

The crisis of the concept of discourse between genre and subject and the verse of communication and persuasion

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Abstract:

The discourse analysis is becoming more and more popular, many scholars are looking into it, particularly in narrative discourse. These studies analyze literary discourse using Western reading mechanisms, even though many of them were conducted in the last two decades of the previous century. Despite their extensive knowledge of the curricula and their linguistic, cultural, and social patterns, their critical attempts to read the speech were superficial because they were often uncontrolled, even though they were armed with the writings of Roland Bart, Grimas, De Saussure, Bakhtin, and Prop, or on Russian formalism and Western structuralism. The low reading level has many causes, which we will try to reveal in this intervention called: "The crisis of the concept of speech between type and subject and the mechanism of delivery and persuasion."

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We will first try to define the concepts of the keywords of this paper, where we will shed light on the speech, text, and its most important topics, identify the causes of the crisis, and indicate the mechanisms of connectivity and persuasion, using the various critical opinions we invest from various literature in competence.

First: the concept of speech:

١. Speech between language and terminology:

Even though Arabic is known to have more words and derivatives than Arabic, it occasionally falls short when the Arabs introduce new Western terms from the terms that are the keys to science. In light of this, the scientific imperative forces us to define "speech" in accordance with the well-known "Voltaire": "Before you talk to me, define your terms." adopted as a substitute for the western monetary term "discours" in contemporary Arab monetary thought.

In Lissan al-arab : (kha, ta, Ba)(Orated), it is stated that "Al-khitab (Discour) and al-Moukhatabatu(Oration): A Review of Speech, and he addressed him verbally Moukhatabatan (Addressing) and khitaban (Oration) .They're yatakhatabani (they talk) . And Al-Moukhatabtu (Adressing) is an exaggeration formula that would benefit a partnership and (al-moucharakatu)(share) on in a significant act... Leith said: "Al-khoutbatu (Oration) infinite of Al-khatib (Orator), it is only in one way that Al-khoutbatu (Oration) is the name of the speech spoken by Al-khatib(Orator), and it is placed in the infinitive position... Al-Tahdib: Some explainers said in his Almighty's saying: **{decisive judgement}** [Surah Saad :٢٠]; He said: It is to rule by evidence or oath: it means to separate the right from the false, to distinguish between the judgement and the judgement against it, and it is said: decisive judgement, the

jurisprudence of the judiciary."^(١) Lissane al-arab collected the best Arabic speech, relying on the Holy Koran; The most harmonious book with its material^(٢), which helps us to root for the word over a considerable period of time^(٣). We avoid the difficulty of researching the huge literature of Arabic terminology.

The word "Al-khitab"(discourse) appeared in the Holy Koran twelve times, spread across twelve suraht. It is difficult to quantify the frequency of this term in Al-hadith and biographical books. If the "catalogued lexicon of the words of prophetic speech" may satisfy the purpose of searching for and expanding on this term in the speech of the Prophet -may Allah's prayer be upon him and Salam-^(٤). The concept of speech evolved thereafter to mean: "The intent in which there is no infringement, no boring satisfaction"^(٥). Additionally, some people are confused about the distinction between rhetoric and non-rhetoric. They were biased in the areas of prose, weight, and whistleblowing,

^١ - Ibn Manzur, *Lissan al-Arab*, reconstructed based on the first letter of the word by Yusuf Khayyat, Vol. ٢, Dar Lisan al-Arab, Beirut, ١٩٨٨, p. ٨٥٦.

^٢ - Al-Mukhtar Al-Fakhari, *The Rooting of Discourse in Arab Culture*, *Al-Fikr Al-Arabi Al-Mu'asir* Journal, Issue ١٠٠-١٠١, ١٩٩٣, p. ٢٩.

^٣ - Muhammad Fu'ad Abd al-Baqi, *Al-Mu'jam al-Mufahras li-Alfaz al-Qur'an al-Karim* (Concordance of the Words of the Holy Qur'an), Dar Al-Fikr, Beirut, ١٩٨٦, p. ٢٣٥.

^٤ - *Al-Mu'jam al-Mufahras li-Alfaz al-Hadith al-Nabawi* (Concordance of the Words of the Prophetic Hadith), Dar Al-'Awda& Dar Sahnoon, Beirut, (n.d.).

^٥ - Al-Zamakhshari, *Al-Kashshaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, edited and annotated by Muhammad Mursi 'Amir, Dar Al-Mushaf, Cairo (n.d.), Vol. ٥-٦, p. ١٢٥.

even though he discussed rhetoric and context in some of his texts with the goal of "and they did not mention rhetoric or this gender of rhetoric"^(٦).

٢. The crisis of the concept of speech:

The crisis was caused by a wide range of discourse-related concepts, including:

a. Overlapping concepts: Many other terminology concepts shared similarities with the idea of discourse. They even came together to form one individual. Despite their widespread differences, they applied the same idea, and the examples we will provide provide the clearest proof of this.

a-١ - Rhetoric and rhetoric: Many have been inspired to unite by their relationship, which also gives rhetoric its genre and unique characteristics.^(٧) (all Al-khitaba is Balaga) and not (all Balaga is Al-khataba). The reason for the confusion appears to be the term "Al-khataba" separated by Aristotle Thales from poetry, and he identified its ingredients, He said: "Those in which it should be said on the course of the industry, three: one is to tell of which things are the endorsements, the other is to say who are used in the words, and the third is to organize or coordinate the parts of the statement."^(٨) This means the following elements of Al-khataba (persuasion or proof), (style, organization or proof), (order of parts of the word), and he built

^٦ - Al-Jahiz, *Al-Bayan wa al-Tabyin*, edited and explained by Abd al-Salam Muhammad Harun, Dar Al-Ma'arif, ٣rd edition, (n.d.), Vol. ٣, p. ٢٨/١.

