

# The constituent elements of the literary discourse in Andalusia in the time of the sects and the Almoravids

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## Abstract

This research dealt with the most important elements of the literary messages in the contemporary sects and Almoravids, those elements that the book of Andalusia drew its material from the places in which they lived and in which they were moving to and from it, with what it holds of a living and rigid nature, those views that have been inspired by those writings that overflow their pens for love Lover and abundant what they saw, and those trips in which they had stations that stopped them so they tended to organize their prose with what their slides found We do not forget the time of the messages, which also inspired their pens, the flood of risk in writing down the great events and dangers. The research took place in six axes, the first of which was (the place of the geography of messages), the second (the expression of places), the third (the place of writing), and the fourth (the time (time) Writing), the fifth (the time of events in the discourse of literary messages), and the sixth (the astronomical time in the letters)

**Keywords:** constituent elements, Andalusia, sects, Almoravids.

## INTRODUCTION

Brown and Ewell ... that the discourse analyst should take into account the context in which the discourse appears (and the context in them consists of the speaker / writer, the listener / reader, time and place), because it plays an active role in the interpretation of the discourse, and often even the emergence of one saying In two different contexts to different interpretations (1), some of them even proposed the idea that (“the context devoted to discourse appears through beautiful vocabulary through nominal compounds and elements of time and space”) (2). In Haymes’s view, context properties are subject to classification to the following :

- a. The sender: It is the speaker or writer who produces the saying.
- B. Recipient: It is the listener or reader who receives the saying.
- C. Subject: It is the orbit of the verbal event.
- Dr.. Maqam: It is the time and place of the communicative event.
- E. System: language, dialect, or linguistic method used.
- And. Message format.

Based on this, one of the principles of harmony of the discourse between the sender and the addressee is to employ it through its constituent elements within the context of communication, and because looking at literary analysis is not done in isolation from these components, it was necessary to focus attention on completing the image in the discourse of literary messages in the contemporary sects and Almoravid era, And how the Andalusian writer (the sender) was able to employ these elements in different meanings, because he realized that these elements constitute an integrated framework of frameworks and sprawling parties to convince (the addressee) of the importance of what is sent or what was sent, in a more accurate sense taking care of the format of

the speech through its various contexts, as well as The effect of these messages stems from the place from which they were sent and from the time they were written.

Among these important elements that we allude in the discourse of literary messages (place, time, personalities, and topics), time and place play an important role in monitoring and drawing events, and then they are closely related to the importance of speech in the communication process, because it is not reasonable to imagine any speech event except within two parallel frameworks, one is my place and the other is temporal Accordingly, the literary impact analysis, if these two important elements are neglected, do not guarantee shortages and shortcomings.

Those who cared about space and time examined their importance from the fact that “(cosmic significance time and the main component of the universe are in its limits (time and space))” (1), and some of them went further in literary studies that dealt with it in the narrative and narrative literary effects and his enemy from The fate that holds the reins, by talking about the narrative place that ((a kind of fate, it holds its characters and events and does not call for it except a specific margin of movement)). (2)

Numerous studies in this field have led to and radicalized to the importance of both space and time in analyzing literary discourse, and studying the indications and symbols of places and times and demonstrated their affiliation to literary work as an integral part of it (3). There are researchers who proceeded from the fact that space and time are important in Limits of (verbal performance), it came from Pierre Asher saying: ((The significance space turns into a reference for the site as of a point unable to describe the limits of verbal performance through a process of monitoring the dimensions (time, place and truth) and by determining an alternating value and the value of heterosexuality ... (I.e. what belongs to the other) versus the ego in each of these dimensions, the transmitted discourse also allows the process of linking the state deriving from these dimensions Nominal, elements of space and time))

