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### CULTURAL HARMONY IN THE SULTANATE LITERATURE BOOKS

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#### **ABSTRACT**

The sultani literatures or the mirrors of kings are considered important topics in the history of Islamic political thought, as they speak of a specific model in principle, as they represent the circle of sultans or rulers but at the same time it bore the media and propaganda characteristic, as books presented to the general public, and it conveyed views related to the sultan's rulings on the one hand, and what is related to the masses on the other hand in a manner that is supposed to be scientific and stems from a religious perception, but the propaganda dimension may be implicit in many From the writings, and this is what prompted us to discuss the issue of revealing the consistency implicit in these writings, as it was generated within a specific cultural context that would contain many ideas and patterns generated generation after generation within a certain intellectual circle; To become a systemic hegemony makes people think in the light of which it represents a set of structural constants or systemic constants that were ruling in giving perceptions and positions that appeared in terms of phrases, language, metaphors, metaphors, metaphors, quotes, or method of interpretation, which It hides a lot of that, or it implies a lot of that which can be revealed in light of this study by standing on the way of thinking that the intellectual pattern of the writings of the rulings of the sultan or the mirrors of kings followed.

#### **INTRODUCTION**

The research tries to shed light on the systemic implication in the books of the Sultanate Literature, as a literary text and an intellectual discourse that embodied a episode of the history of political thought in Islam with its cultural, social and ideological dimensions, enjoying its aesthetic and intellectual specificity. Contains a semantic and cultural camouflage different from what the text surface shows, which indicates the existence of implicit cultural coordination, so the systematic reading comes with its effectiveness and strategy in engraving, interpretation, deconstruction, semiology and

psychological analysis. With the aim of identifying the predicates of these texts and trying to uncover the underlying components within them

### ***The Importance of the Research***

The Sultani writings are a distinctive phenomenon in the intellectual system of the Arab Islamic state. As it reflected in the earnest endeavor of its authors to pass what is Sultani through the gate of law, and in this way, it became a living model that reveals the nature of the relationship between religion and authority, as it is one of the most complex dilemmas that faced the Arab Islamic mind in different ages and environments. Effectively in crystallizing a cultural project that carries in its flanks many of the implicit cultural dimensions and coordination that reflected the reality of the dialectical relationship between religion as the basis for governance and the ruling authority at the time, which calls for the importance of standing on the implications of these texts, and trying to uncover the components The introspective within it, as it has become a fertile arena for cross-fertilization of cultures and harmony, and even for their conflict.

### ***Problem Statement***

The problem lies in the fact that the Sultan's books appear as guiding or educational books or represent a religious vision from a third party, but in fact they represent an internal conflict between the conflicting patterns in the religious political thought adopted by the Sultan and the religious scholar or cleric who took a specific position on it.

Researching within this beautiful apparent rubble, the clear and explicit expression, or the elaborate choice of the Qur'anic verse or the noble Prophet's hadith reveals that behind this perfection, selection and construction, this perception is subject to an equation in which the unconscious or the implicit system was the basis.

That is why the importance of the research lies in analyzing the textual body of the writings of the Sultan in light of the theory of cultural patterns:

- 1 What are the generating references for the discourse of sultanate manners at the moment of formation?
- 2 Is it really true that the sultan's etiquette is based on the principle of (advice) in substance and substance, or is this what it declares and there is what it contains within its textual contents?
- 3 What are the systemic hegemony that formed the body of the sultanate arts, and what are the form of their construction and their limits? What are the guidelines regulating it?

There are other questions that the research will address in the study to answer them.

### ***The Thesis Approach***

The research is based on a methodology based on the critique of the text in cultural criticism, especially since the research tries to write in the criticism of an ancient text that represents a phenomenon in the intellectual system of the

Arab Islamic state, and this requires an effort to explore the secrets of the linguistic formation, and this matter needs to be read at the level of sensitivity of the conceptual and value formation. The meta is a language and the ability to pursue the hidden climates of the sultan's texts, and the ability to interpret the deep structure of the textual body of it, and this is what imposed on us that the systemic reading be a methodical field; Because of its great flexibility in dealing with these texts at this level. This critical approach - cultural criticism - allows us to expand on some sciences that can be used to reach the desired results of the study or that help reveal textual formats with its cultural dimensions and various references.

