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## "Discourse Strategies In Ibn Hamadoush's Journey (A Pragmatic Approach)"

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### **Abstract:**

This study aims to apply one of the tools of pragmatics, namely "discourse strategy," while revealing the linguistic mechanisms and tools in the journey of Abdelrazak Ibn Hamadoush. due to its uniqueness in the artistic styles and aesthetic expressive values, which highlighted its pragmatic effectiveness through its function's study within the communicative process and the various surrounding contexts. These contexts contributed to selecting strategies and understanding the intended meanings. The study adopts the descriptive-analytical method, which was dictated by the nature of the subject.

**Keywords:** Pragmatics, Discourse Strategy, Abdelrazak Ibn Hamadoush's Journey, Linguistic Mechanisms and Tools in the Journey.

### **1- Introduction:**

It is well-known that travel discourse is a structure that encompasses various forms and content, blending the scientific with the literary and the formal with the colloquial.

Therefore, it provides the author with a substantial amount of information and knowledge, allowing them to present their material based on a set of perceptions and ideFrom this conceptual perspective, we discern a clear intersection and intellectual convergence with pragmatic studies, which focus on identifying the participants in the communicative process and the relationships among them. These studies also consider the circumstances and contexts that shape the discourse, with a strong emphasis on the strategic choices and the understanding of the intended purposes behind the discourse. Thus, in this research paper, we seek to reveal the linguistic mechanisms and tools employed in Abdelrazak Ibn

Hamadoush's journey narrative, grounded in a thorough comprehension of linguistic structures within their communicative functions as constructed through their interaction and communication with others.

Before delving into this study, it is crucial to first highlight certain key aspects of this new linguistic approach, with the aim of conveying its principles and mastering its frameworks and to be able to adjust its formulas»<sup>1</sup>.

## **2- The Concept of Pragmatics**

### **2-A. The Lexical Definition of Pragmatics:**

The term derives from the root (D-W-L), which appears in Maqāyīs al-Lughah (Standards of Language) under two principal meanings: 'The first indicates the transfer of something from one place to another, and the second denotes weakness or relaxation. Linguists say: Indāla al-qawm means the people moved from one place to another. From this sense, tadāwala al-qawm refers to something being passed among them, shifting from some to others. The terms dawla **الدولة** and **الدولة** dūla are two variants. It is said that dūla **الدولة** refers to wealth, while dawla **الدولة** relates to warfare. Both derive their meaning from the root concept, as it is something that is alternated, moving from one to another<sup>2</sup>.

Thus, linguistically, the term revolves around the notions of exchange and transfer, after being stable in one position and associated with it. It acquired the concept of transformation and exchange from the morphological form (tafā'ul interaction), which indicates the multiplicity of states of a thing, just as wealth passes from one person to another or dominance in war shifts from one group to another.

Other dictionaries do not deviate much from these meanings. In Asās al-Balāghah (The Foundation of Rhetoric), it is stated: 'Power shifted to him, and the days changed accordingly. God gave victory to the tribe of so-and-so over their enemy, making them superior to them.' Al-Hajjaj is quoted as saying: 'Indeed, the earth will be taken from us just as we took it (...) And God alternates the days among people, sometimes in their favor and sometimes against them. Time is a cycle of fortunes, reversals, and trials. They passed the matter among themselves.<sup>3</sup> In other dictionaries, Dawla refers to a shift of time from one state to another. Dawla also refers to a turn or a cycle in wealth. Tadāwalūhu means they passed it in turns<sup>4</sup>. That is, it passed in successive turns, moving from one hand to another<sup>5</sup>

One of the examples of the term's usage in the Qur'an is found in the verse: "What Allah has bestowed upon His Messenger from the people of the towns is for Allah, His Messenger, close relatives, orphans, the needy, and the traveler, so that it may not (just) circulate among the rich among you"<sup>6</sup>. Its explanation: "(So that it may not) this 'fay' (circulate) be passed around among the wealthy among you, where one uses it for his own needs at times, and another uses it for acts of charity and paths of goodness at other times"<sup>7</sup>

Al-Zamakhshari elaborated on this in his commentary, saying: "So that the fay', which is rightfully given to the poor so that they may sustain themselves... does not remain circulating among the wealthy, where they accumulate more wealth, or to prevent a pre-Islamic form of wealth circulation among them. In the days of ignorance, the leaders would monopolize the spoils of war because they were considered the most powerful and influential"<sup>8</sup>