^٧ - *Ibid.*, p. ٢٢٧.

^٨ - Aristotle, *Rhetoric*, translated by Abd al-Rahman Badawi, Maktabat Al-Nahda Al-Misriya, Cairo, ١٩٨٣, p. ١٨١.

Al-khataba on general principles, which he has developed and defined by saying: "It is persuasive speech, which is a kind of analogy, and corresponds in Latin Rhétorique"^(٩). It is clear from his words that he does not mean the word in Arabic, (Khataba, khitab), because the type of derivation is not the same, because the letters of the two roots are different in Latin, (Rhétorique, Discours). Eloquence in Arabic means the presentation of ideas in a persuasive manner. It is what Aristotle said in her definition: "It is convincing speech."^(١٠) What shows that the purpose of rhetoric is almost the same, except that in rhetoric, the belief is not fulfilled unless the article agrees with the situation, which is what Bishr ibn al-Mu'taz said in his rhetorical treatise. That: "Take into account how, if the speaker performs the speech, is he in a guff, a kindness or a grandfather, or otherwise, and then the way to attract the hearing, and this is done only with the moral and emotional words that relate to people's prints, interests, habits and influence"^(١١). in the sense that the article in question agrees.

a-٢- Speech and text:

Theoretically, the idea of discourse in contemporary literary criticism lies at the intersection of creative literary work in general, text analysis, and the applied procedures necessary for analytical processes. By examining the critical knowledge patterns extracted from heritage texts, the concept of discourse may even take us back to the more general and stop being a purely procedural concept in dissecting the age and reference of texts. The two components of language and

^٩ - Jamil Saliba, *Al-Mu'jam al-Falsafi* (Philosophical Dictionary) in Arabic, French, English, and Latin, Vol. ١, Al-Sharika Al-'Alamiyalil-Kitab, Beirut, ١٩٩٤, p. ٥٣١.

^{١٠} - *Ibid.* p. ٣٢٢.

^{١١} - "Jafar Al-Yasini, *TheSinean Logic, Presentation and Analysis of Avicenna's Logical Theory*, Publications of Dar Al-Afaq Al-Jadidah, Beirut, ١٩٨٣, p. ١٣٤."

speech are where the term "speech" originated. In general, speech is an individual achievement carried out by the speaker with another person known as the addressee, from which the term "speech" originates, whereas language is a system of symbols used by the individual and the group to express their purposes. "speech" is generated^(١٢).

De Saussure made a distinction between speech (Parole) and language (langue), believing that the former was a social product of the Queen of the tongue and that the latter was a social institution that society adopted to help people practice the queen. (social institution), the production of consciousness and will by an individual, which is marked by freedom of choice and the use of expressive formats, depends on physical and psychological mechanisms to emphasize its concepts; Since verbal behavior has the characteristics of chaos and emancipation, speech that is born out of order is contrary to the institution.^(١٣) The notion of rhetoric and confusion has been mixed with the term "text", as it has been accompanied in meaning, synonymous with usage, as it has been widely known to employ in contemporary critical research. The best evidence of this confusion in use is what we see when (Hjelmslev) where he uses a substitute for the term text^(١٤). Gillam Guillaume ("G.Guillaume") is synonymous with tongue.^(١٥)

"Discours Sus" is what the Latin word "discourse" means. Although the Latin linguistic root has been used to convey the meaning of speech or its derivatives since the seventeenth century, it is not a direct source of what is known as rhetoric. The phrase has been used to describe a shell road, followed by dialogue and communication, as well as the development of a moral formula for an idea, whether it be written down or spoken aloud. ⁽¹⁶⁾ The Logos and its Latin proverb

^{١٢} - Ferdinand De Saussure, Course in General Linguistics, Enag/Editions, Algiers, ١٩٩٠, p. ٢١.

^{١٣} -Ibid.p.٢١-٢٢.

^{١٤} - Louis Hjelmslev, Linguistic Essays, Editions De Minuits, Paris, ١٩٧١, P. ٤٣-٤٤

^{١٥} - MuntherAyashi, Articles in Stylistics, Publications of the Union of Arab Writers, Damascus, ١٩٩٠, p. ١٨٢

^{١٦} - EncyclopediaUniversalis, Microsoft, France, ١٩٩٥,(CD). "Speech"

(Oratio) are transformed to refer to the meaning of "eloquent discourse", which includes parts such as verb, name, aftershocks, description, narrative, initiation and purpose.^(١٧)

It is noted that the use of the term rhetoric evolved expressly and in parallel with the history of human and scientific thought. In the seventeenth century (characterized by an era of transparency, tongue-to-tongue serenity and thought in presentation and analysis), an author reaffirmed this fact, R. Decart René Descartes "^(١٨), tagged Discourse on the method. «١٦٣٧»^(١٩).

According to classical rhetoric, speech was not just a way to convey ideas; rather, it was viewed as a separate entity with unique qualities that were reflected in the writer's message to the recipient, whether they were viewers or readers. As a result, the sender (speaker/writer) always aimed to influence the recipient (reader/viewer).⁽²⁰⁾"The connotations that were usually associated with Discourse disappeared at the beginning of the twentieth century, because modern linguistics proposed a flexible concept of discourse, where they considered it as a "speaker/talker" subject to the De Saussure concept of the term, thereby becoming discourse in the human sciences (sociology, analytical psychology, linguistics, etc.). scientific and critical topic. "^(٢١)

Aristotle's definition of the term in his book (The Art of Poetry) served as a foundation for the definitions that linguists have proposed

See also: Historical Dictionary of the French Language, Le Robert Dictionary, Paris, ١٩٩٢, P. ٦١٠.

^{١٧} - Encyclopedia Universalise, France ١٩٩٥, Microsoft, (C. D).