### ***The Books of The Sultanate Manners and The Formation of Symmetry - :***

The Sultanate books represent a literary and cultural system, and this pattern is governed by a specific system that calls for communication between two situations: a literary position, and another cultural one, through a communication channel represented by the author, the first position is an actor in the face of reception, and the second position is a real actor, and the author's effectiveness is in collusion with the two positions to complete the text<sup>(1)</sup>. The composition on a topic represents the summary of the movement of the system within the subject / surroundings, and its process through historical and cultural contexts. ((It cannot be the discourse or the text can be based on nothing but specific formulas, mental or systemic, for formatting is a necessary condition for bringing human cultural action into existence)).<sup>(2)</sup>

And the search for cultural consistency in the books of the Sultanate literature; It is a research and monitoring of cognitive and cultural shifts and transitions through time, because literary topics crystallize and complete their specificity through the accumulation of knowledge and the succession of ideologies within the author's consciousness, then develop in the form of a deliberative / cultural system that forms a system coexisting parallel with these topics and produces the discourse, and accordingly we will pursue cultural patterns In these books:

### ***Religious Order***

Religion is a human characteristic that has been associated with man since the beginning of his first intellectual formations. The religious phenomenon, whether in its individual or collective manifestations, is one of the original and deep components in the formation of human societies through its stages of completion and maturity, and there is no doubt that the multiple dimensions of religion have made it a dominant cognitive value. Regulating the behavior of the human soul and the extent of its sharp interaction with its social surroundings on the one hand, and with the unnatural and unexplained in the space surrounding man with his multiple beings on the other hand.

Therefore, the religious pattern was considered one of the basic, dominant, and stressful systems on the individual and society alike, and the most dangerous of them. Due to the importance of religious beliefs in achieving control and coherence in light of the centrality that he enjoys, it affects human behavior. It

carries the values, teachings, systems, rituals, and practices that the individual learns from the religious establishment and the family from childhood <sup>(3)</sup> Religion as a unified and integrated system - according to the definition of (the role of Heim) - includes the set of beliefs and practices related to sacred things for those beliefs and practices practiced in a society. There is no doubt that religion is a need (The existentialism of man's being as a human being, and that man does not create his need for religion, but rather creates patterns of his religiosity, its various expressions and representations of religion, according to the different conditions of people, their environments and cultures. This deep need does not disappear with the development of human consciousness, and the great gains made by man in knowledge, science and technology, and even if most forms of its expressions are absent in modern societies, they are not completely absent. We are aware of some people's beliefs and behavior, and we can find attempts to compensate for religion with myths espoused by individuals in a civilized society)) <sup>(4)</sup> ; Because religion is an eternal phenomenon that exists where human life existed, and it represents one of the deepest structures in human consciousness and the unconscious, and certainly there is a disparity in the nature, shape and intensity of this existence between societies and between individuals alike; As every nation and every culture has its own concept of religion.

Religions have become entrenched as a cultural system that establishes cultural systems independent of the overall social systems, and is an institution and their creation at the same time. Religions have this description. They worked on establishing meanings, symbols, signs, incentives, and psychological states ....etc. <sup>(5)</sup>It is worth noting here that ((Analysis of religion As a cultural system does not mean isolating it from its larger context, which includes what (Vincent Leach) called "mental and irrational systems" as a concept that refers to an interconnected network of systems and active practices in a culture)) <sup>(6)</sup> Therefore, religions seemed to be a key to the study of the personality of societies, the compass for reading the map of cultures, and the code that reveals how each society was born, developed, and culture. It is not possible to study the culture of a society without getting acquainted with the secret cord of this culture, which is embodied in its religion, its deities and its sanctities.

