

LETTER OF ACCEPTANCE

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Dear: A. M. Dr.: Nahda Star Abid ¹, Sahar Mohamed Manshoud ²

We are pleased to inform you that your paper entitled “**Narrative Documentation and Popular Heritage in the Iraqi Feminist Novel (2003-2013)**” has been accepted for publication in **Journal of Global Ethics** and will appear in Volume 19, Issue No. 1, 2023. I seize this opportunity to thank you for your interest in JGE, wishing you all possible success in your future endeavours.

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Narrative documentation and popular heritage in the Iraqi feminist novel (2003-2013)

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Summary

The aim of this study is to identify the popular heritage of anecdotal documentation in the Iraqi feminist novel because our literary history is full of many anecdotal texts, and it is a history based on texts and anecdotal news in a basic and diverse way, all that reached US was through storytelling. The story is in the language: whoever (told) the story, as you said, I told, so we will tell him, I did as he did, or I said as he said, whether I did not bypass him, and the Hadith told a story and I told a hadith about him in the meaning of his story

In the intermediate sense, a tale is what is told and told, signed or imagined, and it is what is told from a real or fictional incident in writing or orally, and it is a source derived from the verb, a tale tells a tale, that is, a story told is speech, and a tale is the story told by the general public in its big story to the little one, and passed on by generations until it becomes a familiar folk heritage. The story of the simulation and the story of the story of the impact, the previous and the previous and collected sideburns and sideburns from yesulf, i.e. narrates the talk about the previous things and events.

Keywords: documenting tales in the feminist novel, legendary documentation, documentation of Iraqi customs and traditions, documentation of folk heritage.

Introduction

The relationship between narration and narrative is a general and special relationship or between an action and how to perform this action. Therefore, the narrative is contained in the narration. Narration in critical writings is used in the sense of narrating an event or a series of events, whether real or imagined. As for the division related to it, the reference point is the difference in the studies established from the narrative, whether those applied to the narrative material or the narrative discourse. Storytelling is a complex term that is difficult to define, as (Gerard Genette) writing the discourse of storytelling, acknowledged when he mentioned three concepts and uses of storytelling, saying⁽¹⁾:

1. In ordinary usage, we mean by narrative spoken narration or speech orally or in writing, which consists in linking an event to an event or a group of events...
2. In the current usage among theorists and analysts: storytelling means following a set of real or imagined events, which are the subject of discourse, and analyzing storytelling accordingly means: studying the set of events from a perspective on it from itself....
3. In the older usage: telling also means the event, but it is not the one we are telling this time, but the one that concerns someone telling something, it is the act of telling (narration) itself, which is that the novelist deliberately mentions fairy-tale or mythological texts in her novel by linking these texts with the events of the novel in a certain narrative style so that the.

First: documenting stories in the feminist novel

One of the main characters in the narration of the Pharaoh's prophecy tells a story to her son who lives from the stories of a thousand and One Nights told to her by her mother when she was young about a man whose name she said to him was the companion of AFAN, who lived before the time of Muhammad and wanted to be a tourist in time so that the prophet would meet him, Balqis said, "her mother said his companion Afan said that the time of Muhammad is far