^{١٨} - René Descartes: A prominent figure in modern philosophy, his thought created a break from what was prevalent in the Middle Ages, where the church was the mastermind and thinker, to what emerged in the Renaissance when the individual was liberated from the constraints of the church after realizing its falsehood and deception and its monopoly on knowledge, prohibiting it from the people. He died in ١٦٧٧.

^{١٩} - R. Descartes, Discourse on the Method, translated by Jamil Saleeba, Mufin for Publication, Beirut, ١٩٩١.

^{٢٠} - Encyclopedia Universalise, France ١٩٩٥, Op. Cit. (CD)

^{٢١} - Historical Dictionary of the French Language, (١٩٩٢), Op. Cit. P. ٦١٠-٦١١.

since De Saussure. However, given the systematic backgrounds and critical insights that its owners are based on, the accumulation of these definitions today presents challenges in terms of statistics and connections.

The argument over the meaning of the word "speech" has been studied by descendants who are not Arab. For Native Americans, it marks the start of a structural inventory that will be used to identify the act, name, accessories, and exceptions in language excavations.^(٢٢)

Aristotle believed that the following language components formed the basis of the expression and statement in the Greek era: letter, verbal passage, linkages, instrument, verb, and name. All but two of Aristotle's arrangements were accepted as moving into a higher level of analysis, as was DENYS-THRACES, which made a distinction between the eight parts that were resurfaced by Jews and medieval Arabs. The following is the list of arrangements: Conscience, Instrument, Name, Act, Actor or Effect Name, Circumstance, Preposition, and Name Attached.

These arrangements were defined and the concepts of many changes followed, and were attached to them by various sub-elements, which coincided with the mobility and evolution of the language under the Port Royal School, to which Arnold and Lancelot were subjected in their book: General grammar reasoning (١٦٦٠), wherein they discussed how grammar and rhetoric studies had transformed the language logic passed down from Aristotle, making the idea of the act unthinkable in Greek logic: was a word that denoted the concept of time, but there was a sense that speech in which the word "act" was used did not mean things in and of itself, as much as if judged.^(٢٣)

The relationship between language and Aristotle's logic has been discussed extensively, particularly since De Saussure's book. It is believed that since language is a social phenomenon and logic theory is based on absolute truth, logic cannot be used as a guide in the linguistic

^{٢٢} - Encyclopédie Universalise, ١٩٩٥, Op. Cit. (CD).

^{٢٣} -Ibid.(CD)

process or to direct the movement and development of the tongue."⁽²⁴⁾
 Rhetoric, in turn, is not subject to the logic of certainty because it does not end in practical principles, nor is it based on constant mathematical results. ⁽²⁵⁾

٣-Speech and Text Crisis Concepts:

a. Theoretical introduction of the concept of text in Arab heritage:

According to Bart, the first example of the full text practice that Arabs have experienced throughout their history is "the text in its own text" with the Holy Koran. A reading of the Book reflects the subjectivity of the text, making it verbal against other words that emerge through a different linguistic achievement. "⁽²⁶⁾

In the Holy Koran, Al-Baklani realized this: "If you contemplate it, it is extraordinary and helpless; This is an idiosyncratic characteristic of the phrase of the Qur 'an, and a distinction made throughout it. "⁽²⁷⁾

The difference between the text and the speech in Basalani's statement is clear. He observed that between the text in writing and the speech in which a linguistic unit stands in which the achievement is reached between the two parties, a pioneering realization of Arab linguistic studies reminds us today of the theory/de Saussure/in language and speech, or the theory/Chomsky/in adequacy and performance. The other is non-textual, but also verbal, but it is an oral speech that one has worked to accomplish and perform. It concludes that language unity does not prevent pluralism of achievement and

²⁴ - Mohammed Al-Khodrawi, Text Engineering, Contemporary Writings Journal, Beirut, ١٩٩٨, p. ٧١.

²⁵ -Ibid.p.٧١.

²⁶ - MounzerAyachi, text: his practices and manifestations, Contemporary Arab Thought Journal, No. ٩٦-٩٧, ١٩٩٢, p. ٥٣

²⁷ - Al-Baqillani, Abu Bakr Muhammad bin Al-Tayyib bin Muhammad, The Miraculous Nature of the Quran, edited by: Sayyid Ahmed Sakhr, Dar Al-Ma'arif, (n.d.) p. ٣٥

performance^(٢٨), and therefore the text is viewed in its own text, and its practice in the written language is part of the text's own practice. ^(٢٩)

b. The concept of text in the old Arabic lexicon:

We have changed the meaning of the article "N. p. p." because, as we have already mentioned, Arabs have never known a full text practice outside of the practice of texting with the Koran. The son of Manzur's Arabic in the article "Texts" reads as follows, which is very different from the meaning established in literary studies:

"nassassa: al-nassa(the text): the thing lifted you up. Nassou(the text) of the talk reads: "Lift it. All that was shown was text. Amr bin Dinar said: "I have never seen a man text to talk from the floral, any higher and more supportive. It is said: The text of the talk to so-and-so, as well as his prayers to him. The gazelle nassat (raised) its neck: raised it.

The origin of the text is the extreme of the things and its purpose, and then it was called a type of fast walking.

Ibn al-Arabi said: Al-nassou (The text) attributed to the elder president, the text divine decree, the text of the appointment on something, the text of everything finished, and in Al-hadith according to Ali- may God be pleased with him-, he said: " If women reach the right to marry, parents have priority, he wants that realization and purpose. Al-Azhari said: "The Al-Nassou is of the utmost magnitude. The man's stories told his opponent if he investigated him, including the words of the scholars in the Koran and in the text of Al-suna, that is, the manifestation of their verdict. And Nassa the thing moved it. And

^{٢٨} - MuntherAyashi, text: his practice and manifestations, p. ٥٣.

