Contemporary Arab Critical Terminology: Research Into Its Foundation And References

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Abstract:

Talking about the contemporary Arabic critical terminology is extremely important, because of the cognitive problems surrounding it and the conflicting intellectual visions in order to define and control its original identity. It is closely linked to a precise genetic problem, which is the idea of the Arab mentality receiving contemporary Western critical terminology and falling into the trap of cultural subordination and marginalization of heritage assets, as well as The multiplicity and differences caused by translation helped in the confusion and ambiguity of concepts.

Therefore, through this study, we wanted to shed light on some of the issues of the term, and its linguistic, conceptual, and cognitive problems, in an attempt to answer some questions that started from different hypotheses that we seek to confirm, about the orbit of terminological work, and to trace its founding excavations in both traditional and contemporary critical discourse.

key words: Terminology-conceptual-heritage-modernity.

Introduction:

There is no doubt that the science of term formulation is a stand-alone science, worked on by a group of scholars who are well-versed and proficient in the art of linguistic formulation, and who bear the banner of enlightened thought and profound knowledge. It is one of the types of sites where critics compete, and one of the hotspots that arouse the most tension and uproar among researchers and scholars." Which expanded its scope, which is essentially based on diversity and diversity.

   This shows the depth of the lesson that presents the idea of linguistic formulation as a controversial topic among the two scholars. Between those who support modernity and renewal and those who glorify heritage and seek to revive, resurrect and glorify. In this context, we do not seek to provide rulings as much as we seek to highlight the peculiarity of employing the foreign Arabic critical term and the difficulty of receiving it and re-presenting it, whether in scientific forums or even in educational educational lessons, without neglecting the effective role of translation in Broadcasting this problem at the level of theory and practice.

The first axis: defining general concepts around the theme of "monetary term"

1/-Etymology of the term and mechanisms of operation:

The word "the term" is not a product of the modern era, but it had a presence in ancient Arab heritage writings. The ancient Muslims first defined it with the term "hadith," as it was mentioned by "Al-Jahiz," "Al-Farabi," "Al-Amidi," and even "Al-Jurjani." In his establishment of the concept of systems, it also includes what he wrote about meanings, such as the book Tahdheeb al-Ulfaz and Islah al-Logj by Ibn al-Sakit, the book al-Talkhis fi Ma'rifat fi Ma'rifat al-'Amma al-Askari, by Abu Hilal al-Askari, the book of jurisprudence of language by al-Tha'alabi, and the book al-Mukhassus by Ibn Sayyida.

   The ancient Muslim Arabs also used the word "convention" or "conventional meaning" precisely, and it is intended to transfer the word from its linguistic, lexical meaning to its semantic and functional uses, based on the agreement of a linguistic group on that.

This is what Al-Jurjani confirmed, saying: "A convention is an agreement between a people to call a thing by the name of what is transferred from its first place, and to transfer the word from one linguistic meaning to another, due to a fit between them...to clarify what is meant. It has been said that a convention is a specific word among a specific people." ; That is, the condition for terminology is agreement and consensus that inevitably leads to definition and control based on the group's decision.

    This confirms and contrasts what is stated in the meanings of many words, for example: "Prayer in Islamic jurisprudence, for example, in language is supplication, and in terminology it is words and actions that begin with the takbir and conclude with the salutation, and an example of this is said with other doctrinal terms." They are terms based on the consensus of specialists.

   As for Western culture, especially European culture, the term has many counterparts in foreign languages, some of which are similar in root and even in pronunciation and grammar, such as: (Terme) in French, (Term) in English, (Termine) in Italian, and (Termino) in Spanish... all of which are derived from the word. Latin (Terminus) meaning limit, extent, or end.

This means that the presence of the word "term" in the Arab-Islamic heritage or even in Western culture was equivalent to the meaning or terminological definition in its broadest areas, but this matter began to develop and take unique forms with the work of research centers and academies in the Arabic language. Consequently, the term became an independent conceptual presence. Due to what resulted from the act of translation, which was caused by the intentions of intellectual cross-fertilization and the pursuit of development, which cannot be achieved without awareness of the necessity of openness, keeping up, and keeping pace.

