
THE PROBLEM OF TRANSLATING TERMINOLOGY IN CONTEXTUAL CRITICAL ACHIEVEMENT

إنكالية ترجمة المصطلح في المنجز النقدي السياقي

Slimani Hafida ^{*(1)}

¹Tlemcen University, Algeria, slimanihafidatlm@gmail.com

**Laboratory for the Arabization of Terminology in the Human and
Social Sciences Faculty of Letters and Languages**

submission date: 06/02/2024 Acceptation date: 29/04/2024 Published date: 15/09/2024

Abstract:

This paper addresses the problem of critical terminology in modern critical studies, where Western theories have introduced numerous terms through translation, influencing Arabic criticism. It sheds light on the challenges of translation and contextualization in transferring critical terms due to cultural differences. It emphasizes the importance of studying terminology to understand literary phenomena and the impact of Western criticism on Arabic criticism. The article explores the complexities of translation due to the multiplicity of term concepts and cultural background variations. It also discusses the evolution of critical terminology alongside the development of Western criticism, as well as the influence of critical methodologies and intellectual currents on it. The article highlights the shifts in terminology between cultures and questions the critical translator's ability to update terms and enrich their concepts in the new context. It also discusses the importance of unifying translated terms and the challenges faced by translators and critics in this context.

key words: The critical term; Translation; Modern criticism; Contextual achievement; Critical methodologies.

ملخص باللغة العربية:

يتناول المقال مشكلة المصطلح النقدي في الدراسات النقدية الحديثة، حيث جلبت النظريات الغربية العديد من المصطلحات عبر الترجمة، وتأثر النقد العربي بها.

يسلط الضوء على تحديات الترجمة والاعتباطية في نقل المصطلحات النقدية، نظراً لاختلاف الثقافات. يشير إلى أهمية دراسة المصطلح لفهم الظواهر الأدبية وتأثير النقد الغربي على النقد العربي. يتعرض لتعقيدات الترجمة بسبب تعدد مفاهيم المصطلح واختلاف الخلفيات الثقافية. كما يتحدث عن تطور المصطلح النقدي مع تطور النقد الغربي وتأثير المناهج النقدية والتيارات الفكرية عليه. يسلط الضوء على تحولات المصطلح بين الثقافات ويتساءل عن قدرة المترجم الناقد على تحديث المصطلحات وإثراء مفاهيمها في السياق الجديد. يناقش أهمية توحيد المصطلحات المترجمة والتحديات التي يواجهها المترجمون والنقاد في هذا السياق.

الكلمات المفتاحية: المصطلح النقدي ؛ ترجمة؛ النقد الحديث؛ المنجز

السياق؛ المناهج النقدية.

Introduction:

The critical term has been able to receive special attention, especially after the scientific revolution that affected the humanities in the West. Literary criticism underwent a significant development, benefiting from all modern sciences and methodologies. Critics embraced Western theories and subsequently focused on the term as it is associated with the modernist trend of various modern approaches. The problem of the critical term managed to impose itself on Arab culture and thought. The immense momentum that affected Arabic dictionaries with imported critical terms led to confusion and arbitrariness in translation. The problem of the critical term is present among critics, recipients, and in literary criticism. We borrow the critical term, take it out of its semantic context within cognitive values. It comes as a stranger, remains a stranger, and goes away as a stranger. The natural result is the chaos of criticism created by Arab modernists¹.

The approach is based on three foundations that ultimately shape its features and distinguish it from other approaches. These foundations are: the organizing theoretical framework, procedural mechanisms, and terminological apparatus. These are distinctive characteristics for each approach. Yusuf and Ghalesi consider it as "a set of methods and procedural mechanisms derived from a comprehensive theoretical perspective on

literary creativity, often arising from a philosophical or intellectual basis used by the critic in analyzing and interpreting the text².

The study of terminology is one of the important branches in the field of modern critical studies. Given the ongoing evolution in the world, it is essential to pay attention to terminology so that literary criticism can keep pace with the influx of new terms from the West. This requires scientific, cultural, and critical engagement through translation or adaptation.

Discussing the topic of terminology inevitably leads to a conversation about translation, as it plays a role in the process of communication and reception between nations with different cultures. Translation is a factor contributing to scientific development and cultural prosperity by connecting the past with the present through the transfer of the heritage of great civilizations over the years, thanks to translations into various languages. There is a close relationship between translation and terminology, but translators face challenges, particularly in the chaotic translation of critical terms from one Arabic country to another.

1. Translation and Critical Terminology:

Translation is a process that has existed since ancient times and has evolved with changes in lifestyle, thought, and needs. It has transitioned from mere signals to an art relying on taste and sensibility, then evolved into a science with strict rules and precise criteria. Currently, translation keeps up with technological advancements and attempts to penetrate the realm of computers.

Translation has gone through various stages, leading scholars in the field to provide multiple definitions and concepts that blend art and science. The movement of translating terminology in the Arab world has expanded, but it has been accomplished in a random and individual manner. Each researcher proposes a list of terms individually, relying on personal intuition and referring to dictionaries, without adopting a systematic scientific approach.

Abdul Salam Al-Masadi notes the diversity of sources from which Arab scholars draw today, including Latin, Saxon, Germanic, and Slavic, as well as the nature of the renewed vigor covering contemporary linguistic knowledge. This complexity, coupled with the overlapping definitional tools and terminological vocabulary, requires the convergence of the substance of

science and its subject into one linguistic phenomenon. The evolution of the understanding and the continuous generation of technical terms according to the sequence of linguistic schools and the proliferation of approaches lead to a complex situation. The linguistic term becomes a subject of conflict rather than resolution, leaning more towards resistance and divergence than settlement and similarity³.

A group of thinkers and intellectuals emerged who were educated in diverse foreign cultures, influenced by the customs of other nations, and translated their opinions and methodologies into the Arabic language. They lived in the Islamic environment and had a significant impact on criticism, literature, expression, study, and its development. The pioneering generation faced the new Arab cultural life that emerged from the West after a period of stagnation and inertia.

2. The Importance of Critical Terminology in Critical Studies

The pioneering generation of Arab critics had to choose between relying solely on the critical heritage or benefiting from Western critical methodologies. The rules of Arabic criticism have been influenced, since the beginning of the twentieth century, by incoming trends and have connected with many fields such as language, aesthetics, psychology, sociology, and history. Hence, its critical methodologies have diversified. The methodological criticism of literature and art takes each approach individually in its bias, arrogance, and narrow vision, with its aspirations and rotation around a single axis. Each field has its direction and place in critical studies⁴.

The issue of critical terminology is considered one of the most important issues that critics are concerned with, giving it paramount importance. Without understanding the mechanisms and tools for forming critical terminology and the regulations that govern its formulation, which is a fundamental craft of the critic, it is impossible for them to engage in critical issues, seek their roots, and understand their intellectual foundations. This essential knowledge for the critic is not limited to being aware of technical concepts only but goes beyond that to investigate its roots, trends, methodologies, and various contexts.

Critical terminology also requires a specialized and knowledgeable translation of the value of specialization to define the essence of its concept,

which is related to a thorough understanding of both the source language and the target language. Thus, the language becomes an integral part of the terminology industry, forming a cognitive twin that adds to future knowledge in modern critical curricula. What is meant by translating terms applies to the common concept of an industry that relies on transmission without interaction or transformation between concepts (Les Concepts). In other words, the process is dual and reciprocal – translation only occurs through industry in the realm of terminology, where industry is for evolution, and translation is for communication⁵.

3. The Relationship Between Terminology and Translation

Translation serves as the primary incubator for terminology, playing a crucial role in unleashing its potentials and nuances despite their diversity. It serves as a connecting link, bringing together linguistics and the translator, both of whom are language enthusiasts and connoisseurs of its styles, as well as the ways in which one language influences and is influenced by another. The science of translation, traductology, defines its subject matter, establishes its own methodologies, gradually ascending to the status of an independent academic specialization. Each field retains its experts, as the saying goes, and the critical terminology translator must be prudent, balanced, and thoughtful. They should progress in their work, continuously refining their knowledge, seeking insights from the depths of language studies and benefiting as much as possible from modern linguistic research.