^{٢٩} - Ibid, p. ٥٣-٥٤

Nasnassa his tongue if he moves, and Al-Nasnassaatu moves the camel if he rises from the ground. "(٣٠)

The lengthy witness we mentioned barely reflects any of the connotations of recent critical studies of the text. The definition of structuralism, which sees the text as a closed and completed structure, contrasts with this heritage trend.^(٣١) Since the literary concept has changed over time and from one society to another, and because a literary text is actually a collection of texts, structuralism is more concerned with the literary function than the literary concept.

Although the word Al-Nass "text" is frequently used in the literature of fundamentalist and jurisprudential predecessors, we do not find a definition of this term, that's why Munther Ayachi think that the "absence of definition" is puzzling.^(٣٢) Our model of verbal lexical interpretations at the son of a perspective supports our assertion that the text's meaning is restricted to the year and book reference, along with additional meanings like "the text of the thing: lift it up and show it, and if it is recent, the text of the hypocrisy strongly provoked it, and the thing that moved it."^(٣٣)

c. The concept of text between Arab heritage and Western heritage:

When we go back to the Latin origin of the word "text" in European languages, we find Texte , Text, derived from Textus, meaning "Texsu" derived from Texere, in turn. ^(٣٤)

^{٣٠} - Ibn Manzur, Lissan al-Arab. It was presented by Sheikh Abdullah al-Alali, reconstructed based on the first letter of the word: Yusuf Khayyat, Vol. ٦, Dar Lissan al-Arab, Beirut, ١٩٨٨, p. ٦٤٨.

^{٣١} - Munther Ayashi, text: his practices and manifestations, p. ٥٥

^{٣٢} - Text: Its practices and manifestations, p. ٥٥

^{٣٣} -Lissan al-Arab: C/٦, p. ٦٤٨).

^{٣٤} - Dictionnaire Quillet de la langue française, (Q-Z) Librairie Aristide Quillet, Paris, ١٩٨٣.

The derivative in Arabs, which we found in the "tongue" of a son perspective in n. p. R., requires us to remember that the text: upload you the thing, the text of the talk reads the text of the upload, and all that is displayed is a text in order to compare the derivatives' origins. "Azharī said (D. ٣٧٠ H): The original text is the finest of things and the maximum amount, from which it is said: If you investigate his question when you extract everything he has, as well as the text in the walk is the most capable of the tank. And tap the thing and erect if you level and settle. "(٣٥)

Latino origin alludes to weaving, which conveys intent and effort as well as potential completeness and balance. "Is the weaving not a set of processes whereby the dam threads are joined into the weaving threads so that we can obtain the fabric of what is considered the culmination of these processes? Then does weaving in a broad sense not mean creation and coordination in the annexation of the diaspora and typesetting? "(٣٦) While the original in Arabic refers to equation and perfection, and also to the fabric, although Ibn-Manzūr in (Nassassa) did not refer to it, but if we return to the subject (Nassaja)(weave) We find what refers to that "weave: weaving the thing into the thing, that's the original... And the wind weaves water if you hit it, it has ways like binding. The wind woven the Lord if Bashan cooperated long and wide. And the false liars weaved: fabricated it. Poet weaving poetry: structured, weaving gaith plant: cultivated until turn around." (٣٧) Achieving the goal and complementarities of manufacturing is implied when comparing Arabic and Latin.

Among the scholars who derive the characteristics of the text in its modern sense from Arabic heritage lexical interpretations, this is a warning Ayashi defines the text on the basis of his heritage reading, in

^{٣٥}-Lissan al-Arab: C/٦, p. ٦٤٨)

^{٣٦} - Ahmed Al-Hadhiri, from text to literary genre, contemporary Arab thought, no. ١٠٠-١٠١, ١٩٨٨, p. ٤١

^{٣٧}- Ibid: C/٦, p. ٦٢٤)

particular the interpretation of article (na.ssa.ssa). It blends this with his recent reading of the definition of the text in European languages, saying: "The text is always produced because it is highly innovative, always creativity because it always has an appearance and a statement, and it continues to become moving because it is mobile, it is open to every time and place because its effectiveness is generated by its textual autonomy, which, if it is, its definition is deemed to negate it and ultimately disrupt its textual effectiveness." ^(٣٨)

Despite the boldness of this interpretation, the attempt to force linguistic and linguistic interpretations of heritage that are not present in their texts—originally—may result in a divergence in how heritage is read, and the forced interpretation of heritage serves no useful purpose for modernist research.

According to certain Western studies that are interested in the text's theory, its definition is erratic. Roland Barthes rejects Todorov's definition of the text and is disadvantaged by eloquence, and concludes after a long analysis: "We now understand that text theory is misplaced in the current field of knowledge theory, but derives the power of its meaning from its disproportionate positioning with respect to traditional sciences of artistic influence, those sciences that were and are known to form or content." ^(٣٩) Todorov, for his part, has also come to recognize that the functional definition of literature is not limitable, and the Angolan function does not have any other function related to textual construction. ^(٤٠)

Given the wide range of viewpoints, the multiplicity of perceptions, and their inconsistencies, the distinction between text and discourse in the context of contemporary monetary curricula presents a significant challenge, making it challenging to frame, screen, analyze, and discuss research. The text is the sole, albeit tentative, outcome of

^{٣٨} - Minzur Ayashi, text: his practices and manifestations, p. ٥٥

^{٣٩} - Roland Barthes, The Theory of the Text, translated by Mohamed Khair Al-Buqai, Arab Journal and Global Thought, No. ٣, ١٩٨٨, p. ٥٢

^{٤٠} - T.Todorov, The notion of literature and other essays, "Points", Editions du Seuil, ١٩٨٧, P. ١٢

writing and exemplifies the special circumstance that a scientific investigation is predicated on the idea of the text's creation."^(٤١)

d. The concept of the text and its issues in recent monetary studies:

Given the variety of criteria, contents, and cognitive backgrounds in linguistics and stylistics, as well as the variety of forms, locations, and goals that theorists require in what we call the "text," it is challenging to find a definition of the concept and issues of the text in recent critical studies.^(٤٢)