This matter justified the touching of the religious shades of the authors of the Sultanate Literature books by employing them with awareness of this deeply-rooted heritage, so they mastered in using it as a means of passing through their cultural patterns, and their implicit goals that may be characterized by ideological or oppositional intent. The religious heritage was an important reference in drafting the linguistic and textual space of the Sultan's body. It includes the models and themes that constitute an effective religious focus or sacred subject. <sup>(7)</sup> And since religion constitutes a cultural system and a connected cognitive context, the features of religious thought have been strongly evident in the textual body. The author was aware of the importance of the influence of the religious factor, so he deliberately exploited the suggestive energy in it that affects the recipient, and has employed religious heritage for their various purposes and goals, and passes their implicit patterns through it.

This led to the dominance of the Qur'an text over other religious references in the sultan's writings as the most sacred among them, with its presence, its clarity, its great space that it occupies in the collective memory of the nation, and its erection as an authentic formative element in thought and conscience. As ((the first and last source of Islamic culture, and everything else has a branch and is based on it))<sup>(8)</sup>, Was a material for his delivery within the modular centralism that dominates the rest of the systems, especially The emergence of the writings of the Sultan coincided with the event (the coup of the caliphate to a king)<sup>(9)</sup> On the face of it, it is based on the principle of "advice", as is evident from the pronouncement of its titles<sup>(10)</sup>, But in its systematic implication that its authors resort to the Qur'an text; To legitimize that transformation first, and then to achieve complete submission to the Sultan secondly, and finally to strengthen the authority and the perpetuity of the king, all of which is concealed and disguised by the apparent pattern / pattern of advice. **Badi wire in the natures of the king** (They proceed in its second introduction to the necessity of the existence of the king / sultan for the continuation of the human species from extinction, so he says: () And the wisdom of caring for him necessitated that he preserves those who are forbidden to do so, because it is impossible to remain after setting the laws or policies termed them except by his position, and he is the authority that prevents him from oppressing his dominant hand, which leads to the occurrence of that presence, and it is clear from there that the king is one of the natural characteristics of a person, and his existence to others Like bees and locusts. According to what appears in his following a leader of her person, it is based on instinct and guidance, not the idea and narration, As in humans.He gave to everything its form, then guided it Taha: 50 . ))<sup>(11)</sup>It is as if here and through the mention of the noble verse legitimizing the king's giving to the sultan and guiding the people in following it is a divine appreciation, and they legitimize the obligation to obey the authority and submit to him, whether he is a wolf or a believer, whether just or unjust, and he says: ((**His unfairness does not waive the necessity of obedience to him for two things, one of which is the testimony of the phenomena of texts and hadiths accordingly. I said: As the Almighty said }Obey God, and obey the Messenger, and the one of you is the most powerful. {Women: 59.}**)<sup>(12)</sup>

Ibn Al-Azraq did not differ from those who preceded him, as Al-Mawardi had cited the same noble verse and the same content<sup>(13)</sup> Ibn Radwan also cited the same noble verse in the chapter ( **Obligation to obey the king and mention his money of reward** )<sup>(14)</sup> They mentioned a lot of resources that support the title of his chapter from the hadiths of the noble Prophet and others, which refer to the obligation of obedience according to the law, and this obedience is rewarded for the individual, but he draws closer to God Almighty in this obedience. Where the adverbs are directed to the parish and not to the sultan, as it appears to be the case, and it seems far from the purpose for which he announced the writing of these books (the Sultan's advice).

It seems that the aim is to glorify obedience to the Sultan and to entrench this principle in the mentality of the parish. To organize a behavioral pattern in the parish, so every effort was made for this principle () It is possible in

interpreting the concept of obedience and formulating it in chapters and chapters, and a flood of Islamic texts and texts, foreign sayings and rulings were mocked for it, and a group of images that likened the Sultan to the head, the soul, the sea, the source of the river and the wind, and other symbolic indications were devoted, to establish the argument that obedience to the Sultan is part of the law of the universe And a measure of the laws of nature and its necessary laws that impose submission and compliance, until it gave it the status of .; obligatory duty .; and made it a brilliant and virtuous value that reflects the spirit of the good citizen))<sup>(15)</sup> And here, none of the parishes can disobey. Because the matter of obedience has become a religious reference point, and its disobedience in the imagination of the writers of royal literature is one of the chapters of obedience to Satan, and here any process of criticism or opposition to the ruler becomes a taboo, so the matter moved from the realm of human action to the space of the religious sacred<sup>(16)</sup>.