In this field, we will try to map the spatial features in literary messages by limiting the places mentioned in the message folds, seeing how the writer expresses them, and identifying their functions within the general semantic movement of the messages, then employing the place in the literary messages, which is the work entrusted to the sender himself, which limits We have to ask an important question, which is: Does the place in literary messages in the times of sects and converts lead to a negative function in (discourse) in a more accurate sense that, as in our modern terminology, is nothing but a decoration of the message or is it positive that plays an important role in the development of discourse and its advancement to the highest levels Did the place evolve from the act of speech in the folds of messages and gave it a distinctive character, through which the speaker's influence was on the addressee? These two questions had to be put on the table to analyze the importance of understanding the role of the place he plays in literary messages in Andalusia. Before answering these two questions, it is necessary to monitor the geography of the messages through which the speech moved within a multi-geographical and spatial framework, according to the purpose that you propose, and these places differ and multiply within a specific geography and include mention of the names of specific cities and specific countries and other different places according to the significance of the place expressing the purpose that The author submits it within the context of the text and within the context of the addressed speech. ((The elected location is determined according to the realistic rules, and the originator of the text strives to avoid these rules, and it is envisaged that he will fit between his rhetorical position and his ideological purpose and the place he chooses)) (3).

That is why the literary messages in her speech sought to achieve harmony between the symbolism of the place and the purpose of the semantics that this symbol seeks to achieve through a package of verbal shipments that support the speech in the process of creating psychological and spiritual parallels conscious of the significance of the place socially and psychologically.

### **EXPRESS PLACES**

The place represents one of the basic pillars in the content of the literary message of discourse, where the writer is interested in his message of the place being a source for writing the message, and the diversity of the place appears especially in the book of Al-Andalus in the era of sects and Almoravid and the era is the subject of research and analysis, in these bureaus it is clear interest in the place of writing as being made up of The constituents of the general structure or structure of the messages, as well as an element of the world of writing, and because the places are not the same, but are distinct among themselves and with which their identity changes, and the biography of the people in them changes, and the position of the person over the person varies in quantity and quality. Hence, the places acquired in their relationship a specificity that was formed, until those monuments became part of the human consciousness in that place, and then the place is after all one of the most important elements of the speech being a verbal, self-pronounced speech. Through these places, the messages can express the most important signs that they achieve in the letter of messages, as follows:

### **PLACE IS A POLITICAL CONNOTATION**

The place is related to the literary messages whose discourse has presented political goals with some political significance, and some events that can not be reported or talked about except with the place, or that the place be a primary axis around which the purpose of the message revolves until we find that the author of the message (its author) sometimes intends to Repeating (the place) more than once in the term the importance of the position around which this place revolves, especially when we see the Andalusian political features at that time, which stormed the era of the sects and the Almoravids, and in this regard we look at the message of Marwan bin Abi Al-Khasal from Ali bin Youssef to Yahya bin Ali, which comes as a republican decree Through which the military commander orders Yahya bin Ali's assumption of a ruler over Valencia, so that he repeated this matter twice in his speech, which reinforces the importance of the Almoravid speech in this mandate and its affirmation ((We imitated you after God's inquiring - and praying to him in our undertaking the payment sites and providing us with good success, guidance And the state of (Valencia) and its actions - may God protect it - is a tradition that we have combined for you between (the two states) (1), then he confirms in his letter with his explicit command of this state ((and our king has two generous things and the reins of Jafleen), so he imitated what we imitated you on the happy bird and preached The most important of advocacy and its assumption are known in it the tradition () (2). Because of the importance of this matter and its position with Ali bin Youssef, in his letter he stresses the issue of taking over the city of Valencia by saying: ((So you occupy a place suitable for you and do not move far from the distance of your gap, so you will be between Xativa and Valencia or status between them))

The significance of the place represented by (Valencia and Xativa) was in their performance of the importance of political discourse and the writer's launch through these two places to highlight the importance of the message and the strength of its influence on the recipient.

