



*The Advice of Lissan Eddine Ibn El-Khatib to His Sons:
An Analytical Study*

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Abstract

This article seeks to examine the advice of Ibn El-Khatib to his sons and expound its contents by exploring his intentions in its writing. One of the findings of the study is that Ibn El-Khatib has made lasting an obvious and precious model in the art of advice during the eighth century AH. Understanding its content turns points on understanding the author's intentions. The advice focuses on reminding religious and moral obligations. Ibn El-Khatib made use of his artistic skill in writing it, making use of a style of preaching, guidance, and instruction, both direct and indirect. His intentions are primarily to advise, warn, and intimidate so as to stir his sons' emotions and guide them to the right path by engaging both their reason and feelings.

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1. Introduction

The art of advice is a highly eloquent and influential art form, written in prose and verse. It is intensely connected to human life, serving a social, religious, and political need through which human experiences are passed down from one generation to another. Most pieces of advice originate from a father to his son, depicting the Andalusian father's concern for the proper upbringing of his children. The gains of this advice extend beyond the son himself, reaching all who read and learn of its content. The advice of Lissan Eddine Ibn El-Khatib is one such advice of great literary importance, deserving of study.

This article aims to examine this Andalusian art form, investigating its themes and discourses, and understanding Ibn El-Khatib's intentions in his advice. This cannot be attained without comprehending the elements of the communicative process: The creator, the recipient, and the context of the text, in order to understanding Ibn al-Khatib's purpose in writing this advice, as advice writers employ a specific language to influence the reader. Highlighting an Andalusian art type that has not received its due attention in research and study, except for some succinct references and simple analyses in studies that have addressed Andalusian prose. Therefore, this article explores other analytical aspects

through which we can delve into the depths of Ibn El-Khatib's advice.

The nature of the advice's content, which is typically moral, instructive, and guiding, compels its author to frequently employ commands and prohibitions. Therefore, how did Ibn El-Khatib exploit these speech acts to convey his intentions? And to what extent was he successful in doing so? In other words, how did Ibn El-Khatib's advice expose its moral and instructive content? Did Ibn El-Khatib succeed in achieving what he aimed for in his advice? And what distinguished his advice? To answer these questions, the nature of the research topic required the adoption of a pragmatic approach.

1-The Concept of an Advice:

The root letters (و، ص) and the weak letter (ي) indicate the joining of one thing to another. (وَصَيْتُ الشَّيْءَ) means I joined it. It is said, "We trod on fertile land," meaning its vegetation was continuous and abundant. The advice (وَصِيَّة) is derived from this root, as if one were to join or connect. It is said, "I advised him an advice" (وَصَيْتُهُ تَوْصِيَّة) and "I advised him an exhortation" (وَصَيْتُهُ إِيْصَاء) (Faris, 1979, p. under the root (و ص ي)). The meaning of the word وَصَّى in the Dictionary of Language Standards is limited to succession, connection, and joining. It is mentioned in Lissan Al-Arab: وَصَّى means he advised to the man and entrusted him with something (Manzur, 1994, p. under the root (و ص ي)). An advice is from

connection, which is opposed to severance.

Among the definitions of literary figures and scholars who linked the advice to preaching, they said, "Advising others with what they should do, accompanied by preaching" (Al-Asfahani, 1997, p. 873). Some of them associate it with advice, saying, "An advice is what you direct to a person dear to you is the fruit of experience, wisdom, guidance, direction, and advice, as their meanings are close or united" (Rabbuh, 1999, p. 247). Words that refer to the meaning of an advice may replace the word "bequeathed" and its derivatives, including: wrote, taught, sent, educated, addressed, and others. Sometimes it is understood from the context that the written text is an advice.

