

Opposite dualities in constructing the narrative language of SalimMatar's novels: Wasl and Separate as a model

Asaad Nasser Obaid, Prof. Dr. SuadBadi' Mutair Al-Baydani

Department of Arabic language, College of Education for the Humanities, Wasit University, Iraq

Email: asaadnasser48@gmail.com

Abstract

It is the language of the vital artery in the narrative formation of the work. It is the flow of the writer's thoughts and feelings through H's ear that motivates her in Hia of. The bulk of the understanding of this work should pay attention to BP nee Te and at. It includes duets that unite with one another, and in which Lynch and Ton interact, words melt into a melting pot of creativity and beauty. These dualities have an inherent potency that radiates a creative glow as they sound deeply philosophical, inspired by critical and rhetorical sciences. Reflect the nature of the composition on the basis of the presence of two contradictory parties. Transcending the direct and superficial combination of these parties, to a stronger and more effective relationship represented by the bond of contradiction and beauty. Therefore, this study came to know the importance arising from the cross-pollination of apparent or implicit antonyms with the joints and branches of separation and association, and how the writer uses these binaries in building and forming texts. In order to stand for broader and deeper connotations, a language that is straighter and brighter in the totality of its manifestations and aspirations.

influence, to include several types of these opposing dualities that fall under each type. Separation and interdependence, and to achieve the remarkable rise of the narrative language, and to know the feasibility of this importance, it is necessary to clarify the meaning of separation and interdependence and their positions, and the role of opposite pairs in crystallization and formulation of those positions. The chapter is "an expression for leaving the as an emotion between the two sentences, and perhaps a section called mediation between the two sentences, and the matter is close to that after recognizing the reality of the meanings, in five places, namely: perfection in communication, completeness of discontinuity, semi-perfection in communication, and semi-perfection in communication. The interruption and the mediation between perfection of connection and separation (2) it is: that between the two sentences is a complete break in illusion, and that the two sentences are compatible in the predicate and verbal construction. And the meaning, and the first sentence is replaced by expression and the second

Introduction

The discourse rose to the repercussions of its topics that give the text a coherent texture and language, and one of the most important topics of knowledge is the chapter on interdependence with mercy, "I knew the secrets of rhetoric that do not reach ... the absolutely right thing." In it except for the Bedouin thieves, and only the people who influenced the discourse, and gave the art of knowledge to speak with taste, reached its strength in that they made it an end to the discourse, it came from some of them. . He was asked about them, and he said: Know the door to communication; to the ambiguity and accuracy of his behavior, and this completes the progress of the virtue in which the meanings of rhetoric are achieved only" (1). The interest in studying this topic, old and present, was clear for its importance in explaining the interrelationship of meanings between sentences through several links, the most important of which is the corresponding link that expands the writer's ability with The breadth of its connotations and the strength of its

Dual stay/departure

This duality is manifested in what (Adam) said after losing his beloved (Ishtar): “I can’t stand her anymore, I will leave for her” (7) The duality is implied, so he separated each from the other in a different sentence, so it provoked Adam’s stay and not moving feelings to search for his beloved in himself which prompted him to leave this residence and leave in search of his eternal love, which caused a clear separation after moving from one side to another, and although it The two sentences are separated by this implicit duality, except that we note a complete connection between them, due to the fact that the second sentence “I will leave for her” is the same moral assertion as the first sentence “I can bear no longer”, because her requirement also refers to leaving, because the stillness It precedes the movement, so if it is mentioned, the movement was taken as evidence of the existence of stillness before it, and accordingly, the second was created for the first in the statement of the aforementioned meaning.