away and this is only possible by obtaining the ring of Solomon (peace be upon him), and the ring of Solomon can only be reached by the Queen of the living, which if we conquer her She shows us the grass of everyone who took it and smeared his feet with it, walked on any sea, and his feet did not get wet and he did not drown...⁽²⁾ This narrative text is about time, penetrating it on the one hand, and obtaining the herb of immortality on the other. The novelist did not tell the whole story, but she documented it in a simplified and understandable way, the story of balukiya is located inside the tale (The Adventures of Hasib Karim al-Din), and the Queen of the living tells him that balukiya was the son of a king from the children of Israel in the city of Egypt. After the death of his pious father, he took a bag to search in the vaults of his father, and he found a closet and opened it, and he found a door and opened it, and he found a room and entered it and he found a box of Ebony and opened it, and he found a box of gold, and when he opened it he saw a book with the descriptions of the Prophet Muhammad (SAW), and he is resurrected at the end of time and he is the master of the first and others. When he read this book and knew the qualities of our Master Muhammad, his heart was attached to his love. . . So he decided to travel in an attempt to reach the time of the prophet, so he left Egypt heading to the Levant, and in the Levant a boat took him to an island in the sea, so he fell asleep, and when he woke up, he found that the boat left the island and left him alone, and he saw lives the size of camels and palms and: That everyone who wore the ring of our Lord Solomon was saved by man, Jinn, bird, beast and all creatures and that Afan found in some books that no one from man nor from Jinn can take the ring from the finger of our Lord Solomon and also found that there is a grass everyone who took something from it and squeezed it and took water and anointed his feet he walks on any sea created by Allah, may he be exalted. . . And indeed they got this herb and decided to replace Solomon's ring, but the Queen of the Living told them :hey, if you can take the ring, because Allah Almighty gave Solomon that ring and singled him out with it, and she said

to them, if you take the grass from which everyone who eats it does not die to the first puff, which is among those herbs, it would be more useful for you, when they heard her words, they regretted greatly and walked to the state of their way. . . ⁽³⁾.

The concept of the term myth:

In the language: The Legend is from the material" line by line " line by line. The legends are falsehoods and lies in the sense of hadiths that have no order, and a line underlining a thousand, a line is said so that we will be told a line if he comes up with hadiths that resemble falsehood, and a line is said so that if he embellishes and embellishes the sayings and those sayings are legends and a line (4) The Legend is given by two terms, namely (Myth) and mythology(mythology).

The first term is derived from the Greek word (Mythos) or the Latin word (Muthus) and means, among the Ancients, a folk tale or fairy tale produced and circulated by man in order to put the accumulated internal questions and interrogations in constant conflict with natural cosmic phenomena. The second term is derived from the Greek word (Mutyologia) or from the Latin word(Mythologie) In the sense of the totality of pharaonic or Babylonian legends, medieval legends, or the totality of Legends on a subject such as the Legends of death and resurrection... they are also given in the sense of mythology and its study⁽⁵⁾. Thales (thales) was the first Greek to express a critical attitude towards Greek mythology, and Aristotle (Aristotle) directed a fierce attack on myths as fictitious stories that do not present any truth either about human life or about the world⁽⁶⁾.

As for the definition of the term myth, it is defined: it is an umbrella term with special connotations, it is called types of stories or tales of unknown origin, and it has to do with heritage, religion or historical events, which are public or private stories that tell about gods or about superior human beings or about supernatural and out-of-the-ordinary incidents in bygone times, and may talk

about imagined experiences of modern man regardless of the possibility of occurrence or justified by evidence. A myth may tell a sacred history or it may be a phenomenon that cannot be explained without linking it to a religious saying. Most myths are interpreted as the action of supernatural forces hinted at without explicitly mentioning them, and they attribute the facts to things that are out of the ordinary of the natural world, but they are based on it in an integrated framework that combines facts and supernatural things, so they seem completely consistent⁽⁷⁾.

The legendary documentation in the feminist novel:

In the novel heaven returns to its people, we note that the author, due to the interweaving of events in Iraq, mentions a historical legend that says: "I watch the boiling of the war and follow the false TV news by media gangs penetrating its aggressiveness to our Iraq, our eyes and thoughts. So we need a new legend that brings Ishtar's blood back to its roots⁽⁸⁾.

In the minds of many people, myth is mistakenly associated with superstition, as they treat both as one thing. The fact is that the legend is completely different from the myth. Although a myth is a product of pure imagination that does not rely on any realistic reference, a myth loses its credibility and scope if it does not originally rely on that reality that already exists, and then later resorts to deep imagination in its formulation of that reality⁽⁹⁾. The myth depends mainly on reality and what is going on in it, that is, it proceeds from it, and the myth comes from fiction, that is, it is far from the lived reality and is impossible to happen. The historical interpretation of the legend appeared at the beginning of the third century BC by yohimros, but ephros was earlier than him in that he was the first to treat the legend as a historical event⁽¹⁰⁾. The legend has its roots in ancient times, that is, it is not a product of the present era, and it conveys and documents for us an ancient historical event that has taken root in the minds of people.