An advice is a literary and communicative art form containing a set of commands and prohibitions, usually issued by the most senior and wisest person, upon death, travel, war, or other circumstances. It may be at the advisor's own request or at the advisee's. An advice combines advice, guidance, proverbs, and wisdom. It requires the advisor to possess linguistic and literary proficiency, human and social knowledge, sincerity of feeling, and an understanding of the advisee's psychology. The advisor may address a single person or group, or it may be absolute and general, expressed in verse or prose.

The advice embraces great importance, which is reflected in the following:

- Individuals and society have a constant need for advice because they serve as guiding principles and are essential for sound behavior.

- They have a profound impact on the human psyche because they are differentiated by sincerity in content and emotion.

- Pieces of advice often hold historical events, making them important historical documents for the era in which they were written.

- The content of an advice can disclose the personality and thoughts of its author.

2. The Evolution of the Art of Advice across Literary Eras:

Pre-Islamic literature flourished with several pieces of advice that depicted the human existence in the pre-Islamic era, "in peace and war," thus revealing the individual's relationship with his community (Youcef, 2003, p. 8). These pieces of advice expressed tribal affiliation and called for the conservation of Arab morals and the learning of lessons from life's experiences. They were addressed from fathers to sons, from mothers to daughters, and from the tribal leader to his subjects, and thus embodied in both poetry and prose. Examples of poetic advice include Al-A'sha's advice to his son, expressing pride, and Abd Qays Ibn Khufaf Al-Barjami's advice to his son, Djubaylah. Examples of prose advice include Umamah Bint Al-Harith's advice to her daughter and Aktham Ibn

Sayfi's advice to his people, among others.

Pieces of advice in this era were characterized by their brevity, simple language, and recurrent use of proverbs and maxims.

With the advent of Islam, the art of advice was influenced by the Islamic faith, drawing its meanings from the Holy Quran. An example is Abu Bakr Al-Siddiq's advice to Oussama Ibn Zayd concerning struggle. Advice retained its features during the Umayyad era, following the path of early Islamic pieces of advice. Examples from this period include Mu'awiya's advice to his son Zayd and Utbah Ibn Abi Soufiane's advice to Abd Al-Samad. Advice in this era was unique with its eloquent style, robust structure, clear meaning, and frequent references to the Holy Quran and the Prophetic speech (Hadith).

The art of advice continued to be present in the Abbasid era with the same previous characteristics, but it was powered by the spirit of the age and the development and openness of Abbasid society to other cultures and civilizations. Accordingly, the forms and scope of advice diversified. Pieces of advice of this era were distinguished by weighty analysis, persuasive power, the use of philosophical reflection, and frequent Quranic quotations. The Andalusian advice kept pace with the living conditions of the Andalusian people, influenced by the teachings of the Islamic religion. The spread of the wave of asceticism and Sufism in

Andalusian society had an impact on the flourishing of the art of advice, as it was adopted as a means to deter corruption and improve the lives of people. Its contents and purposes varied along with the diversity of the circumstances that produced it.

It was customary for the people of Andalusia to leave written pieces of advice for their children. Andalusian poets, writers, princes, and ministers all contributed to the art of advice. Among the examples of Andalusian pieces of advice mentioned in the sources is the advice of Moussa Ibn Said to his son Ali Ibn Moussa, which he sent when he wanted to travel from Alexandria to Cairo. This advice is included by Al-Maqqari in his book *Nafh Al-Tayyib fi Ghosn al-Andalus al-Ratib* (Al-Tilimsani, 1968, pp. 352-362). Another example is the advice of Lissan Eddine Ibn El-Khatib to his sons, which is the core subject of this study.

3. The Advice of Ibn El-Khatib to His Sons:

3.1 The Advisor and the Advisees:

The advisor: Ibn al-Khatib, whose full name was Mohamed Ibn Abdullah Ibn Said Ibn Abdullah ibn Said Ibn Ali Ibn Ahmed al-Salmani (Al-Asqalani, 1972, p. 88), was known as Ibn Al-Khatib. He was born in Loja, an Andalusian city west of Granada, in 713 AH or 715 AH. He was killed by his opponents, and his body was mutilated; they exhumed him from his grave and burned him in 776 AH (Al-Khatib, 1979, pp. 3-4). He studied under the foremost scholars of

his time in a range of fields, including Arabic language, Hadith, jurisprudence, history, medicine, and philosophy (Al-Ahmar, 1987, p. 242), becoming one of the greatest scholars of Andalusia.