Every term has its equivalent in other languages, confirming the strong connection between the science of terminology and translation, in addition to their affiliation with the field of applied linguistics. In light of De Saussure's theory regarding the relationship between signifier and signified, translation should emphasize the extent to which the linguistic principles of the source/native language are linked to the target/translated language with the humanistic existential features of human life, according to the cultural, philosophical, and anthropological dimensions of these features⁶.

Translation:

Translation has played a significant scientific and cultural role throughout history, playing a crucial part in connecting the past to the present. The heritage of great civilizations has been transmitted over the years through translations into various languages, crossing diverse cultures to reach us today. The Western world has witnessed notable advancements

in the fields of science and technology, and as a result, Arabs need extensive and profound translation and Arabization efforts for many emerging modern critical terms.

4. Terminology Adjustment in Contextual Criticism:

Modern Arabic criticism engaged with Western critical methodologies through various scientific missions to America and Europe. Its students returned to lead the intellectual renaissance in Arab countries, attempting to enhance modern Arabic criticism. They proved their worth through their scholarly works, which addressed the methodology through study, contributing to modern and contemporary critical achievements. The contribution of Arabic criticism should not be underestimated, and it cannot be entirely attributed to Western criticism. Additionally, the impact of Western influences in its development, flourishing, and openness to the world cannot be denied.

The critical movement had a significant impact on critical practice through its analysis and treatment of literary texts. Criticism became closely linked to methodology, as the critical process could not take place without relying on a method with its own criteria and critical approaches. From this perspective, critical terminology was able to constitute a major turning point in criticism through critical methodologies that provided a new understanding of criticism, based on specific mechanisms rooted in philosophical and theoretical foundations. Criticism became grounded in objectivity and precision, focusing on the innovations produced by literary texts in terms of aesthetics⁷.

The approach, regardless of its type and name, adopts a method of analysis, and there is no approach without procedural tools that it operates on. The relationship between analysis and approach does not allow isolating one from the other; it is an interdependent relationship. Critical approaches have intertwined and led to accurate and interesting results.

4.1. The Impressionistic or Influential Approach:

It is considered one of the most authentic approaches due to its antiquity. It emerged in Arabic criticism and was known for its simplicity, being an impressionistic and arbitrary approach. It began as a pure taste devoid of any justification or explanation. Arab critics made taste the judgment in

various literary matters, such as Abdul Qahir Al-Jurjani, Ibn al-Athir, and others⁸. Their opinions were similar, as taste is formed through practice, constant experimentation, and a depth of experience. In this way, connoisseurs in every field of knowledge and craftsmanship surpass others who lack the refinement of expression and the depth of expertise⁹.

The artistic approach is a subjective and influential methodology, closely aligned with the nature of literature and the arts, due to its connection to literary taste, which reveals the beauty, impact, rhythm, and significance of words. It also addresses literary images and the imaginative and creative elements they contain. Ahmed Al-Shayeb states, It is the approach that delves into literature in its essence and its qualities that make it an artistic expression. It attempts to elucidate the standards by which we evaluate the significance and level of a text, breaking it down to its elements. It examines each element, revealing the secrets of its strength and impact, or the reasons for its weakness and value. It is the method that glorifies the art of literature¹⁰.

Impressionism or the Impressionistic approach emerged among a group of contemporary critics in France, such as Jules Lemaitre, who expressed in his criticism a belief that we "do not love literary works because they are good, but they seem good because we love them"¹¹.

The true critic - in his view - is the one who captivates and entralls his reader, drawing them in to the point where they forget themselves and everything around them. He transports them to a special world, like his friend Anatole France, who has made criticism a means of narrating his adventures¹².

This type of current has its pioneers in modern criticism. We find Gustave Lanson (G. Lonson), the French critic, who embraced it and remained convinced that impressionism is the only approach that allows us to feel the strength and beauty of literary works. He defended it in his book "Method of Research in Literature," stating: "The man who describes what he feels when reading a book, content with reporting the impact it leaves on himself, undoubtedly provides the literary history with a valuable document that we urgently need no matter how abundant it may be."

Among the leaders of impressionism in the West, we also find Ch. A. Sainte-Breuve, who wrote criticism in the language of poetry. Likewise,

André Gide made the critical process a confession of personal experiences and an expression of private thoughts¹³.

The rules of Arabic criticism have been influenced by prevailing trends in Europe since the beginning of the twentieth century. Taha Hussein's book, "In Jahili Literature," emerged influenced by Descartes' philosophy, and another book by Amin al-Uqad about Ibn al-Rumi, his life, and poetry, was influenced by historical, biological, and psychological discussions. Al-Aqqad, along with Ibrahim Abd al-Qadir al-Mazini and Abd al-Rahman Shukri, formed the Diwan School, which was influenced by Western romanticism in criticism. The influence of al-Aqqad and the Diwan group by the romantic school in poetry and criticism is traced back to their affiliations with Hazlitt¹⁴.

The term "impressionistic approach" transitioned into modern Arabic criticism under various names, such as the influential, subjective, aesthetic, or emotional approach. Dr. Mohamed Mandoor was one of the most prolific critics in this regard, advocating for and deeply influenced by it. His admiration for the opinions of Lanson, whom he translated in his work "Research Methodology in Literature and Language," was evident. Lanson's book highlighted the authenticity and distinctiveness of this approach. Dr. Mandoor further explained this methodology in his own books, "Literature and Criticism" and later in "The New Balance."¹⁵

The critical or appreciative analysis has proven its worth as a theoretical critique, contributing to the revelation of intellectual pleasure in creative works. It comes in the initial stage of the critical process before objective criticism. In this stage, objective reading of the text is followed to discover truths away from intense emotions and personal influences. "Lanson" emphasized the importance of this criticism as a necessary stage at the beginning of the critical process before moving on to the objective stage.

4.2. Historical Method:

The historical method involves studying the literary figure or their environment and the extent of their influence. It also involves studying the stages that a form of literature went through or understanding conflicting opinions about a literary work with a comparison between them. It is also used to infer the prevailing thought in a particular era and to confirm the accuracy of attributing texts to their authors. It is considered an external

approach in literature as it provides a significant focus on the historical aspect in literary studies.

This method tends to dominate many literary studies that focus on poets and creators. Understanding the political and social history is essential for comprehending and interpreting literature. Often, it is impossible to understand a literary text without a broad historical study. Books are reflections of their surroundings, and we are prone to misunderstand and misjudge the opinions of literary figures unless we observe their connection to their eras. If the writer is a product of their environment and era, they may not be a genius if their era advances or lags behind as long as environmental factors have guided them¹⁶.

This approach takes incidents from political and social history as a means to interpret literature and justify its phenomena or the literary history of a particular nation. It helps in understanding the motives and influences in the emergence of literary phenomena and trends associated with society, based on the principle that "man is a product of his environment"¹⁷.

In his approach to the literary process, which involves (the text, the creator, the recipient), he relies on understanding this process as a historical reality with its own circumstances, causes, and its relationships with the environment in which it originated. He studied the literary process with its three dimensions within two frameworks: its temporal and spatial aspects, and considering it as a document that stores political, social, and cultural phenomena.

The historical method also relies on the scientific approach in writing research, considering scientific criticism (*Critique Scientifique*), which emerged in the late 19th century, as an early form of historical criticism. In Western criticism, representatives of this method included the critic, philosopher, and French historian Hippolyte Taine, who studied literary texts in the light of the influence of his famous trinity: human nature, environment, and time or era, through his monumental work "History of English Literature"¹⁸.

Among the pioneers of this approach, we find Sainte-Beuve, the French critic (Professor H. Taine), who focuses absolutely on the personality of the writer, considering the text as "an expression of individual mood." Therefore, he was enthusiastic about researching the writer's

personality, family, and private life, including friends and enemies. He linked the writer's personality to everything surrounding him, which is a prerequisite for understanding what he writes.

Mohammed Mandour considered Sainte-Beuve the dean of interpretive criticism, as he "is more concerned with explanation, clarification, and assistance in understanding, more than he is concerned with judgment and defining values"¹⁹, even though "his criticism has been called historical criticism, it should be understood as interpretive criticism"²⁰.

