

Semantic and Rhetorical Persuasive Methods in Qassim Amin Al-Hajjaji Writings

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Abstract

Qassim Amin (1863- 1908) is considered one of the most prominent social reformers in Egypt and the Arab world. In addition to the attacks and angry reactions he received against his ideas, he was able to influence the Egyptian society through the style of his writings, and fabricate radical changes in it, so it was necessary to pay attention to his persuasive argumentative discourse, and the language that formed his style of writing.

These argumentative writings belong to the social argument, and they deal with purely social issues. In it, the author came up with new reformist ideas that are different from, and in conflict with, the customs and traditions of society. Which made him resort to the use of arguments of various kinds to gain harmony and support of the recipients and be able to convince them mentally with these ideas, and the practical effect on their behavior. He comprehends more than the issue of women to which the author's name is associated, especially issues of Arab society in general and Egyptian in particular, such as: education, unemployment and corruption in its various fields, and other topics that the author dealt with.

Keywords: Qasim Amin Al-Hajjaji, influence, persuasion.

INTRODUCTION

Research Methodology:

The study of the research in dealing with Qasim Amin Al-Hajjaji's writings depends on the method of the rhetorical Al-Hajjaji theory

And benefit from the methodology of linguistic communication theory.

Research study objectives:

1- A study of Qasim Amin's works linguistically.

2- The close connection between the author's speech as a linguistic production, and the social context that produced it.

3- The link between the study of the author's social writings from the perspective of communication style analysis; Because of the importance of the link between the sender and receiver and the communication channel, and the discourse represents the element of the message, while both the sender and receiver represent the analysis of the discourse.

4- Determining the different means of persuasion influencing the argumentative discourse.

Search Sections:

After the summary, the study is divided into two sections and a conclusion.

The first topic: Semantic influence methods: The semantic influence methods are emotional words, exaggeration, and verbal chains.

The second topic: Rhetorical methods of influence: The methods of rhetorical influence are the use of metaphor, metonymy, and argumentative counterpoints.

The first topic: methods of semantic influence

A-1- Emotional expressions:

Language performs two main tasks, the first is to be a tool for expressing facts and issues, and its purpose is simply to communicate and convey ideas. As for the second function, it aims to express emotions and feelings, provoke feelings, and influence human behavior (1).

This study dealt with emotional expressions through their significance, which were used for them to evoke the hearts and feelings of the recipients.

Examples of emotional expressions employed by the author in his argumentative speech are:

* Words that move feelings of sadness, sorrow and pain:

His saying in the book ((Causes and Results), which talks about the economic conditions of Egypt compared to the conditions of Europe, as he says, "...if they were placed on the side of these cities, they would have appeared in a sad state of poverty" (2).

The words (poverty) and (sad) created in the hearts of the listeners feelings of sadness and sorrow towards Egypt's bad economic situation, which may have a role in provoking their practical response to changing that situation.

And he said, as he wrote about the employee who does not possess professionalism and cheats his patriotism before he attained high positions: "This employee has always been groaning with us about the state of social degeneration in terms of the morals we hold"(3).

The term "degeneration" evokes in the hearts of listeners feelings of regret and sadness over Egypt's social conditions, as well as suggesting the extent of the bad condition of society at its various levels and fields, especially the field of work.

It is an emotional term indicative of moral values and abstract meanings. As for the verb (to groan), besides grief and sadness, it evokes feelings of anger.

* Words that stir feelings of pity and sympathy (provocative):

As he said in the book (Woman's Liberation), in which he spoke about the oppression of women and depriving them of their rights:

"...for long generations, women were deprived of the use of the two mentioned powers, and were oppressed by the necessity of a state of decadence that varied in intensity and weakness according to times and places"(4).

The words "deprived, oppressed, decadent" evoke feelings of pity towards women who have been deprived of their most basic rights, namely education, social participation and proper education over a long period of time.

And the morphological form (noun) in (deprived, subjugated,) indicates that the actions of oppression and deprivation are being put on her. The association of (degeneration) with necessity, is a link together with oppression, and it is not a voluntary act on the part of the woman that increases emotional intensity.

The whole text is linked to his saying (long generations), which is a non-emotional compound in its nature, but here it raises the emotional state; Because this miserable situation is neither recent nor temporary, but it is a stable situation for (long generations) that provokes the recipient, and it indicates the misery of woman for depriving them of these rights, and it is an attempt to win the sympathy of the recipients.

* Words that stir feelings of anger, rejection and hatred:

As he said in the book (Causes and Consequences) while talking about independence in living: "But it is absurd for a person to fulfill all the needs of another person, and it is a shame for that person to accept such a life..." (5).

