

ANALYTICAL STUDY OF QUOTATIONS IN MOHAMMAD DAOUDIA'S JOURNALISTIC WRITINGS

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Abstract

Language is a means of communication and knowledge that individuals utilize to express their desires and share their cultural innovations through various disciplines. In order to enrich their writing, authors rely on a multitude contemporary and former sources, including linguistic and historical citations and quotations texts. The present study aims at examining the quotations in Mohammad Daoudia's newspaper articles. The study's data were comprised of articles authored by Daoudia and published on Jordanian news websites in January 2022. The findings showed that the writer quoted directly and indirectly from a wide range of historical, religious, poetic, prose, and official sources. Additionally, the results demonstrated that the writer used these quotations in various ways and for functions.

Keywords: Mohammad Daoudia; Jordan; Quotation; Journalism; Jordanian news websites; Articles; Interference.

INTRODUCTION

Mohammad Hassan Suleiman Daoudia who was born on June 28, 1947 is a Jordanian journalist, political writer, a former minister and ambassador. He has many journalistic articles published in the Jordanian newspapers and news websites, in addition to an autobiography entitled "من الكسارة الى الوزارة" "From the crusher to the ministry." His writings are characterized by clarity and depth, which are reinforced by the implications, quotations and citations from multiple sources, which give his articles a beauty attracts the reader. Quotation is one of the rhetorical sources that enriches the texts, enhances their value, and gives the writer strength in forming his writings and producing them in an effective way. Journalistic writing is the writings that are published on the pages of the various newspapers, whether printed or online ones. Journalistic writing covers different topics such as political, cultural, economic, social issues, investigations and interviews in which writers employ rhetorical and informative sources to enhance them. The journalistic article is a form of journalistic writing, in which the writer expresses his own points of view, opinions on a certain issue, or topic of public interest. It is one of the most enjoyable things to read in the press if its writers are fluent in their language and able to write in an interesting and attractive way. The journalistic article can also be a motive in attracting the public opinion towards adopting a particular point of view. The eye-catching journalistic article uses literary language and interesting style. Compared to other forms of journalistic writing, the journalistic article can be named art by itself because it relies on easy, eloquent language that the reader can understand and apprehend,

regardless of his educational, cultural and social levels. The aim of this study is to explore the technique of quotation in Daoudia's writings by studying his articles which are published on the Jordanian news websites in January 2022 as a representative sample.

THEORETICAL FRAMEWORK

Journalism is a widespread business that is widely practiced in the great majority of the world's communities (Thomas, 2013:1). The formulation of the journalistic article differs from the formulation of the news as the writer in his interesting, attractive and easy style can attract the reader and also can attract him through the new information, interpretations and analysis that enrich the cultural and linguistic repertoire of the recipient. Journalists are distinguished by their capacity to take advantage of feelings by bringing news to life through using their articles which motivate them to go beyond their sense of responsibility so as to establish a relationship with those who read their articles (Kamarulbaid, et al., 2021:1069). Quoting is one of the rhetorical tactics on which the author depends by using prior or contemporary works because direct quotes are common, distinctive, prevalent, and crucial traits in journalistic writing to captivate audiences and provide credibility (Haapanen, 2017:3; Haapanen & Perrin, 2017:1,4).

DISCUSSION AND ANALYSIS

Religious Quotations

Islamic religious materials (i.e., the Holy Quran and the hadith of Prophet Mohammad) constitute a main source of a bulk number of direct and indirect quotations in Daoudia's writings. In his article *هرطقات وخزعات ميشيل الحايك* Michel El-Hayek's heresies and superstitions which was published on January 2, 2022, Daoudia attacks the Lebanese fortune teller Michel Hayek who claims to tell and predict future events. Daoudia mocks him because Allah is the only one who knows the unseen. The Quranic influence appears in his article through a number of complete and partial quotes from Quranic verses such as *وَمَا يَنْطِقُ عَنِ الْهَوَىٰ* Nor does he speak of his own whims 'Alnajm, 3' which Daoudia partially quotes as *لأنه ينطق عن الهوى* because he speaks of his own whims which he cited from the words of the verse but without its original meaning. He also partially quotes from the Quranic verse *عَالِمُ الْغَيْبِ وَالشَّهَادَةِ* The knower of the seen and unseen which is mentioned in different Quranic suras to say *اللَّهُ وحده* Allah alone knows the unseen and the seen. In the same article, Daoudia also partially quotes *لَا شَرِيكَ لَهُ* has no partner from verse *لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ* He has no partner, so I am commanded, and so I am the first to submit which is number 163 of Surat Al-An'am. Daoudia mocks those who believe in such claims made by Hayek by saying *وتعمي قلبه غشاوة* and his heart is blinded with a cover where he quotes the word *غشاوة* from Quranic verse number 7 in Surat Al-Baqara *خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ* Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment. In