One of the greatest pioneers of the historical approach is Anson, who also became known for his affiliation with Ansonism (Lonsonnisme). Anson announced his methodological identity in 1909 in a lecture at the University of Brussels on "The Scientific Spirit and the Method of Literary History." This was followed in 1910 by his famous article "The Method of Literary History," in which he outlined the steps of the historical approach. That article became, to borrow the expression of one scholar, the "law of Ansonism and its adopted constitution"²¹.

The historical approach in Arabic criticism has been intertwined with the artistic approach since its inception, with both almost beginning together and often blending with each other. In modern times, the historical approach has seen significant growth. Historical criticism has flourished in many Arab universities under the guidance of renowned Arab academics. Among its pioneers, we find names such as Ahmed Dhiyāf, Zaki Mubarak, Belqasim Saadallah, Saleh Khurfi, Abdullah al-Rukaybi, and Muhammad Nasru. Ahmed Hassan al-Ziyat. Mohammed Mandour can be considered a direct historical bridge between French and Arab criticism; he was the first to establish the principles of "La Nouvelle Critique" in Arabic criticism when he published his book "Methodological Criticism among the Arabs," supplemented with his translation of the famous article by La Nouvelle (Method of Research in Literature)²².

Ahmed Mandour emphasizes the importance of incorporating historical methodology in studies, stating: "It is incumbent upon every critic to consider this methodology regardless of their inclination in criticism, whether subjective or objective, as it is one of the general principles of valid criticism. There is nothing more erroneous than judging an author based solely on reading one of their works"²³.

The historical approach, in the words of Muhammad Mandur, "serves as an introductory step for literary criticism, a necessary prelude, but we must not stop there, otherwise we would be like someone who gathers raw materials but does not construct the building"²⁴.

4.3. The psychological approach:

Criticism has recognized psychoanalytic analysis since ancient times, with Aristotle being considered a pioneer in this regard. This is evident in his works, which were later used as foundational pillars in psychological studies. Az-Zuhdi Ismail, in the introduction to his book "Psychological Interpretation of Literature," states that "Aristotle introduced the concept of 'catharsis' as the first true teacher among the milestones on the path to explaining the relationship between literature and the psyche"²⁵.

The psychological approach is a recent critical approach that focuses on the necessity of subjecting literary texts to psychological research. Its basis is in psychological studies, which reveal the connection between literary work and the author's personal feelings. This approach did not develop until after the emergence of studies by Sigmund Freud (1856-1939), a psychologist who was the first to subject artists or writers to psychoanalysis. He attempted to research the reasons and motives behind their creativity, using his theory as a method to analyze the distinctive characteristics of literary creativity and to delve into it at a deeper level than the emotional level.

Freud's school of psychoanalysis evolved into experimental psychology, as seen in the works of Russian psychologist Vygotsky, and its impact in criticism became strong, influential, and profound. It even became one of the strongest factors in intellectual and literary guidance in Europe today²⁶. The French critic Sainte-Beuve is considered one of the pioneers who paved the way for the emergence of the approach, because he linked the life of the writer, his personality, and his output²⁷.

The psychological inclination in literature and its criticism is a product of the modern era, as it is an import from the West. Psychological studies, especially analytical ones, have flourished greatly, pioneered by Dr. Taha Hussein in his first and second books on Abu Al-Ala, as well as in his other works. Similarly, we find Professor Abbas Mahmoud Al-Aqqad among the

pioneers in this field, as his various studies on literary figures are addressed in his scattered articles in "Al-Fusool" (Chapters), "Al-Matāli'" (Readings), "Al-Maraji'at" (Reviews), and "Sā'at Bayn Al-Kutub" (Moments Between Books)²⁸.

The psychological approach did not stand alone in studies, as it was rarely exclusive, with the other two approaches often intertwined in most critical studies, appearing mostly as an auxiliary factor, though in some instances, it may play a primary role.

Among the flaws of the psychological approach is the focus on the author at the expense of the text itself, and the exaggerated focus on the unconscious realm, which is the starting point of the creative process. Also, the equalization between bad and good texts, and finally, the emphasis on the psychological content of the text at the expense of its artistic form.

4.4. The integrative approach:

This approach tackles the literary impact from all angles, including the author, environment, and the historical period in which they lived. It does not neglect the pure artistic values, nor does it drown them in historical research or psychological studies. It allows us to immerse ourselves in the atmosphere of literature, without forgetting that it is one of the manifestations of psychological activity and a reflection of society, whether to a large or small extent²⁹.

The integrated approach deals with the literary work itself, its author, and the influences and effects that have impacted it, while still preserving the absolute artistic value of the artwork. It is not constrained by the motives of the era, environment, or gender, and it maintains the individuality of its creator³⁰. The integrative approach harnesses all appropriate critical schools in its integration, by utilizing its most prominent and important tools, and benefiting from its finest fundamentals as much as possible³¹. Believing in the incapability of any single method to sufficiently and convincingly study the text.

The integrated approach is the method in which previous technical, historical, and psychological approaches converge, allowing us to study the text from various angles, hence its name 'integrated.' Dr. Abdulaziz Ateeq speaks about the integrated approach and defines it by saying: 'It is a method

that takes from each approach what it deems necessary to issue comprehensive judgments on literary works from all aspects³².

The beginnings of the integrative approach emerged in the modern era with a group of elite professors. However, Professor Sayyid Qutb is considered the first to utilize the integrative approach in his book "Literary Criticism" in the first half of the twentieth century, as well as in his books "The Artistic Representation of the Quran" and "Books and Personalities." Many pioneering reformists also adopted this approach, such as Taha Hussein in his book on Al-Ma'arri. Other works by Professor Al-Aqqad include those on Ibn al-Rumi and the poets of Egypt and their environments in the past generation³³.

As there are other Arab critics who have spoken about it, including Abdelkader El-Khatib, Shauqi Dayf, and Ibrahim Abdul Rahman is considered one of those who have identified its elements, such as basing the text on personal, social, and natural reality and its openness to other things, and then reshaping it artistically, because it is susceptible to artistic and critical treatment, and does not contradict with old or modern critical approaches³⁴.

The essence of the matter, regardless of the method used in analyzing the text, cannot ensure reaching the truth of the literary text. It considers adjusting the terminology to the structural and generic differences between texts. Therefore, it does not present itself as a single and unique ready-made description applicable to any text, but it is necessary to consider the specificities of each type of text. In other words, translating the term is a means to remove and understand ambiguity. If the translation is proficient and identifies what it rejects and what it accepts, what it rejects is verbosity, negativity, linearity in analysis, padding, separating form from content, and preconceived aesthetic judgments. What it accepts is precision in terminology placement, as it contributes to the text's growth and gradual construction of its meaning based on reader hypotheses, which undertake examining them and revealing their adjustment.

5. Difficulty in translating critical terminology:

The critic resorts to translating critical terminology fully aware of the challenges ahead. Their task is to convey the term rather than fabricate it, aiming to facilitate understanding for researchers. Yet, researchers remain

perplexed in dealing with this terminology, amidst the obscurity and difficulty surrounding it during practice. We did not overlook during this process to establish the origins of critical terms, particularly in French, like some phrases that appear mysterious to us. In translation, we confirmed their equivalents in their original language, seeking to facilitate matters for the reader as well³⁵.

Translation:

The translation that contributes to shaping terminology requires a well-trained researcher, whether in the translation process itself or in the specialized field related to closely related concepts and semiotic critical curricula, with the translator's awareness and understanding of the nature and genius of both languages.

One of the difficulties of translations is the multiplicity of a single term despite its belonging to one reference, and the reason for this is the multiplicity of translators. Thus, the process of understanding the theoretical and philosophical backgrounds of this term becomes diversified with them. Such a matter reveals a clear deficiency in the process of receiving foreign critical terminology, in understanding its dimensions and implications, primarily due to a lack of awareness of a clear scientific fact, which is that discussing a terminological system for a theory in isolation from the theoretical conception upon which this theory is based and from which it originates, is futile³⁶.