Through our extrapolation of political messages, we will find a clear indication of the place for the speech that organizes the life of Andalusian society, through the writer broadcasting a group

of important places such as (Marrakesh (1) (Cordoba) (2), (Seville) (3), and other cities centered The speech about it, or centered around it, is an event, such as the incident of the killing of the aggressor by his son Ismail, which Ibn Abd al-Barr narrates in a long message in which he adopts a style

In narrative, it contains different places and events, tracing the finer details in the incident. An explanation that drives the mind to market it in the parish, even if it is at the expense of his son Ismail ((and sheltered to a castle with two ministries ... and the palaces in a few ten of them, and the walls and walls are attached with them .. The dreaded breach of the city wall fleeing by himself ... And it was agreed that the beautiful God made those who betrayed and betrayed, and if two of them crossed the valley of Shush from the east of Qaramouna and I had brought out horses to strike the country of Pais)) (4), and I have repeated in this incident several places Cordoba five times and Seville four times (5) and this repetition in the place has its political significance with which this incident was associated with which the speech in these messages necessitated the ways of these places to revolve around it the main purpose which is definitely imposed by the context of this message ((the speech is no longer a message between a sender and a future aiming at To convey meaning and no longer a group of sentences and phrases that carry content for the recipient, but it has become related to dialogue and language burdened with suggestions and signals that transmit to the recipient a situation through which the decoding of its codes can coexist together and reside in it (6), and the importance of the place in the communication between the sender and the addressee ( The recipient (baptizes the text producer) Machine) to influence by forming his evidence and trying to express it through language and persuading those who direct his message to them according to the receiving mechanism to absorb the information and units sent ((that the completion of the human communication and its process is not complete except in a deliberative context that controls the reference and referral work of the content that is built with a descriptive linguistic age))

Therefore, the book of literary letters (the place) employed an employment through which they set out for specific topics such as the topic (populism) that flourished in the era of the sects and there were messages in this regard, including messages in response to Ibn Garsiah in his preference for the Arabs, because it is the employment of (the place) He mentioned the facts ((and God has days in Al-Qadisiyah and Yarmouk)) (1), and the author of this message, Abu Yahya bin Masada, mentioned in his response to Ibn Garsiah what the Arabs had of prayers, rounds and victories, and Al-Qadisiyah is one of the most famous battles in which Muslims defeated the Persians led by Rustam in Muharram From the year of fourteen AH, as for the battle of Yarmouk, it is also known to the far and near, and how the Muslims tasted the Roman Cup of defeat, so each of these two places had its effect on the strict response to the plaintiffs 'claims, and the letter writers played this chord by recalling these two incidents, and they had what they wanted In undermining their political opponents and boasting that they are better than the Arabs and that they are the strongest throughout history, the response to Ibn Garsiah came to the importance of this message and its subject in four messages, namely (2)

### **CULTURAL SIGNIFICANCE (CIVILIZATION)**

Most scholars agree on the civilizational and cultural progress experienced by the Andalusians and that the period in which the Andalusian individual lived suggests through the historical review of public life that the Andalusians are those who lived in luxury in food, clothing, and urbanism that affected the country east and west, and perhaps the clearest examples of this stylized Andalusian palaces and ornate mosques, In addition to the distinguished geographical location that

Al-Andalus has covered with a charming nature, which was the reason for the creativity of many of the book of Al-Andalus in its description and description of the beauty that God has put in it, just as he created the poetry to sing it, he prose prose in that also and perhaps the poetry was done in many places taking advantage of the wide area It enjoys freedom and absolute freedom that gives its owner freedom, not with a weight that restricts him or a rhyme that defines it.

Therefore, (cultural) cultural significance has two meanings:

The first: an indication of the extent and cultural awareness of the Book of Andalusia.

The second: An indication of the urbanization that Andalusians enjoyed in the various aspects of life from urbanism and knowledge of different sciences.