There are some tales that took place in countries at a time that did not exceed hundreds of years, but some few years have passed, later they are called folk legends legends that are located in simple neighborhoods that are terrified and enlarged by people, so fiction plays a big role in their narration, such as the tale of Abu Tabar, the narrator Khaled Amin says in the novel Wild borders, "the roofs have not been slept in by many since the late seventies, when the tale of the serial killer broke out, who for long nights, they exchanged guards to guard their families from the man they called "Abu Tabar, "and then people completely abandoned those surfaces in We look at the eighties when the sky was ablaze with missile and anti-missile fire to declare a real war. . .⁽¹¹⁾. Several murders carried out by Abu Tabar in the early seventies of the last century in the capital Baghdad, and a group of political events may have played a role in creating The Legend of the Baghdad serial killer, who announced his first crimes in September 1973, the serial killer was known by a name associated with the brutality of his crimes, which is (Abu Tabar) his real name was Hatem Kazem⁽¹²⁾. Dr. Akram Abdul Razzaq al-Mashhadani, a police officer who participated in the Criminal Investigation operations in the series of crimes, says that Abu Tabar created a terrible state of (mass terror) among people . Baghdad nights are no longer as quiet as their residents used to be, families have taken up their role, and people no longer sleep on rooftops on summer nights as is their inherited habit, all crimes happened in one way and one way, and the victims were innocent families being completely eliminated in a gruesome way, beating the victims on their heads with an iron machine (Tabar) and on this basis they called him Abu Tabar⁽¹³⁾.

Documenting Iraqi customs and Traditions (Folk, social, and religious)

The concept of the term (customs) and (social customs):

Before starting to talk and explain the definition of the meaning of Customs and traditions, it is necessary to clarify the meaning of heritage because

it is completely related to Customs and traditions, so the word "heritage" refers to multiple connotations, it is in terms of the Arabic language eloquent. He continued the word article :inheritance, and according to it we find inheritance, inheritance, inheritance, inheritance and inheritance. The idiomatic meaning of heritage is what the ancestor left behind from human experiences in various fields and employs the term "heritage in the current Arabic usage as a counterpart to "modernity", meaning in other words, it is closely related to the interrupted past"⁽¹⁴⁾.

Through this, we can say that the word "heritage" refers to the total product of previous civilizations that are inherited from the ancestor to the successor, it is the product of human experiences, desires and feelings, whether in the fields of Science, thought, language or literature. The heritage is broad in meaning and includes all the emotional and material aspects of society, including religion, philosophy, art, architecture, folklore and economic heritage, including everything that is ancient, whether written or oral.

The meaning of this word and its common concept are those things that people used to do or do and repeat their work until they became something familiar⁽¹⁵⁾.

As for the term: it is what a person is used to, that is, he returns to it again and again. The Arabs hated the creation of new customs for fear of their inherited customs and for fear that in these new customs their society would lose some of the decent characteristics that they would like to keep alive in it, they say in this: invalidate a habit and do not create a habit⁽¹⁶⁾. Customs are also defined as "customs that are inherited by generations to become part of their beliefs, and continue as long as they relate to beliefs as a cultural heritage, they are the expression of a certain belief"⁽¹⁷⁾. We note that customs are not the result of the present time, but are deeply embedded since ancient times in the roots of different civilizations, each civilization has its own customs and traditions, and

these customs have become a cultural heritage that cannot be ignored by people even after the spread of development and technology to the world.

As for the social habit, it means: a behavior or pattern of behavior that the social group considers correct and good because of its conformity to the existing cultural heritage, a term usually considered one of the basic social concepts in social, ethnological studies and the study of folk life. Therefore, there is a lot of debate about its importance. According to Malinovsky, a habit is a codified style of behavior that is traditionally imposed on members of the local community⁽¹⁸⁾.