Perhaps the most important meaning this term holds is that of sharing and the multiple instances of circulation. This meaning is evident in another derivation found in the verse: "And do not consume one another's wealth unjustly or send it to the rulers (in bribery)..."<sup>9</sup>. The explanation being: "Do not bring the matter to the rulers so that you can, through judgment, unjustly consume the wealth"<sup>10</sup>

Furthermore, in another verse: "And those days [of varying fortunes] We alternate among the people..."<sup>11</sup>. Al-Zamakhshari comments: "... We alternate them: We shift them between people, sometimes granting victory to some, and at other times to others, similar to the well-known saying: 'One day is for us, and another day is against us. One day we grieve, and another day we rejoice.'... It is said: I circulated the matter among them, and they passed it around among themselves"<sup>12</sup>.

B- In the Conceptual Definition of "Pragmatics:

Based on the general concept of Pragmatics in modern Western linguistic studies, which is the study of language in its usage context—i.e., when it is in use among its speakers—Taha Abderrahman chose the term "Tadāwuliyāt" (Pragmatics). He states:

"In 1970, we opted for the Western term Pragmatics because it accurately conveys the intended meaning, encompassing both 'usage' and 'interaction'. Since then, it has gained acceptance among scholars who have begun incorporating it into their research"<sup>13</sup>.

He then defines the technical meaning of Tadāwul (pragmatics) as follows:

"It is the description of everything that constitutes an aspect of communication and interaction between the creators of heritage, whether they are common people or elites"<sup>14</sup>.

Many contemporary scholars often lament the lack of attention to pragmatics studies in modern Arab culture in general<sup>15</sup>.

However, serious efforts have emerged in this field, such as those by Taha Abderrahman, particularly in his book *On the Foundations of Dialogue and the Renewal of speech's science*, where he draws upon logic, philosophy, and linguistics to study heritage. He starts from the premise that discourse, in essence, is a communicative, inferential, and directive language<sup>16</sup>. In his view, linguistics consists of three areas<sup>17</sup>:

Dāliyyāt (Signification Studies): Includes studies focused on natural signs, represented by three sciences: phonetics, morphology, and syntax.

Dalāliyyāt (Semantics): Includes studies describing the relationships between signs and their meanings, whether these meanings are mental concepts or external objects.

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Tadāwuliyyāt (Pragmatics): Includes studies describing the relationship between natural signs, their meanings, and the users of those signs. This area comprises three branches: the purposes of speech, the intentions of speakers, and the communication's rules.

Additionally, Ahmed Al-Mutawakkil made significant contributions in many of his books, highlighting that the pragmatic analysis of language requires a focus on identifying the nature of pragmatic functions in the Arabic language. His functional studies of language are distinguished by their foundation in syntax, semantics, and pragmatics<sup>18</sup>.

In summary, the key feature that distinguishes early Arabic linguistic studies is their focus on studying language while use from the beginning. For example, Al-Suyuti emphasizes that language is learned through practice rather than rigid rules, basing his book *Al-Iqtiraah fi 'Ilm Usul al-Nahw* on what Arabs pronounce as the foundation for every phenomenon. He states:

"If the analogy comes to you about something and then hear that the Arabs have pronounced differently from that, abandon your initial analogy"<sup>19</sup>

This demonstrates the value of linguistic usage and the importance of how Arabs employed their language in shaping linguistic styles and methods of expression.

When we look at our Arabic heritage's science—such as grammar, rhetoric, jurisprudence, its foundational principles, exegesis, and Quranic readings—as an integrated whole in the study of language, we can identify a focus on how language is used, along with the associated non-verbal elements, such as the speaker's status, their relationship with the listener, and the psychological, social, and performative conditions of both (movement, silence, temporal and spatial circumstances of communication, etc.). These factors give a comprehensive pragmatic approach that was already embedded in early Arabic linguistic studies. It deserves independent research that presents pragmatic interests in its various sciences.