True/False binary

This implicit dualism is of relative importance, because it changes according to social, cultural, or religious factors, “A wrong is an action or position taken, which is deviant within the historical and epistemological conditions that have resulted from agreed controls, norms and facts, and right is an act that conforms to what has been done.” Agreed upon. Or confirmed by concrete experiences, and sanctified by religious beliefs and man-made laws(8) He (Adam) narrates the incident of kidnapping and killing King Tammuz and killing him at the hands of the gods of the underworld (Kijal), which led to the survival of (Ishtar) alone and absent for a period she did not realize. Until she came. One day after a new king got the bottle it contained, and the new king was fascinated by her beauty, making him take it out every day to practice his erotic masculine rituals, only to come after that shock. The new king also learned that (Ishtar) is his grandmother, And that he is a descendant of the late King (July), that shock made him unable to bear this disgusting situation unlike human nature. He had the courage and decided to tell her his sin, to say to her: “I must confess to you, I will tell you my sin” (9) we infer from the two separate clauses an

sentence is for the sake of inclusion. The difference between them constitutes an important implicit counter-duplication in the formation of the language of the narrative text, in addition to the other dualities that can fall under it and that contribute effectively to giving the most important and important influence a literary value, which makes this topic of importance Especially in building the language, the text and achieving its eloquence, because the eloquence of the narrative text “if the knowledge of the places of separation and communication is isolated, it is like a mechanism without a system” (4) and therefore it was decided to include it and stop with it to reveal the secrets of each aspect and its impact on the eloquence of the narrative text, This is achieved because each side has its components and priorities. Between the parts in it, and therefore the meanings of the lack of Lidl pressure and the severity of their association (5) Taking into consideration the positions and branches of the two parties and the role of apparent or implicit contradictions in the construction and eloquence of the text, the most important of which are:

Poverty/Rich Dichotomy

This duality is manifested in Selim’s recollection of his past life with his family, where he says: “In our residential neighborhood I was poor with my family and despised in a wealthy, arrogant society” (6) The narrator separated between the party (poverty) and the party (wealth), in two successive sentences, but this separation is not in the face of the estrangement, rather it was a chapter indicating the completeness of the communication, because the second sentence came to confirm the first, and what is required for confirmation is to push the illusion of permissibility and error, and the meaning of the meaning can be clarified This assertion with reference to another duality in the text, the duality of contempt and arrogance. Poverty leads to contempt resulting from the arrogance of the rich, and the latter contained in the second sentence leads us to say that its cause is the poverty that the character suffered in the first sentence, which made him despise before this class, and when the second decision was what his first testimony was of the significance of poverty and contempt, has been revealed as a moral affirmation, in the report to have a useful meaning.

separation of the two sentences, the second is the descent of the second sentence into the state of verbal emphasis from the first, where it indicates its end is manifested in it.

Illusion/clarification binary

We discover this implicit duality in the presentation of Adam's vision of how the universe emerged and the interaction of its contents through several binaries, as he says: "In the beginning, existence was non-existence... existence in nothingness... movement in stability... soul in inanimateness... eternity in transience light in the darkness(12) The condition of the first sentence (presence was initially non-existent) is the statement of the general framework of the first essence of the universe, a resource in the will that means the duality of existence and non-existence, which may constitute a general framework under which lie many opposing dualities, and on the other hand, his statement of essence The first comes through this duality precisely that what makes the sentence constitute an illusion on the recipient in determining the original meaning, and in order to ward off this illusion, after the sentence of this duality, he included separate sentences from it, but this cha-musher is not in the face of a rupture between them, but we see his tendency towards the desire to complete the link between them. To replace some with the following in clarifying the illusion in the first, because "what is to be replaced is that the first is not enough in filling the second meaning, and the situation requires attention to it. For the sake of a joke, such as to be wanted in and of itself or terrible or strange or nice" (13) we hear and guide, we see a resource for these sentences, which consists of the binary antibody represented by the group with "Being/ Nothingness, Motion / Constancy, Soul / Inanimate Things, Eternity / Transience, Light / Darkness" to illustrate the first Being, which is preceded by absence It is clear in the following sentences, that constancy does not exist in reality, but it is known by the presence of movement that indicated it, as well as immortality, as it is known only by the awareness of the transience, and darkness is known by the demise of light, and inertia is achieved by the exit of the soul from. Thing. All the binaries with the actual real ones refer to the relative ones resulting from the exclusion of the former from the real scene, making the universe emerge from these

implicit duality, since the end of the truth was implied by saying: "I must confess to you." And the right thing for him was not to hide this bitter truth, and to move to another sentence separate from the previous sentence that included seeking to get rid of the opposite party, which is sin through disclosure. With his pent-up feelings for his grave sin towards the Lady of the Bottle, and although he separated the two sentences containing this duality, we note the perfection of the relationship between them. If the first indicates his correctness that he made a decision to confess his guilt, then the second includes, besides the party to the sin, the meaning of the first being specific to him, as a disclosure to the lady of guilt. The flask of his sin is an aspect of doing the right thing as well, and this leads us to say that both sentences require the disclosure of secrets to bring about that spiritual and human value in disclosure and confession; To get rid of the trouble of thinking about disobedience and what the soul suffers, seeking forgiveness and forgiveness, so that the second is a moral confirmation of those who follow it, in a statement of the desired confirmation and clarity.