3.2 The advisee (His sons): Ibn El-Khatib had three sons from his wife Iqbal, mentioned by Al-Maqqari in Nafh Al-Tayyib, they are:

- Mohamed Ibn Muhamed Ibn Abdullah Ibn Said Ibn Abdullah Al-Salmani, who devoted himself to serving Allah (Sufism) and distanced himself from serving kings.

- Abdullah Ibn Mohamed Ibn Abdullah Ibn Said Ibn Abdullah Al-Salmani, whose biography was included by his father in his book Al-Ihata fi Akhbar Gharnata. He studied under numerous of his father's contemporaries and was known for his poetry.

- Ali Ibn Mohamed Ibn Abdullah Ibn Said Ibn Abdullah Al-Salmani, who was a poet.

3.3 His Advice: Lissan Eddine Ibn El-Khatib wrote his advice to his sons after he felt his death approaching. He enclosed, within it, the style of advice and guidance, addressing both reason and emotion. He included in it the essence of his life experiences, as it "contains what is essential for the afterlife and life, as it is unique in its beauty and unusual in its art...combining the manners of religion and the world and containing ample advice and healing wisdom" (Al-Tilimsani, 1968, p.p 391-405). He divided it into an introduction, body,

and conclusion. He began it with a traditional introduction that paved the way for the core topic, in which he stated his goal of giving advice and guidance, and emphasized the necessity of adhering to his commands and avoiding his prohibitions. He concluded it with a prayer for them, peace be upon them, and reminding them of the importance of his advice and the necessity of adhering to it.

4. The Intentions of Ibn El-Khatib in his Advice

4.1 The Concept of Intentionality

A. Linguistically: Intentionality is a modern critical philosophical term. Its lexical root is (ق-ص-د) (Q-S-D), and intention means "the straightness of the path, a straight and easy path, and moderation in something is the opposite of excess. A poem; a 'qasid' is a piece of poetry whose lines have been divided into verses. It is called so because of its completeness and correct meter" (Manzur, 1994, p. under the root (Q-S-D)). Its linguistic meaning is limited to moderation and straightness. Abu Hilal Al-Askari made the word 'qasd' synonymous with 'meaning,' 'goal,' and 'purpose,' saying, "Meaning is intention...and purpose is what is intended by speech...and it is called purpose by analogy to the target that the archer aims at with his arrow, which is the goal." (Al-Askari, 1997, p. 33)

B. Terminologically: Intentionality, according to John Searle, is "that property for many mental states and events through which things and the

course of events in the world are directed, turn around, or are related to.” (Ismail, 2007, p. 229)

It is said, “I meant such and such by my words, meaning: I intended it and meant it: and from it comes the meaning” (Al-Zamakhshari, 1998, p. 80). The term intentionality overlaps with the term teleology for some scholars, as intentionality, in their opinion, is related to the speaker (the creator), while teleology is linked to the text. There are some researchers who do not disconnect between them, considering that it is not possible to separate the intentionality of the creator from the teleology of the text.

4.2 Types of Intentionality:

The communicative process is based on three interacting elements (the creator, the text, and the receiver). The creator produces the cognitive material (the text), and the receiver interprets it according to his intellectual capabilities and acquired knowledge, deconstructing and reconstructing it to become a second producer of the text if he is an active reader. Thus, we find that the intentionality of the creator, the teleology of the text, and the intentionality of the receiver unite these parties in a complementary relationship.