### **3- Importance:**

The significance of pragmatics can be briefly summarized as follows:

1. Addressing the limitations of structuralism and generativism.
2. Shifting attention from abstract language to language as used by speakers, transforming linguistic studies into studies of linguistic performance.
3. Emphasizing the close connection between the speaker and the external context, which plays a crucial role in determining the intended meaning.
4. Focusing on the study of language in use.
5. Explaining how inferential processes operate in interpreting utterances.
6. Clarifying why structural linguistic methods fail to adequately handle the interpretation of utterances.

7. Demonstrating why indirect and non-literal communication is often more effective than direct and literal communication.

#### **4- Definition of Discourse Strategies:**

The term "discourse strategy" has been employed in various fields of research, each with its own approach. A closer look at its structure reveals that it consists of two distinct components: "strategy" and "discourse," each with its own specific meaning. The term "strategy" has been widely used in numerous disciplines, including political, economic, social, and military sciences, among others. In its broad sense, the term refers to "specific methods for addressing a problem or executing a task, or a set of processes aimed at achieving particular goals. It also refers to planned measures designed to control specific information and manage it effectively"<sup>20</sup>.

In this regard, it is used to denote methods, means, or objective plans through which individuals execute actions in their lives to attain defined goals. These actions are context-dependent, based on the classification of the strategy employed.

Thus, a strategy represents a comprehensive plan focused on utilizing various tools and mechanisms to achieve specific objectives within the constraints posed by the contextual conditions governing those actions. Consequently, the effectiveness of a strategy is determined by the context in which it is applied. What may be effective in one context may not be in another, hence strategies vary according to circumstances and goals.

Given that discourse pertains to language, the speaker may employ strategies to structure their message. In linguistic sciences, strategy is defined as "a set of processing operations consciously aimed at achieving a specific goal, whether in the production or reception of a text"<sup>21</sup>.

Discourse thus requires the speaker to leverage both linguistic and non-linguistic means that can express their intent and accomplish their purpose by selecting the strategy most appropriate to the surrounding context.

In terms of the concept of strategy in discourse, the speaker seeks, through communication with the listener, to convey their goals and intentions using means and mechanisms that correspond to the context of usage. This structured approach is manifested during the articulation of discourse, referred to as a "discourse strategy." This means that the resulting discourse is a planned, intentional, and continuous process, carried out consciously<sup>22</sup>.

From this delineation, it is evident that discourse takes on a purposive dimension, wherein the speaker employs a series of plans to achieve specific objectives. These plans operate under the influence of contextual and pragmatic elements, which are collectively known as "discourse strategies." These strategies are often based on the speaker's nature and circumstances, in addition to a clear understanding of the communicative context,

with all its influential factors. The speaker's ability to express intent and achieve the intended goal is enhanced by communicative competence, including linguistic and pragmatic proficiency, ultimately fostering effective interaction in communication.

## **Types of Discourse Strategies:**

### **5.1 - Solidarity Strategy:**

This strategy, in pragmatic studies, is defined as "the method by which the sender attempts to reflect the degree and nature of their relationship with the receiver, expressing respect for it and the desire to maintain or enhance it by removing distinctions between them, understanding the audience's needs. In general, it is an attempt to approach the receiver and bring them closer"<sup>23</sup> .

Thus, the solidarity strategy is of great importance as it revolves around the sender-receiver relationship and the level of solidarity between them. This strategy is particularly relevant in social relationships through its role in communication and conveying messages. It transcends mere verbal expression and delivering discourse to promote solidarity by eliminating differences, facilitating closeness between the sender and the receiver, making it a vital condition in the communicative process.

### **5.2 - Directive Strategy:**

The directive strategy is defined as "the communicative strategy employed by the sender in their discourse to send a directive message to the receiver, requiring them to carry out a future action, often in a direct manner, without hints or consideration for solidarity or politeness rules. Its primary feature is delivering the directive content in the most straightforward way" [Idris Maqbool, Ibid]. The sender may also use implicit strategies, driven by the context of the communicative process, constructing their discourse in an indirect manner, utilizing implicit meanings that the receiver can understand based on the required context.

### **5.3. Persuasive Strategy (Argumentative)**

The persuasive strategy takes its name from the primary objective of the discourse, which is to persuade. Persuasion operates by appealing to and influencing the recipient during the communication process. Argumentation, in this context, is understood as "a specific type of discourse built around a disputed issue or hypothesis, wherein the speaker presents a claim supported by evidence, articulated through a series of logically connected statements, with the aim of convincing the other party of the validity of the claim and influencing their stance or behavior towards the issue"<sup>24</sup>.