We understand that customs are special behavior and methods practiced by certain groups or groups that cherish their origin and popular heritage, especially the Arab civilization, adhering to its customs and traditions that have been inherited since different eras. The Arab man, of course, always longs for his past and everything that connects him with his Origin. This is our innate nature. Since we opened our eyes and until this moment we are applying the customs and traditions that we inherited from our grandparents and mothers generation after generation. There are folk customs that vary from one environment to another, depending on the place and the nature of living. There are customs that are common to all places and are even widespread among other Arab countries.

The concept of the term (traditions) and (folk traditions):

Tradition means customs inherited from the ancestor to the successor. In the lexicon of Social Sciences, methods of behavior that are independent in their existence from the individual, impose themselves on him and achieve complete integration between the elements of society, that is, they are the creation of the past and the pillar of the present and are an important element in behavior and education⁽¹⁹⁾.

As for the definition of traditions, they are a set of rules of behavior that result from the agreement of a group of people and derive their strength from society, and indicate the ancient past actions that extend over time, and the

accumulated judgments that society has passed through and are passed on by the successor from the predecessor generation after generation, and they are social customs that lasted long periods until they became a tradition and are quoted from the past to the present and then to the future, they serve as an internal system of a particular society⁽²⁰⁾.

As for folk traditions, a behavior or pattern that is distinguished from the custom by the fact that society generally accepts it without any other motives other than adherence to the age of thousands, and tradition lacks the power of punishment that we find in folk customs⁽²¹⁾. Hence, it is society that produces individuals, as the controller of their behavior and the indoctrinator of its customs and traditions through the family. Durkheim believes that "it is society that creates the individual through moral education" ⁽²²⁾.

Documenting the popular heritage in the feminist novel:

If we return to the novel "The Prophecy of Pharaoh", we will find that it carries among it various images of popular Iraqi legacies. For example: "when Yahya's tooth broke, he came to Balkis and said: yemh, my tooth broke. She took the tooth from him and laughed, then threw it hard towards the eye of the sun and said: O eye of the sun. . Take the donkey's tooth and give us the deer's tooth"⁽²³⁾. This custom exists in Iraq and in some Arab countries such as Egypt, Syria, Algeria and Jordan, and it is also a very old customs and traditions dating back to the pre-Islamic era, which the Arabs traded among themselves in the past and passed from one generation to another, and these customs were called folklore or folklore. He mentioned in detail about the habit of throwing a tooth: "usually, if a child takes a fallen tooth and puts it between his index finger and thumb, and receives the sun, and throws the tooth in her eye, and they say in this: replace me with a tooth that is better than her, and let your signs be in the darkness of it. Or: replace me better than her, secure on his crooked teeth, Falaj, Fox"⁽²⁴⁾.

Also," one of the fantasies of the Arabs and their superstitions is that one of them, if a tooth fell out to him, he took it and tossed it and said, 'O Sun, replace me with a tooth better than it, and let your signs pass in the darkness of it or say your verses, and they are all rays of the sun'" ⁽²⁵⁾. We note that these customs have been transmitted over thousands of years, they existed in the pre-Islamic era and have remained continuous to this day and have become popular customs and ancient heritage. we find there is a deep belief in the belief they practice. when they throw a child's tooth to the sun, the child is convinced of what his parents are doing and this habit remains firmly in his mind.

There is an old custom practiced by our Iraqi mothers and some Arab women as well, which is the habit of throwing the "navel" the navel of a newborn baby. This custom was practiced by Haniya, one of the characters in the novel of the Pharaoh's prophecy: "six years ago, on the morning of the seventh day of Yahya's birth, Haniya or Tawfiq's mother put Yahya's navel in a small cotton and carried her on foot to the medical college, so she entered her yard, then threw Yahya's navel there and secretly prayed to help him and guide him for love of this place. . .⁽²⁶⁾. These customs and traditions belonged to the child born from the first moment of his exit from his mother's belly until he grows up and becomes a father, so he took the hard part related to the umbilical cord located on the baby's navel for several days after birth before it fell to its own state and when it fell, the family took it to throw it in the place they wish to be the child's future workplace, believing that this navel or umbilical cord has the ability to determine the future of the newborn, in the old days they so they started throwing it at the hospital to become a doctor or at school to be a teacher, and so they choose good places to throw it ⁽²⁷⁾. We find that the relationship of the novel with the folk heritage is not a relationship of the present time, but is the result of ancient customs and traditions rooted deep in history, which is what we investigate in the words of Mikhail Bakhtin : " the search for the origins of the novel is all a search for the origins of folklore"⁽²⁸⁾ from this folklore becomes

an essential material in the formation of the identity of the novel, taking from it once and differing from it again.

