

**Reading of Arabic Legacy toward the Levels
of Literary Modernization**

Prepared by



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Abstract

It is innately and naturally known that each nation concerns with and defends its legacy. It glorifies its savants. The Muslims and Arab nation with their rich legacy of firm principles remember and intone their legacy more than other nations for many reasons. This paper aimed to re-reading the literary legacy, in a way it impels it to the levels of modernization. The study followed the inductive analytical method and arrived at many results, some of them are: Arabic legacy is vast and various analogously to the many other modern nations; the problem of legacy is in the way of reaching to it; it is the incipience of mentality that portrays and tackles it. Necessity of subjective, methodological, and unhurried reading to enable us of sorting out it's positive content which is of a great deal scattered in books and divans; necessity of supplying the inspiration for beneficial mechanisms, and methodological ways for dealing with the cases of world legacy ; Arabic legacy is full of familiar and unfamiliar valuable and invaluable, and strange and usual, so that the need was hard to review the legacy and select what the modern reader familiarize, loves and benefits from and Arabic legacy is an open message addresses mankind at different time and in different places. So, reading the past to understand the present on the light of the past. The study recommends modernizing tools for reading Arab legacy advertently and carefully to achieve the great benefits needed for prospering the nation.

Key Words: Legacy – Reading and Re-reading – Reaction Modernization – Dealing – Supplying the Inspiration.

An introduction

The development of the Arabic language and its literature depends on reading and analyzing the scientific and historical foundations that gave this language a distinct cultural standing. Among these pillars is a re-reading of the Arab heritage. Which represents an important element as it reveals the aesthetics of the text and its semantic properties. On the other hand, attentive critical reading transfers Arabic literature to the movement of human thought. It refers the reader to the mechanisms of literary text-making and its effectiveness in achieving the persuasion component of the recipient. Language terms are the ones that draw the features of civilizations, and thanks to them, the relics of science and literature have reached us.

Heritage in language and convention

It came in the basis of rhetoric in the meaning of an inherited: money was inherited by him, and I inherited from him and from him: that is, he inherited from him. Metaphorically, it is a glory inheritance, and the glory is inherited between them. (Al-Zamjshari, 1982: 464) In the terminology it is a historical cognitive structure that is open to successive historical eras and eras. (Asfour, 1992: 87)

What is known is that the issue of heritage and how to read it has occupied critics for a long time, and they have elaborated multiple and varied readings, and despite this amount of readings, they have not found an agreed format for reading heritage in all types of legal and human sciences and even in materialism.

Perhaps the lack of an adequate definition of the issue of the scientific term in the heritage is behind this dispersion and this difference. (Al-Bouchikhi, 2004: 157) Thus, finding the appropriate scientific term for reading heritage is the correct entry point for reading it. In pursuit of this goal, it is imperative to find means to assist in achieving it, including:

- 1- Inventorying what has been accomplished in terms of heritage reading.
- 2 - Coordinating the efforts of researchers, individuals or institutions, according to a clear, systematic scientific plan.
- 3- Approving training courses to develop the capabilities of researchers.

The assumption and starting point for this research is that the status of any nation and its cultural standing among nations is based on two basic pillars, namely, its religious belief and its cultural heritage.

Among the most dangerous distortions and deviations that afflicted the cognitive system was the antagonism between the old and the new, or between the originality and the contemporary. Even the educational curricula and methods that deal with heritage issues were not spared from it, and thus the nation lost its destination that would prepare the runways for its launch, which is based on Translating loyalty to the nation into a curriculum, assimilating the heritage and building upon it, understanding and assimilating Western civilization and benefiting from its achievements after liquidating them with the filter of the nation's belief, constants and values.

On the other hand, there is a problem in dealing with heritage, as the heritage is often considered parallel in its status to the sacred text, and this phenomenon is a precedent for Muslims, both in general and in their own, as it is not permissible for any late to direct any scientific criticism of any of the former great scholars. Yes, no to offend scholars and institutions, but careful reviews and gentle conclusions are the essence of science and learning issues.

