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THE IMPACT OF THE CONSISTENCY IN THE TEXTUAL COHERENCE IN THE STORYOF (HAY BIN YAQDHAN)

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Abstract

This research paper is interested in an important aspect of the Andulsi prose namely the literary aspect since it studies a literary message which is the message of Ibn Tufail entitled (Hay Bin Yaqdhan) and we tried by this study to concentrate on the elements of the consistent creativity and its impact in the textual coherence through functioning some things like preceding reference, subsequent reference and repetition.

Key Words: Hay Bin Yaqdhan, Consistence, Coherence, subsequent reference, preceding reference, Repetition.

Introduction

All praise to Allah, the Lord of the Worlds and peace and prayer be upon our prophet Mohammed and on his household and companions all.

The term 'consistency' is considered among the most important basic terms of the textual linguistics which refers to the different relations within the text whether those relations are referential, structural or lexical.

The plan of the study included a preface in which we dealt with the definition of the 'consistency' linguistically and terminologically

..then we dealt with different points of views to understand the term artistically and lexically. After that we conveyed to the first section in which we studied the most important types of consistency, its mechanisms, and how the consistence contributes in achieving the textual coherence. Whereas in the second section, we studied the definition of the letter of (Hay Bin Yaqhdhan) , then we applied the consistence on it and analyzed the mechanisms of the consistency and its impact in occurring the 'textual coherence'.

Preface

"The Concept of Consistency"

The Consistency in language:

It has mentioned in the lexicography of Lisan Al-Arab that the " Consistency" comes from the infinitive of the word which is 'consistence' which refers to the time of night overwhelming and to the road when it gets organized and to the moon when it becomes straight. Almighty Allah says: ((I do not swear in twilight and the night and what loaded and the moon if be consistent))(1), Surat Al-Ensheqaq, Ayahs 16,17,18. Al-Far'a said: ((what consisted means what collected and parceled and the consistence of the moon means fullness and gathering as well as its straight forth in the night thirteen and fourteen in addition to that the consistency also means regulation(2), Lisan Al-Arab for Ibn Mandhour/ 1997/p.441. It has been mentioned in Al-Waseet Lexicography: "when a thing consisted means gathered, joined and regulated and the consistency also means enabling of a thing", (3), Al-Waseet Lexicography/ Ibrahim Anees. The word ' Al-mutaseq the consistent', in Arabic refers to the one of the moon's names(4). Lexicography of the Language Duality/ Ridha Ahmed/p.755.

The Consistency in Terminology:

The consistency is considered of the most important basic terms in the textual linguistics, where it was defined by Mohammed Khatabi as: "that intensive coherence between the parts that constituted a text or a discourse, which interested in the formal linguistic means that reach between the elements which were formed a part of a discourse or a discourse totally(1), The Linguistics of the Text/ Khatabi/ 2006/p.72. However, Halliday and Ruqayah Hassan set forth in their definition of the consistency from the referential aspect where they see that " the concept of the consistency is a referential one , since it refers the moral relations existing inside the text which determine it as a text"(2)The Linguistics of the Text/

Khatabi/ 2006/p.15. It is apparent from these definitions that the term of 'consistency' refers to those relations among different elements in the text whether these relations were grammatical, referential, or others, where these relations are constituted by instruments contribute in formal linkage between the constituted elements of the text from the beginning of the text till its end.

First Section

"Types of the Consistency"

First: Lexical Consistency

The lexical consistency is the one represented in the independent words of its meaning lexically of the consistency as a primary material does not represent a textual

Dimension on the level of the simple or compounding sentence, but when the producer of the text tends to create his idea he makes to choose harmonized utterances with the intended meaning in the sentence that controlled with the total reference of the text and this choice is for the construction of the text or sentence with its two types, which has accomplished functionally to produce the text idea or reach it to the recipient, where the basic of the lexical consistency is the lexicography and what it contains among its units of words(3), The Text and the Discourse and the Procedure/ p.350. The lexical unit that enters in a consistent relation does not carry in itself what proves on its performing this role, but this is according to its position in the text(2), The origins of Analyzing Discourse in the Arabic Grammatical Theory, The Establishment of the Texts Grammar/ Al-Shaweesh,

Types of the Lexical Consistency:

1. The Repetition: the repetition is a one form of the lexical consistency forms which necessitates returning a lexical element or stating an equivalent for it or semi equivalent, or absolute element, or a general noun like I embarked going up to the top, where the word 'going up' is a return to the same word that stated in first sentence, and 'climbing' is an equivalent to the 'going up' and the 'work' is an absolute noun or a general noun and the 'thing' is a word enlists within it the word 'going up' (4), The Linguistics of the Text/ Khatabi/ 2006/ p.179. The repetition is based on strengthening and enhancing the meaning and leads to detecting meanings in the text and emphasizing them which strengthening the role of the language in performing the meaning, and this means more clarity

to the reference and getting rid the hardship of the explanation to find harmony in the text and making text faraway the distraction(5).

2.The Texting: it is occurring a pair of words by action or force due to their linkage because of this relation, where the consistent relation which governs these pairs in a discourse, it is so a relation of opposition such as boy, girl, sat, laid, since the utterance of the boy and girl may come in a text that has no unified referential element, but contribute in the textuality and like them what between two verbs 'go' and 'come' (6)in Allah's saying: ((when they went with him and agreed to put him in the depth of the well, and revealed to him to tell them by this their matter and they do not feel and they came to their father at supper crying))(7), Surat Yousif, Ayahs 15,16.

3.Deletion: the deletion is an accurate section in the lexical consistency and it is more rhetorical than mention, and the speaker is more eloquent if he does not show some utterances(8), The Evidences of the Miracle/ Al-Gejani/ p112.Ibn Geni considered deletion is from the section of the courage by his saying: ((Be known that the courage of the meaning is the deletion , increase, progressing, delaying and substituting on the meaning as well as distortion))(9), The Specifications/ Othman Bin Geni/ p.360. The deletion is a relation inside the text, and in the most texts the supposed element is found in the previous text, and this means that the deletion is a preceding relation(10).

The intended meaning is governing the nature of the deletion and the extent of the intended reference clarity of the text after deletion, and existing the pervious indications of the deleted noun, as well as the deletion on the level of a one sentence does not achieve the coherence, but it achieves on the level of more than one sentence(11), The Linguistics of the Text/ Khatabi/2006, p.21, In The Audenesi Horizon, Al-Rawashdah, 1998, p.57. The deletion is among the specifications of Arabic language that acquired it a rehtorics, and gives language the abbreviation and economy in vocabulary , which leads to the briefing and the speed of availability, in the time that cuts from the surface structure intensively(12), The Text and the Discourse and the Procedure/ p.345.

Second: The Textual Consistency

The textual consistency is defined as the intensive coherence among the parts that constituted a text or a discourse in which the formal linguistic means are interested in that reach between the constituted elements for a part of a discourse or the discourse wholly(13), *The Linguistics of the Text/ Khatabi/ 2006/p.5.*

The concept of the textual consistency is a referential one, where it refers to the moral relations existing inside the text which determine it as a text(14), *The Linguistics of the Text/ Khatabi/2006/ p.5,* and *An Introduction to the Linguistics of the Text, Fehjer, 1999/ p.130.*

The Mechanisms of the Textual Consistency

The Reference: it is the most important instruments of the textual consistency and more common used in the text, where De Bogrand defined it as ((the relation between the phrases from one hand and among the things and situations in the external world which the phrases refer to it(15), *The Text, Discourse and Procedure, p.72.* The reference is a relation of the relationships that establishing in the text which situates among the phrases, events and situations, where the utterance is not existing independently in itself out of the rest of the morphemic ingredients that constituted for text, but it represented by the return of some elements of the pronounced noun over the other pronounced elements that could be estimated inside the context or in the position, and the last represent relations that could be observed among its ingredients(16), *The Drift and the Harmony and their Role in the Coherence of the Text/ p.17.*

Types of the Reference:

The Context Reference: it contributes in creating the text because it links language with the context of the connection, but does not contribute in its consistency directly(17), *The Linguistics of the Text/ Khatabi/ 2006/ p.17.* It is defined as a reference of a referential linguistic element on a non-linguistic element found in the external context(18), *The Texture of the Text/ Al-'Azhar/1993/p.188.* It seems that this reference has a relation with the external context of the text, which supports the idea of the text.