Therefore, some of the book of Al-Andalus takes a specific description to communicate with the addressee through a place, and this place is the reason for their cohesion cohesion is difficult for him, so that we think through this description that we are in the middle of the yard described with a more accurate statement which, of course, reflects the extent of the writer's culture with (collector Cordoba) and his contemplation of him and the speed of his intuition that qualifies him to monitor the details of the mosque, it is impossible for other people to monitor ((I was diagnosed to the presence of Cordoba - guarded by God - explained by the presence of the night of the Almighty and the Whole - may God sanctify his spot - and his place, and established its foundation and pillars - has been covered with coolness of calmness, evident In the exhibition of splendor ...)) (2), and what is striking in his speech is his explicit knowledge of (Euclid), a Greek mathematician who grew up in Alexandria, and he excelled in engineering in particular, and he wrote in this book (The Origins) and says: ((As if Euclid had Divided between us the area of the scales, and we linked in it our connection with it, the connection of the Bayariq with the separators)) (1).

In other cases, the writer intends to devote himself to describing the places from his broad culture in presenting the discourse, his ability, his proficiency in the description, his passion for the place he describes (2) in a way that suggests to the recipient the depth of the roots that link the place with the descriptor, while some of them bring together two different cultures as did Ibn Sharaf Al-Qayrawani ((Clearer from the mountains of Tihama, for my blue eyes, Al-Yamamah, months of fire on the lighthouse, and at night I show from the Kaaba to the sects, and from the mosques for the sheriffs ...)) (3), he combined literary and religious culture, and he has reduced in the first details of the event and its ramifications Through (The Blue Story of Al Yamama), and in the second he demonstrated his Islamic identity and religious affiliation by his attachment to the symbol of Islam (the Kaaba) which is a spot dedicated to performing the rituals of Hajj, and the mosque is the place where God Almighty worships and recites in it a symbol of closer bond between the Creator and the creature, so he linked two places Distant in the vision are close to the heart as much as it attaches to them (the mountains of Tihama) in relation to Zarqa Al-Yamamah are far away, but close to its eye, just as the honorable Kaaba is far away, but it is close to his heart as much as the writer's interest in it and his attachment to the heritage through his literature that was brought up on and fed by me Noha.

And if we want to shine on the place as a cultural indication, we must land our journeys at the most important messages that dealt with (the virtues of Andalusia) topped by Ibn Hazm Al-Andalusi, that message that occupies a great place in thought Andalusian because he put in it a track record of Andalusian heritage sources to the extent that Professor (Charles Pella) called his translation of this message and what he added to his study entitled (Ibn Hazm, the indexer of Andalusia and praise) (4).

At the beginning of his letter, the writer documents the place from which Ibn Hazm found ((a letter to some writers from our friends in the house, African people, and then those who included

him in Kairouan)) (5), then he begins to detail the speech with some degree of accuracy in presentation, and places points on the letters In the exploits of his country, and he enumerated some of the places he counted from his point of view, which contributed to providing his country with its importance and its preference for all other countries, starting with the owner (pant), then the people of Sicily and Aqraetesh, and in all of this and that he gives us arguments, proofs and evidence, and tries to persuade the addressees to attribute The credit for the people of Andalusia and their prized possession in riding the people of the sea and their arrival (Constantinople) and their conquests that started with (Sicily) opened the days of the Aghlabids in the year 212 AH, and Iqritus which opened after the year 203 AH.

Then he is proud that he is from Cordoba and he is his birthplace, this place that fed him with knowledge and knowledge in all its varieties with this region there is another region in the east which is (Sarman Ra) taken by the Abbasids as a center of succession so the writer pointed to two places far apart, but they are close in various sciences as tending to Morocco By virtue of its upbringing in it ((And if the lights do not come to us, except for the Moroccan knowledgeable of the built-up part)) (1).

