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## **Leadership, Humanism and Sufism Diversity in Vision and Structure in Emir Abdelkader Poetry Structuralism and Genetic Approach**

*Noureddine Saddar \**

### **ABSTRACT**

This study is based on the assumption that any intellectual or innovative work implies a universal vision of the world. This vision is not necessarily limited to that of the thinker or the innovator but has social, cultural and spiritual roots in the society to which the thinker or the innovator belongs.

Vision is not expressed outside the text but it is deeply embedded inside the relationship linking the literary work, taken as a specific construction, to the general structure providing its artistic style.

It takes a formal and expressive aspect so that they (text and vision) can be superimposed. Thus, the structural constitutive of the vision requires this or that construction taking as a starting point this hypothesis. The present study reads Emir Abdelkader poetry as a superficial and particular structure having its structural constitutive and its referring form representing the inner collective consciousness in its intimate and interlaced relationship with the superficial structure (i.e with Emir Abdelkader poetry). On this basis, we tackle two main points.

The 1<sup>st</sup> point is devoted to the elements of the vision of the Emir as a poet in the world which is not only a reaction to his poetry but is a vision taking into account the consciousness of the poet at the intellectual, religious, humanist and ascetic levels ... this vision not only unveils the itinerary of the poet but is firmly rooted in the cultural, intellectual, religious and political field in which lived Emir Abdelkader making him a leader, a human and a Sufi.

Consequently, the vision contained in the poetry of Emir AEK is multi-levels according to the variety of its constituents: leadership, humanism and Sufism. In this view, we can consider that there is a variation in vision.

The 2<sup>nd</sup> point is devoted to the study, the expression of the stylistic structure as a result of the variation in Emir AbdelKader's poetry and a model of the ability of the poet to perform his poetry according to the context he is deriving his language from.

The 2<sup>nd</sup> part of this 2<sup>nd</sup> point is deduced from this: the expression of the poem of Emir AbdelKader was not neutral from the variation of vision.

This variation was present at the expressive level and was apparent in various linguistic rhythms such as in redundancy and poetic image and intertextuality.

**Keywords:** Word View, Expressed, Homology, Significant Structure, Constitute, Real Consciousness, Possible Consciousness, Collective Consciousness, Intertextuality.

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