It is natural for the expressions (absurdity, shame) to irritate the listener's feelings and bring about in his souls rejection of dependent people, anger at them, and alienation from them. They are two words that denote internal and perhaps external emotion, and the reason is neglect and trust. Which confirms that the theory of argument in language stems from the idea that we speak in general with the intention of influence, and that the main function of language is to create arguments, and that the meaning is of an argumentative nature (6).

And his saying in the book (Liberation of Women), which states about the eastern view of women: "When the man was responsible for everything, he retained the right to enjoy everything, and the woman was left with no share in his view except as it is for a cute animal that its owner gives him what suffices him from his necessities so he enjoy the animal" (7).

Words and phrases such as: (enjoy, account, everything, nothing left, a cute animal, please, have fun with it) indicate the extent of the man's selfishness and his anger in everything without considering that she is a woman, which arouses in the recipient feelings of anger, indignation, rejection and hatred for that selfish man. These words, which were mentioned in the speech, resulted in the work of arguing, especially when the bad man is very selfish (8).

Some of these verbs are by nature emotional, for example: (enjoyment, and likening the woman to a gentle animal), which raises the context to an emotional intensity.

2- Exaggeration:

Abu Hilal Al-Askari wrote about exaggeration: "Exaggeration is to take the meaning to its highest goals and furthest ends"(9).

Exaggeration plays an important role in influencing the listener/reader and motivating

him, and it is an essential element for attracting recipients.

Examples of exaggeration employed by Qassem Amin are:

In the context of his talk about laziness as one of the defects of upbringing, he says: "Look at the life history of each one of us and you will find it filled with eating, drinking, sleeping, telling old stories, funny anecdotes, joking, fake laughter, empty sayings and words whose meanings are vague or half-appearing. Nothing with great value."(10)

This exaggeration is a second type, as it is possible in the mind, not usually, so every individual must have at least one act that has value and benefit, but Qasim Amin's use of this exaggeration alerts to the importance that each individual occupies his time in what benefits him and others around him, and urges them to Renouncing laziness and idle deeds that do not provide benefit.

And he said in the book (The New Woman), when he talks about raising children: "But, unfortunately, we see our hopes in them dashed. We see in these educated young men with dry hearts, little enthusiasm, and little will. As for emotions, they are almost non-existent, and they do not enjoy a beautiful sight, nor do they turn away from an ugly sight, nor do they sympathize with them, nor do they weep with mercy, nor do they respect the old, nor do they belittle the little ones, nor does any benefit move them to a work, no matter how great it is."(11)

Exaggeration in describing the feelings of young people as non-existent, which is an exaggeration of the first kind that is reasonably possible and usually (informative); To tell the extent of the passivity of these learners of the new generation, and their failure to do any effective work beneficial to their society; Because they were educated and did not have a good upbringing, and this exaggeration has its argumentative value; It supports his call and his views on the importance of education and the need to take care of it and in addition to education; Education alone is not enough, as it provokes the recipients of the educated to teach

that they have an active, positive and influential role in society.

3- Employing verbal strings as argumentative:

Verbal chains are among the prominent persuasive linguistic means in the argumentative discourse, and they are a type of repetition at the verbal level, and usually consist of two components, and may extend to three components and perhaps more.

Verbal chains have a discursive role, they are not merely decorative devices, when these chains are echoed by the discourse of argument, they tend to create a direct emotional effect. It is located on a large scale when he focuses on the ideas with a strong enthusiastic focus, and he intends to those chains with direct intent, when exerting a sweeping influence on the minds of the recipients (12).

Qasim Amin employed a number of verbal chains in his speech for different purposes, which are collected by the argumentative purpose, and examples of this are:

His saying in his book (Causes and Consequences) about the great mother responsibility for raising her children: "So she will be the one in charge, and in this case she will carry out the affairs and needs of the house, seek livelihood, manage money, and raise children" (13).

The author expressed the mother's heavy and great burdens and responsibilities in her family in two series, the first is the affairs and needs of the home. The second is seeking livelihood, managing money and raising children.

In this series, he employed the conjunction (and) as a link, as Ibn Yaish says, it is the origin of the letters of conjunction and it indicates the absolute plural without arrangement, but its connotation of plural is more general than its connotation of conjunction (14).

Ibn Hisham says that the (and) means an absolute plural, and it is permissible for its sympathizers to have closeness or indolence (15).

The author's purpose of this series is to enumerate and collect the tasks of women in order to confirm their role and as a prelude to his call to liberate them.