his mockery of these persons too, Daoudia also fully quotes from the two Qur'anic verses *وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ* With Him are the keys of the unseen-no one knows them except Him Al-An'am, 59, and *قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ* Say, 'O Prophet,' None in the heavens and the earth has knowledge of the unseen except Allah An-Naml, 65. Daoudia criticizes Hayek's claims that problems will occur in Jordan, stressing that the country is safe and stable and that this hardship will not last, because Allah promised and His promise is true that the hardship will not last, as Daoudia partially twice quotes an indirect quote from the Quranic verses *فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ* So be patient, for the promise of Allah certainly is true Al-Rum, 60, and *فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا* So, surely with hardship comes ease, Surely with 'that' hardship comes 'more' ease Al-Sharh, 5 & 6. He concludes his article with a full quote of the former two Quranic verses. In his article *بمن أطاحت البكسات؟! Whom was knocked down by the boxes?* which was published on January 3, 2022 where he talked about the fight that took place between the two members of the Jordanian Parliament Shadi Freij and Hassan Al-Riyati, Daoudia quotes an indirect quote from the story of the Prophet Yusuf, that the wolf is innocent of his blood in the context of his writing that the member of the parliament Shadi Freij is innocent of the accusation of insulting the divine entity i.e., Allah, with which representative Hassan Al-Riyati tried to justify the violence he inflicted on representative Freij. Daoudia wrote *بريء براءة الذنب من دم يوسف بن يعقوب* he is as innocent as the innocence of the wolf from the blood of Joseph the son of Jacob, which he quoted from the Quranic story of prophet Yousuf. In the same context, Daoudia quotes from the prophetic hadith *انصر أخاك ظالماً أو مظلوماً* help your brother, whether he is an oppressor or is oppressed, saying: *على قاعدة انصر أخاك ظالماً* on the basis of help your brother oppressor or oppressed. He also quotes from the hadith *إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ* if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all to say *بدل أن يأخذوا على يده* instead of stopping him. Daoudia also quotes indirectly the two words *القي* cast and *قميصه* his shirt which he was inspired them from the context of the Qur'anic verse *اذهبوا بقميصي هذا فألقوه على وجه أبي يأت بصيراً وأتوني بأهلكم أجمعين* Go with this shirt of mine and cast it over my father's face, and he will regain his sight. Then come back to me with your whole family Yusuf:93 that talks about the shirt of the Prophet Joseph which was placed over his father's eyes to restore his sight. In the context of his writing that Representative Hassan Al-Riyati did not bring a single witness confirming his accusation against Representative Freij, Daoudia says *وفي المقابل لم يأت* on the other hand, Representative Hassan did not bring a single witness from among the many representatives who were attached to him and Shadi Freij. Where he used the two words *يأت* and *شاهد* which he inspired from the Quranic verse *لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ* why did they not produce four witnesses? Now, since they have failed to produce witnesses, they are 'truly' liars in the sight of Allah, An-Nur:13. Daoudia refers to the member of the parliament Freij's safety from a serious