The main reason for the confusion and difficulty often surrounding critical terms is primarily attributed to improvisational practice. This is carried out by non-specialists in the field who do not have a complete understanding of both the mother tongue and the language being translated into, especially when dealing with concepts that require a cultural, conscious, and informed perspective derived from a rich cognitive and linguistic reservoir, along with a scholarly status that qualifies them to translate complex concepts.

6. Standardizing Critical Terminology:

Translators and translation students encounter countless difficulties in the field of critical terminology, as they confront the chaos prevalent in the translation and localization of critical terms. These terms vary from one critic to another and from one country to another, making it difficult for

critics to agree on standardization. This has led to the accumulation of critical concepts in one cognitive field. Therefore, translation in this case requires the translator to be well-versed in a wide culture and have sufficient knowledge about the environment nurturing the imported term, in order to be accurate and free from linguistic impurities and semantic defects.

Some base the terminology on derivation, generation, or sculpting, while others attribute it to the Arab heritage in order to revive the terminology contained within it³⁷. The standardization of terminology helps unify the foundation of research upon which scholars can converge. It significantly contributes to coordinating various research and studies. Additionally, it enhances the connection of non-specialized readers with the subject matter by eliminating terminological confusion and, consequently, intellectual ambiguity. Terminology science is a field of knowledge concerned with conceptual formation and its naming, whether within a specific field or across a range of subjects³⁸. Since it is a science that encompasses many linguistic and non-linguistic fields, the importance of translation lies in dealing with terminology. It serves as a mirror that reflects the understanding of the term in its native language, then transfers it to the recipient in the target language, carrying all the concepts and meanings it implies in its original context.

We are confident that translation is one of the most important factors in advancing the translation of critical terms despite its diversity, due to its extreme accuracy in defining, unifying, and generating terms, which facilitates the task for translators in their diligent work. The role now lies in the hands of those working in this translation field to provide us with further critical studies that deepen our understanding of translation, as the stronger and more solid the foundation, the purer the translation, free from flaws.

Despite the efforts made by Arab critics in this field, they have not been keen on establishing precise differences between critical terms and giving them specific definitions, nor have they succeeded in unifying them. In order to achieve terminological unity, it is necessary to intensify the teaching of terminology in universities and work on establishing its rules. It is also important to consider Arabization among Arabic and international terms while adjusting them to facilitate communication.

7. Application to Translation and Terminological Ambiguity: semiotic term example

If we were to examine the working orbit of Arab critics on contemporary critical terminology, we would find a vast array of foreign terms that have been translated, either through Arabization or derivation. This is especially notable in contextual critical methodologies, which exhibit a strong and prominent presence of Latin words written in Arabic letters, under the guise of modernity. A prime example of this is found in the realm of semiotic schools, where numerous terms have been translated and Arabized in various forms within the Arab critical discourse. More than twenty Arabic terms have been recorded in the critical arena as equivalents to the foreign term "semiotics," leading to terminological ambiguity in Arabic studies. The following table illustrates the translation status of the term among a group of critics and the variations in their usage of the term.

Arabic equivalent	English term	Translator's name	Reference	Page
سيمولوجيا	Semiology	صلاح فضل Salah Fadl	نظرية البنائية ³⁹ Structuralism	445
			شفرات النص ⁴⁰ Text encoding	06
			مناهج النقد المعاصر ⁴¹ Contemporary Criticism Approaches	115
سيمولوجية	Semiology	عبد الله الغدامي Abdullah Al-Ghadami	الخطيئة والتكفير من البنوية إلى التشريرية، نظرية وتطبيق ⁴² The Transition from Structuralism to Post-Structuralism Sin and Atonement, Theory and Practice	12
		محمد عناني Mohammed Anani	المصطلحات الأدبية الحديثة ⁴³ Modern Literary Terms	153
		سعيد عليوش Saeed Alioush	معجم المصطلحات الأدبية المعاصرة ⁴⁴ Dictionary of Contemporary Literary Terms	71
		عبد العزيز حمودة Abdulaziz Hamouda	المرايا المحدية ⁴⁵ Limited Mirrors	227
		محمد نظيف Mohammed	ترجمة كتاب "ماهي السيمولوجيا" ل ⁴⁶ "برنار توسان" Translation of the	

		Nazif	book "What is Semiology" by "Bernard Tusan"	
		محمد عزام Mohammed Azzam	47 Stylistics as a Critical Approach	114
ساميولوجيا	Semiology	محمود السعران Mohammed Rashad Al-Hamzawi	48 المصطلحات اللغوية الحديثة في اللغة العربية The Modern Linguistic Terms in Arabic Language	262
سيميائية	Semiotics or Semiology	أنطوان أبي زيد Antoine Abi Zeid	49 ترجمة كتاب "السيميائية" لـ "بيار غيرو" "The Semiotics" by "Pierre Guiraud"	-----
		بسام بركة Bassam Barakat	50 معجم اللسانيات Dictionary of Linguistics	186
		إميل يعقوب وآخرون Emile Yaacoub and others	51 قاموس المصطلح اللغوية والأدبية Dictionary of Linguistic and Literary Terms	----- -
		لطيف زتوتي Latif Zatouti	52 معجم المصطلحات نقد الرواية - Dictionary of Novel Criticism Terms	209
علم السيميائية	Science of Semiotics	- عبد الرحمن الحاج صالح وآخرون Abderrahman Elhaj Salih and others.	53 المعجم الموحد لمصطلح اللسانيات The Unified Lexicon of Linguistics Terminology	129
السيميائية	Semiotics	خلدون الشمة Khaldoon Al-Shammah	54 -المنهج والمصطلح Approach and Terminology	151
السيميائية	Semiotics	مبارك حنون - Mubarak Hanoun.	55 دروس في السيميائية الدار البيضاء، Lessons in Semiotics, Casablanca.,	-----
علم الرموز	Science of Symbols	علي القاسمي و آخرون Ali Al-Qasimi and others	56 معجم المصطلحات علم اللغة الحديث Dictionary of Modern Linguistic Terms	82
		فايز الداية Fayez Al-Daia.	57 علم الدلالة العربي Science of Arab Semantics	08
علم العلامات	Science of Symbols	مجدي وهبة Majdi Wahba	58 معجم المصطلحات اللسانية Dictionary of Linguistic Terms	262
		سمير حجازي Sameer Hegazy	59 قاموس مصطلحات النقد الأدبي المعاصر Dictionary of Contemporary Literary Criticism Terms	82
		عبد السلام المسدي Abdul Salam Al-Masdi	60 الأسلوبية والأسلوب Stylistics and Style	182

The problem of translating terminology in contextual critical achievement
Dr. Slimani Hafida

		عز الدين إسماعيل Azaddin Ismail	" ترجمة "نظرية التلقي لروبرت هولب" ⁶¹ Translation "Reception Theory by Robert Holub"	372
		عدنان بن ذريل Adnan Bin Dhiril	اللغة والأسلوب ⁶² Language and Style	،78 113
علم الإشارات	Semiotics or "Science of Signs"	ميثال زكريا Michel Zakaria	الألسنية ⁶³ Linguistics	291
الأعراضية	Semiology or Semiotics	يوسف غازي، مجيد نصر Youssef Ghazi, Majid Nasr	ترجمة " محاضرات في الألسنية العامة " ⁶⁴ دي سوسير " Translation "Lectures on General Linguistics" by "De Saussure"	-----
		المسدي Al-Masdi	قاموس اللسانيات ⁶⁵ Dictionary of Linguistics	186
		فاضل ثامر Fadel Thamer	اللغة الثنائية ⁶⁶ Bilingualism	،07 15
		قاسم مقداد Qasim Muqaddad	سيمائية النص الأدبي ⁶⁷ Semiotics of Literary Text	39
		سعيد علوش Saeed Aloush	معجم المصطلحات ⁶⁸ Glossary of Terms	69
سيمائية	Semiotics	رشيد بن مالك Rashid bin Malik	قاموس مصطلحات التحليل السيميائي ⁶⁹ Dictionary of Semiotic Analysis Terms	417
		حسين خمري Hussein Khumri	نظرية النص في النقد المعاصر "أطروحة" ⁷⁰ Text Theory in Contemporary Criticism "PhD Thesis Manuscript	96
سيمائية	Semiotics	عبد المالك مرتاض Abdelmalek Martad	التحليل السيميائي للخطاب الشعري ⁷¹ Semiotic Analysis of Poetic Discourse	08
		بنكراد سعيد Saeed Benkrad	ترجمة كتاب " التأويل بين السيميائيات 72 التفكيكية " لإيكو" Translation of "Interpretation Theory in Deconstruction" by Eco	
سيمائيات	Semiotics	فريد الزاهي Fred El Zahi	ترجمة "علم النص " ل "كريستيفيا" ⁷³ Translation of "Textology" by Christofia.	، 15 ، 19 ، 20 ، 70 71
		محمد مفتاح Mohammed Muftah	تحليل الخطاب الشعري ⁷⁴ Analysis of Poetic Discourse	
سيميات	Semiotics	سعيد بنكراد Said Benkrad	المصطلح السردي ⁷⁵ Al-Masdi's Critical Terminology	109