As such, persuasion hinges on argumentation as the tool that facilitates change and direction. This tool operates on prior assumptions regarding the contextual elements,

with the goal of shifting the intellectual or educational position of the receiver and guiding them towards a specific objective.

In this regard, the persuasive strategy aims to fulfill the speaker's goals and objectives by presenting ideas, opinions, and arguments through specific stages, which are articulated as positions within the discourse.

#### **5.4 Allusive Strategy**

The allusive strategy is defined as one "in which the speaker conveys meaning not through direct expression or explicit indication but by opting to communicate their intent via indirect semantic methods such as implication and presupposition. In such instances, the recipient is required to engage in inferential reasoning to grasp the speaker's original intent. This strategy necessitates a shift from the literal meaning of the discourse to the implied meaning, which is usually inferred from the general context"<sup>25</sup>.

This approach relies on the recipient's ability to interpret and deduce meanings that are not overtly stated but rather suggested or implied by the overall context of the discourse.

Thus, the speaker employs the allusive strategy driven by motives dictated by the broader communicative context. This strategy structures the discourse in an indirect manner, leveraging implicit and suggestive meanings. As a result, the discourse generates interpretations and connotations that the recipient is expected to grasp, and that are essential to the intended message.

#### **6 - Introducing the Traveler:**

Abu al-Hasan Abdul Razzaq, known as Ibn Hamadoush al-Jazairi, was born at the beginning of the 12th century AH in the city of Algiers in the year 1170 AH. He came from a well-off family of artisans, with his father and uncle being known for their tanning profession. He grew up in Algiers, where he received his early education in his hometown. He studied religious sciences, including jurisprudence, grammar, Sufism, and literature, but what stands out most is his passion for intellectual sciences and his proficiency in logic, arithmetic, medicine, and astronomy. He acquired his knowledge through study, permission (ijazah), and travel. He left behind numerous writings and works in various fields, including astronomy, arithmetic, geometry, medicine, literature, and logic. Among the most important of his works is the travel account we are studying: "Lisan Al-Maqal fi Al-Naba' 'an Al-Nasab wal-Hasab wal-Hal" (Travelogue), which serves as a key source for understanding the author's life and is an important part of Algeria's intellectual and literary heritage of that era.

#### **7 - Introducing the Journey:**

The journey of Abdul Razzaq Ibn Hamadoush al-Jazairi, titled "Lisan Al-Maqal fi Al-Naba' 'an Al-Nasab wal-Hasab wal-Hal", is one of the most important travel accounts from the

Ottoman period, as it reflects a significant historical aspect of Algeria. The manuscript contains 366 pages of medium size, edited by researcher Abu Al-Qasim Saadallah. It is worth noting that the version we rely on is the second part of the journey, which focuses on his travels to Morocco. Through his writings, Ibn Hamadoush vividly portrays the realities and describes the people and events he witnessed, providing a summary of the social, cultural, and religious life of that time. The journey covers multiple topics and, according to Abu Al-Qasim Saadallah's division, the journey can be split into three main sections: the first section on Morocco (about 75 pages), the second on his personal activities in Algeria, and the third on texts and documents. Therefore, Ibn Hamadoush's writings about Morocco serve as a valuable historical source that recounts the events he experienced, turning them into observations that enhance the credibility and realism of his travel narrative.

## **8 - Mechanisms of Discourse Strategies in the Travelogue:**

### **8.1 - Persuasive Strategy (Argumentation) in the Travelogue:**

Any discourse often forms social relationships based on the communicative process, aiming to achieve certain objectives. Each discourse has its linguistic tools and expressive forms that its users employ to convey various communicative pathways, taking into account the pragmatic context. These factors together guide the choice of specific strategies. The speaker adopts a process of convincing the receiver through argumentation, an influential strategy aimed at persuading the receiver, either through speech or action. The acceptability of the persuasive force depends on the sender's linguistic and communicative competence.