Thus, the approach of the authors of the Sultani writing in the use of the .; martyrdom structure .; that governs their texts and what is nothing but (the subsequent repetition of what the previous said), and this is what made the writer Al-Sultani more a copyist than an author<sup>(17)</sup> It is as if these compositions stem from a collective self-expressing a common mentality, and this indicates that the goal of these etiquette is to serve the Sultan and not as his advice is proclaimed, so when the authors of these bowls fall between a legal juristic vision and concept, he sees that the state is nothing but a tool Sharia and a Sultani vision that believes that Sharia is nothing but a tool for achieving stability The state, we see them adapting Sharia to harmonize with politics, as Mawardi did in his books ( **Facilitate consideration and accelerate victory in the king's morals and the king's policy** ) And the ( **Kings advice** Then she will attend the Quranic verses and hadiths<sup>(18)</sup> , As if they were religious books, but in reality they are two worldly books that aim to serve the Sultan through the sacred text.

The.; martyrdom structure;. invested in the books of the royal manners, the noble hadiths of the Prophet as well. In order to pass its authoritarian patterns, especially with regard to the patterns that were passed through the Qur'an text, they tried to support it by citing the sayings of the Messenger of God (PBUH), especially with regard to the system of obedience, where he cites a resource that the oppression of the Sultan does not extinguish the obligation of obedience and comes with the hadith of the Messenger of God (PBUH): (( **Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God, and whoever obeys the prince has obeyed me, and whoever disobeys the prince has disobeyed me** ))<sup>(19)</sup> And the author of the book mentioned ( **Lamp of Kings** ) A series of noble prophetic hadiths to dominate the martyrdom structure in his book, especially with regard to mawred obedience, as he mentioned his saying (PBUH): (((**Whoever goes out to the Sultan Shubra**) dies a jahiliyya death)) And also (((**If the Sultan runs away, you have to be patient, and he is responsible**)))<sup>(20)</sup> , And this represents a legalization for the prohibition of disobeying the sultan and the necessity of obedience, and this is the position of all sultanistic writings<sup>(21)</sup> They justify that in order to prevent the occurrence of sedition and the division of the Muslim word.

### *Historical Pattern*

The cultural rhythm in the writings of the Sultan breaks down in an authoritarian narrative tendency, trying to understand the intuitive and deceptive intent of the royal reference culture and its relationship with the societal culture first, and striving to reveal the effect of the cultural precipitate in crystallizing the content of textual intentionality in the societies of the historical event, while the second interactions between the historical event itself. , Manifested in a system of controlling authority capable of removing everything that hinders his participation in creating the edges of the text that are not innocent from the authoritarian intentionality of the cultural system, which seeks, and continuously, to neutralize, possessive, and symbolic hegemony on the edges of the royal message, so that pattern becomes a cultural mediator. Cultural systems emanate from it with several predicates that identify with each other, because the sultan's texts are filled with cultural patterns that are not isolated from their first civilizational context from which they emerged, and are not isolated from the second civilization context in which they entered.<sup>(22)</sup> This results in a profound shift in awareness and a change of conviction, especially and ((History can only be used to the extent that it affects the conditions of creativity and plays a role in directing and prominently emerging trends and shaping patterns)).<sup>(23)</sup>

The writers; resorting to historical heritage and employing it in their textual body is not intended in itself. Rather, they invested it in searching for a textual space that accommodates the content related to their reality, as a reference present in the collective conscience, and as a systemic guide for the movement of substance expression in their experiences; With what this heritage possesses in terms of personalities, events, facts and situations, it enriches symbols, contents and connotations in the expression of ideas and special stances regarding the universe, life and the afterlife.