The Textual Reference: (the internal): this type of the reference plays an effective role in the text consistency and linking its parts with each other, and the textual reference refers some linguistic units on other pervious or subsequent units in the text(18), *The Textual Linguistics Between the Theory and Application/ Ibrahim Al-Feqhi/ p.40.*

The Textual Consistency in the Story of " Hay Bin Yaqdhan"

The phenomenon of the textual consistency in the story of " Hay Bin Yaqdhan" came associated with the Qur'anic text and religious stories as well as some legends and thoughts common in the philosophic heritage, and this linking aims at supporting the conveying inference by minding inference which provides us a chance to advocate a universal believing vision of awareness and knowledge, but not by narration and heredity. The events of the story have linking with the old inheritance, where Ibn Tufail refunctioning it and remerging it as he granted it a brief concentrated referential merit and this we find spread in the construction of the story events of "Hay Bin Yaqdhan", from the first incidence he set forth to the last one in which was his aim by the return of "Hay" to his island to worship his Lord with his companion "Abssal" till the certainty has come over them, which is a textual reflection of the holly Ayah mentioned in Holly Qur'an in His Almighty Allah saying: ((Worship your Lord till the certainty comes over you))(19) Surat Al-Hajer/ Ayah99.

The Consistency with the Qur'anic Text:

Ibn Tufail benefited from the religious culture that was more commonly spread at his Age, it clearly seems that he absorbed the Qur'anic stories that enabled him to make the events of his story, which did not void of this effect, and surely that Ibn Tufail did not aim through his functioning the Qur'anic stories, to address the audience of the readers of what they know, particularly that the Qur'anic story with its artistic styles and religious intents, was more commonly used and more influential in creating monotheism knowledge, therefore such incident in this story is not being just a review for incidents that were mentioned in the stories of the prophets, but they are a reflection identical to their behaviours and habits, where they are people and their special life do not differ from the others, thus we find the life of Ibn Yaqdhan full of the subsequent behaviours, preoccupation in contemplation, not extravagance in food, the tendency to the solitude, seeing in the universe and its verses and those are the features of most prophets, and among them the last ones(20), The Textual Interaction in the Story of "Hay Bin Yaqdhan" / Ibn Tufail/2017/ p.36. Among the Qur'anic stories that Ibn Tufail benefited from them and he better functioned it as well as he inspired from it the incident in one hand and he took from it the subject in other hand:

The Story of creating Adam ((peace be upon him))

The first novel that Ibn Tufail stated was about creating ((Hay Bin Yaqdhan)) by the natural birth in one of the Indian islands, which was the island that in which the human gets birth without father or mother, and there was in it trees ripen with women, which was mentioned by Al-Masoudi as known by ((Al-Waqwaq)), because that island was the more straight quarters of the earth in air and more complete for the light rise(21), The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1974/ p.117.

Many texts are stated in the Holly Qur'an about creating "Adam" ((peace be upon him))(22) Surat Al-Baqrah/ Ayah 29. Among it His Almighty Allah saying: ((And your Lord said to the angels I was making in the earth)), and his Almighty saying: ((And your Lord said to the angels that I was creating a human of a clay))(23) Surat Al-Hajer/ Ayah28. It is probably that this ideal island faraway from mental and mind conception common with the idealism of the Paradise in which 'Adam' ((peace be upon him)) was created without either father or mother, but this was by the conducting of the Knowing, Wise and Informing Almighty Allah in compounding things and making them creative(24), The Textual Interaction in the Story of Hay Bin Yaqdhan/ Ibn Tufail/ 2017/p.40.

The natural reproduction that could be done if its conditions be available, it is attributed the capability of the creation to Almighty Allah; therefore, he assumes the matter of the creature "Hay Bin Yaqdhan" to Allah as he says: " Oh, Allah [You] created this child and he was not mentioned since ever, and sustained him in the viscera, and cared him till he grew and be straight and I handed him to the child and begged to him all [Your]favor(25), The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/ 29. The Holly Qur'an narrated to us the incident of Adam learning in a divine and angelic dialogue after it told the angels with creating a human from a clay, where the angels wondered of this human who spoils in the earth and sheds bloods, and Almighty Allah said: ((And your Lord said to the angels that I was making in the earth a successor, they said Are you making in it who spoils in it and sheds bloods and we are praying Your praise and makes You sacred, He said I know what you are not knowing))(26), Surat Al-Baqrah/ p.29.