The death/life duality

This duality crystallized in Adam's words to his companion after his beloved (Ishtar) emigrated and returned to him. Country of origin: "I will die if I do not go there, my life without it is like a felled tree" (10) We find the contradiction between life and death through two successive sentences between them, but with the separation taking place, but we note that the meaning of the second sentence, "My life without it is like carving a tree", is to confirm the sentence that has been accepted, a function on the edge of death through the simulated image, q Adam likens himself to the tree whose uprooting leads to its death, as well as a precise link between it and its lover. A similar relationship, where the departure of (Ishtar) from his hands leads to his death, for the tree is its life in its land, and the life of (Adam) is linked to his presence with his beloved and his beloved, so we find him. To put himself at risk for his sake, because his life without (Ishtar) would be useless, and this is normal, "unless we feel that the most precious thing in the game of life is love, then life loses its richness" (11) and in this sense and similarity, two main demands are made The realization of ts in the text, the first is the

the meaning and connotation of the first. What leads us to say that?

Because the two separate sentences are mentioned in the difference of the predicate and the construction meaning and not a word, it is necessary and the separation between them is complete. An eloquent text that combines contrast, separation, and metaphor, and gives it the highest aesthetic, linguistic and semantic value that combines it with its various manifestations.

Double question/answer

(Adam) tells us about the beginning of his acquaintance with his beloved (Ishtar), when he was in a very cold mountain house. He was frightened and surprised, and as she came out naked from her bottle in the cold in the basement, (Ishtar) addressed Adam with a stammer and clatter of teeth, saying: "D.Th.N...Please.The snow is hurting me." (18) This implicit duality crystallizes through these two separate clauses. The end of the question is understood from the first sentence, as after telling the lady of the flask (Adam) to put it away, the hidden question occurred in his mind as if he had said (I did not leave you), so the answer is. It comes in the following sentence; "Because the snow is hurting me" the ruling was absolute, so it achieved an appeal between the two sentences, so that one completes the other, and the second resumes what precedes it, complementing it in its meaning. As for the separation of the two sentences, the second being an answer to a question understandable about the first as well as the appeal occurring between them, this type of separation was called "(semi-complete communication) or (resume)" (19) As with this type of separation, the second sentence has a special entity and is independent from the first by its contrast in its surface structure, and the close connection between the two sentences in terms of internal semantic structure, so one of them is an and the second question is an answer to this question that requires the separation between The two structures (20) He also distinguishes this duality, from the hadith (Adam) to the beloved (Eve), and he says: "Here is A. Followed by a girl, a pleasure in chasing her lover, she meets all the pleasures of longing, challenge and anticipation, like a child who fears for the safety of my mother" (21) In the first sentence he gives an explicit question in the name

relativistic binaries that do not exist in reality except in the absence of their opposites.

The duality of death/salvation

This implicit duality is crystallized in Adam's description of himself, where he says: "I am death, the soul's desire to be freed from the bondage of the body and to set out in the breadth of existence" (14) From this duality is distributed through two separate sentences, in the first he compares himself with death in which the soul is separated from the body, and death is a station represented by the demise of the soul from the earthly body, which is useless, to the next sentence which refers to this death as salvation from the body, the freedom to appear is achieved in the presence of rehabilitation, which puts the soul before wide freedom; "Because the being is exposed in this way, and therefore the being's ability to be exposed finds itself protected by this open liberation" (15) by liberating the soul from the constraints of the body and the material world towards the absolute Other, not bound by certain limits, with separation between the first and the second; But we note the perfect link between them through the link of contrast, which gives the text a rhetorical and aesthetic dimension; Because it is about clarifying the essence of death, and contaminating the hidden with the first, which made it follow it in separate sentences in an attempt to clarify and explain it. The second is clarification of the first: by relieving he of the kindness of the statement that follows him in the explanatory statement and what is required to be clarified is that in the first there must be a kind of concealment with the necessity of removing it. (16)