1/1/-Conceptual frameworks of the term's pillars and specificities:

The most important thing that distinguishes terminology is its connection to various fields of knowledge, which have clearly contributed to the divergence of visions defining it as a field of study and linguistic industry. However, while we are in the process of adjusting its conceptual frameworks, we can never ignore its epistemic backgrounds that contributed to its formation as an intellectual awareness based primarily on The problematic proposition. The term, then: "is based on a conception of knowledge that is far from ambiguity, ambiguity, and ambiguity, and is rich in methodological knowledge because it is an essential part of the mechanism of scientific discourse, and its scientificity stems

from its objectivity, which neutralizes the act of connotation and formulation in it to the point of transparency, which is the highest level of communicative efficiency in the act of language."

This is what we seek to research, which is to delve genetically into the extent of the existence of terminology with its specificity of objectivity in the fields of Arab thought and literature, which was the result of the wave of openness that Arab criticism experienced to the contemporary Western critical scene as a result of the scientific renaissance, and the resulting epistemic ambiguities. In light of the absence of clear and consistent methodologies in the terminological situation within the field of literary criticism in particular.

1/2- The pillars of the critical term based on the dual and tripartite nature:

We build the term on two basic pillars that the researcher "Youssef OuaGhalisi" combined in his saying: "The term is a linguistic sign based on two basic pillars and there is no way to separate its expressive meaning from its content meaning or its definition from its concept. One of them is form (Forme) or designation (Dénomination) and the other is meaning (Sens or The concept (Notion) or perception (Concept) is united by definition or definition (Définition), that is, the verbal description of the mental image. This is what the researcher and terminologist Maria Teresa Capri also said when she saw that the terms are signs that form units with two sides: the word that It expresses the label and the perception or concept that the label represents.

Within the same context, researcher Abd al-Rahim Muhammad Abd al-Rahim believes that the use of any term is also an essential pillar of it, by saying: "Every term has a form, a concept, and a subject field." Hence, we have gone beyond the dual nature of the pillars of the term towards the tripartite character determined by the referential function of the third pillar, which is the field. Accordingly, we will try to stop at each pillar with explanation and detail.

First: naming/shape:

We can consider it the most important pillar of the term, as it is "the linguistic word or words that carry the concept. This form may be a word, so the term is simple, or it may be composed of two or more words, and it is then called a compound term." «, and this is what coincides almost to a certain extent with what the researcher "Mustafa Taher Al-Hayadra" put forward while presenting this pillar under the name "pronunciation", by which he means the word that is chosen to carry the meaning of the emergent concept in terms of placement and translation. Here it must be pointed out that when choosing the word (term) to refer to a specific concept, two things must be achieved in this word:

A- The verbal meaning of the term should not be sidelined by its scientific concept, which is expressed by scientific accuracy.

B- The term's conventional meaning should not be devoid of its linguistic meaning, which is expressed through linguistic precision. That is, the term should represent the intended scientific concept, and this term should be linguistically sound, in terms of structure and meaning.

This is on the one hand, and on the other hand, we can consider that the external form of the term consisting of the sounds (phonemes) or letters that make up this term, must

be: "The word that is chosen to represent a certain concept has the reasons for its survival, so it does not contradict in any of its aspects the concept that it was designated to carry, and it must be It is palatable to the group that uses this word, and that it does not deviate from the general framework according to which other words that belong to the field of the subject in which it enters apply." Here we see the peculiarity of the term in its difference from the word. The word is apparently governed by the signifier, which links it to the signified by an arbitrary relationship. As for the term, it goes beyond this fixed and agreed-upon proposition. It is essentially based on naming, which is linked to the concept according to a formulated and interpreted relationship, and is subject to the fields and fields of cognitive use.

Second: The concept:

When looking at the concept as the most important pillar of the term's existence and the meaning it denotes, we find that the researcher "Abdul Rahim Muhammad Abd al-Rahim" considered it: "It is the mental image to which the term refers, whether it is an image of a sensory or mental meaning," and this is consistent with what he mentioned. Researcher Bouchaib Al-Saouri believes that the concept is: "an abstract mental construct or a mental image created by the mind as a result of a generalization of common abstract features and characteristics deduced from different things that intersect in a certain characteristic, which we can generalize to every subject that possesses the same characteristics; An example of the concept of whiteness that meets from all of what is white, and the understanding of the masses of all of what is beautiful .. «, or in the other formula, the concept is an incomplete, referring to a group of the elements that all meet in a set of distinctive features that are related to the dictate of the career field based on a scientific field specific.

   This is the same definition that the researcher "Felber" presented for what he considered to be a mental representation of individual things. It may represent a single thing or a group of individual things that have common characteristics. It is the basic focus of the general theory of terminology and the starting point for any terminological work.