The problem of translating terminology in contextual critical achievement
Dr. Slimani Hafida

علم السمياء	Semiotics	الحاج صالح وأخرون Haj Saleh and others	المعجم الموحد ⁷⁶ Unified Glossary	129
		عادل فاخوري Adel Fakhoury	علم الدلالة عند العرب ⁷⁷ Semantics among the Arabs	-----
علم الرموز	Semiotics	بسام بركة Bassam Baraka	معجم اللسانية ⁷⁸ Lexicon of Linguistics.	186
		مبارك مبارك Mubarak Mubarak	معجم المصطلحات الألسنية ⁷⁹ Linguistics Lexicon	262
علم الدلالة	Symbol Science	محمد الناصر العجيمي Mohammed Al-Nasser Al- Ajimi	في الخطاب السردي ⁸⁰ In Narrative Discourse	21
		سامي سويدان Samy Swaydan	في دلالية القصص ⁸¹ On the Semantics of Stories	11 ، 15 ، 17 68
علم الدلالات	Semantics	محمد عزام Mohammed Azzam	الأسلوبية منهجا نقديا ⁸² Stylistics as a Critical Approach	29
علم السيمولوجيا	Semiology	صلاح فضل Salah Fadl	بلاغة الخطاب وعلم النص ⁸³ Rhetoric of Discourse and Textual Science	22
العلامية	Semiotics	المسدي Al-Masdi	الأسلوبية والأسلوب ⁸⁴ Stylistics and Style	-----
علم العلامات	Semiotics	مجدي وهبة Majdi Wahba	معجم مصطلحات الأدب ⁸⁵ Glossary of Literary Terms	507
السيميوطيقا	Semiotics	محمد عناني Mohammed Anani	المصطلحات الأدبية الحديثة ⁸⁶ Modern Literary Terms	
		محمد مفتاح Muhammad Muftah	تحليل الخطاب الشعري ⁸⁷ Poetic Discourse Analysis	10
		نصر حامد أبو زيد Nasr Hamed Abu Zeid	عالم الفكر إشكالية القراءة وآليات التأويل ⁸⁸ Reading Problematics and Interpretation Mechanisms	56 ، 66 185
		جميل حمداوي Jamil Hamdawi	السيميوطيقا السردية ⁸⁹	79
السيماطيقا	Semiotics	سمير حجازي Sameer Hegazy	قاموس المصطلحات النقد الأدبي ⁹⁰ Contemporary Literary	90

			Criticism Glossary	
نظرية الإشارة	Signal theory	سمير كرم Sameer Karam	ترجمة الموسوعة الفلسفية ⁹¹ Translation of the Philosophical Encyclopedia	،33 5
الإشارية	indexical or indexicality	عبد المالك مرتاض Abdelmalek Martad	النص الأدبي من أين وإلى أين ⁹² Literary Text From Where to Where	

The multiple translations and variations in terminology among Arab critics reflect the richness of the Arabic language and its ability to accommodate numerous Western terms through translation or adaptation. It also signifies an attempt to engage with Western intellectual and cultural production in order to keep pace with global developments, while simultaneously honoring Arab identity and promoting Arab cultural heritage. This heritage embodies the depth of Arab thought, intellectual richness, and cultural diversity, highlighting its uniqueness and enduring legacy.

Conclusion:

In light of this study, we have reached the following conclusions:

- Translation is an effective tool in scientific communication, provided it is used within methodological frameworks and clear reference points and objectives, so as not to fall into procedural pitfalls in transferring terminology that the reader cannot integrate into their familiar cognitive structure in their Arabic language.
- The grounding of Arabic critical terminology, freeing it from direct association with adjacent social sciences such as psychology and sociology, and revisiting many prevalent critical terms that were used arbitrarily and imprecisely, such as "free verse," "free poetry," and "emergent poetry."
- The reflection of the multiplicity and diversity of terms on the trajectory of critical experimentation, theoretically and practically, leading to conflicting opinions and variations in contemporary Arabic criticism.
- The necessity of referring back to the Arab heritage in terminological studies to fill a significant gap in terminological problematic.
- The transfer of terminology from one nurturing environment to another future one results in many changes that occur to it, which deprives it of some of its linguistic and semantic properties. Therefore, translation is the important link fraught with risks in transferring and Arabizing terms,

especially if they have semantic multiplicity, which increases the translator's troubles, as happened with the term "modernity", which has sparked significant debate and controversy among critics and researchers alike, both in the East and the West.

- The lack of coordination among researchers regarding terminology in the Arab region.

- Terminology is not merely a routine lexical unit; it is primarily a cognitive issue. Therefore, I believe that attention to critical terminology, its grounding, and its development are necessary, even essential, and must not be neglected or dispensed with.

Marginalization

¹ Abdulaziz Hamouda: From Structuralism to Deconstruction, World of Knowledge, Kuwait, 1998, p. 32

² Yusuf and Ghaleesi: Critical Discourse in Abd al-Malik Murtad's Speech, a Study in Methodology and its Challenges, Cultural Creativity Association, 2002, p. 24.

³ Abdul Salam Al-Masadi: "Dictionary of Linguistics," Arab House for Books, Tunisia, Libya, 1984, p. 55.

⁴ Ghassan Al-Sayyid: The Impact of Western Criticism on Modern Arab Criticism 2009. Topic link: <https://www.startimes.com>

⁵ Ammar Sassi, Fundamental Issues in Translational Action from Vision to Examination, Publications of the Arabic Language and its Literature Lab, University of Blida 2, Algeria, 2016, 1st edition, page 201.

⁶ Bashir Al-Eisawi: Translation into Arabic Issues and Opinions - Arab Thought House - Cairo 2001, page 334.

⁷ See: David Daich, Literary Criticism Approaches Between Theory and Application, translated by Mohamed Youssef, page 9.

⁸ See: Muhammad Abdul-Munim Khafaji: Modern Literary Criticism Schools, p. 120.

⁹ The same reference: Citing from Al-Amadi's budget, the same reference, page 119.

¹⁰ Ahmed Al-Shayeb: Literary Criticism Principles, Egyptian Renaissance Library, 10th edition, 1994, page 105.

¹¹ Yusuf and Ghaleesi: Literary Criticism Approaches, (Concepts and Foundations, History and Pioneers, and Arabic Applications), p. 9.

¹² Refer to: The same reference, page 9

¹³ See: Dr. Yusuf and Ghleissi: Literary Criticism Approaches, p. 10.

¹⁴ Ghassan Al-Sayyid: The Impact of Western Criticism on Modern Arab Criticism 2009. Link to the article: <https://www.startimes.com>

¹⁵ Farouk Mahmoud Al-Habboubi: Critical Thought in Dr. Muhammad Mandour, Ahl al-Bayt Magazine, page 90.

¹⁶ The same reference : page 169.

¹⁷ See Reference: Dr. Youssef Oghlissi, Literary Criticism Approaches, p. 15."

¹⁸ Carr Looney and Philo, Literary Criticism, Trans. Kitty Salem, p. 35.

¹⁹ Muhammad Mundur: Literature and its Arts, p. 89. The same reference: p. 90.