He said in the folds of his talk about the man's lack of respect for his family, and the frequent divorce: "...and they leave their children stranded in the streets, without shelter, maintenance, or education"(16).

He employed in this context two verbal strings, the first of which is binary: (Neglect and Homelessness), consisting of two cases, and they are not linked by a conjunction, but rather it's a moral link between them, and indicates the bad situation that children reach as a result of their parents' neglect of them.

The second series is threefold: (without shelter, maintenance, or education), the link between them is the conjunction "and", and it contains a statement of the father's neglect of his children in all respects; Which arouses in the hearts of the recipients feelings of pity and lament for the condition of these children, and feelings of indignation and anger against that miserable father.

It is noted that Qasim Amin's use of verbal strings in his argumentative discourse expresses various connotations as we explained earlier.

It is also noted the variety of verbal strings, some of them carry synonymous relations, and some carry antonym relations, and the link between the components of the strings was often with "and".

Qasim Amin was able to employ these verbal chains with different connotations, and the relationships between the components, the number of those components, and the link between them is to achieve his argumentative purpose, and to clearly show his ideas and opinions to the recipients on one hand, and refute some of his opponents' claims on the other hand.

The second topic: Rhetorical influence methods

The rhetorical methods of influence are represented in the use of metaphor, metonymy, counterpoint, and the argumentative counterpoints, and they are considered to have a major role in attracting recipients.

1- metaphor:

Al-Khatib Al-Qazwini (d. 682 AH) defines metaphor as the speech used in a way other than what was set for it in terminology of communication (17).

Dr. Hanafi Sharaf believes that metaphor has a great impact in clarifying the idea. The metaphor is the tool of expression because it is similes, fantasies and borrowed images, and besides that, it opens wide horizons for expression in front of the sender in which his imagination can roam and roam, which all the senses of the receiver share in receiving the image presented to him by the sender (18).

Ullman believes that metaphorical uses are intended to provoke emotions and influence human behavior, as well as their appearance in false masks that give the illusion that they are real means of communicating and transmitting ideas (19).

The study deals with figurative images based on similarity, represented in simile and metaphor, as Dr. Ali Omran says that there are two rhetorical images based on simile and metaphor, and some rhetoricians assert that these two images lead to one thing (20).

Abdullah Solah says about the reversal in similarity (metaphor and simile) in the metaphor by saying: Reversing from (b) to (a) because (a) is a given information and agreed upon, and (b) is a focus, and in this case (a) is an imperative subject(21).

He says that the ends for which the suspect is brought back from an argumentative point of view to a single origin, and he modifies (B), which is a new piece of information, to (A), which is an old piece of information. (22).

He also believes that the argument resulting from metaphor and simile in particular shows

its argumentative effectiveness in that it represents a higher degree of persuasion than the degree of the real meaning that it came to block (23).

2- The analogy:

Abu Hilal Al-Askari (d. 395 AH) defines analogy as the description that one of the described deputizes for the other's representative with the analogy tool(24).

Dr. Ali Omran believes that the analogy is one of the closest linguistic images based on the similarity relationship to be addressed. It is merely a highlighting of the similarity between two elements, whether this highlighting is based on an explicit linguistic tool or not, whether the similarity relationship is mentioned in its name or leaving its discovery to the understanding of the recipient and the context data (25).

The aim of the simile is to reveal what is between the meanings of the semi-hidden; Rather, the rhythm of symmetry between the different elements of the universe in what the sender brings to reshaping the world (26).

Among the examples of simile used by Qassem Amin:

He said in the book (Woman's Liberation) when talking about marriage: "This beautiful system that God made as the basis of love and mercy between spouses, thanks to our wide scholars, until today is a tool of enjoyment in the hands of the man..." (27).

The analogy of marriage for a man is a machine of amusement and pleasure, and the common level between marriage and a machine of amusement is that both are a source of man's pleasure, and that the man is in control and in control of matters in both cases (marriage, his use of the amusement machine). This analogy suggests the extent of the man's disdain and disdain for the value of marriage and brings the meaning closer to the minds of the recipients to convince them of the sincerity of his vision.

And his saying about education is the only way to rid the Egyptians of their shortcomings: "...All the scholars in Egypt have agreed that

education is the only medicine for that disease” (28).

The analogy of education with medicine, which treats the defects of the Egyptians and their wrong behavior and eliminates them. The common level between education and medicine is that both treat negative, unwanted matters.

Education treats people's flaws and refines their morals, and medicine treats physical diseases and removes their effects.

This analogy highlights the effective impact of education in eliminating the pests and defects of Egyptian society, and warns of the need to take care of education and pay attention to it; for the reform of society. (29)

It is noted that Qasim Amin in his speech mentions the suspect, and sometimes he mentions the analogy tool and sometimes he does not mention it, and he rarely mentions the face of the similarity.

