

**THE IMAGE OF THE OTHER IN THE LETTERS OF IBN ABI AL-  
KHASAL AND ALUSI BETWEEN THE SOCIOLOGY OF PRAISE AND  
THE IDENTIFICATION OF THE SELF**

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**ABSTRACT:**

Ibn Abi embodied the other qualities to which he belongs in the political or social context in the form of praise, in the form of identification, whether the identification was conscious or unconscious, as the other appeared in self-worth once in images of high status, once in images of affection, love and admiration, and another in images of mourning. The other with that sociology is a creative and human embodiment full of passionate emotion through which the identity of the self and the human experience emerged. Praise as a purpose that raises ideas and issues related to the social, political, and historical context, and is a creativity and human practice that identifies the writer in drawing the image of the praised. Their livelihood, the motives remain to him more than one factor, one time the motivation is psychological, and again it is social or economic.

**SUMMARY:**

Ibn Abi al-khasal embodied the Other to which he belongs in the political or social context in the form of praise closely, whether it is conscious or unconscious. The Other appeared in self-worth, once in images of high status, once in images of affection, love and admiration, and another in images of lamentation.

The embodied of Other with this sociology is a creative and human embodiment full of passionate emotion through which the identity of the self and the human experience

emerged. This is sponsored by the house of creativity, which is language, and literary artistic means.

Praise as a purpose that raises ideas and issues related to the social, political, and historical context, it is considered as a creativity and human practice with which the writer identifies in drawing the image of the praised, It is full of emotion contained in the human soul in every era, past or present. No matter how different people's conflicts and ways of life, the motives for it remain more than one factor. Once the motivation is psychological, social or economic. But if the admirable emotion was at the basis of the praise, it was natural that the language of the praise would be amplified.

#### **ENTRANCE:**

Ibn Abi Al-Khassal is Abu Abdullah Muhammad bin Masoud bin Khulsa bin Faraj bin Mujahid al-Ghafiqi, known as Ibn Abi al-Khawsal, and the Khafiqiites gathered in Andalusia in northern Cordoba () Ibn Abi Al-Khasal was born in the year (465 AH) during the reign of the kings of al-Ta'if and al-Murabitun (400-540 AH), in a family linked to knowledge from the village of Farghalit, in which he received his knowledge ().

The Brotherhood's messages covered all the other books for the fame of Ibn Abi Al-Khassal Al-Andalus, in addition to his other messages for various purposes. He also wrote poetry with the taste of a knowledgeable jurist, so he was filled with sweetness, sweetness and farsightedness, the comprehensiveness of the vision, and the virginity of photography, leaving a cultural and literary legacy that has become the focus of attention of writers. And seekers of knowledge. Dr. Muhammad Radwan Al-Dayah collected and investigated a collection in a large divan under the title (Risalah Ibn Abi Al-Khassal), and it was mentioned in this office that there is a single written copy in the Iskorja library in which there is a good measure of the letters of Abi Abdullah that Abu al-Khasal and his poems Al-Faqih, which are many letters of various purposes, his standing, and his opposition to Abu Ala Al-Maari, may God have mercy on them. With guidance and education, and his connections to his family, brothers, and colleagues, ministers, writers, writers, and some guardians <sup>(4)</sup>.

#### **THE CONCEPT OF THE OTHER IS A LANGUAGE AND A CONVENTION:**

The definition of the other came according to Ibn Manzur: "Another is to open one of the two things, and it is a noun to do, and the female is another, except that it has the meaning of an adjective, because I do from such-and-such is nothing but an adjective. Al-Khalil bin Ahmad Al-Farahidi knew him: "This is another, and this is another, and the other is the absentee, and another is another group" <sup>(5)</sup>. There were many schools that dealt with the other, in the past and present, and the visions differed in defining what it is, and it should be noted that (the other) was mentioned in the Holy Qur'an several times, including: .) the verse:) then we created have created another blessed God best Alkhagayn <sup>(6)</sup> and says:) and the other said I showed me I bring over my head bread eat bird Menh(it seems that the relationship between the ego and the other in the Quranic perspective based on unification .