A. The Author's Intention: The creator is the primary actor in the communicative process, and the success of the text depends on the author's skill. The author presents, "along with his specific communicative intentions, a general communicative intention

understood through the totality of the discourse's structures" (Reboul & Moschler, 2003, p. 206). The writer does not write his text without instituting strategies and intended meanings. These strategies "precede the construction of the text and the formation of its meaning" (Iser, 1985, p. 162). The meanings found in the text, produced by the creator, are the result of the interaction of several elements related to the text's structure and the possibilities that may align with the author's intention. To understand the author's intention, the principle of probability must be set in motion, as the author is the one who plays the role of persuading the recipient through what he uses in his argumentative linguistic text, which carries multiple meanings and intentions.

B. The Intentionality of the text: The text is a semantic act with many levels that constitutes an intellectual process reflecting a set of intentions and meanings established by the author. Each text has its own linguistic style, and the literal language does not necessarily express the author's intentionality.

C. The Recipient's Intentionality: The production of meaning in a literary text is completed through the reader, as this confirms its actual existence.

Through these three poles which are mainly the producer, the receiver, and the context of the text, the intentionality or performative power that Ibn El-

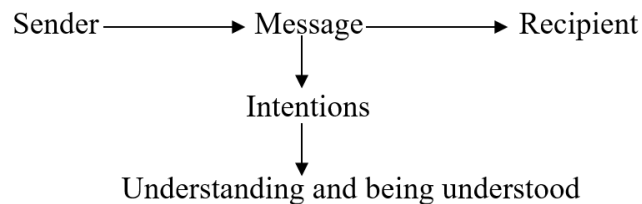
Khatib seeks to achieve through his advice is established.

4.3 The Importance of Intentionality:

For any discourse to be formed and its pragmatic dimensions to be realized, intentions must exist because "there is no communication through signs without intentionality behind the act of communication" (Deledalle and Réthoré, 1994, p. 25). The purpose of sending any discourse is to make the recipient understands so that he can grasp the intended meanings and interpret the discourse. This is because discourse is not merely utterance; it must hold the speaker's intentions. This

is what pragmatics focuses on, which is concerned with "the study of the meaning intended by the speaker" (Yole, 2010, p. 19).

This is what Ibn Khaldun mentioned when he said, "Know that language, in its common understanding, is the speaker's expression of his intended meaning, and that expression is a linguistic act arising from the intention to convey meaning" (Khaldun, 2001, p. 753). The purpose of any linguistic text is to attain interaction between the interlocutors, influencing, understanding, and being understood.



Intentions change with the changing meaning of words according to their diverse contexts; whenever the context changes, the meanings of the words are renewed.

4.4 The Relationship between Intentionality and Speech Act Theory

Intentionality has received a special attention in modern pragmatic studies, which has centered on studying language as intentional acts. This idea came into view with Edmund Husserl and was later exploited by Austin, the founder of speech act theory, and his students Searle and Grice in his theory of conversational implicature.

Speech act theory is directly linked to the intentions of the creator. Austin

developed his theory of speech acts, which was initially restricted to descriptive and performative utterances. In the second stage of his theory, he divided speech acts into three acts (an utterance act, an illocutionary act, and an affective act). Austin discussed the speech act and specified its conditions: that it would be signifying, illocutionary, and affective. The effect unavoidably entails attaining the speaker's intentions. These intentions are related to speech acts. If the speech acts are direct, the intentions are direct. If the speech acts are indirect, the intentions are indirect (hidden and implicit). This is ranked within the allusive strategy or what is called "the

implications of speech,” which Searle was interested in, in his study of speech acts. He divided speech acts into direct and indirect acts and classified speech acts into five categories (affirmations, guidance, promises, expressions, statements, or what can be called declarations).