There is no doubt that the literary al-Sultani's link to the historical heritage is; Increase the employment of the themes of that heritage, and the use of its symbols; To pass its implicit purposes, especially since the heritage data acquires a special color of holiness in the souls of the nation and a kind of affix to its conscience, because the heritage has a live and permanent presence in the nation's consciousness. Means influence him<sup>(24)</sup> , So it is in itself an authority built from the implicit elements hidden in it; As a cultural repository that is varied and inherited by parents and grandparents, and includes religious, historical and civilizational values, including the customs and traditions they contain, and this is why the historical heritage is the spirit of the past, the spirit of the present, and the spirit of the future for the person who lives in it, and his personality and identity dies if he moves away from him. , Or lose it<sup>(25)</sup> .

And since the general cultural system is a system loaded with ideological references and collective frameworks of knowledge; The historical format It will be one of its persons, as it is full of dynamic relations within comprehensive historical situations that indicate the convergence of two forms

of history, the first: as a substitution, correction, creation or application, and the second: as A constant all-encompassing spiral of meaning.<sup>(26)</sup> For this reason, history, according to the author of the Sultan, was not just transient cosmic phenomena, or a human activity that ends with the end of his historical event, but rather a renewed active movement in human consciousness.

According to this understanding of what the historical heritage is, the historical data will be present and in large part, the sultani writer tried to invest them in order to pass on his harmony, especially since some believe that the emergence of the Royal Literature discourse is a response to a historical need<sup>(27)</sup> Their books were filled with a tremendous historical diversity of the biographies of the kings, the rule of the ancients, facts, and wars, and some of them devoted a part of his book to history, such as Ibn Tabataba, who devoted more than two-thirds of the book in which he talked about each country that has a great importance among the states,<sup>(28)</sup> And other writers who pushed into it<sup>(29)</sup> . Here, in this resource, Al-Mawardi invested the historical incident in the Battle of Mu& .; ta in the eighth year of the Hijra, in which the Muslims met with Ghassanids and the Romans, as the Messenger of God (peace and blessings be upon him and his family) succeeded three of the army commanders who the Messenger of God saw in them that they were the fittest. ; To invest it in passing the format he says (( **The Messenger of God (may God's prayers and peace be upon him) entrusted the army of Mu& .; tah Zaid bin Al-Haritha, and said, if he was wounded, then Ja& .; far bin Abi Talib, and if he was wounded, then Abdullah bin Rawahah, and if he was wounded, let the Muslims accept. So, Zaid approached and killed, so Jaafar took the banner, and he advanced and killed, and Abdullah bin Rawahah took the banner. Khalid bin Al-Walid, and if the Prophet (peace and blessings of Allah be upon him) did in the Emirate, the same is permissible in the Caliphate** ))<sup>(30)</sup> , Here, the Mawardi of the Sultan legitimizes the choice of his successor to take over power after him as if it were a royal judgment, and they also legalize the one who did that and their work is considered correct based on this historical incident, and none of the scholars and the ummah did not condemn them and the nation spent their work saying: ((( **This was done in two countries by no one of the scholars of the age denied it. This is Suleiman bin Abdul Malik, he entrusted to Omar bin Abdulaziz, then after him to Yazid bin Abdul Malik. And if Solomon was not an argument, then the approval of his contemporary of the scholars of the followers, and those who do not fear the truth, blame the blame is an argument, and Al-Rasheed, may God be pleased with him, arranged it in three of his builders in Al-Amin, then Al-Ma& .;mun, then Al-Mutamin on the advice of his contemporary of the merit scholars** ))<sup>(31)</sup> And thus he continues to include historical narrations to prove the right of the Sultan to succeed whom he wills after him<sup>(32)</sup> And he continued to narrate historical narratives, whether from written or audio sources, or from aphorisms<sup>(33)</sup> (

Sahib recounts (**Badi wire in the natures of the king** (Some narratives and historical stories to pass his pattern of obedience to the Sultan when he says: ((**It is also narrated on the authority of Imam Abu Hanifa (may God have mercy on him) that when the governor forbade him from a fatwa, he was**