In order to better understand this idea, the researchers found that "a cultural social institution that serves as a marker of its individual and collective linguistic activity, physical presence and components, and an event or work done at the time and in the place."^(٤٣)

Determining what constitutes a text and what does not constitute a text of a nation's culture and conception of things, as determined by the language system, is one of the systematic challenges in the search for a concept of text. A piece of speech that is regarded as a text in one culture might not be in another.^(٤٤) Thus, in the area of differentiation between text and text, Michel Foko M. Foucault said: "If words are incalculable, texts are rare."^(٤٥) The text is characterized by the unique organization that isolates it from "no text", so Abdussalam Al-Massadi, in his book (Criticism and Modernity ١٩٨٣), regarded the literary text as an organ regulated by special linguistic cohesion.^(٤٦)

Through their historical development, the term "texte" came to be associated with the rise of several institutions in human society. The first of these was the invention of writing as a way to transcend

^{٤١} - G. L. Houdbine, First Approach to the Notion of Text, In. Theory as a Whole, Ed. Du Seuil, Paris, ١٩٦٨, P. ٢٧١.

^{٤٢} - Ibid .P. ٢٧١

^{٤٣} - Ibid .P. ٢٧١-٢٧٢

^{٤٤} - Ahmed Al-Hathiri, from text to literary genre, p. ٤١-٤٢

^{٤٥} - Michel FOUCAULT, The Words and the Things, Gallimard Editions, Paris, ١٩٦٦, P. ٣٠٧

^{٤٦} - Ahmed Al-Hudhayri, *From Text to Literary Genre*, p. ٤١.

memory's limitations and time, taking space into space and boarding its existence to establish stability.^(٤٧) How does a text constitute language if it is a language effect and a form of language linked to specific speech uses? This includes the language of its activity, its internal and external organization, its own structure, and its efficacy in its relationships with others.

Julia Kristeva Consider the text as a cross-tongue device, redistributing the system of the tongue (Language) by connecting it to the communication (Parole).^(٤٨) The position of the text in relation to speech is highlighted in this presentation, as it relates to the tongue where the redistribution relationship (demolition-construction) takes place; the second cannot contain the former within its bounds, where it belongs to each speaker, or listening, receiving, or transmitting a language, as well as any language dictionaries or regulations that govern its attainment (such as drainage or installation regulations). As it is currently understood, the process of controlling it reflects the ability of both the broadcaster and the recipient to translate the word and phrase through speech.^(٤٩)

According to Houdbin, the text seems to be a place where at least two speeches converge, and the text itself raises the issue of the other. Each individual's interpretation of a single text, created by them to express their circumstances, is not without flaws.^(٥٠) John Louie Houdbin's question. Its value lies in its focus on the specificity of literary speech and literary productivity, which the text operates on, in

^{٤٧} - (J. L. Houdbine, P. ٢٧)

^{٤٨} - J. Kristeva, *Research for a Sémanalysis*, Editions du Seuil, Paris, ١٩٦٩, p. ٥٢.

^{٤٩} - J. L. Houdbine, OP .CIT .P. ٢٧٢

^{٥٠} - Ibid .P. ٢٧٢

comparison to the production of speech in fields other than literature, such as ordinary or scientific speech. Houdbine "L.J." issues about the text do not constitute a revolution over old concepts or produce new critical rhetoric.

In order to highlight the literary nature of the text, "John Louis Houdbin" compared the literary text to other standard formats, as a group referred to it.^(٥١) The approach of convergence between poetic and ordinary language was adopted by Russian formalists, and this research served as the foundation for the differentiation between poetic literary and ordinary speech. Under the guidance of the Academy of Sciences, some students only anticipated the development of a "literary science" for the advancement of poetry and linguistics. The curriculum permits this combination of subjects to be used in formulaic reading that is equivalent to both literary and everyday texts.^(٥٢)

Only with the establishment of the "Poiaz" group, according to Shklovsky's theory that literary texts were granted autonomy from the fields of reading and literary history, was the conceptual and functional separation between the fields accomplished. This "textual" concept continues in the literature theory of Tomashevsky^(٥٣), as well as in René

^{٥١} - See: J. L. Houdbine, *First Approach to the Notion of Text*, in *Théoried'ensemble*, pp. ٢٧١-٢٧٢.

^{٥٢} - Mostafa Al-Kilani, *The Existence of the Literary Text / The Text of Existence*, *Al-Fikr Al-Arabi Al-Mu'asir* Journal, Issue ١٠٠-١٠١, July/August ١٩٨٨, p. ١٨.

^{٥٣} - *Theory of Literature: Texts of Russian Formalists*, compiled, presented, and translated by T. Todorov, preface by R. Jakobson, *Tel Quel* Collection, Éditions du Seuil, ١٩٦٥.

Willick and Austin Warren, where the concept of (Texte Monument) becomes a counter to the history of traditional criticism.^(٥٤)

Mustafa al-Kilani said: "The author of the research on the description of the text phenomenon has not only acted upon its linguistic composition and organizational elements, but has gone beyond a comprehensive study of literature, setting the text within a general framework and not separating the print from the oral."^(٥٥) The notion of the text, as an "ideological unit"^(٥٦), is associated with this concept in Kristeva, on the grounds that semiological research replaces the old rhetorical division of literary races with processes that describe texts in their cultural-literary context and identify various patterns of texts by determining the specificity of the system they dominate.

The convergence of a text system as a semiological practice of words and successions covered in its space, or transmitted by the text space itself, is known as ideological unity. This is the result of redundancy that can be read at various levels appropriate to each text's structure and extended on its orbit, thereby forming its historical and social context.^(٥٧) Because of this, the semiological nature of the text in terms of its productive specificity is seen as an open and multifaceted guide rather than a product, which is in contrast to traditional approaches that view the text as a closed business with a limited meaning.

