acts lies in designation, whereby a correspondence is established between their propositional content and the external world. This indicates that such acts are grounded in a non-linguistic condition capable of transforming an existing state into a new one. Accordingly, the utterance itself becomes the site of an action, namely, a linguistic act that alters reality in accordance with the content (event) of the declaration. Examples include acts such as sale, purchase, marriage, divorce, accusation, renunciation, and acknowledgment (Al-Sarraf, 2012, pp. 60–63).

However, it should be emphasized that what was ultimately proclaimed in both cases underwent a prior phase of deliberation, clarification, and negotiation before reaching the stage of public declaration, one that transcends mere exchange of views. This is precisely what is reflected in the significance of both the charter and the document, each of which was ultimately enacted and announced in practice.

Since textual accumulation does not occur in a perfectly identical manner in terms of scope and signification, the narrative voice in the Constitution of Medina appears in the form of the third-person singular pronoun, whereas in the Document on Human Fraternity it is expressed through the third-person plural. This difference stems from the communicative configuration of each text: in the charter, the addresser is the Prophet Muhammad (peace be upon him), and the addressees are the people of Yathrib (a direct audience); whereas in the document, the addressers are the Pope of the Vatican and the Grand Imam of al-Azhar, and the addressees are humanity at large (an indirect audience).

Moreover, the term *ṣaḥīfa* (charter) allows for the inclusion of recipients drawn from a tripartite community (Muslims, Christians, and Jews), while the *wathīqa* (document) is directed to the entirety of humankind. In this sense, the document functions as a later reinforcement of the charter, emerging centuries after it. This is reflected, for instance, in the following formulations:

- Constitution of Medina: “They constitute one community (*umma*) distinct from all others” (Hamidullah, 1975).

- Document on Human Fraternity: “In the name of God, who created all human beings” (Francis & Al-Tayyeb, 2019).

At the level of syntactic construction and the employment of rhetorical devices (‘ilm al-ma‘ānī, ‘ilm al-bayān, and ‘ilm al-badī‘), one observes the recurrent use of an expressive pattern that Mohammed Miftah describes as “focus and detachment” (Miftah, 1986, p. 70). The focus represents a central semantic value, from which a subsequent detachment may occur, either through negation or reversal.

For example, in the Document on Human Fraternity, the statement: “In the name of the pure human soul whose taking God has forbidden,” presents the human soul as the focus, while its taking (i.e., killing) constitutes a detachment from it. Conversely, in the Constitution of Medina: “The righteous believers stand together against anyone who transgresses... and their hands are united against him, even if he be the son of one of them,” the notion that all believers are bound together forms the focus, while the possibility of deviation by one of them represents the detachment (Hamidullah, 1975; Francis & Al-Tayyeb, 2019).

This recurrence and transfer of shared meanings further supports and indicates a stability in conceptual orientation and a clear discursive commitment to a peaceful and coexistential vision within Islamic discourse since its earliest formations.

We also observe another instance of textual isotopy that contributes to the discursive unity of both texts, namely, their reliance on a well-established rhetorical principle within ‘ilm al-ma‘ānī: the disruption of canonical syntactic order through processes of fronting and postponement in sentence structure. Such manipulation produces varied pragmatic effects in each instance, directly engaging the reader and generating aesthetic appeal through attraction and rhetorical impact. It also reflects an effort to secure the reader’s engagement and ensure receptivity to the discourse presented in both texts.

Thus, the solidaristic discourse and its underlying strategy in the two texts do not merely aim to establish proximity with the reader; they also generate an interrelation at the level of the overall textual organization. In this regard, textual cohesion, *al-ta‘līq al-naṣṣī*, as conceptualized by Abd al-Qahir al-Jurjani, operates through well-defined modes, which he reduces to three types: the relation of a noun to another noun, the relation of a noun to a verb, and the relation of a particle to both (Al-Jurjani, 2005, pp. 11–12). This distinction resonates with more recent applications of cohesion and coherence theory in Arabic poetry, where reference, substitution, ellipsis, conjunction, lexical cohesion, and contextual interpretation are treated as complementary mechanisms of textual connectedness (Al-Thunebat et al., 2024).