²⁰ The same reference: p. 90

- ²¹ See: Yusuf and Ghaleesi: *Literary Criticism Approaches*, p. 18.
- ²² See: Same reference, p. 18.
- ²³ Mohammed Mandour: *In Literature and Criticism*, p. 17.
- ²⁴ Mohammed Mandour, in *the New Balance*, Nahdat Misr Publishing House, Fajala, Cairo, p. 129.
- ²⁵ Ismail, Aziz al-Din: *The Psychological Interpretation of Literature*, p. 5.
- ²⁶ Abdelmonem Khafaji: *Schools of Modern Literary Criticism*, p. 121.
- ²⁷ See: Dr. Faiq Mustafa and Dr. Abdel Rida Ali: *Modern Literary Criticism: Approaches and Applications*, p. 178.
- ²⁸ See: Abeer Al-Sadeq Mohammed Badowi: *Modern Literary Criticism: Its Issues and Schools*, p. 24.
- ²⁹ Sayyid Outb: *Literary Criticism, its Principles and Approaches*, p. 256.
- ³⁰ See: Abeer Al-Sadiq Muhammad Badawi: *Modern Literary Criticism, its Issues and Schools*, p. 27.
- ³¹ Ramadan Hinouni/ Tamanrasset University Center, cited from: Amer Reda, *Integrative Criticism and its Application Problem on Literary Studies*, Sunday, January 24, 2016. The integrative approach in literary criticism. Link to the article: <http://hinouni.blogspot.com>.
- ³² Reference: Same source: p. 253.
- ³³ Abdul Aziz Atiq: *In Literary Criticism*, p. 308.
- ³⁴ Hussein Jumaa, *Al-Misbar fi al-Naqd al-Adabi al -Hadith (A Study in Critiquing Modern Literature Criticism and Reference)*, Publications of the Writers Union, Beirut, 2003, p. 55.
- ³⁵ Abdul Malik Murtadah, in his *Theory of the Novel: A Study in Narrative Techniques*, a series published by the National Council for Culture, Arts and Letters in Kuwait, 1998, p. 9.
- ³⁶ Kada Aqqaq: *Semiotic Discourse in Maghrebi Criticism*, "Dar Al-Almia for Publishing and Distribution, Constantine, Algeria, 1st edition, 2014, p. 227.
- ³⁷ See: Abdessalam M'Seddi, *Linguistics Dictionary*, Dar Al-Arabiya for Publishing, Tunis, 1984, p. 5.
- ³⁸ Bashir Al-Ayssi: *Translation into Arabic Issues and Opinions*, page 333.
- ³⁹ Salah Fadl, *Binary Theory in Literary Criticism*, Anglo Egyptian Library, 2008
- ⁴⁰ Salah Fadl, *Textual Codes*, Ayn for Human and Social Studies and Research, 1995
- ⁴¹ Salah Fadl, *Approaches to Contemporary Criticism*, Rabieh Publications, 202
- ⁴² Abdullah Al-Ghathami, *Sin and Expiation: From Structuralism to Analytical - Theory and Application*, General Egyptian Book Authority, 1998 - Fourth Edition.
- ⁴³ Muhammad Anani, *The Book of Modern Literary Terms: An English Study and Dictionary*, Egyptian International Publishing Company - Longmat 1997
- ⁴⁴ Saeed Aloush, *Dictionary of Contemporary Literary Terms*, Dar Al-Kitab Al-Lubnani - Beirut.
- ⁴⁵ Abdelaziz Hamouda, *Convex Mirrors: From Structuralism to Deconstruction*, Vision for Publishing and Distribution, 2020.
- ⁴⁶ Bernard Toussaint: *What is semiology*, Trans.: Muhammad Nazif, ed. /. 1994., East Africa, Casablanca, Morocco, p. 9. 127 pages - 1997
- ⁴⁷ Mohammed Azzam, *Al-Aslubiyya: Manhajun Naqdiyyan* 2005.
- ⁴⁸ Muhammad Rashad Al-Hamzawi, *Modern Linguistic Terminology in the Arabic Language: An Arabic-Arabic Dictionary and Arabic-Arabic Dictionary*, Tunisian Publishing House, 1987.
- ⁴⁹ Antoine Abu Zeid - *Al-Simiyah Labyar Ghirou*; Beirut - Mansurat Awidat, 1984.

- ⁵⁰ Bassam Barka, Mu'jam Al-Lughaniyya: Faransi - Arabi, Gros Press, 1985.
- ⁵¹ Emile Badee Yakub, Qamus Al-Mustalahat Al-Lughawiyya Wal-Adabiyya, Dar Al-Ilm Lil-Malayin, 1998.
- ⁵² Latif Zitouni, Dictionary of Novel Criticism Terms, Arabic - English - French - Lebanon Library Publishers - An-Nahar Publishing House - Lebanon – 2002.
- ⁵³ Al-Mu'jam Al-Muwahhid Al-Mustalahat Al-Lughaniyyat Injilizi - Faransi - Arabi - Al-Munazzama Al-Arabiyya Lil-Tarbiya Wa Al-Thaqafa Wa Al-Ilm Maktab Tanseek AL-Ta'rib - Al-Sattar Al-Baydaa.
- ⁵⁴ Khaldoun Al-Sham'ah, Al-Manhaj Wal-Mustalah: Madaakhil ila Adab Al-Hadatha - Damascus: Ittihad Al-Kutub Al-Arab, 1979, 252 pp.
- ⁵⁵ Hanoun Mubarak, Kitab Duroos Fi Al-Simiyayat, 1987, Dar Tubqal Lil-Nashr.
- ⁵⁶ Ali Al-Qasimi, Linguistics and Lexicography, Lebanon Publishers Library, 1st edition, Beirut, Lebanon, 2004.
- ⁵⁷ Fayez Al-Daya, Arabic Semantics Theory and Practice, Dar Al-Fikr Contemporary Beirut - Lebanon and Dar Al-Fikr Damascus, Syria - 2020
- ⁵⁸ Magdy Wehbe, Kamel Al-Muhandis, Dictionary of Arabic Terms in Language and Literature, Lebanon Publishers Library, 1984- The second
- ⁵⁹ Samir Saeed Hegazy, Dictionary of Contemporary Literary Criticism Terms, Editeur: Cairo: Dar Al-Afaq Al-Arabiyya, 2001.
- ⁶⁰ Abdul Salam Al-Masadi, Stylistics and Style, pages: 280
- ⁶¹ Ezzedine Ismail, translation of "Robert Holpe's Reception Theory." A Critical Introduction, Ezzedine Ismail's Reception Theory, translated. Academic Library, 2000.
- ⁶² Adnan bin Dharil, Language and Style, Dar Majdalawi for Publishing and Distribution, 2006, pages: 229.
- ⁶³ Michel Zakaria, Generative and Transformative Linguistics and Arabic Grammar (the Simple Sentence), Majd University Foundation for Studies, Publishing and Distribution, Second Edition, 1986 AD, Number of Pages: 184.
- ⁶⁴ Lectures on general linguistics. By Ferdinand de Saussure, translated by Youssef Ghazi and Majeed. Al-Nasr, Algerian Printing Corporation, Algeria, 1986.
- ⁶⁵ Abdul Salam Al-Masadi, Dictionary of Linguistics with an Introduction to Terminology, 1984, Arab Book House
- ⁶⁶ Fadel Thamer, The Second Language (on the problems of method, theory, and terminology in critical discourse: first edition, 1994 - Arab Cultural Center.
- ⁶⁷ Qasim Al-Miqdad, The Concept of the Sign in Semiotics, Al-Sharekh for Arab Literary and Cultural Magazines , Issue number: 145-146 , January 1, 2011
- ⁶⁸ Saeed Alloush, Dictionary of Contemporary Literary Terms, Lebanese Book House - Beirut - 2003
- ⁶⁹ Rashid Ibn Malik, Dictionary of Semiotic Text Analysis Terms: Arabic, English, French. Author., Publisher, Dar Al-Hekma, 2000.
- ⁷⁰ Zouari Reda, Text Theory in Contemporary Algerian Criticism, Master's Thesis in Contemporary Criticism, University of Tebessa, Faculty of Arts, Languages, Social Sciences and Humanities, Department of Arabic Literature and Language, 2012.
- ⁷¹ Abdel Malik Mortad, semiotic analysis of poetic discourse, the text as it is a field for reading, marks, vol. 5, M2. -1992, Office of University Publications.
- ⁷² Said Benkrad, Umberto Eco, Interpretation between semiotics and deconstruction. Number of sheets. 194. Edition number. 2. Country of publication. Morocco. The investigator.. - Dar Al-Fikr Al-Arabi, Beirut, Lebanon.