Kristeva uses what she refers to as "Signifiante" in her textual approach to search for a variety of connotations. Evidentiary is distinct

^{٥٤} - René Wellek and Austin Warren, *Theory of Literature*, translated by Mohiuddin Sobhi, revised by Dr. Hossam Al-Khatib, Arab Institution for Studies and Publishing, 2nd edition, Beirut, ١٩٨١, pp. ١١-٤٩.

^{٥٥} - Mustafa Al-Kilani, the presence of literary text/existence text, p. ١٨

^{٥٦} - J. Kristeva, (١٩٦٩), pp. ٥٢-٨١

^{٥٧} - Salah Fadl, the rhetoric of discourse and the science of text, the Egyptian International Publishing Company, Cairo, ١٩٩٦, p. ٢٩٥.

from connotation as a process that transforms the "same text" from the logic of "ego" to another logic in which meaning is broken and interchanged, and it is thought to be a significant historical production pattern.^(٥٨)

Originating from linguistics as a language production, "Sémanalyse analytical semicolymics" is the new science that Kristeva studied from the viewpoint she took in her research. For the simple reason that the text is not a tongue-in-tongue manifestation, in that its built connotation does not advance to us in a tongue-in-tongue framework, but rather as generating (Engenderment) is registered in this linguistic "phenomenon," this flag transcends linguistics. Accordingly, the apparent text "Phéno-Texte" becomes the text recorded by printing, but it becomes readable only if we climb vertically through Genèse; on the one hand, the composition of his linguistic words, and on the other hand, the formation of the topology of the significant verb.^(٥٩)

The aforementioned makes it evident that kristiva was influenced by many of the viewpoints of Soviet Eastern researchers, particularly Russian formalists and those who profited from their curriculum. The ideas she presented regarding the theory of text have been widely adopted by scholars who have focused their attention on text science. Julia Kristeva was well aware that the laws of existence and non-existence apply to the literary text in both its apparent and hidden composition. and profited from reading about existentialists in general as well as Kant, Hegel, Marx, and Lenin. It has elevated the literary text to a significant issue that goes beyond simply describing stylistic phenomena, extracting diodes, and modifying units and sub-functions. Instead, rather than focusing on the text's perceived physical presence, the author's investigation into its structure moves from a subject that it constitutes to a search of what it is.^(٦٠)

^{٥٨} - J. Kristéva, The text of the novel, semiotic approach to a transformational discursive structure, Mouton, Paris-La Hague, ١٩٧٠, P. ١٨

^{٥٩} - Saeed Yaqteen, Text Openness (Text-Context), Arab Cultural Center, Beirut, ١٩٨٩, p. ٢٠

^{٦٠} - Mustafa Al-Kilani, The Presence of Literary Text / The Text of Existence, p. ٢٠

The concept of the text is also crystallized at "Barth" "Starting in the ١٩٧٠s, we have taken from Salah Fazl some of the characteristics of this concept, reflected in the following points:

١. "Barth" substitutes the saying of the text, which only has a systematic existence, for the literary work of something specific. This refers to a production and is therefore not tested as an externally distinguishable thing but rather as a cross-production that penetrates one or more literary works.

٢ - The text is a mutant force that transcends all acknowledged races and ranks to become a paradoxical reality that defies norms of concept and reasonableness.

٣-The text exercises permanent postponement, and the difference of connotation, does not refer to an infallible idea but to a diverse game.

٤-The reader creates the text in a sharing process rather than merely consuming it. This involvement means that reading and structure are integrated into a single semantic process rather than separated.^(٦١)

Not a subject, but a work and a use, rather than a set of encapsulated references loaded in a sense that must be found, but a volume of effects that do not cease to be transmitted," is how Roland Bart views the text."^(٦٢) This might have made it better for Salah to emphasize the significance of the linguistic perspective when addressing the text's idea, citing a few essential traits: Linguistic "Hjelmslev" defined the first attribute of text identification as completeness rather than length or size: One word, like "Fire," for instance, can be a mark against a vast work of fiction, each of which can be regarded as a "text" due to its completeness and independence,

^{٦١} - Salah Fadl, the rhetoric of discourse and the science of text, previously referenced, p. ٢٩٧.

^{٦٢} -. R.Barthes, the Semiological Adventure, Editions Du Seuil, Paris, ١٩٨٥,P. ١٣

regardless of the dimensions of its content or length, because the sign's dimensions are not a suitable perspective to determine.^(٦٣)

The text is a big two-sided sign: the signifier face and the signified face, and it is available in the term "text" in Arabic. In exchange for it in foreign languages, Text means the fabric of the words interconnected with each other. These threads combine its different and diverging elements in each one, what we call the term "text".^(٦٤) In contemporary criticism, the term "text" also refers to the written effect of the text's universality, organizational levels, and social, fictional, subjective, and descriptive concepts. It illustrates how literary writing has changed over time, moving from the sentence to the post-sentence linguistic approach.^(٦٥)

Some research on (statement et enunciation) unique and ongoing, while at the same time the authors consider that technical writing is another corresponding organization for oral language production.^(٦٦) Lotman also believes in his theory of texts "Theory des texts" that it is not possible to discern the meaning of the literary text without drawing on the connotations of contemporary cultural texts within the framework of similarity and complementarities, and in their sharing of the social topic.^(٦٧)

According to Abdulmalik Murtath a text is : "a network of linguistic, structural and ideological data is combined to form a speech. If he exerts a remarkable influence, in order to produce other texts, the

^{٦٣} - L. Hjelmslev, Linguistic Essays, Op. Cit. P. ٥٢-٥٦

^{٦٤} - Al-Azhar Al-Zanad, the fabric of the text in what is expressed as the text, the Arab Cultural Center, Beirut, ١٩٩٣, p. ١٢

^{٦٥} - Grand encyclopedic dictionary Larousse, Vol. ١٠, Larousse Bookstore, Paris, ١٩٨٤, P. ١٠١٧٠

^{٦٦} - Ibid. P. ١٠١٧٠ .