3- Borrowing:

Abu Hilal Al-Askari defines metaphor as transferring the phrase from the place of its use in the origin of the language to another for a purpose, and that purpose is either to explain the meaning and prefer to clarify it, or to confirm and exaggerate it, or to refer to it with a little pronunciation or improve the exhibition in which it appears (30).

Abd al-Qaher al-Jarjani (d. 471 AH) says, “Know that the borrowing in the sentence is that the word of the original in the linguistic situation is known. But it is used in a new different way.” (31)

And borrowing - in the opinion of George Lakoff, is one of the most popular stylistic means in human speech and literary production. Sometimes we do not notice that the sentence is hiding something, it is so rooted in our language that it's hard to imagine that it does not reflect the truth (32).

It is, as George says, not centered on the words we use; It is also present in the perception of the debate itself. The language of argument is

not poetic, imaginative or rhetorical, it is literal (33).

Among the borrowing models used by Qassem Amin:

His saying in the book (Causes and Consequences) when he spoke about the source of the wealth of many Egyptians: “...and between those whose source of wealth lies in most of the gifts and grants that rained upon them because of a word that agreed with the mood or for a reason of private service...”(34).

He resembles gifts and grants in their abundance with flowing rain, so he deleted the suspect and brought some of his supplies (it rains), to suggest the abundance of money and wealth that people obtain without effort. The argumentative value of this metaphorical image is that it alienates the listeners from this method of obtaining money, and urges them to work and strive for gain, not begging others and waiting for their gifts.

And he said in the folds of his talk about the foundations of education: “Every soul has a good upbringing that is based on solid foundations that protect it from falling into the abyss of damage” (35).

An analogy to the human soul by building its base which is education. If education improves, it becomes a solid base for this soul. If education worsens, this soul will fall at any time. The argumentative value of this metaphorical image is a warning to the importance of education and the need to take care of it, and to refute the murderous opinion on the contrary.

We notice that some of Qasim Amin's metaphorical images are unpretentious and are so common among people that people forget their metaphor.

Likewise, in his use of the figurative image, it is noted that it is useful in clarifying the meaning, and that it sometimes raises the intensity of emotion due to the exaggeration in it.

Qasim Amin's use of metaphors is a natural and unobtrusive use. But he contributed greatly to

confirming the argumentative value of his speech by clarifying ideas, raising the intensity of emotion and directing the listener to sympathize; So, he is considered an influential semantic force.

4- Metonymy:

Metonymy is one of the linguistic means of influence that Qassem Amin resorted to for several purposes.

Metonymy and exaggeration according to Abu Hilal Al-Askari is to talk about something that is not presented and not declared...(36).

As for the metonymy, according to what Professor Al-Hashemi: It is a word intended other than its original meaning, with the permissibility of the will of the original meaning because there is no presumption preventing its will (37).

George Lakoff believes that metonymy has the same systemicity as is found in metaphorical representations. It allows talking about something by its relationship to something else. It is also based on our experiences and displays our true ideas. (38)

Examples of metaphorical expressions employed by Qassem Amin:

As he said in the book (Causes and Consequences) in the context of his talk about the badness of great serious business due to the neglect and inaction of the Egyptians: "...and this is the secret that all the few business that we embarked on, such as establishing a school, establishing an association, forming a club, or contracting a company, they lived only as long as a rose lives(39)

And his saying, "lived only as long as the rose lives," a metaphor for the short life of the great serious deeds due to negligence.

It is with this metaphorical expression that it evokes feelings of sadness and sorrow in the hearts of the listeners and alerts them to the necessity of taking care of good works that bring benefit to the country and the people.

And he said in the book (Ethics and Sermons) about the political official: "But in recent days,

many Egyptians who use the insides of things and what is going on behind the scenes discovered that a man's policy does not deviate from the simple tricks of an acrobat (40).

His saying "...do not deviate from the simple tricks of an acrobat" is a metaphor for the policy of this employee, who he called (a politician), a policy based on deception and fraud in the simplest means.

In this euphemism, emotional arousal to alienate this type of employee, and alert to their presence to discover and identify them.

B- Employing the counterpoint arguments:

Qassem Amin employed in his writings forms used to the purpose of persuasion, and in this Dr. Abdul Hadi Al-Shehri says that the sender uses innovative forms whose role does not stop at the formal function as a matter of decoration, but rather has the role of Hajjaj with the aim of persuasion.