Heritage Statistics

What is known is that the Arabs have a huge heritage that is worthy of the inventory, and as Abu Amr ibn Al-Alaa said: "Whatever the words of the Arabs have come to you but the least, and if he came to you in abundance, you would have come to have a lot of poetry and knowledge." He said: "Only a tenth of poetry is lost, and only a tenth of what is left of prose." (Ibn Qutaybah: 37)

Despite these facts and constants, however, some writers and critics try to list the Arab heritage exclusively by classified rather than quantitatively. Dr. Mandour spoke about the importance of counting the works of the former before any other work, so he said in the first chapter of his book (Al-Meezan Al-Jadid): Our generation has the right to us, but we must count the heritage to see what did those who are older than us, and what remains for us to work in order to walk with evidence as they walked, confident that reviewing values, drawing the curriculum and planning the horizon is always the work of young people when they mature, as life soon surrenders to us along the way. Our association with her to the province, except that we exclude the exceptional geniuses that remain young forever. " (Mandour, 1994: 7)

What is the heritage and how to read it

Undoubtedly, development is a progressive universal rule in all areas of life, and this development - of course - is based on experiences and accumulations, not arbitrariness and chance, and therefore the viewer of the written cultural heritage sees in it assigning the later to the previous in a sequence that is hardly interrupted or stopped at A limit and thus we cannot see an intellectual independence that distinguishes the following from the previous. The poet said: (Ka`b bin Zuhair: 85)

What he showed us we say is nothing but returned ** or loaned from our repeated word

Or as Imam Ali, may God be pleased with him, said: “And if it were not for the words to be repeated, we would have run out.” (Al-Qalqashanji, 1987: 322). The result of this was that the literary text closed on itself for a period of time, until signs appeared Renewal and modernization in the Abbasid era, then there was the overwhelming revolution represented by the school of Baath and revival in the modern era, which worked on studying the poetic and literary heritage, its methods and methods, and it succeeded in opening the closures of the poetic system and escaping from the dilemma of the old criticism mechanisms, and what Al-Baroudi went to was a response to the method The old thinkers, as he says:

How many poets left from unrepentant ** and there may be a successor with something that is presented. (Al-Baroudi: 98-594)

The Arabic language, which carries Arabic literature - in its revealing manifestations - is able to penetrate the ages and address the times, carrying its scent, aroma, and its bright, glowing radiance to address hearts and minds and touch thought and conscience. (Al-Zayyat, 1940: 58) Faith in the Arabic language and its creative text is a beautiful homeland where the meaning of the homeland is shaken, so that the language with everything it carries becomes an alternative homeland inhabited by words. (Shusha, 2009: 6)

This abundant sea, as Ibn Khaldun calls it (Ibn Khaldun: 313), requires us to produce contemporary knowledge that adopts contemporary thought, and puts it into what suits it in terms of ideas and rules, especially if the different layers of speech in the Arabic statement are different according to the difference of connotation. Talking about heritage is an invitation to draw inspiration from the one hand that requires linking with the present and its data, and on the other hand, the old - of course - pervades the new and the new must be coming from the old in a sense of meaning.

Accordingly, the heritage contributes to shaping the present, which guides the heritage and evaluates it for restoration Understanding and its implications, so the effectiveness of the heritage comes from its ability to guide, highlight lessons and set an example, as it is ready-made experiences, and assumptions that have gone beyond the testing stage, and in all cases they are useful lessons and solid values produced by nations refined by experiences and their battle in days and years.

Reading the Arab heritage from a modernist perspective is a real contribution to serving and enriching it, while preserving its aesthetic in time and place.

Adopting the heritage and being guided by it is the true bridge to reach the desired goals in the present, according to the availability of a sound awareness of the present with a conscious awareness of the heritage and the ability to determine the outlets for communication with it and benefit from it. (Rady, 2005: 16)

In fact, heritage is not confined to publications or manuscripts, but extends to every legacy, including social customs and folk traditions, until this reaches the community's behavior in food and drink and the way of life in general. (Ibn Khaldun: 313)

If reading heritage means a conscious retrieval of its components, and linking the present and its developments to that of the heritage, then the Noble Qur'an is the greatest example of that reading, as Muslims do not have a written heritage greater than it affects the lives of nations and peoples. Among its most important manifestations: the spread of the Arabic language in other than Arab countries, and its becoming a language of knowledge and knowledge for all Muslims,

rather the Noble Qur'an was a source for many other sciences. (Al-Suyuti: 2/127) The Almighty said: (And we revealed to you the book to clarify everything) Surat An-Nahl - That is, 89, and therefore the Noble Qur'an, upon its revelation, provoked a critical intellectual movement among Muslims and even non-Muslims. When he brought him anew in the methods of expression and statement, and attracted to him the hearts and ears, including the collection and content of wonderful speech, they could not but admit the magnificence of its impact on the souls and minds. (Peace: 75) Accordingly, Muslims have been interested in the Noble Qur'an and its sciences, among the most prominent of which are:

- 1- Dictionaries and vocabulary sciences.
- 2- The sciences of interpretation, interpretation, parsing and the strange.
- 3- Refereed and similar sciences.
- 4- Biography sciences, news, descriptions, sermons, and lessons.
- 5- The Noble Qur'an also contains knowledge and sciences that still resonate with a resurrection, exploration and exploration in astronomy, medicine, literature, engineering, arithmetic and other trades and crafts. Indeed, there are compilations in language and literature that have received a great deal of praise and exhortation, and for a time people dealt with them with explanation, analysis and footnotes. . All these efforts are testimony to the cause of heritage revival, validated in Contact The previous one in a wonderful scientific sequence.

And just as it has been pointed out that the most complete legacy for Muslims is the Book of God Almighty, the most important aspect of the knowledge crisis lies in the way we deal with the written and audible heritage, so there must be a qualitative shift specifically to accommodate the problems of the codification era, which are huge and enormous problems.

These problems were not limited to the Qur'an and its sciences, but included many heritage books, which showed the wide discrepancy between the Qur'anic text and the relative reality in which the ummah is living. (Omni, 1988: 61)

This nation has achieved in its first start a great spread, saved man from his illiteracy and released him from the minds of his corrupt perceptions, thus recovering all that pure heritage that has been tainted by misconceptions.

The characteristics of awareness that the Noble Qur'an can present to the human being in his current journey can constitute the beginning of the path to restore awareness and return to the heritage through the maqamat with a heritage or historical awareness that tries to revive the facts of the historical reality. The conceptual awareness that the Noble Qur'an will give to the contemporary Arab is an awareness that makes this Arab person a leader and actor in the issues of his nation and the world around him. (Haj Hamad, 2005: 177)

Heritage and reading

The issue of heritage is one of the important issues in contemporary Arab thought, as it occupied Arab thinkers for a long time, and formed the spear in the intellectual and theoretical debate. Scholars differed greatly in its issues and topics, even about the feasibility of researching and thinking about it, as well as its role in building the future.

Likewise, these flags differed on how to read this heritage and the appropriate approaches to achieve the desired goals. In fact, the Arab heritage is an integral part of the nation's constants, but rather represents its pillar and foundation from which to start. (Al-Jabri, 1991: 39)

The growing tendency to think about heritage is what pushed thinkers to arrange the relationship between its parts in a way that makes it a foundation for the Arab identity in accordance with the requirements of the era. (Al-Jabri, 2009: 46)

Thus, heritage is the repository of ideas, visions and perceptions from which the nation takes what is useful to it in its present and contributes to pushing forward the progress movement.

Arab heritage function

Reading the Arab heritage is of utmost importance to writers, as it is a central component of ancient and modern Arab culture, and it has formed a bridge for communication between the Arabic language and other sciences. Linguistics, Linguistic Sociology, and Contrastive Linguistics.

On this basis, reading the heritage is based on restoring respect for it by rooting its concepts and analyzes in the light of the comprehensive Arab culture. Thus, the original reading seeks to prove the precedence of the heritage to much of what contemporary linguistic thought has reached, which is undoubtedly a glorification of heritage and an affirmation to prove that modern linguistic thought is an extension of the ancient linguistic thought. (Rady, 2005: 17)

Knowledge curriculum for Arab scholars

The person familiar with the linguistic heritage and Arabic literature needs a method of reading and approaching, all that matters in the curriculum and knowledge, and in the methods of writing and authoring. Arabic and Islamic; So that the Arab reader can revisit the cognitive framework of the Arabic language and explore its knowledge foundations. Because it stems from the Arab system itself, and that every system of knowledge should be read from its introductions and questions that reveal it, its goals and objectives. From what is known, Arabic sciences have been established since their inception on theological and fundamentalist foundations that testify to the coherence of the scientific classification project in the Arab and Islamic mentality. (Khalil, 2017)

It has been evident, through extrapolation of the compilations of linguistic and other Islamic sciences, that the major purposes behind the classification movement did not stop for a moment from linking the origins to the branches and searching for analogies and analogues, and from modern concepts towards: emptiness and cognitive disconnection. (Rady, 2005: 16)