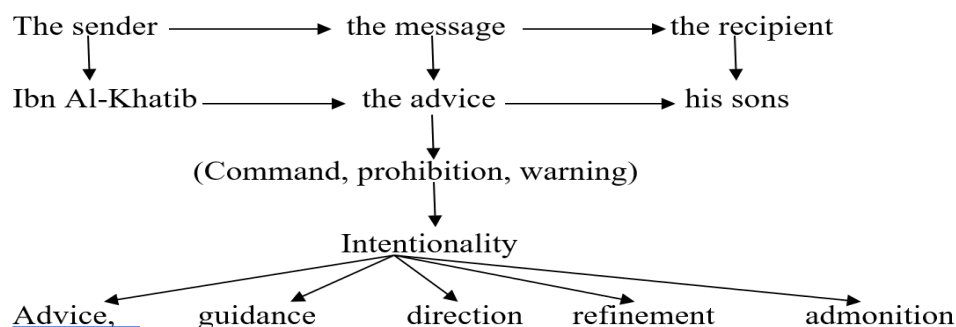
The direct speech acts expressed in the imperative and prohibitive forms are plentiful in the discourse of the advice. Among the imperatives, we cite: “Enjoin what is right with gentleness” (Al-Tilimsani, 1968, p. 401) and “Stay

away from envy, for no envious person ever prevailed” (Al-Tilimsani, 1968, p. 403). Among the prohibitions, we cite: “Do not approach usury; for it is forbidden in religion” and “Do not consume anyone’s wealth” (Al-Tilimsani, 1968, p. 402). Among the warnings that resemble prohibitions and commands, we cite: “Beware of lying, for it is a disgraceful act that cannot be concealed” (Al-Tilimsani, 1968, p. 401) and “Beware of injustice, for the unjust is despised and condemned by every tongue” (Al-Tilimsani, 1968, p. 402).

Verbs	Illocutionary force	Intentionality
And command	Advice, refinement, guidance	and urging the enjoining of what is right
And throw away	Advice, refinement, guidance	Urging contentment
Do not +approach	Advice, refinement, guidance	Leaving usury
Do not +eat	Advice, refinement, guidance	Respect for others’ property
Beware	Warning and warning	Abstaining from lying
Beware	Warning and warning	Avoiding injustice

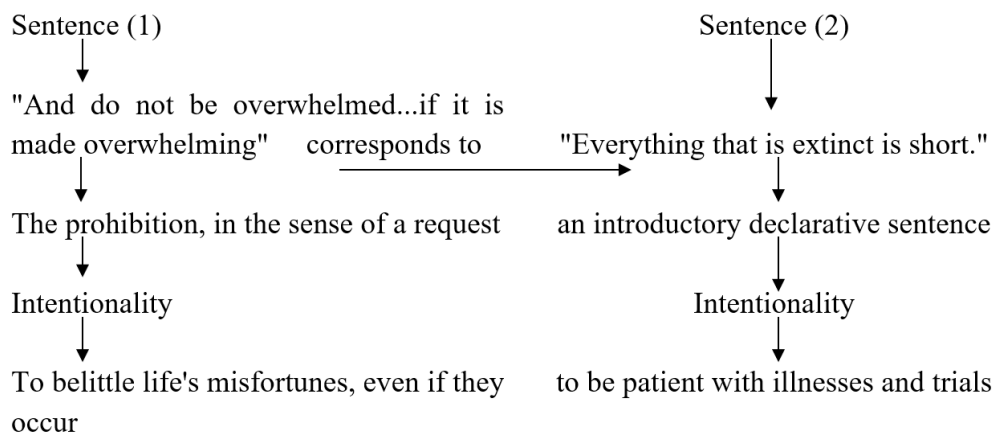
What Ibn El-Khatib said matched what he intended and wanted. The direct verbs (command, throw away, do not approach, do not eat, and beware) accomplished a direct and apparent performative power. He wanted his sons to stay away from lying, envy, oppressing people, and consuming their money unjustly. The utterance and

response are grammatically sound, through which Ibn El-Khatib intended definite purposes in a given context, conveying a specific message to his sons that had an effect on their psyche. Thus, the speaker's intention was achieved. The table can be illustrated as follows:



Ibn El-Khatib was aware that his sons had the ability to carry out acts of prohibition and abstention because they result in falling into sins, a bad reputation among people, hatred, and the negative consequences that go with these actions. So if the sons act in response to their father's commands and prohibitions and refrain from these

behaviors, the intended verbal actions will achieve their most wanted purpose. He says, "Do not be overwhelmed by the events of the days whenever they befall you, nor cry out over illnesses when they become severe, for everything that is fleeting is irrelevant, and everything that is over, however long it may last, is short. Await relief." (Al-Tilimsani, 1968, p. 403)



- "Everything that is extinct is insignificant" corresponds to belittling worldly misfortunes.

- "Every illness, however long it lasts, is short" corresponds to "Do not despair over illnesses if they become severe."

"The imperative verb "and wait" is used in the sense of supplication, seeking relief from Allah Almighty. The verb intensifies the meaning and increases the listener's conviction to be patient.

Imperative and prohibitive verbs are intentional performative speech acts that engage the listener in the communication process and subject him to the intentions of the rhetorical context.

Among the indirect speech acts in the advice is Ibn Al-Khatib's statement, "And where is the right of the dying compared to the right of the Living One who does not die?" (Al-Tilimsani, 1968, p. 398).

The question in this sentence is not a genuine one; its purpose is not to draw out an answer, but rather to warn against violating people's rights, for the punishment for such actions is severe on the Day of Judgment. Muslims believe in the existence of a Day of Judgment when enemies will meet before Allah Almighty, and each person will bear his due. This statement includes two forces: an apparent force, beginning with the question "And where is the right of the

dying?" which is not the intended meaning; and an implicit force, whose intention is to remind people of the Day

of Judgment, to instill fear of it, and to deter them from violating people's rights.

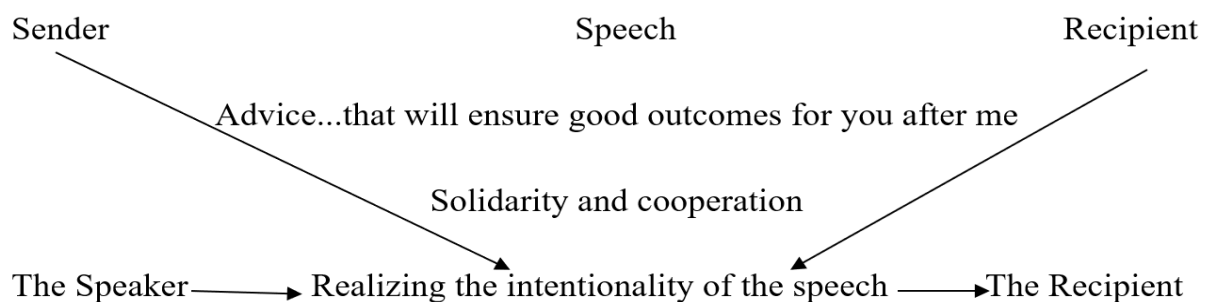
The speech act is → a direct speech act (question), a performative force supported by contextual clues.

"(And where is the right)?" → is an indirect speech act (hidden meaning), represented in the reminder and the warning, with the absence of contextual clues indicating it.

4.5 The Solidarity Strategy in the Advice and its Relation to the Intentions of Lissan Eddine Ibn Al-Khatib

The basis of the solidarity strategy is solidarity with the recipient and an endeavor to get closer to him; the sender situates himself in the recipient's position, "as if he were hearing his words through another's ear, as if the other were speaking with his tongue" (Al-Rahman, 2000, p. 50). The speaker is more concerned with the rights of the recipient than with his own. This clarifies the nature of the relationship between speaker and recipient. This expressive process enables the communicator to achieve his communicative goals. This strategy is related to the etiquette aspect, as George Boole stated: "The tendency to use positive forms of politeness, which