Documenting social customs and traditions in the feminist novel:

The Iraqi writer did not lose sight of documenting social customs related to women's issues, the chastity of women and the way they dress to preserve themselves is important for Iraqi women, especially Southern women, because over the years they have remained conservative on their Iraqi uniforms and the issue of openness and developments that were happening around them did not affect. She compared the life of Iraqi women, especially Nasserite women, with women living abroad (London), and stated in her novel heaven belongs to her people"(in Nasserism, when the shoulder is stripped, it means, O murderer, killed, and the blood reaches the knees, the shame must be washed away. In London, bare shoulders are a no-brainer. . . "(²⁹). Iraqi women have a great and honored position in their society, regardless of the circumstances they have gone through, they have remained steadfast and raised many generations, and sometimes they have assumed the responsibility of a father and mother together. Rural society considered that the honor of the clan was always contingent, it was a measure of honor, a title of pride, dignity and shame, if you remove her foot, then she will meet her inevitable fate (death) to get rid of that shameful stigma⁽³⁰⁾.

As for her freedom, she was subjected to the same social standards within the framework of the general culture.the issue of mixing between the Sexes was almost a natural issue, but within the limits of agricultural work, women did these jobs within the Deira of the clan. her immunity was the result of her social upbringing⁽³¹⁾. The clothes of urban women were similar to the clothes of rural women, represented by a wide dress, a black cloak made of wool or silk, and a headdress (towel or Sheela)⁽³²⁾, In addition, some of them wore the dress known as (Al-Hashimi), which is a wide, loose dress with a front and a long tail that she

puts on her head from the back made of very thin fabric colored red, black or decorated IndiGo⁽³³⁾. We note that she took care of wide clothes with dark colors and avoided mixing with men as much as possible, except when necessary, such as working hours, and all these things indicate that women's jackets were the rural community, they have the girl as a sacred goddess no one can touch her.

Folk heritage is characterized by a number of characteristics, the most important of which is its basis on the reality that all people live and its expression of spiritual interests to them, and this is shown by the content it provides, it is not interested in narrating historical incidents, as much as it is interested in expressing people's opinion about the incidents of their time, as Folk Heritage is characterized by its expression of people's issues, aspirations and hopes, and does not care about what is special or individual. Folklore also expresses an initial public experience that has no complexity or depth, and deals with major issues such as honesty and lies, loyalty and betrayal, and it is alive in people's consciences because it is the summary of human experiences that have been extended since time immemorial⁽³⁴⁾. This is indeed what we found in documenting the accounts of the study, as the heritage expresses clear living human experiences, Customs and traditions.

The life of the Babylonian says the main character of the novel ladies of Saturn : "my wedding dress was a very light blue color with layers of muslin that intensified the color and made it wavy, you broke the tradition of white bride's dresses"⁽³⁵⁾. We all know that the color of the bride's dress on her wedding night is white, but life here broke through this tradition because of the things she went through in her first marriage, so she wanted to change her destiny and chose the light blue color. The white color is associated with radiance, life and transcendence, and it is associated with moral and positive values in the waking and sleeping worlds and in the popular community, the white color is considered a symbol of purity, purity, purity, hope and peace, we find that the white color