In examining the text, we find clear evidence of the persuasive strategy, as Ibn Hamadoush used arguments and proofs to achieve the objectives of his journey, driven by his scientific curiosity that motivated him to travel from Algeria to Morocco. He highlights this when he attended lessons, inquiring about various issues and accepting the responses without dispute or rejection, emphasizing the authority of his teacher, Al-Banani. Ibn Hamadoush writes: "He had a lesson after the morning prayers, where he would teach Sidi Khalil's book on Maliki jurisprudence. I attended the class and found him discussing the last sections of the vows... I agreed with his position"<sup>26</sup>. This religious discourse, filled with previously unknown religious information, is backed by argumentative tools like causal clauses (e.g., "because"), personal references, explanations, and justifications, all of which serve to strengthen the argument.

### **8.2 The Directive Strategy in the Travel Narrative:**

The specificity of the context and subject matter of the travel narrative, alongside the traveler's intentions and the nature of the relationship between him and the "Other," necessitate the use of directive speech acts such as commands, prohibitions, warnings, and enticements. These factors underscore the effectiveness of directive discourse in influencing the recipient, as determined by the intended purposes of the travel account.



Linguistically, the directive strategy predominantly operates through speech acts, which are defined as “any utterance that adheres to a formal, semantic, performative, and influential framework. Moreover, it constitutes a grammatical action that employs speech acts to fulfill performative purposes and achieve influential effects on the recipient’s reactions (such as acceptance or rejection). Thus, it aims to exert influence.”<sup>27</sup>. These acts, characterized by rhetorical diversity and shifts towards figurative meanings, serve to reinvigorate the recipient’s attention, evoke emotional engagement, and sharpen focus. As a result, the addressee becomes more responsive to the speaker’s intentions, which in turn heightens their receptivity. Below, some of the linguistic strategies employed in travel writing are examined in greater detail.

In this discourse, we find a clear presence of speech acts such as commands, directives, commitments, and explicit negations, as illustrated in the following passage:

"Regarding our discussion, I persisted in reviewing the issue with him and clarifying the truth until he understood. I asked him what his understanding was, and he informed me that he had excluded the non-repeated letters from the 28, because the aforementioned commentator claims that the non-repeated letters number 21, thus matching the total. I said to him: 'And if you add to the non-repeated letters, what would you say?' He responded: 'I would say they complete the 49, and they are 28.' I told him: 'Well done! You derived this on your own without certainty, which is why the people of Tunis and Andalusia first teach their children arithmetic and grammar so that they might savor the pleasure of knowledge. I did not say 'the people of the city' so that he would not be offended. He learned this from me, took the draft in which I had drawn the tables, and then said: 'In this, I was also mistaken.'"<sup>28</sup> .

This passage demonstrates how the speaker engages in directive acts, which range from suggestions to requests, commands, prohibitions, advice, inquiries, interrogations, encouragement, permission, and more.

Thus, these directive linguistic strategies, as employed by Ibn Hammadoush, aim to achieve his objectives in seeking knowledge and clarifying these matters. This is in accordance with the authority he holds and the nature of his relationship with his teacher, as well as the particularities of the academic context, which necessitate the presence of such acts to achieve objectives that reflect a directive strategy.

Upon closer examination of this context, and the forms of questioning and interrogation used, we find that they are guided by the social authority Ibn Hammadoush commands, both in academic and educational domains. He refrains from explicitly imposing obligation, instead using causal links to guide his interlocutor toward the intended meaning of the discourse.

### **8.3 The Allusive Strategy in the Travel Narrative:**

Undoubtedly, the semantic nature of any discourse encompasses two types: either a clear and direct discourse, conveying explicit meanings through linguistic formulations, or an indirect discourse that invites interpretation and the reading of underlying messages—this is what is known as implicit meaning.

This allows the speaker to produce a direct discourse that relies on explicit linguistic mechanisms, or alternatively, to employ a language of allusion, crafting it indirectly in accordance with the context and surrounding circumstances.

In this study, we are particularly interested in how Ibn Hammadoush applied and selected the allusive strategy to achieve his travel-related objectives. Regarding his exploration of a scientific issue and the gathering of a concise and subtle answer, he says:

"They are seven born from an egg, together they came,  
And like them, dressed in silken robes of red,  
Their brows number seventy, each with its own,  
And their eyes, ninety, like the figure of a hoopoe,  
Their father, cursed, rebellious, defiant,  
Thus, I have crafted a bound riddle in words."  
(Ibn Hammadoush, p. 131)

The speaker's choice of the allusive strategy is evident in his effort to engage in lively inquiry, addressing the recipient through implicit hints and indirect meanings. He also constructs mental images for the addressee, whom he considers to be intellectually superior, for educational and pedagogical purposes, among others.