But the wisdom of Allah wished that Adam learned things that the angels did not learn, which are names of the creatures, and He who learned Adam all the names then He showed them to the angels and said tell me the names of those people if you are honest, they said Oh your Almighty we have no knowledge just that you learned us and you are the Most Knowing and Wise, He said Oh, Adam tell

them of their names He said that I have the knowledge of the absence of the skies and earth and I know what you reveal and what you hide(27), Surat Al-Baqrah/ Ayah 32.

However, "Hay Bin Yaqhdhan" by the rule of the isolation brought up in an inborn life, similar to the life of the angels in the world of the divinity, that he has the purity of

The soul and mentality which makes him rise up in the positions of the knowledge that brought him to the monotheism of Allah, but this position did not grant him the perfection that refrains him over his counterparts of the creatures, since it was obliged on him to learn what he was ignorant about in the first communication he gathered him with one of the humans ((Assal))(28), The Textual Interactions in the Story of Hay Bin Yaqhdhan/ Ibn Tufail/ 2017/ p.41.

Ibn Tufail and who shows the way of learning "Hay" imitates what has come in the previous verses, that's ((Assal)) who discovered the ignorance of "Hay" to the language and endeavored to learn him, where he learned him the names of the things that he saw around him, and he went on his addressing him till he taught him the speech and its arts on the tongue by which his people in the island he has come from was talking(29), The Textual Interactions in the Story of Hay Bin Yaqhdhan/ Ibn Tufail/ 2017/p.41. Ibn Tufail also functioned the story of Mosses ((peace be upon him)) and the incident of the coffin that the mother of the prophet guided to Mosses after she feared on him from Pharaoh who was slaughtering sons of Israel, and humiliating their women, and Allah destined for this baby to grow in the house of his enemy, and that Allah revealed to Mosses' mother to nurse him and put him in the coffin and threw this coffin in the sea, Almighty Allah said: ((We revealed to the mother of Mosses to nurse him and if you feared on him threw him in the sea and did not terrify and be sad We brought to you and made from the messengers))(30) Surat Al-Qassas/ Ayah 7,8.

The birth of (Hay Bin Yaqhdhan) was similar to the state of the prophet Mosses ((peace be upon him)), that a queen in one of the islands who had a sister of a beauty who was prevented from marriage because there wasn't an equivalent to her and then a counterpart married her whose name was (Yaqhdhan) and this marriage was secret, and she was pregnant and when she feared on

his baby to disclose his matter, Ibn Tufail says: ((she put him in the coffin and tightened it after she filled with nursing and lactating him, then she got out with him at the beginning of the night with a set of her servants and her close followers to the sea coast and her heart burns in fear on him and then she left him saying: (Oh, Allah, You created this baby and he was not mentioned ever since))(31)The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/ p.224. She also said in another position ((I delivered to him the baby and begged your favor in fear of this strong and powerful king, and protect him but not to delivered him of that most merciful and most gracious))(32), The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/ p. 225. It is noticed in this text the functioning of the pronouns that have the great effect in achieving the preceding reference that contributed in achieving the textual coherence. She was certain that Allah will protect him and provide him with graces and safety by detecting reasons that contracting the expecting and reasonability in the traditions of the humans. It is noticeable that Ibn Tufail behaved in the events and incidents of the Qur'anic stories from the hand of the sequences, where we know that the prophet Adam represents the beginning of the creation and that that Mosses

Came after him, but Ibn Tufail – and for constructing an artistic plot , he borrowed for Hay Bin Yaqdhan the story of the infant Mosses to be a reason or an introduction precedes the experiment of Adam in that isolated island(33), The Textual interactions in the Story of Hay Bin Yaqdhan/ 2017/ p.43. Ibn Tufail also was able to benefit from the incident of Mosses peace be upon him)) with Al-Khudher who was described in the Holly Qur'an by Almighty Allah's saying: ((They found a slave of our servants we gave him a mercy from us and learned him a science, and Mosses said to him may I follow you to learn me what you learned rationally, he said that you can't be patient with me and how could be patient on what you have no news about it, he said you will find me inshallah patient and did not deny a matter for you, he said if you follow me do not ask me about a thing till I tell you a mention))(34), Surat Al-Kahaf/ Ayahs, 65, 66, 67. Thus, the knowledge could be from Allah Almighty and it could be subjective or self with what that Allah provided the human of grace of the mind, thinking and senses , but at all conditions and however the human reached the high ranks and positions, there is no place of the obtaining science and knowledge that the humans get from each other(35) The

Textual Interactions in the Story of Hay Bin Yaqdhan/ Ibn Tufail/2017/p.44.