The term "other" is old, but it employed a different application by scholars. After the other was strange or different, everything around us became everything around us, as it can be said, "The other in the simplest form is an analogue or antithesis of (the self) or (the ego)" <sup>(7)</sup>, and accordingly the other is " A relative and moving concept, because the other is only

determined by analogy to a central point, which is the self, and this central point is not absolutely fixed, so the other may be determined by comparison to me as an individual, or to a specific group that may be internal, such as women compared to men, and the poor compared to the rich, or external Compared to a more general society ”<sup>(8)</sup>.

The other can only be conceived through the realization of the identity of the self, which is characterized by characteristics and characteristics different from the other, and that the realization of the identity of the self depends on building a special pattern in the text in which the other is judged by it, near or far <sup>(9)</sup>, and in studying the other towards self-formation and identification, as Sartre says: I need the other to be who I am. ”<sup>(10)</sup> Heidegger presents the other as an object of self-knowledge, as he says in his book *Technology: Existence that our self-awareness exists in order to live for ourselves and others* <sup>(11)</sup>. From this it appears that the other "has turned into the theme of the age in the cultural field between the various religious, intellectual and philosophical currents. Rather, I do not exaggerate what it claimed to be the saying that dominates the intellectual and global interests of life." <sup>(12)</sup> Thus, the concept of the other is multiple and its meanings are complex, so it may sometimes enter A party to a relational binary with the ego, and the term gives a link between what is internal to the same person and what is external with others. Therefore, we have taken into consideration the expansion of the term "other" so that it is not only on the level of difference, dimension and proximity, or on the level of place in the west and east, but on the human level, such as (family, friend, woman ... etc.).

The sociology of literature in general studies man in an individual manner, and sheds light on his study in groups, and how writers produce or practice their artistic creations, so the sociology of literature surrounds many issues related to artistic matters <sup>(16)</sup>. As this study places literature in the social context, and sociology presents several methods of studying literature, including: the social view, the psychological view, the philosophical view, the historical view, and focuses on the relationship of literature with societies, as it is a social phenomenon that overlaps with other phenomena, so that it cannot be understood. Literature in a specific period of time without understanding the political, social or economic framework of that era <sup>(17)</sup>. Praise as a purpose raises ideas and issues related to the social, political, and historical context, and is a creativity and human practice with which the writer identifies in drawing the image of praised ones. Their livelihood, the motives remain to him more than one factor, one time the motivation is psychological, and again it is social or economic.

The self plays a prominent role in showing her feelings and her fascination with praise. Therefore, it required another existence that was conceived by the self and preferred over others, <sup>(18)</sup>, and praise may be a kind of dependence on the one hand, and on the other hand it represents ideological slogans that are manifested in it through personal qualities: such as generosity, courage and nobility, or religious aspects and their faith, piety, and attachment of the soul to God come, <sup>(19)</sup>. Self-awareness dictates the feeling of others as a mirror in which awareness of itself is recognized, as the identification of the literati “with the ideology of the praised is likeness to others, or imitating it in an attempt to approach his behavior or appearance, without losing his sense of difference from him, and his sense of otherness” <sup>(20)</sup>. Here the identification represents a psychological act in which the identity of the self emerges. The writer may find the transcendence of himself within interconnected circles of identifications with others who have a higher ideal in a field of life or in a pattern according to the movement of the personality, its

history and position. By a series of skew and projection reactions exchanging effect. What it represents from the characteristics of the other passes through the filter of the subjectivity and becomes colored by its color, according to the unconscious dynamic of the personality "(21).

After extrapolation of messages Ibn Abi qualities Andalusian m put the study and research and found that there was an extensive presence of another acclaimed ,which varied image and varied meanings depending on the other to the nature of the political was or socially ,and this difference stems from the nature of the deal of self with the other, what we can reach the limits Reflection of the image of the other and the self together .