This framework enables both texts, the Document on Human Fraternity and the Constitution of Medina, to produce a systemic rhythm grounded more in logical reasoning than in ornamental rhetoric. In doing so, they construct a unified discursive form addressed to diverse groups across distinctions of race, religion, and gender, through a discourse that intensifies the imperative of embracing the principle of fraternity and a shared human commonality, while asserting that no viable alternative exists. A comparable value-centered mechanism appears in contemporary Emirati digital religious discourse, where peace, dialogue, responsibility, and belonging are repeatedly encoded as public values through changing communicative forms (AlMazaedh, 2026a).

Conclusion

The expressive and thematic accumulation in the two texts is framed within a unified linguistic register characterized by a collective, non-authoritarian orientation. It is grounded in a solidaristic discursive strategy that excludes no one and does not rely on a binary opposition between religious authority and the Other. Rather, its aim is to underscore the importance of preserving shared values that emerge from within difference, difference itself shaped by variations in temporal and spatial formations, accompanied by a clear epistemological divergence related to religious beliefs and ethnic identities with distinct historical trajectories. Read contrastively, this non-authoritarian configuration also differs from literary formations in which authority is concentrated in a sovereign figure and becomes unstable when embodied sovereignty is weakened; recent work on paternal authority in modern Arabic poetry demonstrates such a reconfiguration of authority through vulnerability (AlMazaedh, 2026b).

Yet, the aesthetics of discourse today demonstrate that what divides people by blood and ethnicity may be unified by language, which possesses the capacity to reconcile both difference and concord, binding them into

a single whole. Language carries aesthetic and affective dimensions that can guide the reader across interpretive horizons, while simultaneously operating at an argumentative level grounded in logic, thereby rendering persuasion a more delimited space, distinct from the expansiveness of interpretation typically associated with figurative and poeticized texts (Fiduḥ, 1993, pp. 97–98).

Accordingly, this study of textual accumulation seeks, on the one hand, to demonstrate the enduring need for humanistic discourse, and on the other, to reveal the presence of its core nucleus within Islamic discourse from its earliest formations to the present day. This is evidenced through a human-centered discourse that continues to affirm its foundational aims, namely, that humanity is united by noble human values, and that such unity calls for coexistence grounded in tolerance, mutual recognition, and the rejection of violence and division among people.

Funding: This research received no external funding.

Acknowledgments:

The authors would like to express their appreciation to their respective institutions for their support.

Conflicts of Interest:

The authors declare no conflict of interest. This research received no external funding; therefore, no funder had any role in the design of the study; in the collection, analysis, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

Disclaimer Statement

This manuscript is an independent research work and is not part of, or extracted from, a thesis or dissertation submitted to any university for the award of an academic degree.

Biographies

Dr. Aysha Juma Al Shamsi is Head of the Arabic Language and Literature Section at Mohamed Bin Zayed University for Humanities, United Arab Emirates. She holds a PhD in Literature and Criticism and is an academic, critic, poet, and researcher. Her research interests include modern literature and criticism, folk literature, heritage studies, and women and empowerment. She has published scholarly studies in peer-reviewed journals and authored works in literary criticism as well as poetry collections. Her professional activities also include participation in literary, cultural, and Arabic-language organizations and committees in the United Arab Emirates and the wider Arab world.

Dr. Asma AlTalafeeh is a Full-Time Lecturer in the Department of English Language and Literature at The University of Jordan. She holds a PhD in English Literature from The University of Jordan. Her research interests include postcolonial studies, diaspora narratives, digital humanities, contemporary literary theory, comparative literature, and the intersections of literature, identity, and technology. She has published research in peer-reviewed journals on diasporic literature, literary representations of technology, work-based learning, and contemporary cultural and literary issues. Her academic work also includes teaching, translation, and research concerned with cross-cultural literary and linguistic questions.