Quiet / Double Rampage

Selim recalls sad and painful memories of his childhood. Having fallen in love with Iman, the daughter of al-Qadir, the latter did not return him those fragrant feelings, especially after he dared to confess his love for her. We have a picture of those internal disagreements, she says: "I was sitting alone in the shop overwhelmed with anger and sadness" (17) The middle of a shop empty of people, followed by the second establishment meaning no pronunciation; In pronunciation it refers to a single, healthy speaker, and the metaphor in "I am broken by anger and sadness" leads to a meaning and connotation that is inconsistent with

judgment for each interlocutor; the long absence between (Furat) and (Laura) caused a change in the character of the two parties, because love came after a long absence. As "such a change is likely to lead to a disturbance in the social nature of people, which increases people's feelings of alienation and despair towards the beloved" (25) but these feelings do not continue at this pace, as follows from among them saw the other, a flame ignited Love so hard. Then the eloquent words began in two eloquent and similar sentences, one of which is similar to the other in the country, as the love of the expatriate increases after his return to the bosom of his homeland and its people, and it happens with these two lovers. As for the second joke, it was linguistically pivotal in the formation of the text, as the second did not affect the first. List this entails demolishing the character of the other interlocutor, since each sentence has a special interlocutor from which these words were derived. To give the strongest compact form and the deepest meaning, by relying on the primary rhetorical methods of segregation, eloquent analogy, and chosen intense words.

Double Stay / Departure

After Gharib's departure from Iraq, he went to Turkey in the hope that he would have a better life, but his departure made the responsible authorities there detain him and hand him over to the border police, who said about them: "They gave me forty... eight hours to manage my affairs and leave Turkey" (26) The first original sentence denotes a grant by the police to a stranger, a temporary residence respite to run his affairs before his departure, to reach it by constructive judgment afterwards, which is his saying (leave Turkey), indicating which party is leaving, and the receipt here is more informative and more complete; The fact that the two sentences are between them is a complete separation, and if the conjunction (waw) is lifted, this will lead to a meaning other than the intended, which made the narrator "must connect them to remove this illusion, and if the separation of the illusion of separation is contrary to the intent" (27) if not He uses the phrase (I leave Turkey) there will be no association between the time-out and the departure which leads to the corruption of the meaning, and therefore he had to connect them.

of the question (i.e.) an attempt to determine the feasibility of following his heart for this girl, inserted after a separate sentence bearing an answer to the question posed in the first, so that the second call is like his predecessor conveying the answer to her question in (Adam) Ishq (Eve): For she meets in her all the pleasures of longing, challenge and anticipation. A special answer that reflects Adam's view of his beloved, because the combination of these qualities made him fall in love with her without any other woman. In addition, he carries a special judgment that stems from an individual vision. It differs from one person to another that the heart loves and is attracted to.

The leave/remain dichotomy

(Emmanuel) used to come every day to his girlfriend (Marima) to his mountain hut, to spend some time with him and help him in various matters, and then she would leave before evening, but one day he was surprised by her unusual stay with him. As he says in it: One day I was surprised that she did not leave despite the evening. I see her preparing a feast and candles" (22) the text is based on this duality that formed its texture towards a generous rhetorical vision, showing us the accuracy of the separation between the two sentences through the semi-perfection of the discontinuity. Although it is not meant here, for it being a possible call, only this is the sentence 'second such as not called first; the universe sympathizes with Moheme for the sake of sympathy over the other, the so-called definitely separation" (23) giving connotations more comprehensive and plural than others.