Certainly, the texts and books produced by scholars issued from a specific culture define the parameters of the scientific output, reveal its backgrounds and intellectual purposes, and answer the questions and concepts that it entails, which occupied the minds of scholars until they formulated the answer to them in the form of compilations. He wanted him, and some of them kept the question of knowledge renewed in his mind, not convinced by what classified him in his subject, but rather represented what General Al-Isfahani said: “No man writes a book on his day unless he said in the next day. If this had been changed, it would have been better. If this had been presented, it would have been better, and if it was left, it would have been more beautiful, and this is one of the greatest lessons, and it is evidence of deficiency taking over all of humanity. (Al-Isfahani: 597)

The curriculum and its role in developing heritage reading

In this part, the research deals with methods and their role in the development of reading heritage. By monitoring contemporary Arab critical discourse at the conceptual, theoretical and

methodological levels, and seeking to take advantage of modern approaches to reading Arab heritage in contemporary reading according to new mechanisms and perceptions.

The methodology issue derives its importance from the fact that it is the cornerstone of epistemology. Human knowledge hardly develops and progresses, unless it has the appropriate methodological tools available to it. Scientists have confirmed

However, the elevation of thinking in order to achieve correct knowledge necessarily necessitates laying down rules and foundations that determine the knowledge-subject's relationship to its object. (Abu Deek, 1981: 52)

Whereas the problem of the curriculum in contemporary Arab criticism is in its essence an extension of what literary criticism has witnessed in the West, it is therefore necessary to examine the most important critical curricula of Westerners, which are characterized by their differences and multiplicity, the abundance of material related to it and the procedural mechanisms it provides in reading the literary text. Significance has become the focus of criticism curricula and theories, and has taken on different dimensions, including:

1- The content dimension

This dimension represented a cross-cutting axis, around which a group of modern critical curricula converged, which traces its origins back to the Department of Human Sciences and which acquired the status of scientific, after it tightened its curricula and carved the approach of objective study based on induction, and these sciences are history, psychology and sociology. Scientists have found in these sciences justification for employing their methods in the study of literary texts. Thus, three critical approaches emerged: the historical curriculum, the psychoanalytic approach, and the social approach. What unites these approaches is to pay attention to the contents of the literary text in the first place, or how literature expresses a person as an individual or group. (Hassoun, 2014: 105)

The historical approach refers the factors of the emergence of literature to the historical, social and political data in which the writer originates, and thus the contents of the text are studied as a reflection of those data. As for the psychoanalytic method, it looks at art in general and literature in particular as a kind of exaltation and escalation, through which it is possible to discover the psyche of the writer, and the complexes and compounds he used in it. Literature according to this perception is the mirror in which the writer's unconscious emerges, and through which his personality appears. And his hidden and repressed tendencies. As for the social method, its view of literature is based on considering the literary text a structure generated from a broader and deeper structure, which is the social structure, as it reflects the social class to which the writer belongs.

All these critical techniques have established a specific trend in literary studies, making criticism at the service of the human sciences. It is well known that this criticism raised the slogans of realism and objectivity, in contrast to what it was adopting the rhetorical trend that subjected literature to formal rhetorical rules that did not care about the contents. (Same as the previous source: 106)

2- The formal dimension

This is based on focusing on the artistic forms of literature, claiming that the characteristics and features of literature are not due to the contents it carries, but rather in the forms by which those

contents are formulated and the most important pioneers of this trend are the Russian formalists. [1]

The Russian formalists, through their study of poetry and prose, have contributed to shifting the center of attention from the content to the form, which is what literature is in literature, thus they excluded the external data related to the writer, his age, and his society, and focused attention on the literary text, as it is a closed and self-sufficient structure that has its components. Own. Accordingly, they considered the study of the development of literary forms. You must be isolated from the psychological and social circumstances. In addition to the approach of the Russian figures, Ferdinand de Saussure created a new curriculum and concepts in the field of language and literary studies, and among the most important of these concepts: simultaneous and temporal, language and speech, the signifier and the signified, and de Saussure's distinction between these dualities had a fundamental role in building a new approach to studying the phenomenon Linguistics is a structural descriptive study that considers language as an abstract form, with a system capable of describing and scientific study; By researching the relationships between its inferior units. (Muhammad Miftah, 1985: 119).