emphasize closeness between speaker and listener, can be considered a synergistic strategy" (Yool, 2010, p. 106). The solidarity strategy focuses on the moral aspect and on conveying the speaker's intentions. An example of this is found in the advice of Ibn El-Khatib to his sons, where he says, "Advice that will be a conscious and insightful song, ensuring good outcomes for you after me, and clarifying my compassionate and affectionate intentions" (Al-Tilimsani, 1968, p. 393). Ibn Al-Khatib's statement falls under the solidarity strategy. A compassionate and sympathetic father, concerned about the consequences his children will face after his death, intended only to offer them advice and guidance through his advice; we illustrate this with the following diagram:



For example, his saying, "Know, my sons, the advice of a sincere and

compassionate advisor, like a father, and feel his love, the reasons for which

are plentiful, and heed the guidance of his direction" (Al-Tilimsani, 1968, p. 395). Ibn El-Khatib used the imperative verbs "know," "feel," and "heed," accompanied by the plural pronoun, which he purposely intended for his sons. These verbs do not convey a sense of obligation, but rather lean towards preaching and guidance.

The addressee and the one being addressed precede the verb to clarify his ethical standing with the recipient. This persuasive address softens the impact of the successive imperative verbs, as he is the loving, sincere, and compassionate father to his three sons.

4.6 The Situational Context and its Relationship to the Intentions of Lissan Eddine Ibn al-Khatib's Discourse:

Context is divided into two types: linguistic context, which is the context of the text, and non-linguistic context, which is the external context or situation. The second type has been the focus of attention in both classical Arabic critical studies and modern pragmatic studies, as context is a crucial element in analyzing discourse and understanding its intentions.

A-The Social Context and the Intentions of the Advice:

The advice takes part to building a virtuous society, as it is classified as a form of social critique. Through it, the advisor tries to improve society and attempts to "present an image of the human ideal, given its lofty moral values and principles, as well as its

psychological and intellectual implications." (Nursi, 2007, p. 15)

Ibn El-Khatib advised his sons to cultivate virtuous qualities, including gentleness to relatives and good treatment of people, with the aim of strengthening the bonds of brotherhood among them and attaining social solidarity. This included upholding the rights of neighbors, spreading peace, maintaining kinship ties, and keeping trustworthiness..etc. He said, "Spread peace in the streets and gatherings, be sympathetic towards those with disabilities and afflictions... sustain the rights of neighbors... and maintain ties with relatives" (Al-Tilimsani, 1968, p. 403). He also warned them against revealing secrets and opposing others, saying, "Let them beware of antagonizing others, the pitfalls of arrogance, the corruption of mind, meddling in family matters, and betraying secrets... Let them safeguard their faith, prefer silence, and adhere to trustworthiness" (al-Tilimsani, 1968, p. 404).

Verb	its tense	its reference	its performative purpose
Beware	Order	directive	Warning against antagonizing others
Preserve	Order	directive: obligatory	urging the preservation of the Islamic faith
Prefer silence	Order	directive: obligatory	Urging adherence to silence because it contains wisdom
Adhere	Order	directive: obligatory	To maintain Trust

B. The Political Context and the Intentions of the Advice:

He says, “Beware of seeking positions of authority out of desire and enticement, and to gain power over calamities and overpower others, for that is harmful to honor and dignity, and leads to scandal and shame. And whoever among you is tested by choice or forced into it by coercion and preference, let him avoid its duties with forbearance” (Al-Tilimsani, 1968, p.

405). Ibn El-Khatib warned his sons against engaging in politics because it is detrimental to honor and brings calamities and problems. And if they are forced into it, they must be patient and forbearing. Ibn El-Khatib does not need to put forth effort to achieve his objective of persuading his sons of the danger of politics because they are aware of the cognitive context, having witnessed its harms.

Verb	its tense	its reference	its performative purpose
Beware	Order	Guidance	Warning against politics
Let him avoid	Order	Guidance, obligatory	Urging patience and forbearance while holding political positions.