Male/female duality

The love between (Furat) and (Laura) deepened day by day, and circumstances wanted Laura to travel for a period of time, during that period several events occurred. After her return she greeted (the Euphrates) with open arms, she remained thus embracing the center of the house, between the whispering light of the wind and the fading moon, whispering one to the other grumbling one: "You are mine .. You are mine ..." (24) the two sentences were separated by two basic jokes, this pushed the text towards a noticeable mediation between the perfection of communication and the perfection of discontinuity. The first rhetorical joke was intended to give an eloquent analogy that has its own

accursed Satan, who contributes to sabotaging the bonds of love and tolerance among all human beings, we also meet in this aspect of the link a group of contradictory pairs that the narrator mentioned in his talk about the present of his soul, where he says:

“My heaven is in my love, and hell is my punishment.

My happiness in my optimism and my misery in my pessimism.

I am sick in Anglaka, and I am sad in my openness.”(31)

Three lines, each containing two related sentences, agreeing in narrative and verbal structure and meaning, studded with opposing dualities: heaven/hell, love/anger, happiness/unhappiness, optimism/pessimism, health/illness, closure/opening. Give the value of the text. discourse and semantics by connecting several pairs of antonyms; To give the text the greatest impact in the interaction of its components, and to highlight its semantic vitality by showing the right path to a healthy and balanced life that is achieved with love, optimism and openness, and forbidding approaching what brings pain and sadness with it. Abandoning the features of resentment, pessimism, and closure. The rhythmic presence represented by the sound system arising from the convergence of these dualities with each other, gave the text an aesthetic and semantic attraction, in a serious attempt to attract the reader through aesthetic phonetic connotations to understand the text and know its essence; "To evoke the activity of contemplation and contemplation beyond the vocal and musical aspects that the opposite pairs contribute to crystallizing and aesthetically this distinct aspect, through what they give of goodness and beauty to the coherence in the text. (32)Which clearly contributed to the delivery of this educational lesson stemming from the awakening of the self? Rational awareness of the reality of life by approaching what brings good to the soul and away from what brings evil to it.

Dual principle/fate

We deduce this implicit duality from the hadith of (Adam) for the benefit of man's creation and life, as

Duo full/part

This vital duality crystallizes when (Adam) describes his love for (Eve), as he says in this: “War and my armies are biased” (28) War is parts of his body; these parts are many in turn. Absolute love, the presence of the previous meanings is what must be linked in this place, the emotional war is a way to obtain the beloved by supporting parts of his body with each other, each part has a special function in this war, trying to win the approval of the beloved, because in the case of separation The meaning is that the emotional war is between the armies from their parts, and not between him and the path of love, so he deliberately linked the first declarative sentence with the second constructive sentence, where he uses armies from his parts to win this war, so that the meaning of this is more accurate and more useful thanH explained previously.

The duality of good/evil and love/hate

This duality crystallizes in Adam's talk about human civilization, as he says: “People are far from the Lord of goodness and love, and they are close to the devil of evil and decadence” (29) The narrator mentions two important parties: goodness and love emanating from the Great Creator, the Mighty and Sublime, which is clearly manifested in the first sentence, and then moving on to the second sentence by linking it to the letter “Waw” that represents the side. From the evil and hatred resulting from the decadence caused by the accursed accursed Satan. On the other hand, we note that the two related sentences were received by agreement in Musnad, Grammar and Meaning, and since they were like that, he had to link them, as the text contains another duality that approaches and moves away. In the first sentence, he intends to use the verb to turn away; To reflect the bitter reality of people who are moving away from God Almighty and His teachings that bring them goodness and love, and to move to the second sentence through the use of the verb to approach, but rather to expand on the morphological structure of the verb approaching; Because “the words are evidence of their meanings, then add to them what necessitates division by them to increase the meaning of them” (30) etc. To indicate the closeness of people to the

glow of thought. Receiver and understanding. Deepening the meanings conveyed by his strong attraction to it.