^{٦٧} - Ibid .P. ١٠١٧٠.

text is based on renewability by reading, and is based on pluralism by virtue of the specificity of his tender, depending on each situation to which he is exposed in the reading microscope."^(٦٨) This is probably what Kristeva call ,(productivity of the text Since it views language as an activity and observes its indefinite hesitancy, it adds a dimension between the natural language of use—the language that people use to exchange ideas and provide objects—and the empty space of the functions.^(٦٩)

According to Abdussalam Al-Masdi, the essence of literary discourse in its original form "is inconsistent with the characteristics of the discourse in all his performance laws." He emphasizes that when he has fulfilled his reporting role, speech in the conversation first emerges and then manifests itself."^(٧٠) Because the text's moral value was frequently held hostage by the setting in which it was performed, it was necessary to include something other than its synthetic structure—which was linguistic in and of itself—in the definition's elements.^(٧١)

The text then installs, performs and accepts, or is preserved, pronounced and received.^(٧٢) However, the receipt process does not end; With the text, the recipient has sophisticated cases. The text has something to do with it for the first time, and then another when it comes back, and a third when it's stockpiled, and a fourth when it's talked about, and it's like every time it becomes a new text.^(٧٣)

^{٦٨} - Abdelmalek Murtad, a deconstructive semiotic study of the poem "Where is My Night?", by Mohamed El Aïd Al Khalifa, University Press, Algeria, (n.d.) p. ٥٥.

^{٦٩} - Ibid.p. ٥٧.

^{٧٠} - Abdel Salam Al-Masdi, The Structuralism Issue. Study and Models, Dar Al-Janoob Publishing, Tunisia, ١٩٩٥ Text. ٥١

^{٧١} - Ibid.p. ٥٢.

^{٧٢} - Ibid.p. ٥٢.

^{٧٣} - Ibid.p. ٥٢.

Mukarovski's writing transcends his belief in the indispensability and incomparability of intellectual and ideological unity.^(٧٤) According to the aforementioned, a literary text is an act or Semitic phenomenon that contains a multi-meaningful linguistic and physical marker, indicating its multiplicity (Polysemy) as opposed to (monosemia).^(٧٥)

A. The linguistic trend in the analysis of literary discourse:

The curriculum that had developed earlier was revolutionized at the turn of the 20th century. Those that insisted on examining the moral impact from within were the most significant of these. Because the curricula that served as the foundation for the classic critical discourse are ineffective, she first concentrated on the text. Don't respond to the numerous questions posed by critics. They needed to be examined in the context of new findings and the influence of contemporary science, particularly general linguistics, or "linguistics."^(٧٦)

According to Roger Fowler's research (Theory of Linguistics and Study of Literature), linguistics, which is characterized by a steady increase in the number of published studies and the number of people interested in it, is one of the new scientific fields that emerged in language and literature during the twentieth century.^(٧٧)

A number of experimental attempts have been made worldwide, according to linguistic research, and linguistic schools have developed in European languages that have been interested in discourse analysis. These include:

- Behavioural School, pioneered by Bloom Field (١٨٨٧-١٩٤٩)
- Harris Distribution School.

^{٧٤} - Ibid.p.٥٣

^{٧٥} - Ibid.p.٥٣.

^{٧٦} - J. Lyons, General Linguistics, Translated by François Dubois, Larousse. Paris. ١٩٧٠. P. ٣٩

^{٧٧} - Roger Fowler, Linguistic Theory and Literary Studies, in: Foreign Literature Journal, Issue: ٢, Baghdad ١٩٨٥, p. ٨٣

- The Transformative and Generative School and its pioneer, Chomsky, a contemporary linguist, multi-interested, subjected linguistics to mathematical and philosophical logic, revolutionized linguistics, and his school is known as the Transformative Generative School. ^(٧٨)

Russian Formalists were concerned with linguistic tendencies in literary text analysis and rejected the idea that literature reflected literary life, depicted environments and eras, or echoed philosophical and religious ideas. They urged the pursuit of qualities that contribute to literary impact, namely the outcome of the interplay between the text's stereotypical, stylistic, and rhythmic structures. ^(٧٩)

The body of linguistic critical research shows how the formulaic approach has influenced the study of the literary text from the inside out. Until tomorrow's critical discourse is independent, literary criticism must be able to disengage from the analysis of literary discourse on psychological theories, sociology, and religious and political ideologies. Since language is the fundamental component of literature and linguistics is the scientific study of language and its sensory manifestation through speech, ^(٨٠)

Modern critical discourse has profited from the procedural tools offered by various linguistic investigations and theses in terms of word, sentence, and, more recently, in the areas of influence and interdependence between science and intellectual and literary trends. According to recent linguistic studies, the text validates the overlap and interdependence of levels (acoustic, synthetic, and semantic), which aimed to disclose the purpose and meaning of each level separately and in combination with other literary text levels. ^(٨١)

^{٧٨} -Ibid.p٩٢.

^{٧٩} - Boris Eikhenbaum, Theory of the Formal Method, in: Theory of the Formal Method, Texts of the Russian Formalists, Translation: Ibrahim Al-Khatib, Arab Research Foundation, Beirut, ١٩٨٢, p. ٣٠٣٦

^{٨٠} -Ibid.p.٣٠٣١.

^{٨١} - Saeed Yaqteen, Narrative Discourse Analysis, Narrative Time, Focalization, Arab Cultural Center, Beirut, ١٩٨٩, p. ١٦٢٦

However, the research program's complex issues, which were mainly related to the relationship between literary art and other cultural sectors as well as social and psychological reality, would not have been eliminated by more thorough investigation into the internal relationships that govern literary influence and maintain its harmony and balance.