charge of insulting Allah because of the testimony of his fellow representatives who did not conceal the testimony by writing *لقد تَلَطَّفَ اللهُ بالنائب فريج، فأَنجَاهُ من تهمة خطيرة، بشهادات* Allah was kind to Representative Freij, and saved him from a serious charge, with the testimonies of the representatives, who did not conceal the testimony, where he writes the phrase *الذين لم يَكْتُمُوا الشهادة* which he invokes it from the Quranic verse *وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ* and do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful, Al-Baqara;283 which he quotes in its full form at the end of his article. The influence of Islamic religious sciences appears on Daoudia's writing by using the term *مقاصد التنزيل* "intentions of revelation" which is related to the Holy Qur'an, where he says in his article 2 *إنحراف التأويل عن مقاصد التنزيل* "Stories and Mirrors 2" *حكايا ومرايا* the deviation of interpretation from the purposes of revelation. In the same article, Daoudia writes that one-third of the people of Paradise are monotheists, children of different religions and laws, as he appears to be influenced by the hadith of Prophet Muhammad *أَهْلُ الْجَنَّةِ عَشْرُونَ وَمِائَةً صَفٍّ ثَمَانُونَ مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ* The people of Paradise are one hundred and twenty rows, eighty from this nation and forty from all other nations, of which he quotes part of his article, saying: *أهلُ قال عليه الصلاة والسلام:* *أهلُ* He, peace and blessings be upon him, said: The people of Paradise are twenty and one hundred rows, of which you are eighty rows. . In his article entitled *المزيد من التنبيه إلى خطورتها* "More Attention to Its Danger" which was published on January 12, 2022, Daoudia quotes the Quranic word *يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا* verify it which he took from verse 6 of surat Al-Hujurat *يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا* O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done. In his article titled *النظام السياسي الداهية* The shrewd political system, published on January 25, 2022, Daoudia wrote *مجرد كلمتين، خفيتين على السمع واللسان* just two words, light on the ear and on the tongue where he shows the influence of the prophetic hadith *كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)، (سُبْحَانَ اللَّهِ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)، (سُبْحَانَ اللَّهِ* Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Subhānallāhi wa biḥamdih, Subhānallāhi 'l-'Azīm on his writing. In the same article, he partially quotes from verse 254 of the second sura to say *لا يؤود الأعضاء حفظهما* the preservation of them does not tire the members. In his article entitled *كانت المطبعة محرمة* The printing press was forbidden, which was published on January 30, 2022 Daoudia wrote *لأن المرسله اليهم* because to whom they were sent in which the effect of the quranic verse 35 of surat An-Naml *وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ* But I will certainly send him a gift, and see what 'response' my envoys will return with. In his article published on January 31, 2022, entitled *قتال* *بعد صبر* Fighting the bad ones outside the walls, Daoudia wrote *الأشرار خارج الأسوار* after the patience of the controllers of anger where he quotes the phrase the controllers of anger from the verse *اللَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَنَظِ وَالْعَافِينَ عَنِ*

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers, Al-Imran, 134.

Quotes from official and legislative texts

In his article published on the 4th of January 2022, entitled مع إنصاف النساء "With Women's Fairness and Dignity," Daoudia quotes from the Jordanian constitution article 6, item 1 الأردننيون أمام القانون سواء لا تمييز بينهم في الحقوق والواجبات وإن اختلفوا في العرق أو اللغة أو الدين Jordanians are equal before the law, there is no discrimination between them in terms of rights and duties, even if they differ in race, language or religion.

Quotes from speeches of figures, leaders and officials

In his article published on the 4th of January 2022, entitled مع إنصاف النساء "With Women's Fairness and Dignity," in which he talks about fairness to women, preserving their dignity, and amending the Jordanian constitution by adding the word "Jordanian women" to Article 6, item 1, Daoudia quotes the words of former Israeli Defense Minister Moshe Arens, in which he says بقي العالم العربي كما يبدو عالقا منذ القرن The Arab world has remained, as it seems, stuck since the seventeenth century, dictatorships that took control power with the help of secret services, the oppression of women, the decline of science. In his article published on January 5, 2022, entitled !!ما لكم عليّ يمين I am not obliged to oath for you, in which he talks about the interference of some countries in the affairs of other countries, Daoudia quotes the words of the daughter of the Iranian general Qasem Soleimani, who was killed in an American raid in Iraq, where she said, كان يحب الشعب العراقي من صميم قلبه، ويفكر كثيرا بعراقي قوي، يكون شوكة في عيون أعدائه he loved the Iraqi people from the bottom of his heart, and thought a lot about a strong Iraq, which would be a thorn in the eyes of his enemies. In his article حكايا ومرايا 1 "Stories and Mirrors 1", published on January 9, 2022, Daoudia quotes, in full and in part, a number of texts. Daoudia quotes the following texts: أيهذا الذي تمشي مستقيماً، لا تتوقف O this one who walks straight, do not stop at those who criticize your slanted shadow, your shadow will not be straight, and your haters will not be moderate, so keep your integrity, من الخطأ التعثر ما ببقى في الوادي غير حجاره It is wrong to stumble twice on the same stone, What remains in the valley but its stones, كلّ نفس ذائقة الموت، وليس كلّ نفس تدوّق الحياة Every soul shall taste death, but not every soul shall taste life, and قبل العرب السلام مع إسرائيل عن ضعف، وليس عن اقتناع، وإذا شعر العرب بالقوة فإنهم سيعودون إلى الصراع، بصرف النظر عن أية اتفاقيات، فهم خضعوا للرومان والصليبيين والعثمانيين وللإنجليز والفرنسيين والفرس، لكنهم كانوا يعودون إلى الصراع في كل مرة the Arabs accepted peace with Israel out of weakness, not out of conviction, and if the Arabs felt strong, they would return to the conflict, regardless of any agreements because they submitted to the Romans, the Crusaders, the Ottomans, the English, the French, and the Persians, but they returned to the