- ⁷³ Farid Al-Zahi, Abdel-Jalil Nazem, translation of "The Science of Text" by Julia Kristeva, No. 96, Edition No. 2, Casablanca, Morocco, Toubkal Publishing House, 1997 AD.
- ⁷⁴ Muhammad Muftah, Analysis of Poetic Discourse, Vision for Publishing and Distribution, 2018 - Pages: 362.
- ⁷⁵ Said Benkarad, semiotic term, origin and extension. Alamat Magazine, Issue 14, 2000
- ⁷⁶ The Unified Dictionary of Linguistics Terms English - French - Arabic - Arab Organization for Education, Culture and Science Arabization Coordination Office - White Curtain, 2020
- ⁷⁷ Adel Fakhoury. Number of parts. 1. Number of papers. 81. Edition number. 2. Country of publication. Lebanon. Bowl type. book. Publishing House. Vanguard House. date of publication. 1994.
- ⁷⁸ Bassam Baraka, Dictionary of Linguistics: French-Arabic, Gross Press, 1985
- ⁷⁹ Mubarak Mubarak, Dictionary of Linguistic Terms French - English - Arabic, Dar Al-Fikr Al-Lubani, 1995 - Edition number: 1, Number of pages: 341.
- ⁸⁰ Muhammad Al-Nasser Al-Ajaimi, In Narrative Discourse, Greimas' Theory, Arab Book House, Tunisia 1991.
- ⁸¹ Sami Suwaidan, on the semantics of stories and the poetics of narrative, number of pages - 428 - edition number, 1, Lebanon, Dar Al-Adab, 1991 AD, Beirut.
- ⁸² Muhammad Azzam, Stylistics: A Critical Approach, Damascus: Ministry of Culture, 1989
- ⁸³ Fadel Salah, Rhetoric of Discourse and Textual Science, World of Knowledge, Kuwait, 1992
- ⁸⁴ Abdul Salam Al-Masadi, Stylistics and Style, Arab Book House, pages: 280, third edition, 1982.
- ⁸⁵ Magdy Wehbe, Kamel Al-Muhandis, Dictionary of Arabic Terms in Language and Literature, Library of Lebanon Publishers, second edition, 1984.
- ⁸⁶ Muhammad Anani, The Book of Modern Literary Terms: An English Study and Dictionary, Egyptian International Publishing Company - Longmat 1997.
- ⁸⁷ Muhammad Muftah, Analysis of Poetic Discourse, Vision for Publishing and Distribution, 2018 - Pages: 362
- ⁸⁸ Nasr Hamid Abu Zaid, Problems of Reading and Interpretation Mechanisms, Believers Without Borders, 2014, pages: 282.
- ⁸⁹ Jamil Hamdawi, Narrative Semiotics, Al Maaref Publications - Morocco, 2013, number of pages: 216
- ⁹⁰ Samir Saeed Hegazy, Dictionary of Contemporary Literary Criticism Terms, Dar Al-Afaq Al-Arabiyya - Cairo - First Edition 2001.
- ⁹¹ Samir Karam, translation of the Philosophical Encyclopedia, supervised by Rosenthal, Yudin, drawn up by a committee of Soviet scholars and academics, reviewed by Sadiq Jalal Al-Azm, George Tarabishi. Beirut: Al-Tali'ah Printing and Publishing House, 1997.
- ⁹² Abdul Malik Murtad, the literary text from where? And where to? Lectures given to students of the College of Arts, Languages and Arts, Year: 1983; Office of University Publications; Number of pages: 164.

Bibliography List:

1. Abdel Malik Mortad, semiotic analysis of poetic discourse, the text as it is a field for reading, marks, vol. 5, M2. -1992, Office of University Publications.
2. Abdelaziz Hamouda, Convex Mirrors: From Structuralism to Deconstruction, Vision for Publishing and Distribution, 2020.
3. Abdelmonem Khafaji: Schools of Modern Literary Criticism.
4. Abdessalam M'Seddi, Linguistics Dictionary, Dar Al-Arabiya for Publishing, Tunis, 1984.
5. Abdul Aziz Atiq: In Literary Criticism, p. 308.
6. Abdul Malik Murtad, the literary text from where? And where to? Lectures given to students of the College of Arts, Languages and Arts, Year: 1983; Office of University Publications; Number of pages: 164.
7. Abdul Malik Murtadah, in his Theory of the Novel: A Study in Narrative Techniques, a series published by the National Council for Culture, Arts and Letters in Kuwait, 1998.
8. Abdul Salam Al-Masadi, Dictionary of Linguistics with an Introduction to Terminology, 1984, Arab Book House.
9. Abdul Salam Al-Masadi, Stylistics and Style, Arab Book House, pages: 280, third edition, 1982.
10. Abdul Salam Al-Masadi, Stylistics and Style, pages: 280
11. Abdul Salam Al-Masadi: "Dictionary of Linguistics," Arab House for Books, Tunisia, Libya, 1984.
12. Abdulaziz Hamouda: From Structuralism to Deconstruction, World of Knowledge, Kuwait, 1998.
13. Abdullah Al-Ghathami, Sin and Expiation: From Structuralism to Analytical - Theory and Application, General Egyptian Book Authority, 1998 - Fourth Edition.
14. Abeer Al-Sadeq Mohammed Badawi: Modern Literary Criticism: Its Issues and Schools.
15. Abeer Al-Sadiq Muhammad Badawi: Modern Literary Criticism, its Issues and Schools.
16. Adel Fakhoury. Number of parts. 1. Number of papers. 81. Edition number. 2. Country of publication. Lebanon. Bowl type. book. Publishing House. Vanguard House. date of publication. 1994.
17. Adnan bin Dharil, Language and Style, Dar Majdalawi for Publishing and Distribution, 2006, pages: 229.
18. Ahmed Al-Shayeb: Literary Criticism Principles, Egyptian Renaissance Library, 10th edition, 1994, page 105.

19. Ali Al-Qasimi, *Linguistics and Lexicography*, Lebanon Publishers Library, 1st edition, Beirut, Lebanon, 2004.
20. Al-Mu'jam Al-Muwahhid Al-Mustalahat Al-Lughaniyyat Injilizi - Faransi - Arabi - Al-Munazzama Al-Arabiyya Lil-Tarbiya Wa Al-Thaqafa Wa Al-Ilm Maktab Tanseek Al-Ta'rib - Al-Sattar Al-Baydaa.
21. Ammar Sassi, *Fundamental Issues in Translational Action from Vision to Examination*, Publications of the Arabic Language and its Literature Lab, University of Blida 2, Algeria, 2016, 1st edition, page 201.
22. Antoine Abu Zeid - *Al-Simiyah Labyar Ghirou*; Beirut - Manshurat Awidat, 1984.
23. Bashir Al-Ayssi: *Translation into Arabic Issues and Opinions*, page 333.
24. Bashir Al-Eisawi: *Translation into Arabic Issues and Opinions - Arab Thought House - Cairo 2001*, page 334.
25. Bassam Baraka, *Dictionary of Linguistics: French-Arabic*, Gross Press, 1985
26. Bassam Barka, *Mu'jam Al-Lughaniyya: Faransi - Arabi*, Gros Press, 1985.
27. Bernard Toussaint: *What is semiology*, Trans.: Muhammad Nazif, ed. /. 1994., East Africa, Casablanca, Morocco, p. 9. 127 pages - 1997
28. Carr Looney and Philo, *Literary Criticism*, Trans. Kitty Salem, p. 35.