In order for the place to be used in his negative speech, he comes to mention (Kairouan) an offer that is indifferent to her and her men, so that the adjective (knowledge) is not disliked, but rather against it ((This is Kairouan, the country of the addressee to us, I do not remember that I saw in her news a composition other than (expressing News of Morocco)) (2).

As for (Baghdad) and (Basra), they represent with Ibn Hazm his attachment to the East and his love for him, they represent the bright and rich Arab civilization with different knowledge and sciences, and this is evidence of the strong ties that link the East with Morocco, so there is no singing for each other ((This Baghdad is the present of the world and every metal Virtue, and the place that its people previously carried to carry the brigade of knowledge ... This Basra is the eye of the globe in everything that we mentioned ...)) (3).

## **WRITING PLACE**

The book's interest in talking about the place comes from being the source of writing the letter, and the diversity of the place is particularly evident in the messages that have come to us in full, and in it the interest in the place of writing is clear as an element of building the message, and being a component of writing. Andalusian messages were documented (time) in war events and civil rulings, and this time is one of the phases of the book's interest in important accidents, which are dealt with through the day, month and year, trying to divert the attention of the addressee to an event that carries importance, and this is a feature of the writer's superiority and ability Literary in the literary discourse, then this gender of the messages is not a private correspondence between the primary and the parish ((but rather a gender of correspondence that is written to be read to the general public) (3), in addition to that it is an official document spoken in the name of the state, which makes it a form of Broadcasting the conquests, tends to be strong and firm in the discourse, so that it is subject to a system of appropriate sayings for the function of the message, says the jurist writer Abi Bakr bin Al-Qusairah from a letter to him and responded to the pavilion by defeating Asfalsh on Friday (I wrote on the morning of the thirteenth Saturday of Rajab, and I have cherished God is the religion, and He demonstrated the Muslims, and thanks to them was opened to him at the hands of our endeavor the clear conquest ... and his destiny and glory to Him from defeating Asfounch Ibn Farzhaland) (4), and in the speech the introduction appears and its author has used the image of the speaker's discretion to underestimate the opponent, and the speech in these letters A deterrent destination, because it opens The first is to hold the leadership to face the

challenges that afflict the state, so that the state is strong in its foundation, with a centralization that can only be achieved by imposing a reactionary, top-level discourse.

The starting point is opening up to the event through time, i.e. the time for detailing events, especially when it comes to state security, including a letter written by Abu Marwan bin Abi Al-Khasal on Tasfin to the owner of Fez in the matter of Muhammad bin Tamim when he came to him ((Our book ... from Hadhra Marrakech - mid-Jumada al-Akhera in the year of thirty-five and five hundred and the days are still revealing by examining the facts of their sons, and your book Al-Atheer Al-Mabruer and Avana in the matter of the miserly traitor and the foolish confused Ghawi Muhammad ibn Tamim from which Shaima did not thank him or his independent instinct sound) (1), and it shows keenness The speech here is in the author's use of the current nominal sentence in which the case holder has a conscience attributable to the writer who in turn represents the authority of the "ruler" because he is the official spokesperson for him. As for the temporal documentation of the message, it indicates the writer's intelligence and the breadth of his knowledge in preserving the date that represents the preservation of the state's prestige and who is from The proofs and arguments that support the saying and support it in any event that might happen, then move the speech to depicting the time of the incident in eliminating the adopters of temptations in the country and quickly repelling them ((And the firmness - may God glorify you - in this foolish traitor that you send it as a document from him to Abu Al-Hassan Ali Ibn Abi Bakr bin Ibrahim - support him God - to be installed by the sea from Oran ... Wissam Al-Hwan, and God is the helper.