conflict every time they thought they could win. In his article 2 "Stories and Mirrors 2, Daoudia quotes the phrase "من يأخذها بأوزارها" "who takes it with its burdens" which is attributed to the companion Amr ibn Al-Aas who said it to those around him when he was dying. Daoudia quotes in the same article from the book Amir bin Al-as by Alaqqad ' والحكم أحوج إلى العدل من المحكوم عليه، وذلك لأنَّ الحكم إذا جاز، رُزئَ دينه، والمحكوم عليه إذا ' and the judge is more in need of justice than the one who is sentenced, because if the judge is wronged, he will be wronged in his religion, and if the person who is sentenced is wronged, he will be wronged in his worldly life. Daoudia also partially quotes in the same article the phrase إن الدية عند الكرام الإعتذار for the Arabic old leader Al-harith ibn Abbad by saying الاعتذار عند كرام الناس دية Apologizing to honorable people is "blood money." In the same article, Daoudia also writes تزاوروا which he partially quoted from the second Caliph Omar bin Al-khattab who said تزاوروا ولا تجاوروا visit each other, but do not stay close to each other, and from the old Arab wise man Aktham bin Saifi who said تباعدوا diverge in homes and be close in affection. In his article entitled "More Attention to Its Danger" in which he talks about the dangers of social media, which was published on January 12, 2022, Daoudia quotes the following text from King Abdullah II's speech at the United Nations: علينا أن نُعظِّم صوت الاعتدال. فمن أعظم المفارقات العجيبة في زماننا هذا أن تستغل الأصوات المتطرفة وسائل الإعلام الحديثة لنشر الجهل! علينا ألا نسمح بأن تُحتكر شاشاتنا وموجات الأثير وشبكات الانترنت ووسائل التواصل الاجتماعي من قبل من يشكلون الخطر الأكبر على عالمنا. وعلينا أيضا أن نزرع في وسائل إعلامنا، والأهم من ذلك، في عقول let's amplify the voice of moderation. It is one of the greatest ironies of our time that extremist voices use advanced media to propagate ignorant ideas! We must not let our screens, airwaves, broadband and social media be monopolized by those who pose the greatest danger to our world. We too must populate our media, and more important, the minds of our young people, with the purity and power of moderation. In his article entitled كانت المطبعة محرمة The printing press was forbidden, which was published on January 30, 2022 Daoudia criticizes a scholar who opposes women's driving by quoting part of speech إن في المطالبة بقيادة المرأة للسيارة معصية the demanding of allowing women to drive is a disobedience to the rulers, who are princes and scholars, because it causes an increase in crime rates. Daoudia quotes too يقول الكاتب ثروت البطاوي: تأخرت المطبعة زهاء قرنين ونصف القرن عن دخول العالم الإسلامي، بسبب فتوى حرمتها، وحرمت معها العرب والمسلمين the writer Tharwat Al-Batawi says: The printing press was about two and a half centuries late in entering the Islamic world, due to a fatwa that prohibited it and with that it deprived Arabs and Muslims from catching up with civilization and progress. In his article published on January 31, 2022, entitled قتال اغزوهم قبل أن Fighting the bad ones outside the walls, Daoudia writes اغزوهم قبل أن invade them before they invade you, for no people were invaded in their own homes but they were humiliated, quoting this text from the sermon of the fourth caliph Ali bin Abi Talib who said: اغزوهم قبل أن يغزوكم، فوالله ما

invade them before they invade you, for by Allah, no people ever invaded in their own homes but they were humiliated. In the same article, Daoudia quotes the phrase of the Chinese leader Mao Zedong: Hit and run. اضرب واهرب.