It goes without saying that Roman Jakobson is among the most well-known forerunners of Russian formalism. An article titled "Towards a Science of Poetry Art" noted that theories of literary text analysis continue to validate the interdependence of literature with other cultural, social, intellectual, and ideological sectors, indicating that the new direction of formalism in approaching literary influence and searching for its literature has not yet solved the issue.^(٨٢)

Jakobson tends to think that the school's researchers frequently confused ambitious, occasionally naïve slogans with essentially text-oriented critical actions in a calendar reading of the school's formality. When it is discovered that every literary or scientific movement is primarily explained by the work it has produced rather than by the elegance of its data, we consider this issue to be solved.^(٨٣)

The thinking of the first half of the twentieth century went beyond the theory that was concerned with issues of content and meaning from the picture as an inherent force of literature, even though Russian formalists imposed their approach to the analysis of literary texts from that era. Since then, the idea of form has gained popularity and progressively blended with the ideas of literary realism and literature.^(٨٤)

Given the aforementioned, it is evident that the linguistic and critical approaches to literary discourse analysis have influenced the development and patterns of literary criticism. Because the emphasis of thinking has been on the mechanisms of unity of this or that structural format through various materials, Maurice Abu Nader

^{٨٢} - R. Yakbson, Towards a Science of Poetic Art, in: Theory of Formal Method, Texts of Russian Formalists, p. ٢٦٢٧

^{٨٣} -Ibid.p.٢٧.

^{٨٤} - Todorov, Theory of Formalism, Texts of Russian Formalists, p. ٤٤

observes that the distinction between classical and modern critical discourse is evident.^(٨٥)

However, the volume of research and the prevalence of concepts, as well as the confusion experienced by both novices and experts in front of this cognitive pile, resulted in an overlap of terminology and concepts, some of which he called a monster winner in his article tagged: "Speech, literary discourse and linguistic revolution in the light of linguistics and textuality", highlighting key terms where concepts overlapped and their uses deviated from correctness, such as linguistics, stylistics, discourse, and text, and pointing out infractions in the handling of modern terminology provided by linguistic and stylistic sciences as well as contemporary linguistic and literary curricula. For instance, he points out that the term "linguistic" refers to a rigorous laboratory study of the language, but in reality, it only refers to grammatical, occupational, and informal language study.^(٨٦)

The word "stylistic" implies the application of rigorous methodology in the study of literary phenomena as well as the fact that speech in particular and literary texts in general are not bound by standards of taste or norm. But the goal is only to study the person's approach or to be eloquent.^(٨٧)

The author's analysis of a proposition found no references deviating from the right concepts, and he did not clarify the dangers of excessive research due to the accumulation of concepts and misuse. The phenomenon is discussed without discussing pros and cons.

In all the sciences that have drawn the attention of scholars, expanding their field of operation, and have been known as steadily and prominently paper-based, it is evident that the multiplicity of concepts

^{٨٥} - "Maurice Abou Nader, linguistics and literary criticism, p. ١٣"

^{٨٦} - "Rabeh Bouhouch, discourse and literary discourse and its linguistic revolution in light of linguistics and text science / Journal of the Institute of Language and Literature, University of Algiers, Issue: ١٢, Year: ١٩٩٧, p. ١٠٧"

^{٨٧} -Ibid.p.١٠٧.

and the abundance of studies enrich the fields of knowledge that contribute to the expansion of research and the multidisciplinary from which it can derive.

The fact that literary texts, including any text, are essentially integral units composed of a variety of vocal, verbal, compositional, and semantic elements validates the applicability of literary criticism to linguistics. Therefore, the foundation of any literary analysis should be the text's gradual components, ranging from the smallest to the largest speech or text.

It is evident that the integrative approach, which incorporates a variety of theories from various sciences, is being used in the current and modern trends of literary criticism speech. However, the most notable aspect of these trends appears to be more humorous and stylistic than others. This appearance began to appear in the 1950s in the work of numerous researchers, including De Saussure, who saw language as a system of signals that expressed ideas. This undermined the traditional language lesson's origins because he saw language as a means of expressing things.^(٨٨)

The primary tenets of contemporary linguistic research have been the following duos that De Saussure developed in order to extrapolate the linguistic phenomenon: Relationships between language and speech, synchronic and diachronic, signifier and signified, and relay.^(٨٩) And his attentions in his treatment of the components of the verbal process was in the language without speaking, because, in his view, speech was an individual act that represented only the beginning of the tongue or the physical part, a level outside of social fact.^(٩٠) However, Followers of de Saussure, including Roland Bart, Charles Bali, Viakpson, and Chomsky, gave special attention to speech as an individual act. Thus, the bilingual (language-speech) became (device-text) at Yelmeslev, (energy-achievement) at Noam Chomsky,

^{٨٨} - "F. De Saussure, Course in General Linguistics, PP. ٢١٢٦."

^{٨٩} -Ibid.p١٧٩-١٨٥.

^{٩٠} -ibid.p١٨١.

(tooth-message) at Jacobson, and (language-speech) s. Guillaume, and Roland Bart's language-style. This caused the two concepts—language and speech—to be perceived differently, and the new perspective was printed in different directions.^(٩١)

What was marginal in De Saussure's view later became a major topic in the late population, and in stylistic studies, parole became a text, accomplishment, message, or speech. Noam Chomsky invented the transformative generative curriculum, which made a distinction between linguistic performance and linguistic adequacy, and Harris also created the distribution curriculum by investigating the connections between linguistic units.^(٩٢)

^{٩١} - "Rabeh Bouhouch, Discourse and Literary Discourse, p. ١٦٠."

^{٩٢} - "Mohamed Yahya Noun, and others, Simplified General Linguistics, University Press, Algeria, [n.d.], p. ٨٦"