After extrapolating the letters of Ibn Abi Al-Khassal Al-Andalus - the subject of study and research - we found that there is a wide presence of the praised other, whose image and meanings differed depending on the nature of the other, be it political or social, and this difference stems from the nature of the self's dealings with the other, which enables us to reach the limits of reflection Image of the other and the self together.

## **THE FIRST TOPIC:**

### **The Other Political Image:**

Messages in Andalusia have seen in general and in the writings of Odipana particular attention to adults, a remarkable development in dealing with different aspects of life, and back the development of messages in Andalusia general to the prestigious position was enjoyed by the writer " , the author letters he may in the hearts, and eyes when The people of Andalusia, and his names are the most honorable of the writer, and in this capacity he belongs to whom he glorifies in his message. ([23]) " .

Ibn Abi Al-Khassal worked in the royal service during the era of the Almoravid State, and he was of high status that distinguished him over others .Because of his brilliant qualities, a bright mind, and an acumen in literature and the sciences of jurisprudence, which made him occupy high administrative positions in the state of the Almoravids ,he worked as a minister for Ali bin Yusef bin Tashfin, as well as his assumption of the mandate over Valencia in the year 502 AH . ([24]) This represents a sharpening of the mind and a predisposition to the next, preparing the soul to observe how the image of the other / political has been drawn up in the literature of the self / writer who belongs to a society that brings together political and cultural works , as the sociology of literature in general studies the human being within societies to which the text belongs , in which the self identifies In the other , what gives the reader more knowledge of the self-identity, through several models of embodiments of the image of the other / political ,which varied, as follows.

### **First : Princes:**

The letters of praise occupied a wide area in the literature of Ibn Abi Al-Khassal, in prose or poetry , which carried a kind of exaggeration in portraying and showing the other with the appearance of the most comprehensive, complete and optimal defender of Muslims' attitudes .Such is the five letter in Prince Ibrahim Abi Ishaq bin Yusuf bin Tashfin, when he says((25)) :

**In the matter of ) Quria ( a secret and significant, do the planets have an effect in their opening up?**

**Until Abu Ishaq and destiny made it, and their money strived without it is bad**

**As torrential in the night with a stream and a curve**

**He brought peace to the religion and the world, and strengthened them with a fatwa that raised their praise in God**

**And two armies bitten by disbelief, the limit of which God threw in you two towers and destroyed them**

**And if only God threw you, he would not have been hit**

Bestowed upon the writer of the last / acclaimed qualities of the perfect shown leader perfectly optimized when making him the secret cm and ) Kuriat), it is this paints an integrated political image of that when the political cause of development, shelter and Mu'tasim said ) :and resolve their money without it button ,( and sociology manifested em- ployment of those vocabulary that combines social, political and qualities of the psychological and moral, such as saying) :Sama to religion and the world Vhdahma , (as it gives us the text image of the height and the greatness of the last / Almamdo h Gown glory and the glory and honor and not before in making it an example of values, when he transcends his society in E .Salah create community and attention Parvaheth ,has a Guetbs author of the poem Abu Tammam deficit the house that says :**if throwing your non - God did not hurt** ,because my Hellna that quote and employment to the other image / acclaimed statement as a gift from God , and what comes from God Undoubtedly have a significant impact manifested in the payment of Divine Ba link to another, then its members in the perfection of grace in forgiveness without the other , which was not discharged when he said Ara<sup>(26)</sup> :

**Only you, after the contract, his duty is protected, and you are the one who completed his blessing on the forgiveness.**

**And decide to fill the earth and perhaps married to him turned away packages Hemmat Ha**

**Day for maintaining Musl up and looting**

**Keep your nickname Amoria, for example, and you came to do as they did.**

**When they saw you, he spent death, they went down, and he did not let them the sincerity of the evil hope.**

**You have a longing for peace**

Drawing Author image bright appeared in which splendor features are evident in the other / acclaimed ,and it is the reason that within the Zamora Alroa of everything precious.