C. The Cultural Context and the Objectives of the Advice:

The cultural heritage is evident in the use of proverbs; Ibn El-Khatib tried to enrich his preaching content by making use of the proverb that Al-Zabba’ said when she refused to surrender to Amr Ibn Udi: “By my hand, not by Amr’s” (Al-Tilimsani, 1968, p. 394). He directed the recipient to be firm and follow the correct approach to winning in life. Ibn El-Khatib wished for his sons to take what came in his advice, for if they did not, they would ruin their lives

with their own hands, just as Al-Zabba’ did with herself and her kingdom.

He says, “Beware of the ancient sciences and abandoned arts” (Al-Tilimsani, 1968, p. 400). He recommends the pursuit of knowledge, compares different sciences, and warns against delving into some of them. He cites as proof the persecution suffered by Ibn Rushd when his books were burned because of his interest in those forbidden ancient sciences, such as philosophy.

The advice reveals authentic paternal affection, as Ibn El-Khatib attempts to

shape the right course for his children's lives. He begins his advice with praise and explains the value of what he is about to address, as it stems from a long life experience. He says, "And after that, when old age overtook me, in its fullness, and old age led me in its prime, and I reached youth after its passing" (Al-Tilimsani, 1968, p. 392). The intentionality behind "old age in its fullness" and "old age in its prime" is to express his helplessness and to give emphasis on the importance of what he is about to say, as it comes from someone who has lived through many experiences. His speech, "Know, may Allah guide you... that I am bidding you farewell, even if death spares me..." (Al-Tilimsani, 1968, p. 394), serves as a premeditated statement, intended to influence his followers and encourage them to heed his advice.

He expects his advisee to follow and benefit from his advice, saying, "The least that is required of you is to listen thoughtfully to my words and appreciate the wisdom of my advice, for it has become clear" (Al-Tilimsani, 1968, p. 394). This is the innermost theme around which all of Ibn al-Khatib's rhetorical utterances turn around.

Conclusion:

The practice of prominent Andalusian figures writing pieces of advice for their children is an outstanding phenomenon in Andalusian society, possessing its own distinct features. During the eighth century AH, Ibn El-Khatib left a clear and precious example in the art of

advice, which falls under the umbrella of Andalusian literature.

Understanding the text depends on understanding the author's intentions. The advice focused on reminding people of their religious and moral duties.

Pragmatic techniques are among the critical fields concerned with understanding the speaker's intentions, and this can only be achieved by knowing the context in which the utterances were performed.

Ibn El-Khatib employed his artistic cleverness in writing an advice to his sons that carries indirect, unstated intentions, aiming to influence the recipient.

The advice is generally characterized by a style of preaching, guidance, and instruction, whether direct or indirect. Its aims are mainly to advise, warn, and intimidate, seeking to stir his sons' feelings and guide them to the right path by appealing to both their reason and their consciousness.

The advice, from beginning to end, with its explicit and implicit meanings, revolves around convincing the recipient (the sons) of the inevitability of following their father's advice to succeed in life. This is a vital point around which all the various forms of speech employed by the writer in his advice are centered.

The advice reveals Ibn Al-Khatib's literary prowess in terms of both content and context.

The advice demonstrates the figures of the guiding father and the leading orator.

The advice encapsulates Ibn al-Khatib's worldly experiences.

The social and religious meanings of the advice are not only advantageous to the recipient but are applicable to anyone at any time.

Recommendations:

1. Andalusian advice literature requires comprehensive and in-depth studies to unveil the sources of prose creativity in Andalusian literature.
2. The Andalusian pieces of advice scattered throughout the sources of Andalusian literature should be collected and classified in dedicated works to facilitate access and study for researchers.
3. Utilizing the content of the advice in the social pedagogy.
4. Employing modern critical methodologies in the study of Andalusian pieces of advice to benefit from them.

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