Quotes from Arabic and Jordanian spoken expressions and proverbs

In his article entitled "The Inspiring Yousuf Al-Qusous" published on January 6, 2022, Daoudia cites the colloquial expression *اللي تحته واللي فوقه* the one below him and the one above him to show the great effort that was made by his maternal uncle made to treat his son "i.e., his uncle's son", who was getting weaker month after month. Daoudia also uses the popular expression *زي الحصان* like a horse, which is used in spoken Arabic to describe a healthy and strong person, or one who returns to health after illness, to describe the condition of his uncle's son after getting recovered after treating him in the hospital. In the same article, Daoudia uses the colloquial expression *مشان الله* Mashan Allah i.e., for God's sake to describe the panic of his wife who called him because of the sudden rise in temperature of their son. In the same article, he also describes the condition of his son after the decreasing of his temperature, when his wife called him to tell him *مثل العفاريت* "Here is Omar bouncing like goblins," which is a popular expression used to describe a person who moves with activity and lightness. In his article 2 *حكايا ومرايا* "Stories and Mirrors 2, Daoudia cites popular expressions that he took from his paternal grandfather describing a person who is not trusted or relied upon as he writes *ما فيه مقطب* It has nothing to hold on to, and *فيه مقطب* it has something to hold on to for the person whom can be trusted and relied on. In the same article, Daoudia quotes the Jordanian popular proverbs *ضاعت حقوقها*, *بلا جهال*, *قوم (ن) بلا جهال* people without ignorant ones, their rights are lost, and *الأرض الواطية تشرب ماءها وماء غيرها* the lowland drinks its own water and the water of others. Daoudia employs the popular expressions *انت بنطلع فيك* "You are looked at", *حافظ درسه* "He memorizes his lesson", and *يهد الحيل* destroys power in his article entitled *بشر الخصاونة القوي المتماسك* "The Strong and Cohesive Bishr Al-Khasawneh" published on January 16, 2022 in which he praises the Jordanian prime minister Bishr Al-Khasawneh. In his article *ترك التدخين أسهل من شلج الجرابات* quitting smoking is easier than taking off the socks which was published on 23rd January 2022, Daoudia uses the phrase *ما عليها حسيه* nothing to be regret which he elicited from the popular expression *ما ضل عليه حسيه* nothing is left to be regret and the proverb *اللي رد عده ما شرد* whoever returns, consider him not lost. In the same article, Daoudia talks about smokers who cheat on smoking by resorting to electronic cigarettes instead of regular cigarettes to mitigate the effect of smoking by citing from the popular proverb *قمنا من تحت الدلف لتحت المزراب* we moved from under the leak to under the gutter, saying: *الانتقال من تحت الدلف إلى تحت المزراب* moving from under the leak to under the gutter. In his article entitled "Duracell Parties" published on January 24, 2022, Daoudia quotes from the popular proverbs *عدي رجالك عدي من الأقرع للمصدي* count your men from the bald

one to the rusted one and لا في العير ولا في النفير neither in the camel caravan nor in the mobilization to say فثمة الأقرع والمصدي الذي ليس في النفير there are the bald and rusted who are not in the mobilization in the context of his talk about the need to choose the most appropriate people for political parties. He also quotes in the same article from the Jordanian popular expression شياطين الحمول الثقيلات carriers of heavy burdens to say and there are men 'basic ones' who carry heavy burdens and from Iraqi Spoken Arabic the expression ما يرههم it is not beneficial to say and according to the opinion of our Iraqi brothers it is not beneficial. In his article titled النظام السياسي الداهية The shrewd political system, published on January 25, 2022, Daoudia quotes the spoken expression حريقين حرسى troublemakers. In his article entitled كانت المطبعة محرمة The printing press was forbidden, which was published on January 30, 2022 Daoudia wrote كانت كل الرسائل تبدأ All letters began with the traditional phrase to the dear brother and fine gold, where he quotes this phrase in his article.

Quotes from standard Arabic proverbs

In his article published on January 5, 2022, entitled I am not obliged to oath for you, Daoudia ends it with a quotation from the Arabic proverb كاد ودائماً، فإنّ المريب يقول لكم the suspicious almost said take me to write and always, the suspicious tells you take me. In his article 2 "Stories and Mirrors 2, Daoudia cites partially from the Arabic proverb ما أشبه حجل الجبال بألوان حجل الجبال the mountains' partridges resemble the colors of their rocks to write the mountains' partridges are of the colors of their mountains.

CONCLUSION

Media does not make the news they provide, but others make them, and when news comes to the media, it does not come by itself either, but rather by correspondents, journalists and other elements that are called the sources of the editorial material. News is either events or sayings, both of which must be attributed to a source for credibility. Quotation in journalistic writing can be divided into paraphrasing, direct, indirect, partial quotation and quotation without attribution. The writer, Muhammad Daoudia, is considered one of the prominent Jordanian journalists in writing newspaper articles, as his writings are characterized by depth, comprehensiveness, and multiplicity of sources, which give them an aesthetic dimension from the linguistic point of view, and a cultural dimension from the informational point of view. Quotation in its various forms is one of the distinguishing features of Daoudia's writings, on which he relied to enhance his texts, which made them attractive to the reader. The study showed the diversity of the sources and forms of these quotations. The study hopes to be a motivation for further researches for the writer's articles to cover other linguistic aspects in them.

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