SOW t Ibn Abi qualities of princes who are involved under their culture and their interest in the glorious patterns of different expressive language on the level of truth and metaphor , and employ them in images embody the artistic writer and his potential expressive poetry was or prose, with a letter to one of the princes stationed commanders in which he says ) : **may God prolong survival Prince term, King fairest, the publisher of the graces, and Mohi of determination in Saad more existential, and the shop most prestigious Noble; and still**

**satisfy Rahman and cherishes faith, and break the idols. alaih supported by God Taatnasser, and thanks and that amounted effort diminishes them and Atqasr. God Almighty takes for the sufficiency doctrine is nice, and has up and I have made it beautiful.** ([27])

The phonemic structure takes us to the intrinsic value of the words through “the vivid response that the recipient finds as a listener or reader that arises through the succession of the sounds of words in the composition, and then the succession of these expressions in the pronunciation combined by a special synthetic format, ([28])” this helps us - the sound or musical structure - to reveal an emotional state in the writer, so it gives a special coordinated picture, in which the image of the other appears in the sociology of self-interest.

Music has the ability to express everything that is hidden in the soul. Speech may not be able to express it. From here emerges the link between rhythm and the content of literary literature, ([29]) and what we want to say it here in Ibn Abi rhythm qualities employed as a component of meaning statement, and give the reader a concept in the emotional state of the same to the other. Moreover, music is a concept that interprets the image of the other. Because here is a need in the human physiological entity, almost a reflex reaction, and that her expression of human feeling. ([30])

If we look at the structures of a message writer (Prince term, King fairest, Saad more existential, thinner Noble ...), we find that they are going to the rhythm of music gives the words preference name) Alogel..aloadl..alodom ..alokrm ( momentum from a figurehead Care and attention in drawing the other / praised in an image of reverence, veneration and reverence. I Oct Dr .Ibn Abi qualities in his praise for the other princes several recipes and this grade data are ) generosity, Alhja Ah, and courage, justice, and the credit ,(pointed out Qudaamah Ben Jaafar to these qualities need to be available in the product of the writer if wanting to praise " it is a mind, courage, justice and chastity; it was Nuncio praising the men of these four qualities and rightly Panegyrist with other wrong ... and of the Quran to the maximum limits of absorbed not only some of them. ([31]) "

It should be noted to that article writer to show the other image is the language, so the organism that is creativity house, and consistent creativity language by employing words main employers serve the meaning, Valolvaz is a way creator to express his mind in accordance with regulations and specific rules, as "word meaning the body and soul, and its association with the spirit as a link in the body: weakens his weakness and strengthens his power. ([32]) "

## **Second. Other Image / of Ministers.**

Ibn Abi Al-Khasal has several messages praising ministers and stakeholders, and it seems that this proliferation indicates the length of his service in the state, and the circles of his companions from men of his time and his acquaintances expanded, due to his undertaking of administrative and clerical work in various Andalusian and Moroccan cities, including: Cordoba, Zaragoza, and Fez And his sabbath. ([33]) ...

A n objective of sociological here is to focus on the other picture in the disease Rh mirror self, let alone focus on the centrality of cultural aspects in daily life that took Balodab Ibn Abi Andalusian qualities, a living center of the political community in particular, where the other image Tmzart / acclaimed by some ministers who have their pictures in the literature, that his

message to the minister writer Abu Bakr Muhammad ibn Abi Marwan Abdul Malik bin Abdulaziz says) :**may God prolong bugs DONC Amiri and Emami , who Otiah fear and friendlier, and follow him to teach me what science spray da ;I see the princes of his eloquence Kholah and enlisted , Watt introduced under the banner does not age d it seemed; and chest wisdom simmered, and Rhall and Trish wears away , and the spirit of disclosure of including deny the spirit of which his Ivko live**([\[34\]](#))

Shaped the other image / acclaimed in the first reading a virtual text in reverence and veneration by Mfirdta (Amiri and Emami), then mixed picture in the bone like the other between reverence and obedience Pettmaha self in love with her and her fear, no doubt that self-collected between Mfirdta (fear, Friendliness) ;She wanted to belong to the other and make him an image of perfection ,subordinate to him, acknowledge his status and admire his thanks, as translating fear in the text into a chapter of feelings towards the other / praised ;That he is the self-governing person, who is satisfied with that assumption with a title of friendliness, as fear here is a motivating feeling, a motive for survival, and constructive of the self, by moving forward under the positivity of the other.