carries these connotations and symbols, it symbolizes goodness, and this is explained by their belief that the periodic eye, which overflows and dries up again, is inhabited by two spirits, one of which is white, which causes the flow of water from the eye, that is, this white spirit is the source of goodness and giving⁽³⁶⁾. The blue color in the Iraqi Popular society is the most desirable color in things that are used to repel the envious eye of a person, especially children. This is because the envious eyes in popular belief are blue eyes, so you should use blue things to return the harm. And this is what the Babylonian life did, she wore a blue dress to answer envious eyes and make her marriage a happy marriage. If we go back to the dictionary of superstitions and popular beliefs in Europe, we will find that European countries also have these beliefs, and we understand from this that these customs are shared universally "the blue color that was the ether of the mother of Jesus Christ saves the children who vowed to her from the mother's breast for three years, and blue gives reassurance"⁽³⁷⁾. All the ancient customs exist to this moment and will continue from generation to generation, because they are a historical and civilized document.

Folk proverbs are often similar all over the world, and the same conditions of a similar environment usually create a similar folk proverb. Comparative folklore studies have proved that there is a kind of unity in the Universal folk motifs, which can be classified into several sayings, no matter how many, they are specific, fixed and repeated in the folklore of the whole world, so that it became possible to develop a semi-specific and fixed Atlas of these motifs with confirmed repetition, with the gift found all over the world and all the peoples of the world, with fixed and confirmed contents⁽³⁸⁾.

When Dr. wardia gave birth to her bright son, "his grandmother vowed that the scissors would not touch the child's hair before he turned five, so he had colored eyes and his golden hair was a miracle and Ghassan took him to the Ashura procession in Diwaniya, so the men made room for the child, the son of

the Christian doctor, walking to the rhythm of voices and beating breasts and the hands of women standing on the sidewalk point to him. . . Show them show a boy with long hair hanging from his neck a golden cross, walking with the Thugs of Al-qamat and those with bloodied heads in the hussayni procession"⁽³⁹⁾.

Through this text, we note that the popular heritage is not limited to inviting parents to spend needs or make vows of eating and drinking, but Iraqis in the center and the South used to hold funeral councils on the occasion of the martyrdom or death of one of the pure imams (peace be upon them) as part of what we call (Husseini rituals), perhaps the most important of these councils are those councils that relate to the memory of Ashura and the accompanying painful tragedy that struck the depths of Muslims and non-Muslims also with grief and groans by organizing funeral processions. men hold Husseini processions and women hold Husseini councils (Qurayyat) in their homes and offer food and drink as a reward in the name of Al-Husayn and his brother ABBA al-Fadl al-Abbas (peace be upon them)• All these customs practiced by people fall within the creed and what these people believe in, and we can include them within (religious customs), by documenting the narrative texts that mention such customs, we understand that the custom is not limited to a certain category without another, but is common among the spectra of the same people, and this is what we observe in Iraq despite the diversity of Environment and religions in Iraq, but customs and traditions are and circulating among the categories of his people.

Anam KJ documented the Customs and traditions of Christians in Iraq and how they preserved them in foreign countries when they migrated to Iraq due to the conditions they went through and the pressures they were subjected to. The narrator tashari narrates these customs and says: "on Sundays, they dress in their best clothes and go to the chapel. . . They climb into the prayer hall in the smell of incense to catch mass. They take their places on wooden terraces,

bow their heads, make the sign of the cross, pray, stand, kneel, exchange the peace of Christ with a hug or from palm to Palm. They line up to receive the Eucharist. They fear with tearful eyes in front of the image of the mother of Wonders, the priest blesses them, hoping that they will go peacefully and the mass will end⁽⁴⁰⁾. These actions, practiced by Christians every single one, can be considered a kind of ritual that he is used to practicing, "and the ritual is a set of repetitive and codified actions that are often dignified, have a system of oral or motor performance, loaded with symbolism, and based on faith in the effective power of the higher ability, which man is trying to communicate in order to obtain the desired result. There are some spiritual practices that give an immediate impression of the relationship between supernatural forces and humans as psychics as touch. The term expresses all that is stereotyped, repetitive and obligatory behavior such as rituals of seduction, submission or demarcation of territory"⁽⁴¹⁾.