He points out that Arabic rhetoric is full of these images, capabilities, and evidence that prove that arguments are among the functions of these images (41).

Among these innovated forms is the counterpoint or the antithesis, which means the combination of opposites in the sentence, either with two words of the same kind, two nouns, two verbs, two letters, or two words of two different types.

The counterpoint is divided into positive counterpoint and negative counterpoint, which is the combination of the verbs of one proven and negative source or command and prohibition (42).

And Professor Ahmed Al-Hashemi defines it as combining two words with opposite meanings, and they may be letters, verbs, two nouns, or different ones, so the two meanings meet and contradict each other, which increases the speech in goodness and wit.

It is called by contrast, by matching, by contrast, by application, by equivalence and by congruence - which is that the speaker combines in his speech between two words that

contradict the existence of their meanings together in one thing and at the same time, so that the speaker combines two opposite meanings (43).

Examples of the counterpoint that Qassem Amin employed in his writings:

As he said in the book (Causes and Consequences) about a man's lack of respect for his family and his being driven by his whims in matters of marriage and divorce: "... Thus he spends his life building and demolishing families" (44).

The counterpoint here is in the affirmative, as he combined the word and its opposite (construction and demolishing).

The author employed the counterpoint between the two words (construction and demolishing) as an argument and linking them to the family; It revealed the tyranny of the man by his right to marry and divorce, and his appearance in an irresponsible appearance; In order for the reader to appear his pilgrim purpose, which is the horror of this act, and it indicates the importance of the value of respect in the family, and the danger of its absence on family members.

And he said in the book (Woman's Liberation) about the importance of education for man in general and for women in particular: "Science is the only means by which a person's status rises from the statuses of humiliation and decadence to the heights of dignity and honor" (45).

The contrast between (houses of status and decadence) and (progress of dignity and honor) and explains the difference between the educated and the uneducated, first: his knowledge achieves dignity and honor, and secondly: he does not have what achieves honor for him, so he lives his life in decadence and status, and he used (houses) from the root (He descended) with humility and decadence, and from the root (uplifted) with dignity and honor.

It was noticed that Qassem Amin employed in his argumentative discourse the two kinds of counterpoint: first the negative counterpoint,

and then the positive counterpoint to emphasize a number of values such as respect, equality, positivity and science.

As for correspondence:

It is to come up with two meanings that are compatible, then what is corresponding to them or corresponding to them in order, and what is meant by compatibility is not the opposite (46).

Examples of correspondence employed by Qassem Amin include:

As he said in the context of his talk about the reasons for the lack of rich people in Egypt compared to Europe: "The Europeans, then, did not become rich except for two reasons: the first: contempt for employment in government jobs, and the lack of recourse to them except when needed. We are on the contrary: we respect the princely functions and consider them to be the ultimate in pride and honor, and we despise trade, and we do not accept it and we do not accept it except when there is an absolute need - so our share was black poverty" (47).

Between (contempt for employment in government jobs) and (we respect the princely jobs) a correspondence, and between (respect for trade and the appetite for it) and (we despise trade and do not accept it) a second correspondence, and between (they become rich) and (our share of black poverty) a third one.

All these explain the reasons that lead to wealth, highlight them, and alert the recipients to them, and they include a call to independent free work, and not to rely on the government.

And his saying in the book (Ethics and Sermons) in the folds of his talk about the employee with a pension: "As if knowledge has no value in itself, or as if knowledge and earning money are easy and permissible in the government, difficult and forbidden and outside" (48).

The correspondence between (as if science and earning money are easy and permissible in the government) and (it is difficult and forbidden outside it) in which the recipients are clinging

to government work, completely rejecting any work outside it. And it confirms the adherence of the Egyptians to government work and their rejection of everything else, and it includes a call not to rely on the government and to leave its circle, and to turn to independent private work.

Conclusion:

Qasim Amin aims with his argumentative speech to convince the addressee of what he sees, that is, to bring about a change in his intellectual and emotional position. To achieve this goal, he uses deliberative strategy is known as the persuasion strategy; It should derive its name from the goal of the discourse.

Linguistic components, formulation methods, and some specific linguistic structures contribute to the construction of a distinct argumentative discourse in which logical measures and moral structures are intertwined with linguistic formations that can direct a specific argumentative direction. Some of them are semantic and rhetorical influences that affect the recipient emotionally and mentally, and what is rational and logical works to change the attitude of thought only to the recipients.

This chapter shows the linguistic mechanisms employed by the sender (Qasim Amin) to achieve influence and persuasion, in two sections in which he deals with the linguistic tools for influence and persuasion to achieve popularity for his ideas and the call for reform in Egyptian society.

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