The story of the Cave's companions that its events were present in its text "Hay Bin Yaqdhan", where the Holly Qur'an talked about this natural phenomenon that Allah dedicated to serve the boys who believed in their Lord and [He] increased them and ordered them to go to the cave that Allah prepared for them naturally and forcastly and made life portable for living without any damage, and Allah said: ((And you see the sun if rises to exchange visits of the right and when the sun sets they stay at the left and they are in a gap of their matter))(36), Surat Al-Kahaf/ Ayah 17.

However, Ibn Tufail mentioned to us a similar phenomenon to the phenomenon of the Cave in the Island of ((Waqwaq)) by saying: a green field full with trees with pure soil surrounded against the windsand rains veiled of the sun when it rises and tends when it sets))(37), The Story of Hay Bin Yaqdhan / 1976/p.2.

Ibn Tufail narrated the incident of the two crows that Allah sent them to learn sons of Adam the way of the burial to get rid of the dead bodies . Almighty Allah said: ((Allah sent a crow searches in the land to see him how to bury his brother's dead body, who said, Oh, curse on me that I disabled to be like this crow and bury my brother's dead body and became of the regrettable))(38), Surat Al-Ma'edah/ Ayah31. We see how Ibn Tufail mentioned a similar incident to that mentioned in the Holly Qur'an, where "Hay" sees a dead body and does not know how to behave with it, where he couldn't guide to an idea to a soul just by the divine suggestion that learns him the way of burying by the crows(39), The Textual Interactions in the Story of Hay Bin Yaqdhan/ Ibn Tufail/2017/p.45. Ibn Tufail says: (During that the body disintegrated and unpleasant smells went out from it, which increased the separation of it and wished not to see it then the he saw two crows were quarreling till one of

Them defeated the other, then made Hay searches in the earth till he made a pit and put in it that the dead and covered with soil and said in himself I couldn't do better than this crow did in burying his companion's dead body and if he abused in killing him and I was most rightful to guide to this action and so made a pit and threw in it a dead body and put the soil on it)(40), The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/ p.139. It seems from functioning

the repetition has a great effect in achieving the lexical consistency where it emphasizes on the bad and unpleasant smell and the stunning that inflicted his mother after her death through functioning some vocabulary by his saying: (that body got stinky and unpleasant smell went out of it that made him away from it then he put it under the soil) where all words carry the reference of unpleasant smell which contributes in achieving the textual consistency.

However, Ibn Tufail portrayed to us "Hay Bin Yaqdhan" in an image of a human lives the enjoyment of the worship and filling the void by solitude and isolation in request to the spiritual purity, where his life was totally a thinking in the reason of the existence this universe and what created bin it which is the existence of the Creature((Allah)) and this way of the worship is inspired from the life of the Messenger ((peace and prayer be upon him)), Ibn Tufail says: ((it is still confined on stillness)). The existence is for Allah alone....and Hay was absent for a long period where he passed several days without nutrition and didn't move(41), The Story of Hay Bin Yaqdhan/ Ibn Tufail/1976/p.204.

Hay Bin Yaqdhan was also having time to make tourism where he was depending on travelling and endeavoring as a way for worshipping near his cave, nervous and gazing his sight excluding himself from all sensual things and physical forces the society of the thought and determinations(42), The Textual Interactions in the Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/ p. 199. Ibn Tufail says: "I was about the sorts of the wisdom over the turning, since once was travelling across the island and on its coast was swimming and sometimes was circulated on himself till he fell down over it(43)Ibid. However, in this text he functioned the repetition where we saw him state the following vocabulary (movement, turning, circulates, flood) and it was for the repetition a great role in achieving lexical consistency and emphasizing on the state of the lost that Hay Bin Yaqdhan lived in. Ibn Tufail says in another scene ((it is just a verification but a little since his senses returned to him and he was alerted of that was similar to the absence, and his foot slipped of that position, and that sensual world showed to him, and absent of the divine world where they couldn't be gathered in one state(44), The Story of Hay Bin Yaqdhan/ Ibn Tufail/ 1976/p.99. The functioning of the pronouns seems has the great effect in achieving the textual consistency particularly the absent pronoun in his saying: (his lost, his senses, his state, his similar, his foot)where the preceding