And because of the importance of the relationship between the sender and the addressee, the temporal documentation of the message must be important when it comes to parish, governance, and organizing the affairs of the state, and to detail some of the rulings of the issued state, when the speech is from top to lowest, and in this a message from the Emir of Muslims is transparent in the assumption of Abu Zakaria Yahya bin Ali To the other jurists, ministers, the good guys, the righteous, and the general public from the people of Valencia ((because our book is to you - by Carnata - in the first ten of Jumada al-Awla in the year of thirty-eight and five hundred ... by which we take God's covenant on the one of you who is compassionate with the parish, ruling on settlement and conducting its affairs in a virtuous way Pathological)) . Time extends here to a large area in which it performs discursive functions related to value issues, and we mean by the wide area that it includes all spectra of the Andalusian people, it is an official document that is read to all people.

### **ASTROLOGICAL TIME IN THE MESSAGE**

The Book of Letters used the cosmic phenomena in their letters and incorporated them into various subjects, so they mentioned day and night, and today in both parts of the evening, morning, stars, planets, moon, sun, crescent, moon, lost, and fish. Watching and familiar in their daily lives.

The night, with the connotation of calm and tranquility, is the closest description to Ibn Bard, because it achieves a psychological feeling that is coherent with the addressee, so that he can reach it without inconveniences. The writer feels that the speech flows smoothly ((the visit at night is hidden, and the visitor and the counterfeit are more secure, and his veil is closed) and his strangers struck his stars with his clouds, and his planets swirled with his clouds)) (1). The speech shows Ibn Bard's ingenuity in his choice of the time of visitation (the night) because the night is against the day in which a person often tends to work and perform the duties of life, and that is why the time is appropriate for both the visitor and the forger, and because the night includes between its wings (the stars) and (the planets) The writer's celebration of her because she achieved harmony

and inspired him to say what he writes, in addition to the significance of their signs for conversion ((and signs and the star they are guided)) (2), so the conversion of them to the visit came in the context of the appropriate speech in order to harmonize with the place. Or that the writer takes from the time of the fullness of the moon until he becomes a full moon and passes his temporal transitions from right to crescent until it becomes complete, the writer takes a description of his loved ones ((full moon), so if you come up with the panic of the beater)> The collections of literary messages are celebrated by many writers whose topics have varied in ways of the doors of time, through the phenomena of nature, and we remain in the full moon and the crescent, including a message of congratulations to Ibn Taher by Ibn Al-Attar, and the Ministry praised him ((and that Bushra pursued that your crescent in the ministry came up in full, and that Your appeal to it became intercessory and it was a chord)) (5), the time scene here is back to the stage before and after his assumption of the ministry because there is real and real overlap in the two times, and the beginning returns to the actual, renewed and absolute time. The writer departs from describing nature in his letters to show his linguistic prowess through time, as this son of Hasdai describes the moon at night ((as in the moon, it appears on white nights)

## CONCLUSION

And through the researcher's extrapolation of the axes that he used, some results appeared to him:

1. One of the most important elements that made up literary messages in the contemporary sects and Almoravids is the important Andalusian places from which the book was launched in their messages to the recipients.
2. Literary messages in her speech sought to achieve harmony between the symbolism of the place and the purpose of the indications that this symbol seeks to achieve through a package of verbal shipments that support the speech in the process of creating psychological and spiritual parallels conscious of the place socially and psychologically.
3. One of the most important indications that the place has achieved in literary messages is political significance, social significance, and cultural significance.
4. The place represents one of the main pillars in the content of the literary message of discourse, where the writer cares about his place as a source for writing the letter.
5. Place two pictures of messages:
  1. First: It is a picture of stability and fortification from the deceitful times, so it was a framework to describe the writer's situation and conditions
  2. The second: a picture of travel and transportation. Talking about oneself came through photographing the scenes of the trip and recording the previews of the writer as he moved from one place to another.
6. The time of writing in literary messages has a role in enriching the message with elements of self-narration, and the ability of discourse to convey dark images of time or age appears, so that they bring us back to the idea of discourse and its product being related to the phenomenon of (time) and making it any time sensory awareness and the absolute interaction of the temporal event Through its different and expressive images trying to connect time already.

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