Thus, these mechanisms, represented by intellectual meanings and the indirect style coupled with reasoning, serve to influence the recipient, elevating their intellectual standing by using allusion and granting an air of superiority that requires deep contemplation to grasp.

Accordingly, we observe a diversity in the forms used to employ these mechanisms within the allusive discourse of the travel narrative. The selection of this strategy was influenced by the educational elements that Ibn Hammadoush incorporated into his discourse.

#### **8-4. The Solidarity Strategy in the Travel Narrative:**

Speakers often aim to foster closeness and empathy with their audience by utilizing linguistic and communicative strategies, such as employing solidarity markers that can evoke care, compassion, and at times even affection. This includes the use of expressions like greetings, congratulations, and other forms of courteous language.

In the travel narrative, we observe a striking example of solidarity in the letter from the Mufti, Mohammed bin Hussein, to Ibn Hammadoush, following the tragic death of his son,

Hussein. The Mufti extends his heartfelt condolences and apologizes for his inability to attend the funeral. His message reads:

"In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, and may peace and blessings be upon our Master and Lord Muhammad, and upon his family and companions. To the esteemed and exalted one, the epitome of all noble qualities, in whom the hopes of affection, brotherhood, sincere friendship, and unwavering faith are fulfilled, our virtuous master, the honorable Al-Hassani, Sidi Al-Haj Abdul Razzaq: Peace and the mercy of Allah be upon you. News has reached us that has confounded the mind, grieved the heart, banished sleep from the eyes, and brought forth tears. It has kindled the flames of longing and ignited the fires of sorrow with the loss that shattered hearts (...). Your misfortune and the death of your son have deeply moved me, shocking me and rekindling my own sorrows. Indeed, fate has struck us with the arrows of its adversities, leaving us stunned, while its calamities have toppled our pillars and foundations. Thus, I urge you to endure with the patience befitting the noble, for in such times, the patience of the honorable is truly the most beautiful." (Ibn Hammadoush, *The Journey of Ibn Hammadoush*, pp. 150-151)

The sender's use of expressions of solidarity throughout his message, grounded in the unique nature of his relationship with the recipient, necessitates the use of specific linguistic devices (such as demonstrative pronouns). Furthermore, the attribution of special titles and descriptions to the addressee demonstrates the sender's reverence and regard for him. This is particularly evident in phrases like "affection of brotherhood and sincere friendship," which reflect terms of friendship and affection, thereby reinforcing the close bond between the Mufti and Ibn Hammadoush during this time of grief.

When we examine the deployment of solidarity-driven semantic formulations, particularly the greeting with which the letter opens, we observe the positive emotional impact of these expressions in fostering a sense of brotherhood and sympathy between the two men.

Thus, the language of this message not only conveys the Mufti's profound grief over the loss of Ibn Hammadoush's son but also reveals the deliberate use of a solidarity strategy through condolence and correspondence. This underscores the Mufti's intent to strengthen his relationship with the traveler, achieving the highest level of solidarity.

### **Conclusion:**

Based on the preceding analysis, the research arrived at several key findings, which are outlined as follows:

- Ibn Hammadoush focused extensively on discourse strategies, leveraging all his rhetorical capabilities to achieve specific objectives that reflect his worldview and behavior.

- The travel narrative is replete with a variety of rhetorical mechanisms, corresponding to the diverse objectives of the author, aimed at influencing the recipient. This allowed for the intentional tailoring of the discourse based on the speaker's intentions.
- The production of the travel discourse was rooted in a premeditated mental plan, which is evident in Ibn Hammadoush's selection of the most appropriate rhetorical approach to realize his goals and aims.
- The multiplicity of the traveler's objectives led him to employ a range of distinct strategies (solidarity, allusion, guidance, persuasion) to achieve his educational and informative aims.
- By assuming full control over the production, representation, and participation in the discourse process, the traveler was able to shape social relationships and choose the most suitable strategy for each relationship, both in terms of production and interpretation. This solidified his role as the authority in crafting and structuring his discourse.