The movement of the self in the embodiment of the image of the other, drives it to work for the sake of the presence , since the performative control in the beauty of the paving, and the elegance of drawing the image in the literary work is in itself an exercise of the presence of the self, and the desire for the presence of the self may seem a tendency towards hegemony in the literary text .This relates to the human nature that seeks to occupy its position within the human community, and every occupation of a position is the possession of some authority, and every authority is a form of control, so the subject tries to transmit its control in the order of presence through several means, and among these means is identification with the other, or charging Text by creativity. ([\[35\]](#))

Thus, Ibn Abi Al-Khassal records his creativity in drawing the image of the other / praised from the ministers in the image of His Majesty, Al-Qadr and the matter, from that he has a letter to one of the ministers, among other things, addressing him saying ) :**God prolonged the survival of the minister, the better master, the dawn of time, and to the door of the dignitaries, the multiplier of majesty fate and respect, sumptuous altitude shop and place; it still is why de kindness, to accommodate the children , please Ttoula and gratitude** ,([\[36\]](#)) ( so he depicts it with the whiteness of time, and the elevation of the mind, by saying: the **offspring of time, and the door of gentlemen.**

## THE SECOND TOPIC:

### The Other Social Image:

The study observed that there is the issue of enriching messages by Ibn Abi qualities Andalusian, a multiplicity and diversity of the other image, this diversity gave Bdilalh on his speech , which the body of the interaction of the self with the other, from here has become necessary to study this material image in all cultural, political and social engagements ;So we live the self's thoughts, dreams, and emotions that were manifested in its literary output, so that the self is known as much as the other is known, because “the other is not determined except by analogy to a central point which is the self. ([\[37\]](#)) ”

### **First /Parents and wombs:**

The people of Andalusia generally valued family life, so the social organization in the community was characterized by family cohesion, and the family was the basic nucleus of social organization, so it took its role in forming values and attitudes , ([38]) and Odipana pieces and hortatory revolve around kinship, deliberately in which to portray the wombs continuous Kalrodh Herbarium, and Doooh wrapped around himself, he says ): **Oulu wombs .... among them arise from Tnav and conflicts, and interpret it from Equal and Twazaa, And they deal with it through communication and sympathy, compassion and sympathy, such as the grassland garden , and the like Doha , if it is left and the passion, and the divergence of materials and powers; Its emergence, bolded its glory, and it grew into an intelligent convention, and it brought about a "jinni damp. ([39]) ( "**

As there is formed here what arises between the wombs of contradiction or other communication, depicting the communication as a grassy kindergarten, with a lot of grass that has the glasses that differ from the ground with little grass, a sign of the cohesion of wombs and their communication, and continues to draw the picture ,making the continuation of wombs like trees In the intensity of his wrapping by saying) :And the dwelling of the like , ( then he says ) :If it is left and the subject of passion, the materials and the powers, they are in terms of strength and dried up from where they resided ,( as it makes the relationship last if it is left with the pursuits of passion without being nurtured by communication and attention, it will weaken That kindergarten dried up.

The writer has been interested in the suggestive dimensions in the metaphor of the word (grassland kindergarten, the like-like Doha, the love subject ... etc) ;Representation in the form of a statement of pride and splendor in the other / ties of kinship, Vakzb meaning of strength and beauty and clarity of , as the metaphor "give you a lot of the m suffered besser of the word until he graduated from the one chance several of pearls, and reap from one branch kinds of fruit. ([40]) "

The family and wombs had a share in the production of the writer Ibn Abi Al-Khusal .Because of the writer's Islamic culture, and religious affiliations, being a jurist , ([41]) it was said in it: "There was nothing like him in his time with religion, virtue, and piety , ([42]) "... as we receive the image through a large stock of religious culture and literary dexterity, Ftertzms us bi - self and the other praising and Mamdouha, through interaction (cultural and human), so his verses depicting the **mother** , as the sun and the light and Alosop in science and ethics , saying :([43])