**one day at home and with him promoted and his son. So he said to her: ;Let your brother praise. ; The prince The boys stopped me ))** <sup>(34)</sup> And he believes that obedience to the ruler is the foundation of religion and the preservation of blessings, and the truth of the matter, as the novel shows, is the extent of fear of the authority, not the size of obedience, as the abstention of Abu Hanifa in his home and with his daughter represents the pattern of fear of the authority of tyranny not the pattern of obedience, especially since the relationship of the ruler with the ruled in The Umayyad era and the Abbasid era, in which the sultanistic etiquette arose, was an authoritarian relationship based on oppression and fear, and the rule of that period was with iron and fire, so that Muawiya bin Abi Sufyan declared openly in one of his sermons that he assumed power by force, and those sultans did not refrain from shedding blood, including The first rulers of the Banu al-Abbas were nicknamed (The Ripper) because of the large number of people who were killed. And whoever breaks his oath has allowed his blood to us.) And whoever decides to issue a fatwa other than that among the scholars, his fate will be the fate of Malik bin Anas, who issued a fatwa not to compel those who pledge allegiance to the Banu al-Abbas to take an oath. <sup>(35)</sup> From here, the pattern of fear dominated Abu Hanifa, but the sultani writer who adopted the ideology of power, employed that according to the Sultan's vision, and he saw what the Sultan saw. And he also narrates a story when he says: **((It was narrated on the authority of Sultan Abu Yahya, one of the Hafsids kings, that he entered the corner of Sheikh Al-Zubaidi, to be blessed by him, but he did not find him, and his nephew, the jurist, found the imam with it. He said: I may not pray for you, because the Prophet (PBUH) had preceded the call of you. He mentioned the hadeeth,. ; Oh God, from the guardian of my nation something, be kind to them, and be kind to it, and to the guardian of my nation, so hard on them and hard on it.))** <sup>(36)</sup> And he believes that supplication to the Sultan is one of the most important tasks for Muslims. <sup>(37)</sup> It is not enough for the sultani writer to pass the pattern of obedience, passing another pattern through the historical narration, which is the order of the supplication to the Sultan as political and ideological loyalty, and this is dangerous for his dominance of the nation&: s conscience and its patterning of the Islamization of tyranny through the historical pattern. In order for the process of stabilizing the pattern to take place, the tyrant must be educated and tamed according to this feeling; It seems that the task of the sultani author had a purpose, as the text shows this organic link between political power and cultural authority in establishing the subordinate authoritarian system, as both complement the other.

### *Cosmic Scheme / Cultural Medium*

Man is unique from other creatures in his abilities to create his own culture, and every human society is distinguished by cultural characteristics that are distinct from other societies, these characteristics are called (cultural inventory), and they are achieved by acquisition, so the human culture is in the end of his making, and linked to the overall lifestyle of the society, from Here, researchers specializing in the study of human phenomena, the study of life, and groups emphasized three concepts that still do their work as basic variables: society, culture, personality, <sup>(38)</sup> From here comes the process of

cultural influence and influence, whether the influences of the foreign cultural environment or the influences of the local cultural environment, and it results from that Changes in the patterns of indigenous culture in societies, as a result of contact between peoples, and it is the result of the influence of cultures with each other.

Accordingly, the set of intellectual and cultural factors that prevail in any society will affect the course of cultural and intellectual communication in the other, for this reason the cosmic culture has strongly contributed to the diversity of cultural references adopted by the writers of the Sultanate literature. And the narratives of the Ajam were scattered in furnishing the Sultani text, and it seems that the authors of the Sultanate books resort to world heritage; It was to justify the conversion of the caliphate to a king, while others believe that this matter is due to the Persian civilization momentum that swept the Abbasid state <sup>(39)</sup>, Especially as they link the emergence of the sultanistic etiquette with the dominance of the Persian element that began since the end of the Umayyad state.