Margins

1. Evidence of the miraculous: Sheikh Imam Abdul Qaher bin Abdul Rahman bin Muhammad Al-Jarjani (died 474 AH) read and commented on by: Abu Fahd Mahmoud Muhammad Shaker, Al-Khonji Library for Printing, Publishing and Distribution, Cairo, third edition, 1992 AD: 222
2. Style: Imam Yahya bin Hamza bin Ali bin Ibrahim Al-Alawi Al-Yamani (died 745 AH): 3/169
3. Same: 3/171
4. The two industries: Abu Hilal Al-Hassan bin Abdullah bin Sahel Al-Askari (died 395 AH), investigative by: Muhammad Al-Bajawi and Muhammad Abu Al-Fadl Ibrahim, Dar Al-Hayat for Arabic Books. 1, 1952 AD: 438
5. See: Science of Rhetoric: Ahmed Mustafa Al-Maraghi, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 2nd Edition, 1406 AH: 193-194.
6. Confessions of a Shy Man: 22
7. The Bottle Woman's Novel: 137
8. The Duplication of Right and Wrong in the Arab-Islamic Culture, a book issued based on the work of the international scientific symposium held by the Center for Islamic Studies, on 20/21/19/2010 AD, from the publications of the Center for Islamic Studies in Tunisia 2011: 275
9. The Bottle Woman's Novel: 49
10. The Novel of the Bottle Woman: 137
11. Love and War, Civilization and Death: Sigmund Freud, Study and Translation: Dr. Abdel Moneim Hefny, Dar Al-Rashad for Printing, Publishing and Distribution, Cairo, first edition, 1992 AD: 29.
12. A Novel in Spiritual History: 13
13. See: Clarification in the Sciences of Rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 122
14. The Bottle Woman: 115-121
15. Technology - Truth - Existence: Martin Heidegger, translated by: Muhammad Sabila and Abdel Hadi Moftah, The Arab Cultural

he says: "Man is born from the earth, grows and grows, and to it he returns" (33) The two sides of this duality are divided into two interrelated sentences, the first denoting the origin from which man began and his dependence on him, and it is the land that binds it to the sentence (and returns to it) indicating the end of money. On the other hand, we see the second sentence attached to the sentence "generates" the accident as a news of the subject (human), so the connection of the second by virtue of the structure of the first sentence, which has its own place, the parsing requires the link between them, "This is like the kindness of the singular to the singular, with the necessity of compatibility between the two sentences (34) which is represented by the human life cycle, whose principle is the earth and its basis is the blessings that you enjoy.

Conclusion

After the previous presentation of each place of separation and association, we note the occurrence of an actual marriage between them, which gives the texts harmony and harmony commensurate with the other elements. We note the dependence on the separation in general, through its five positions: mastery of communication, completeness of interruption, semi-perfection of communication, semi-perfection of interruption, in addition to mediation between them. The separation is in the face of a complete break between sentences, but rather includes a moral collector that links the sentences and is represented by the antagonistic link that combines several apparent or implied dualities, to achieve for us the effectiveness of giving the narrative text. Through the interaction of its various components. If we go to Al-Wasl, we see its dependence on it less than the previous one, but nevertheless it is no less important than it, as mentioned in its three places of complete disconnection with illusion and agreement. In predicate, construction, speech, meaning, and even association with grammatical position, through its crystallization in various texts, on the other hand, he mentions a set of opposing pairs in his testimony; Trying to come out to see an illustrative list of connecting the antonyms with each other, making them a prominent feature of it, as well as his high care of the meanings you want to convey, thus letting the creative influence radiate a wonderful