**Whoever is the sun and the lights are the same, he does not sleep seriously, and I am sorry  
To God, my mother, who when she saw my greatness, she turned on me and placed me in  
the same place  
What breastfed me yesterday when I was young, above the one who breastfed me today in  
my sheep**

Beautiful photography (the sun and the lights) reveals the inner world of the self and the feelings and emotions that it engages in.Shipping text structure dynamic neighborhood of drawing the image of the bright preacher of pride and dependence, fetched good words metaphor to our attention the underlying image of self, marketed that way condition b



(of), as brings us answer the condition ) what spend on found and unfortunately ( to self-similarity And its inclusion with that brightness and those lights, so it gives us an image of the self equal to that of the other / mother, then it depicts the continuity of that mercy , and that kindness that did not differ ,whether it was in childhood or in old age, when he said :What breastfed me yesterday when I was young / above the one who breastfed me today in my sheep . The hired writer for the analogy to prove the image of radiance published by the mother, and to deepen the significance, the receiver and stimulate watching the other image in the self deep writer ,as "The metaphor increases the meaning clearer and earn confirmation. ([44])"

### Second / The Friend:

Each subject belongs to different societies, in which there are many names, including the political community, the family community, or a single-class society, which is based on equality between members of society in behavior, expression, clothing, education, customs and even traditions , ([45]) and it may seem that the identification between the writer and his praise is a balanced vision of the self and the other ;If the self is under the control of intimate feelings, by seeing the writer himself and praised on one level, such as the friendship link between one self and another . ([46]) It is customary for Al-Mamdouh to be in a higher rank than the creator, whether a poet or a writer .Because the praised is waiting for the praise to be bestowed upon him, and the poets are not satisfied except with praises with distinctive abilities, so the praised appears to give back to the beloved, or to protect the needy or the weak ... etc , ([47]) .but the praised one in some cases has one level of rank represented by the relationship of friendship between the self and the other / friend, as the self tries to show him in an ideal way in a language charged with sincere feeling and strong emotions in many times, so it raises his status and maximizes his destiny, in line with him in The social construction of the identity that brings the self together with the other, as Ibn Abi al-Khusal says in a letter to a friend ( **O my greatest sir ,and my best friend has suspended my regimes, and my most generous vigil has been reduced, and my travels will become forever if it is darker, and whoever may God prolong his stay in the softest side, and eternal happiness, And the most beautiful and greatest work.** ([48]) )

Language plays a role in shaping the image of the other, which is mixed with the self-emotion of the creator with a special vision, starting with his saying: (My greatest sir), and it merges with the general vision that prevails in society, that the friend lies in the secrets, the stove at the time of the cold, and the table when the hunger, This was evidenced by his saying: (And Azkhari suspended the rules, and my most generous vocation has been rejected, and my travels become eternal if darker ,( as the image of the friend in the time of distress overlooks us in a garment of loyalty and honorable positions.

As the other self / friend is presented with influential expressions, and meanings that are full of loyalty and virtue , with exaggeration in veneration to convey the radiant image of glorification and permanent grace of the greatest beauty of work, as this was clearly embodied by words of preference (the greatest, the most organized, the most generous, the softest, the most lasting, the most noble), and there is no doubt. That this description is a kind of features of sincerity and admiration towards the other, and it is also a kind of identification and integration between the self and the other, indicating the depth of the relationship, and the sociological correlation between the praised and the praised.

The picture of the friend appears in a message of his brotherhood to a friend in the context of an emotional dive, which he began with verses summarizing the message's content, saying: [\(49\)](#)

**Which is bright in publication, and I hope, how can he ask us for permission from those who have accessed?**

**How can he ask permission from his dwelling in eyes, souls and irritants?**

**What is on the musk, or the full moon, or the morning, so that if the dawn dawn, it is dulled?**

**It is you when you give delicious delicacy in a year with the heart and soul mixed**

The message is a reply to a friend who asks the writer for permission about something [\[50\]](#) The image of the other / friend is depicted in the conscience, as the poetic discourse acquires its value in depicting the other, through the poet's attempt to read the other with his delicate human sense, and the self seeks to name it - the other - by the relative who inhabits the soul, eyes and soul.