We have previously mentioned that (the conversion of the caliphate to a king) is like the historical beginning of the emergence of the royal manners, and this matter made the nation live in a new state after their regime became king, which prompted the authority to search for it for an example to emulate, or take some of its experiences, so the system was The Persian politician was one of the most prominent regimes absorbed by the new Arab authoritarian regime with its apparatus and organizations, as it was the first system known to Arab Muslims. <sup>(40)</sup> The task of the Sultani writer was confined to presenting examples and texts that were adapted to the desire of the Sultan. We find that the Sultan's books have extracted a lot of the Persian system, especially the book "The Age of Ardashir". <sup>(41)</sup> (**Know that the king and the religion are twins, none of them has strength except for its owner, because the religion He founded the king and his baptism, then the king became after that the guardian of the religion, so the king must have his ace, because he who has no guard is lost, and what has no power is destroyed, and the mother of the head is what I fear for you. Underestimating him, then concealed presidencies take place in those who have been turned and pardoned, deprived, and small, from the negligence of the parish and the general filling. Know that there will never be a ruler in religion that is pleased and a ruler in the king who is proclaimed in one kingdom. The ruler in religion will never meet what is in the hands of the ruler over the king, because religion is the essence and the king is imperative, and he has a more basic foundation than the one who is baptized** ), That the cultural sentence ( **That the king and religion are twins** It confirms the religious basis on which the ideology of power is based, and the text reveals to us the necessity of preserving religion from any false interpretation, and the text warns clerics to enter politics, or depart from obeying the authority, and even establishes the pattern of the divine mandate or the theory of the ideal or the shadow of God or the son God And since the speech ((a mirror of his saying, and all ] Speech [ Talk on the example of someone saying it will be)) <sup>(42)</sup> And what the Foucauldian rule of distinction and sorting allows for the emergence of a certain color of discourse in history, as it shows its characteristics and its

difference, similarity or contrast from it<sup>(43)</sup>, We will find that the appearance of the divine cover here has a great effect in issuing a special type of discourse, this particular one has the ability to influence the recipient from certain sides, so that his command is effective, regardless of the interest or corruption that results from him, so his command becomes for him from strength, decisiveness and intensity, And it has ranges of implementation, implementation and surrender.

Hence, the sultani speech is unique from other speeches, and it comes from certain areas that have major meanings related to the affairs of the parish at the highest levels in taking positions that might contradict the wishes of the recipient / the parish, so there is no voluntary response in compliance with them, but by noticing that sacred associated with it The unseen command, and as it deserves to be twinned with the sacred, we find submission and compliance, and this means the implementation of orders by the recipient / the parish without paying attention to interest or lack thereof, meaning that obedience stems from being a self-worthy of the sacred subject deserving of worship, so the matter from this place is a commanding matter of absolute authority. And self-entitlement in the sense that sanctity is the ruler, the engine and the catalyst for obedience to work - and this is what the advocate tried to exploit and invest in the authority associated with the divine mandate in passing many of their plans.

Especially since the speech was a product of the Persian environment, whose beliefs were rooted in the idea of the alleged relationship between Khusra and the god.; Ahura-Mazda. which justified the singling out of Khusra with the command and the prohibition without the people. His word was the law and law of heaven, and his law was its word and spirit, and the heavenly robe allowed him to impart holiness and permanence. Likewise, in Europe before and even after Christianity, and under the Roman Caesarean rule, Caesar ruled with divine truth, because he is holy because - in paganism - the son of heaven and because - in Christianity - he is the head of the Church and an ally of the priesthood that claimed for itself the monopoly of understanding about heaven and speaking in its name<sup>(44)</sup>.

Al-Sultani did not stop at the Persian sources, but also relied on the Hellenistic system, so we find that the texts of Plato and Aristotle's texts have spread. Indeed, there are those who depended on them completely, as did San al-Din Ibn al-Khatib<sup>(45)</sup> To pass on their leadership to the perpetual service of the Sultan.

## CONCLUSION

Through this research, we tried to investigate what is hidden from the cultural symmetry under the linguistic, rhetorical and aesthetic covers in the writings of the Sultanate books, by borrowing the procedural tools of cultural criticism, and keeping pace with its approach to looking at the text, and then revealing the penetration and effectiveness of this coherence and the extent of its impact on directing some The narrations and their distortion, and these dominant and controlling systems in our Arab culture were monitored, in which the sultani author played a major role in their manufacture and nutrition, production and

consumption. And it turned out that the royal author was a shining example of the organic power intellectual that the authority uses to implement its ideological goals and achieve its political goals.

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