Prof. Nizar Qpilat is an Associate Professor at Mohamed Bin Zayed University for Humanities, United Arab Emirates, and has longstanding academic links with The University of Jordan. He earned his PhD in Arabic Literature from The University of Jordan in 2010. His research interests include modern narratology, contemporary literary criticism, discourse analysis, creative literature, and teaching Arabic to non-native speakers. He has extensive experience teaching Arabic internationally and has contributed to language programs and teacher training in several countries. His scholarly work includes publications on Arabic literature, narrative studies, language teaching, and linguistic and cultural issues.

Prof. Ismaael AlMzaedh is Professor in the Department of Arabic Language & Literature, United Arab Emirates University, Al Ain, UAE, and is also affiliated with the Department of Arabic Language, The University of Jordan, Amman, Jordan. He is the corresponding author of this study. He holds a PhD in Arabic Language and Literature and has served in academic and administrative roles at The University of Jordan. He is a poet and literary critic whose research interests include modern Arabic poetry, contemporary literary criticism, comparative literature, critical theory, stylistics, cultural studies, literature and identity, digital culture, social cohesion, and mediated authority. His ORCID is <https://orcid.org/0000-0003-1818-3944>.

Authorship and Level of Contribution

All authors contributed equally to the conception and design of the study, theoretical development, analysis and interpretation of the texts, and preparation and revision of the manuscript. All authors reviewed and approved the final version of the manuscript and agree to be accountable for the work.

Glossary of Terms

al-tashākul (التكاشط): Isotopy; the recurrence or correspondence of semantic features that contributes to the coherence and homogeneity of a text.

ṣaḥīfa (صفحة): Charter; in the context of the Constitution of Medina, a publicly declared document establishing agreed principles and relationships among members of the community.

wathīqa (وثيقة): Document; a formal instrument embodying agreement, commitment, or shared principles.

mushākala (مكاشاة): Formal or semantic resemblance; correspondence between linguistic or rhetorical elements.

tasdīr (ردى صلت): Anaphoric or structural return; a rhetorical device in which elements occurring later in discourse are connected with or return to elements introduced earlier.

radd al-‘ajz ‘alā al-ṣadr (ردصلى لى ع زج ع ال در): A rhetorical device involving the recurrence or correspondence of an expression at the end of a construction with one occurring at its beginning.

tardīd (تدريث): Repetition; the recurrence of a word, expression, or semantic element for rhetorical or structural effect.

mumāthala (مماثلة): Equivalence or similarity between textual or rhetorical elements.

al-nāṣ (صان): The enunciator or producer of a text or discourse.

hum (هم): The Arabic third-person plural pronoun meaning “they.”

umma (أمة): Community; a collective body of people united by a shared social, religious, or communal relationship.

‘ilm al-ma‘ānī (علم المعانى): The branch of Arabic rhetoric concerned with the relationship between syntactic formulation, meaning, context, and communicative purpose.

‘ilm al-bayān (علم البيان): The branch of Arabic rhetoric concerned with modes of expression and figurative representation, including simile, metaphor, and related forms.

‘ilm al-badī‘ (علم البديع): The branch of Arabic rhetoric concerned with rhetorical and stylistic devices that enhance expression.

al-ta‘līq al-naṣṣī (الصلى لى ع تلى): Textual cohesion or textual interconnection; the relationships linking the grammatical and semantic components of discourse.

Hijra (هجرة): The migration of the Prophet Muhammad and his followers from Mecca to Medina, marking the establishment of the early Muslim community.

histoire: A French narratological term meaning “story”; the underlying sequence of events or narrative material as distinct from the manner in which it is presented.

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