reference was achieved which contributed in achieving the textual coherence and grew a spread ashes and nothing to be stayed just the One who obliged the existence ((and he says by his saying that has no extra meaning on its being- for whom the property today? For Allah the One the Defeated, and he preoccupied in his status and he saw that eye never seen before and that ear never heard before and didn't fall on the heart of a human))(45), The Story of Hay Bin Yaqhdhan/ Ibn Tufail/ 1976/ pp.199-200. Ibn Tufail also talked us about the Doomsday and resurrection and about its wonders and he didn't deviate of what stated in tradition of the signs and marks that similar to his perception for thereafter and its wonders as mentioned in Holly Qur'an based on His Almighty Allah saying: ((Oh, people be fear of your Lord that the Doomsday is a great thing that a day you see it astonishes every lactating woman of what she lactated and that every pregnant puts her birth, and you see people drunk but they are not drunk but Allah's punishment is intensive)),(46) Surat Al-Haj/ Ayahs 1,2. Allah also says: ((Oh, the Man didn't think that we gather his bones, but we are able to establish his skins))(47), Surat Al-Qeyamah/ Ayah 3.

Ibn Tufail briefs these noble senses by saying:

((He witnessed here this tortured woman who appears then vanishes, beholds then dissolves, where he fixes in her and long lasted looking in her then he saw a great horrifying and a tremendous matter, a serious creature, extreme provisions, establishing and blowing up, and composition and cloney))(48), The Story of Hay Bin Yaqhdhan/ Ibn Tufail/ 1976/ p.215.

All these things were seen by Hay Bin Yaqhdhan while he was absent of his body, connected with the upper world rising up to above. We see the functioning of the (conjunction 'and') was clearly used in this text who says in it (And still he was recognizing the persons and people and a lot of kinds of animals, as well as inanimate things, and the shape of the city , its paths, its quarters and its markets)(49), The Story of Hay Bin Yaqhdhan/ Ibn Tufail/ 1976/ p.109. However, the role of the conjunction 'and' is effective in this text and its effect in achieving the textual linking is so obvious as well as its role in connecting between the parts of the text which achieved a referential textual coherence among the grammatical structures.

However, we find him in another position says: (After he got this rank conquered Basra, then he talked in that city wholly.. and he didn't find a matter on contrary what he believes, but the two great

matters were occurred to him, one of them subsequent to the other which both are increasingly clear with a great pleasure and delectation)(50), The Story of Hay Bin Yaqhdhan/ 1976/ p.109. We find that the subsequent reference present strongly through functioning the demonstration pronouns that achieved the consistency which by its role enhanced the textual coherence.

Conclusion and Findings

-The achievement of the consistency and harmony in a text is based on linguistic and non-linguistic elements.

-Those consistency and harmony have achieved the linking among the parts of this story((The Story of Hay Bin Yaqhdhan)) and the coherence between its events and incidents.

-Hay Bin Yaqhdhan brought up " due to the isolation" an inborn and natural life similar to the life of the angels in the world of the divinity, so he had the purity of the soul and mentality that made him rise up in the positions of the knowledge that directed to the monotheism of Allah, but this position didn't grant him the perfection that he wants in isolation of his counterparts in creation where he was obliged to learn what he was ignoring about in the first communication that gathered him with one of the humans ((Assal)).

-Ibn Tufail behaved in the incidents and events of the Qur'anic stories in terms of the sequence which represent the beginning of the creation ((the creation of Adam)) ((peace be upon him)) and the prophet Moses and what came after him of the prophets, but Ibn Tufail and in order to construct the artistic plot – he borrowed to Hay Bin Yaqhdhan a story of ((Moses)) to be a reason or a beginning precedes the representing the experiment of Adam in that isolated island.

-Ibn Tufail tried to search the origin of the knowledge and he reached to determine its stages and levels, where the its first levels and simplest ones are sensual knowledge, followed by the mental knowledge, then the internal knowledge.

-The consistency appeared in the story elements for Ibn Tufail through conveying Ibn Tufail to the spirit of his Age which was clear and apparent in his story text in both content and form, and through functioning the equivalents of the story from the religious stories and philosophical thought as well as from the ancient legends of different origins and kinds.

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