The repeated denial questioning takes us by saying: (How does he ask permission from his home / eyes, souls and joy?) To special formations, and an imbalance in the structure of the poem, which leads to an image that expands to accommodate the radiant image, and the distinctive position that the other enjoys in self - deep, and the height of the feeling of love towards the other, and leads us self - interest in the other to keep track of drawing his image, as soon as we turn , we find the answer in the form image through self - answer itself in good reasoning for not asking permission , saying ) :what the musk and the Badr and health / Bh Who then makes the morning dawn dawn ,( ?So he makes the presence of the other / friend similar to musk, its full moon-like appearance, and its inclusion similar to morning a reason for the lack of the two professors and that is an advantage for the disclosure of the bright image of the other, and the poet insists on drawing the positive image of the other and exaggerating praise by saying : )But you are when Te de Shatha / in my age heart and soul mixed ,( as depicted by the beauty of the appearance that was mixed with the spirit and the heart .

And Ibn Abi Al-Khasal has verses in which a friend depicts a picture of toughness, strength, despondency, and patience, saying [\(51\)](#) :

**And someone like him has skin on the passage of the nights of patience.**

**I did not throw him in the hardship, but bend over easily and put off my agony from my hardship.**

**And how can I not thank the one whose grandfather and whose friendliness aborted the bull from me?**

We notice in the poetic text a praiseworthy image based on admiration for the solidity and patience of the friend, as this image achieves its product, so the hardship of the self turns into ease, and distress into joy and pleasure, so the other forms a psychological shadow calling for the self-confessing self-confessing thanks to the other and being grateful to him .This is explained by

the fact that the other has kept the perdition away from her, by saying :How can I not thank the one whose grandfather / wished to abort the torment from me. ?

As the image of the other is identified with the function of integration with the nature of the relationship that brings together the ego with the other, and determines their interaction, and the statement of the values, aspirations and representations that the social imaginary considers in the positive image of the friend, which is also a collection of attitudes and ideas that have accumulated in a cultural structure of the self and society, it is possible that the structure The cultural self has an informative background that is referred to in order to see and deal with the other ;What makes the interaction of the ego and the other take on a dynamic character, with a close relationship between them ; ([52]) Especially since the cultural background carried by the self, which is the Arab and Islamic culture, which is keen to depict the friend or friend in a form of loyalty, generosity and honesty.

### Research Margins:

[1]See : Rasa'il Ibn Abi Al-Khasal, the writer Al-Faqih Abi Abdullah Ibn Abi Al-Khassal Al-Ghafiqi Al-Andalusi, Edited by Muhammad Radwan Al-Daya, Edition , 1 Dar Al-Fikr, Damascus.9 : 1988 ,

[2] Seen : Messages Ibn Abi qualities. 11 10 :

[3]seen : Messages Ibn Abi qualities.17 , 13 :

[4]seen : the same source.20 :

[5]Lisan al-Arab : Jamal al-Din Muhammad bin Bakr Ibn Manzur , Dar Al-Alami Foundation , Beirut-Lebanon , Edition ) , 2015 , 1 other article.56/1 :(

[6]book eye : Khalil bin Ahmed Faraaheedi ) T 175 .e ,( the Open : d . Mehdi Almkzumi , and d . Ibrahim al - Samarrai , Freedom House , Baghdad.304 303 / 4 : 1985 ,

[7]percent Dah.27 :

([8]Al-Mu'minun.24 (

[9]Youssef.36 :

[10]Critic guide Literary : d . Megan Rwaili , and d . Saad Bazei , Arab Cultural Center , Casablanca , Morocco , i 3.2002 m.21 :

[11]Representations of the other: the image of the blacks in the mediating Arab imaginary : Nader Kazem1 , st ed ,. Beirut , The Arab Foundation for Studies and Publishing 2004 , AD.20

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