These principles that appeared among Russian formalists and through de Saussure in the field of linguistic studies had a direct echo in the critical movement, where the perception of literature changed with the adoption of new critical approaches, perhaps the most important of which are: structuralism, humanism and stylistic, and critics have seen the agreement of these approaches in three basic respects: The study of literary effects is a current study, excluding external elements related to the conditions of origin, and focusing on describing the form of a literary text, by standing on its literary structure and its components. Literature, which has become the subject of critical science, was considered an inherent characteristic in the form and style of literature, not in its contents and meanings, and then there was a tendency to formalize literature and search for its language by adopting scientific mechanisms that lead to the extraction of calculated and accurate results. (Previous source: 122)

It is noticeable in this formal trend in the study of literature, that the concept of the text has become a central concept, around which readings are centered, so that literary studies benefit new connotations and meanings.

The distinctions have a profound effect on directing literary studies based on text approaches in a different direction from those taken by the old critics. Their methods.

3- The semantic dimension

The semantic dimension appeared, post-structuralism. The form of literature is no longer what preoccupies critics, rather its significance has become what captures their attention. Focusing on significance - and taking it as the focus of attention - has led to the emergence of new visions and approaches that opened the literary text to the worlds surrounding it, whether These worlds were connected to other literary texts or to readers, as they are major actors with what their reading experiences add in terms of renewed and infinite connotations, or with general cultural, political and social data, as it is a broad place that contributes to the production of meaning and guiding the meaning of the creator and of the recipient, and this is what is known as the theory Intertextuality with Julia KERISTVA

[1] - A name given to a group of Russian critics, who lived in the late nineteenth and early twentieth centuries, headed by Viktor Shiklovsky, who called them this name as a hybrid of their doctrine

And others at the beginning of the twentieth century also appeared new theories that contributed to the re-reading of heritage, including: the theory of acceptance, which is concerned with the relationship of the receptive audience to the text, as well as new concepts such as the aesthetic acceptance, approval of waiting, the implicit reader, aesthetic distance, and others.

After this development in the field of criticism, the search for how to produce meaning in literary works has become the concern of critics, and focusing on this aspect has led to important results, most notably: the recognition of the plurality of meanings, and that interpretation is the best mechanism for reading and understanding literature within the permanent movement and continuous development. In critical discourse, this is sufficient to transfer the discourse from narrow locality and spread it to many other cultures. (Muhammad Arkoun, 2005: 5)

Systematic awareness of Arab critics

The phenomenon of the growing awareness of the problems of criticism and reading, especially the trend of modernization, which emerged through the comparison between literary doctrines, as they represent intellectual, artistic and social currents that supported all major literatures for their growth and renaissance and this was evident through several aspects, including: -

1. What is related to the influence of the Orientalists through the application of historical research methods, which Taha Hussein considered the major wave of the scientific renaissance in the study of literature. (Hussain, 1990: 10)

2. Following up on the critical movement in the West and keeping abreast of its developments, which is evident in the translation of Western literary works. All of this was a source of providing contemporary Arab criticism with theoretical knowledge and procedural mechanisms. (Dwarf, 1994: 10)

Ahmed Hassan sees the importance of the translation process, as it represents the human achievement that helps develop our scientific tools, theoretical perceptions and practical procedures. (Abul-Hassan, 2004: 5)

3- Contemporaries re-reading critical heritage, as contemporaries were influenced by Western approaches and underestimated the value of the critical heritage among the ancients and accused it of naughtiness and lack of vision. (Hussein: 52)

However, this opinion is rejected, and it was issued by those who were influenced by Western thought and approaches. After the era of blogging, Arabs had critical approaches based on values and clear scientific standards. (Mandour, 1969: 17)

4- This aspect appears in the keenness to adopt modern critical approaches to reading literary heritage, as it is a qualitative leap that could lead to a change in Arab thought in examining culture and people in general. (Kamal: 8) In general, they consider that procedural practice by adopting modern approaches to reading literary heritage is the actual contribution through which the efficiency of these curricula can be tested and modified in light of what practical experience leads to.

Contemporary critics have identified two criteria for reading heritage. (Joseph, 2004: 63)

1 - possession of theoretical data and mastery of modern methodological mechanisms; As an important way to engage in contemporary.

2- The necessity to re-read the heritage in a way that goes beyond the limits that the ancients stopped at, and in this they committed themselves to several paths to highlight the development of critical approaches:

1) Historical reading

This reading is based on rearranging the collections of poetry, and they divided the poet's life through this arrangement into phases and stages, where the poet is in the process of emergence closer to tradition and simulation, and then the phase of maturity and maturity, where the components of his poetic doctrine appear in it, and then comes the final phase which is a phase The old age in which the poet imparts the character of contemplation and wisdom, and his poems follow accordingly. (Al-Bahiti, 1982: 78)

2) Psychological reading

It examines the relationship between the psyche of the poet and his poetry, in light of the sayings of analytical psychology. (Al-Noihi: 95), and they considered the psychological aspect in the literary work to be the thread that connects the poet's poems. (Al-Mazni, 1971: 135) All these opinions consider artistic creativity as an expression of the creative unconscious in his poetic production.