We note that each culture chooses according to its traditions and Customs the type of rituals that suit it, for example, many religions practice rituals of sacrifice and others do not practice them have their own customs. Kashania Khatun, one of the main characters in Sawaki's novel, says : " I have never worn a turban in my life, although Mosul is one of the conservative cities, and my Muslim mother used to tell me that I was a Christian and that my religion exempts me from it. But I saw Christian and Jewish women wearing the abaya when they went out of the House. As for me, I used to cover my head in the church like all women, and not like the girls of this time who come to communion in tight trousers "⁽⁴²⁾. The costumes worn by Iraqi women are almost similar with a very small difference. each sect has its own official uniform, which they used to wear. Iraqi Muslim women, especially the southern ones, used to wear an abaya and a towel (Sheela) and were always inclined to dark colors. But the Christian or Christian woman had a slightly different outfit, she wore a long, brightly colored dress with a headdress⁽⁴³⁾. He also mentioned that

Christians have beautiful folk costumes that differ from one region or village from another. . Women's suits are often long and with long sleeves reaching to the wrists and are rich in ornaments, and in general, Iraqis share the nature of traditional dress adopted by the early ancestors, commonalities in which Iraqis do not differ much⁽⁴⁴⁾.

From here, it becomes clear to us that Iraqi customs and traditions are diverse and many, each sect is different in its customs from the other, especially religious customs and beliefs, and the Iraqi writer has tried to include and document these customs and traditions within her novel texts in various artistic ways.

Conclusion:

After studying the subject of narrative documentation and folk heritage in the Iraqi feminist novel (2003-2013) and familiarizing us with the most important novel texts and analyzing them, a number of results were monitored:

- 1) The Iraqi novelist paid attention to the narrative language, and this is what we found in the novels of the study, as they contained multiple aesthetic aspects such as the diversity of fresh words, and avoiding complexity by using an easy language to convey the idea to the recipient clearly.
- 2) The novelist documented many social customs and traditions, by mentioning ancient tales and Legends, by formulating and reproducing them, and introducing them to her novel text, innovation and addition made her novel text more brilliant and sober.
- 3) She paid attention to artistic narrative techniques a lot and used them in her texts in a creative and empowered way, so she used the meta-storytelling technique, which is a modern narrative technique, by creating a story or scene inside another.

Margins:

- 1) Consider: the narrative of Gerard Gannett, 99-100 .
- 2) Consider: Pharaoh's prophecy-a novel, 113-114and later .
- 3) Looking at: a thousand and One Nights, Mohammed Quta Al-Adawi, Dar Sadr-Beirut (Vol. 1) 1999, 741-742-743 .
- 4) See: the tongue of the Arabs, Ibn Mansur, prepared and classified by: Yusuf Al-Khayat, the House of the tongue of the Arabs-Beirut (article line), 142.
- 5) Considered: in the myth and the female myth –a theoretical approach to the essence and boundaries, Nazira al-treasure, Journal of literary communication, No. 1, 2007 Algeria, 28.
- 6) See: myths of the ancient world, 13.
- 7) See: scientific Arabic encyclopedia, authors group, encyclopedia business foundation-Riyadh (1st) 1996, p. 2, 280-281.
- 8) Heaven belongs to its people-a novel, 236.
- 9) See: legends of the ancient world, D. Karam Mahmoud Aziz, window library, Vol. 1, 2007 , 7.
- 10) See: the legend in the contemporary Egyptian Theater 1933-1970, Ahmed Shams al-Din al-hajaji, Dar Al-Maarif-Cairo, (Vol.1)1984, 396.
- 11) The wild frontier-a novel ,28.
- 12) Consider: the Baghdad serial killer...A legend that still raises controversy, Sadiq al-Taie al-Quds Al-Arabi Magazine, August 15, 2021.
- 13) Viewed:from the files of serial family crimes, the criminal file "Abu Tabar", Akram Abdul Razzaq al-Mashhadani, Kardinia magazine, Friday, November 26, 2021, 9: 44.
- 14) The Arabic narrative-concepts and manifestations, said yaktin, Dar Al - Aman-Rabat /Morocco (Vol.1) 2012, 22.
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