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  - <sup>5</sup> Al-Razi: *Mukhtār al-Ṣiḥāḥ*, Dar Al-Jeel, Beirut, Lebanon, 1987, p. 215.
  - <sup>6</sup> Surah Al-Hashr, verse 7.
  - <sup>7</sup> Al-Qur'an Al-Karim with the commentary of Imam Al-Tabari, with references to the reasons for revelation by Al-Nisaburi, and the indexed topics of Qur'anic verses by Marwan Al-Attiyah, reviewed by Marwan Sawar, Dar Al-Fajr Al-Islami, 7th edition, 1995, p. 546.
  - <sup>8</sup> Al-Zamakhshari: *Al-Kashshaf*, vol. 4, p. 82
  - <sup>9</sup> Surah Al-Baqarah, verse 188.
  - <sup>10</sup> Al-Zamakhshari: *Al-Kashshaf*, vol. 1, p. 340.
  - <sup>11</sup> Surah Aal-Imran, verse 140.
  - <sup>12</sup> Al-Zamakhshari: *Al-Kashshaf*, vol. 1, on Haqa'iq al-Tanzil wa Uyoon al-Aqawil fi Wujuh al-Tanzil, Dar Al-Ma'arif for Printing and Publishing, Beirut, Lebanon, p. 466.
  - <sup>13</sup> Taha Abderrahman, *On the Foundations of Dialogue and the Renewal of speech 's science* Arab Cultural Center, Casablanca, Morocco, 1st ed., 2000, p. 27.
  - <sup>14</sup> Taha Abderrahman, *Renewing the Methodology in the Evaluation of Heritage*, Arab

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Cultural Center, Morocco, 1993, p. 244.

<sup>15</sup> See: Mustafa Ghallaf, *Modern Arab Linguistics: A Critical Study of Theoretical and Methodological Sources*, Series of Dissertations and Theses No. 04, Hassan II University, Ain Chock, Faculty of Letters and Humanities, Fadala Press, Mohammedia, Morocco, 1998, p. 249

<sup>16</sup> Taha Abderrahman, *idem*, p.27.

<sup>17</sup> *Idem*, p.28.

<sup>18</sup> See: Ahmed Al-Mutawakkil, *The Pragmatic Functions in Arabic Language*, Moroccan Society for Publication, Translation, and Distribution, Casablanca, Morocco, 1st ed., 1985, p. 78.

<sup>19</sup> Al-Suyuti: *Al-Iqtiraah fi 'Ilm Usul al-Nahw*, edited by Muhammad Hassan Ismail Al-Shafi'i, Muhammad Ali Baydoun Publications, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1st edition, 1998, p. 116

<sup>20</sup> Zafir Al-Shehri, *Discourse Strategy: A Pragmatic Linguistic Approach*, p. 53

<sup>21</sup> Wolfgang Heinemann and Dieter Viehweger, *Introduction to Text Linguistics*, translated by Saeed Hassan Bahi, Zahraa Al-Sharq, Cairo, Egypt, 1st ed., 2004, p. 269.

<sup>22</sup> Abd Al-Hadi Zafir Al-Shehri, *Discourse Strategy*, Dar Al-Kitab Al-Jadeed Al-Muttahida, Beirut, Lebanon, 1st ed., 2004, p. 56.

<sup>23</sup> Idris Maqbool, "The Communicative Strategy in the Prophetic Tradition," *Journal of Islamic Sciences*, University of Mosul, Iraq, vol. 8, no. 15/2-2004, p. 543.

<sup>24</sup> Mohamed El-Abd, *The Arabic Argumentative Text – A Study of Persuasion Techniques*, Foussoul Journal, Egyptian General Book Organization, Egypt, Summer-Fall 2002, Issue 60, p. 44.

<sup>25</sup> See: Ghadres Maqbool, *Strategies of the Speaker in the Prophetic Traditions*, *Journal of the Faculty of Islamic Sciences*, Vol. 08, Morocco, 1st Edition, 1425-2014, p. 550.

<sup>26</sup> Ibn Hamadoush al-Jazairi: *Ibn Hamadoush's Travelogue*, p. 35

<sup>27</sup> Masoud Sahraoui, *Pragmatics in the Work of Arab Scholars*, Dar Talia, Beirut, Lebanon, 1st ed., 2005, p. 40.

<sup>28</sup> Ibn Hammadoush al-Jazairi, *The Journey of Ibn Hammadoush*, pp. 147-148.