3) Social Reading

It is an attempt to read poetry collections, as they are social phenomena linked to the environment in which they were raised, so they resorted to the poet's age and the course of his life and sometimes to his psyche as representing the focus and origin of creativity, and sometimes to the group to which the poet belongs. (Labib, 1980: 33)

4) Stylistic analysis

The stylistic curriculum is based on statistics and approach and focuses on studying the language of poetry and researching poetry Its distinctive technical characteristics, and its ebb and flow. Stylistic critics believe that the relationships between poetic verses are not governed by the principle of juxtaposition, but are subject to interaction relationships such as cells that have no value except within the framework of the system to which they belong. (Trabelsi, 1992: 116)

Accordingly, contemporary criticism has benefited from stylistic analysis in reading ancient poetry an important shift in theory and applied practice.

5) Reading poetic discourse

In the course of reading the literary text, the idea of shifting from the poem to the discourse appeared, which is a shift from form to connotation, and it has a great expansion of meanings. Semiotics and discourse analysis. Significance was their area of interest - which, of course, is an open field in which elements from the text and others outside it overlap. (Hassoun, 2014: 119)

Contemporary Arab critics have been quick to engage in postmodern criticism and have taken advantage of it in reading both ancient and modern Arabic poetry. New theories have appeared in the approach to poetry, including the receptive perspective, the intertextual perspective, and the semiotic perspective. Among the manifestations of openness outside the text: interest in the reader or acceptor, as an active party in the creative process, and its effectiveness in contributing to the production of meaning through critical vigilant reading and interpretation, and from this they tried to study the experience of the ancients' acceptance of Arabic poetry through

explanations, and they brought modern concepts such as: Horizon of anticipation, aesthetic distance, and areas of interest. (Al-Wad Hussain, 1991: 83)

Studies have been rife around this field, including what Hasan Al-Banna Ezz Al-Din went to in his study of Dhul-Rumah until the scholars' debate about it was a vital event that rediscovered the poet and his poetry. (Ezzedine, 2001: 6)

Interdisciplinary perspective

The term intertextuality is one of the new terminologies that critics have taken great interest in and invested in in order to transcend the literary genre, and put forward the multi-text formula, which is reproduced at the same time from many texts preceding it or simultaneously. (Pearl, 1991: 14)

As Julia KRISTIVA says: "Every living utterance emerges with significance at a historical moment and within a specific social environment, and it cannot escape from the thousands of living dialogue wires woven from the ideological social consciousness based around the same utterance, and thus it is a transfer of previous expressions or Synchronized in the new text. " (Kristeva, 1997: 13)

Thus, the theory of intertextuality can add new interpretations of poetic plagiarism, opposition, or poetic discourse analysis, and the application of its mechanisms, considering intertextuality for the poet as water, air, time and place for the human being. (Muhammad Arkoun, 2005: 117)

From the foregoing, we conclude that the experiences of contemporary critics in reading literary discourse in general and poetry in particular during the postmodern journey indicate that they have freed themselves from the dominance of closed formalism, to horizons of interpretation in understanding and interpreting literature, and thus have achieved advanced ranks in the ranks of reading the literary text.

Conclusion

Based on the above description of the issue of reading the Arab heritage and its analysis towards renewing the discourse and expanding the circle of semantic curricula, the research reached several results, including: -

- 1- Contemporary Arab criticism has developed through scientific practice, by making use of Western approaches to develop new methods, particularly modern criticism approaches.
- 2- There is no real or fabricated rupture between the old and the new, but rather both complement the other to produce different readings and connotations.
- 3- The critical discourse represented an open field for interaction and debate between heritage and modernity, and its repercussions are still being renewed and producing more readings and events.
- 4- The difference in the relationship of contemporary critics about modern methods of criticism between acceptance and perception.
- 5- The multiplicity and diversity of readings is a result of the different critical approaches based on these readings.
- 6- These efforts in reading the Arabic text have contributed to the renewal of knowledge, considering that reading is a renewed cognitive activity according to the renewal of mechanisms and curricula.

Finally, the study recommends comprehending the new methods, mechanisms and approaches, to enrich knowledge and broaden semantic frameworks.

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