29. David Daich, *Literary Criticism Approaches Between Theory and Application*, translated by Mohamed Youssef, page 9.
30. Emile Badee Yakub, *Qamus Al-Mustalahat Al-Lughawiyya Wal-Adabiyya*, Dar Al-Ilm Lil-Malayin, 1998.
31. Ezzedine Ismail, translation of "Robert Holpe's Reception Theory." *A Critical Introduction*, Ezzedine Ismail's Reception Theory, translated. Academic Library, 2000.
32. Fadel Salah, *Rhetoric of Discourse and Textual Science*, World of Knowledge, Kuwait, 1992.
33. Fadel Thamer, *The Second Language (on the problems of method, theory, and terminology in critical discourse: first edition, 1994 - Arab Cultural Center*.
34. Faiq Mustafa and Dr. Abdel Rida Ali: *Modern Literary Criticism: Approaches and Applications*, p. 178.
35. Farid Al-Zahi, Abdel-Jalil Nazem, translation of "The Science of Text" by Julia Kristeva, No. 96, Edition No. 2, Casablanca, Morocco, Toubkal Publishing House, 1997 AD.
36. Farouk Mahmoud Al-Habboubi: *Critical Thought in Dr. Muhammad Mandour*, Ahl al-Bayt Magazine, page 90.
37. Fayez Al-Daya, *Arabic Semantics Theory and Practice*, Dar Al-Fikr Contemporary Beirut - Lebanon and Dar Al-Fikr Damascus, Syria - 2020

38. Ghassan Al-Sayyid: The Impact of Western Criticism on Modern Arab Criticism 2009. Topic link: <https://www.startimes.com>
39. Ghassan Al-Sayyid: The Impact of Western Criticism on Modern Arabic Criticism 2009. Link to the article: <https://www.startimes.com>
40. Hanoun Mubarak, Kitab Duroos Fi Al-Simiyayat, 1987, Dar Tubqal Lil-Nashr.
41. Hussein Jumaa, Al-Misbar fi al-Naqd al-Adabi al -Hadith (A Study in Critiquing Modern Literature Criticism and Reference), Publications of the Writers Union, Beirut, 2003, p. 55.
42. Ismail, Aziz al-Din: The Psychological Interpretation of Literature, p. 5.
43. JAMIL Hamdawi, Narrative Semiotics, Al Maaref Publications - Morocco, 2013, number of pages: 216
44. Kada Aqqaq: Semiotic Discourse in Maghrebi Criticism," Dar Al-Almia for Publishing and Distribution, Constantine, Algeria, 1st edition, 2014, p. 227.
45. Khaldoun Al-Sham'ah, Al-Manhaj Wal-Mustalah: Madaakhil ila Adab Al-Hadatha - Damascus: Ittihad Al-Kutub Al-Arab, 1979, 252 pp.
46. Latif Zitouni, Dictionary of Novel Criticism Terms, Arabic - English - French - Lebanon Library Publishers - An-Nahar Publishing House - Lebanon – 2002.
47. Lectures on general linguistics. By Ferdinand de Saussure, translated by Youssef Ghazi and Majeed. Al-Nasr, Algerian Printing Corporation, Algeria, 1986.

48. Magdy Wehbe, Kamel Al-Muhandis, Dictionary of Arabic Terms in Language and Literature, Lebanon Publishers Library, 1984- The second
49. Magdy Wehbe, Kamel Al-Muhandis, Dictionary of Arabic Terms in Language and Literature, Library of Lebanon Publishers, second edition, 1984.
50. Michel Zakaria, Generative and Transformative Linguistics and Arabic Grammar (the Simple Sentence), Majd University Foundation for Studies, Publishing and Distribution, Second Edition, 1986 AD, Number of Pages: 184.
51. Mohammed Azzam, Al-Aslubiyah: Manhajun Naqdiyan 2005.
52. Mohammed Mandour, in the New Balance, Nahdat Misr Publishing House, Fajala, Cairo, p. 129.
53. Mohammed Mandour: In Literature and Criticism.
54. Mubarak Mubarak, Dictionary of Linguistic Terms French - English - Arabic, Dar Al-Fikr Al-Lubani, 1995 - Edition number: 1, Number of pages: 341.
55. Muhammad Abdul-Munim Khafaji: Modern Literary Criticism Schools, p. 120.
56. Muhammad Al-Nasser Al-Ajami, In Narrative Discourse, Greimas' Theory, Arab Book House, Tunisia 1991.
57. Muhammad Anani, The Book of Modern Literary Terms: An English Study and Dictionary, Egyptian International Publishing Company - Longmat 1997

58. Muhammad Anani, *The Book of Modern Literary Terms: An English Study and Dictionary*, Egyptian International Publishing Company - Longmat 1997.
59. Muhammad Azzam, *Stylistics: A Critical Approach*, Damascus: Ministry of Culture, 1989
60. Muhammad Muftah, *Analysis of Poetic Discourse*, Vision for Publishing and Distribution, 2018 .
61. Muhammad Mundur: *Literature and its Arts*, p. 89. The same reference: p. 90.
62. Muhammad Rashad Al-Hamzawi, *Modern Linguistic Terminology in the Arabic Language: An Arabic-Arabic Dictionary and Arabic-Arabic Dictionary*, Tunisian Publishing House, 1987.
63. Nasr Hamid Abu Zaid, *Problems of Reading and Interpretation Mechanisms*, Believers Without Borders, 2014.
64. Qasim Al-Miqdad, *The Concept of the Sign in Semiotics*, Al-Sharekh for Arab Literary and Cultural Magazines , Issue number: 145-146 , January 1, 2011.
65. Ramadan Hinouni/ Tamanrasset University Center, cited from: Amer Reda, *Integrative Criticism and its Application Problem on Literary Studies*, Sunday, January 24, 2016. The integrative approach in literary criticism. Link to the article: <http://hinouni.blogspot.com>.
66. Rashid Ibn Malik, *Dictionary of Semiotic Text Analysis Terms: Arabic, English, French*. Author,. Publisher, Dar Al-Hekma, 2000.
67. Saeed Alloush, *Dictionary of Contemporary Literary Terms*, Lebanese Book House - Beirut - 2003
68. Said Benkarad, *semiotic term, origin and extension*. *Alamat Magazine*, Issue 14, 2000
69. Said Benkrad, *Umberto Eco, Interpretation between semiotics and deconstruction*. Number of sheets. 194. Edition number. 2. Country of publication. Morocco. The investigator.. - Dar Al-Fikr Al-Arabi, Beirut, Lebanon.
70. Salah Fadl, *Approaches to Contemporary Criticism*, Rabieh Publications, 202
71. Salah Fadl, *Binary Theory in Literary Criticism*, Anglo Egyptian Library, 2008.
72. Salah Fadl, *Textual Codes*, Ayn for Human and Social Studies and Research, 1995.
73. Sami Suwaidan, *on the semantics of stories and the poetics of narrative*, number of pages - 428 - edition number, 1, Lebanon, Dar Al-Adab, 1991 AD, Beirut.
74. Samir Karam, *translation of the Philosophical Encyclopedia*, supervised by Rosenthal, Yudin, drawn up by a committee of Soviet scholars and academics, reviewed by Sadiq Jalal Al-Azm, George Tarabishi. Beirut: Al-Tali'ah Printing and Publishing House, 1997.
75. Samir Saeed Hegazy, *Dictionary of Contemporary Literary Criticism Terms*, Dar Al-Afaq Al-Arabiyya - Cairo - First Edition 2001.

76. Sayyid Qutb: Literary Criticism, its Principles and Approaches.
77. The Unified Dictionary of Linguistics Terms English - French - Arabic - Arab Organization for Education, Culture and Science Arabization Coordination Office - White Curtain, 2020.
78. Yusuf and Ghaleesi: Critical Discourse in Abd al-Malik Murtad's Speech, a Study in Methodology and its Challenges, Cultural Creativity Association, 2002.
79. Yusuf and Ghaleesi: Literary Criticism Approaches, (Concepts and Foundations, History and Pioneers, and Arabic Applications).
80. Youssef Oghlissi, Literary Criticism Approaches.
81. Zouari Reda, Text Theory in Contemporary Algerian Criticism, Master's Thesis in Contemporary Criticism, University of Tebessa, Faculty of Arts, Languages, Social Sciences and Humanities, Department of Arabic Literature and Language, 2012.