References

1. Evidence of Miracles: Sheikh Imam Abdul Qaher bin Abdul Rahman bin Muhammad Al-Jarjani (d. 474 AH) read and commented on by: Abu Fahd Mahmoud Muhammad Shaker, Al-Khonji Library for Printing and Publishing, Cairo, III. 1992 edition
2. The two industries: Abu Hilal Al-Hassan bin Abdullah bin Sahel Al-Askari (d. 395 AH), investigation: Muhammad Al-Bajawi and Muhammad Abu Al-Fadl Ibrahim, Dar Al-Hayat for Arabic Books, 1, 1952 AD. .
3. The Sciences of Rhetoric: Ahmed Mustafa Al-Maraghi, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 2nd edition, 1406 AH.
4. The duality of right and wrong in the Arab-Islamic culture, a book that was issued based on the work of the international scientific symposium held by the Center for Islamic Studies on October 19/20/21, 2010 in publications. Center for Islamic Studies in Tunis 2011.
5. Love and War, Civilization and Death: Sigmund Freud, Study and Translation: Dr. Abdel Moneim Hefny, Dar Al-Rashad for Printing, Publishing and Distribution, Cairo, 1, 1992 AD.
6. Technology - Truth - Existence: Martin Heidegger, translated by: Muhammad Sabila and Abdel Hadi Moftah, Arab Cultural Center for Publishing and Distribution, Beirut, Lebanon, d. NS. , Dr.
7. Heterogeneous Binaries in the Book of Proofs of Miracles by Abdul Qaher Al-Jurjani (Semantic Study), d. Dalkoush Jarallah Hussein, Dar Dijla, Amman, Jordan, 1, 2008.
8. The Man between Essence and Appearance: Eric Fromm, Translated by: Saad Zahran, Reviewed and Presented by: Lotfi Fatim, The World of Knowledge, a monthly cultural book series issued by the National Council for Culture, Arts and Letters, Kuwait. the book. The number in the series (140) August 1989.
9. Characteristics: Abu Al-Fath Othman bin Jinni (died 392 AH), investigation: Muhammad Ali Al-Najjar, Baghdad, Iraq, fourth edition, 1990 AD.
10. Center for Publishing and Distribution, Beirut, Lebanon, T., T.: 25
16. See: Clarification in the Sciences of Rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 123
17. Confessions of a Shy Man: 121
18. The Bottle Woman: 39
19. See: Clarification in the Sciences of Rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 124-125
20. See: Different Dualities in the Book of Signs of Miracles by Abdul Qaher Al-Jarjani (Semantic Study), Dalkoush Jarallah Hussein, Dar Tigris, Amman, Jordan, first edition, 2008 AD: 242
21. The Novel of Spiritual History: 144
22. Novel Planet Serenity: 88
23. Clarification on the sciences of rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 123
24. Novel Planet Serenity: 119
25. The Man between Essence and Appearance: Eric Fromm, Translated by: Saad Zahran, Reviewed and Presented by: Lotfi Fatim, The World of Knowledge, a monthly cultural book series issued by the National Council for Culture, Arts and Letters, Kuwait, book number in the series (140) August 1989: 8
26. The Lost Twin Novel: 54
27. Clarification in the Sciences of Rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 126
28. A spiritual history novel: 50
29. Same: 56
30. Characteristics: Abu al-Fath Othman bin Jinni (died 392 AH), investigation: Muhammad Ali al-Najjar, Baghdad, Iraq, fourth edition, 1990 AD: 3/271
31. The Novel of Spiritual History: 45
32. See: Aesthetic Levels in Nahj al-Balaghah: Nawfal Abu Ragheef, The New Iraqi Thought Series, printed in the Public Cultural Affairs House Press, Baghdad, Iraq, DT, 2008 AD: 77.
33. A Novel on Spiritual History: 151
34. See: Clarification in the Sciences of Rhetoric: Al-Khatib Al-Qazwini (d. 739 AH): 127

10. Aesthetic Levels in Nahj al-Balaghah: Nawfal Abu Ragheef, The New Iraqi Thought Series, Public Cultural Affairs House Press, Baghdad, Iraq, 2008.
11. The Lost Twin: SalimMatar, Arab Institute for Studies and Publishing, Beirut, Lebanon, d. NS. , 2002 AD.
12. A spiritual history: SalimMatar, Arab Institute for Studies and Publishing, Beirut, Lebanon, 1, 2015 AD.
13. Confessions of a Man without Shame: SalimMatar, Arab Institute for Studies and Publishing, Beirut, Lebanon, 1st edition, 2011.
14. The Lady of the Bottle: SalimMatar, Dar Al-Hajan for Publishing and Distribution, Basra, Iraq, fourth edition, 2019.
15. Safaa al-Kawkab, Biography of a Society that Discovered Happiness: SalimMatar, The Arab Foundation for Studies and Publishing, Beirut, Lebanon, 1, 2021 AD.
16. Clarification in the Sciences of Rhetoric: Jalal al-Din Muhammad ibnAbd al-Rahman al-Qazwini (d. 739 AH), Muhammad Ali Beydoun Publications, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, 1, 2003 AD. . .
17. Style: Imam Yahya bin Hamza bin Ali bin Ibrahim Al-Alawi Al-Yamani (d. 745 AH), investigation: Dr. Abd al-Hamid al-Hinnawi, The Modern Library, Saida, Beirut, 1, 2002 AD.