Since concepts are mental images that need to be approximated and defined in the mind of the listener or reader, the way to do this is through three methods:

a. Define the concepts themselves. This is done by mentioning its elements or parts, or by citing examples, or by defining it without linking it to other concepts.

B. Defining concepts in their relationships with each other and as expressed in the cognitive structure and realized existentially in their linguistic forms.

Therefore, it is required for the terminological concept to be specific and clearly defined, and for the meaning of the terminological form to have a customary indicative meaning similar to the meaning of the noun to its name. The concept in the term is matched by the content or meaning, and precisely defining the content of the term is a basic condition for its formulation and use because that precise definition performs a very important function. As for critics and researchers, it helps them, firstly, to control, direct, and deepen their thinking. Secondly, it contributes to exchanging their experiences and ideas. Thirdly, it eliminates the common randomness in the use of the term. Fourthly, it eliminates some aspects of ambiguity and ambiguity in translated and untranslated research texts. This

function cannot be fulfilled on its face. Correct, without paying attention to the nuances between concepts.

Accordingly, the concept is characterized by a set of characteristics, the most important of which are:

Abstraction: It is a transition from the tangible to the intelligible.

- Generalization: It is the collection of common characteristics between the topics of one concept and drawing them across an infinite class of possible topics that are similar to them.

- Dimensions: It has two theoretical and applied dimensions that refer to applied topics.

This is what highlights the specificity of the term and the scope of its operation. If the word is restricted and primarily linked to the semantic field, then the term is restricted to the conceptual field. "At a time when the concept helps a lot in generating and controlling terms, the term contributes to bringing the concept into material existence and is More important In clarifying and approximating its meaning. However, this process suffers from several obstacles, which leads to the term being ambiguous, sometimes distorted, and far from accurate. Despite this, the term, with its conceptual load, constitutes a basic component and an important pattern. No descriptive, taxonomic scientific knowledge is formed without it.

Third: Reference/Field:

As for the field of any term, it is: "The field of activity in which it is used, and the concept of a single term differs according to the fields in which it is used." The true value of any term is only achieved by two conditions, the first of which is unity and the second is commonness. As for unity, it means that each terminological concept has its own form that does not involve it. There is something else, and each terminological form should have one concept that does not exceed it. As for popularization, it is the spread of the term and its circulation in the field of its use because the term is a language for communication between those who work with it in a specific field.

The unity of concept for a single term is a condition for its realization in its field, in addition to its circulation and prevalence among users. In the first situation, the term, as researcher Salah Fadl sees it, remains merely a suggestion until its use becomes widespread and stable. And its variable, and it remains merely a suggestion for a sign that organizes ideas or indicates itself until it is accepted, widespread, and circulated, then the period of objection to it or ignoring it ends."

Popularity is a condition for the stability of the term in its field of specialization. "To the extent that the term is popular and widespread, the science or field of knowledge will achieve stability in its methodology and its specialization can be clarified."

As for the researcher, Mustafa Taher Al-Hayadra, he adds another element to the pillars of the term, which is definition/limit, and makes it complementary to the concept, as he says in this regard: "In the modern era, the word "definition" has been widely used in contrast to the word limit, even though they are two names for the same term. Several definitions have been given to it in books, dictionaries, and specialized encyclopedias. Abd al-Rahman Badawi defines it by saying: "Definition, also called in ancient Arabic logic

books: the explanatory statement, is the sum of the attributes that constitute the concept of a thing as distinct from everything else." Thus, it and the thing defined are the same, as they are two expressions; One is brief, the other is detailed about one thing in particular."

As for Helmut Felber, he considered it a verbal formula that describes a concept through other related concepts that are distinct from other concepts that fall within its field and determine its position in the conceptual system. Accordingly, the terminological definition must contain the following:

a. Define the cognitive field of the term.

B. Determine the relationship of the term to other terms related to it.

C. Defining the term conceptually and starting from the concept to define the term.

Consequently, all of these pillars and components represent basic indicators that contribute to controlling the operation of terms and defining their concepts accurately. The critical term is based on language, knowledge, and methodology, and these components cannot be separated from the various cultural incubators and cognitive references that contributed to shaping its genealogy as an independent scientific epistemic entity.

The second axis: the inputs of the critical term and its paths:

1/- In the traditional critical discourse:

Perhaps the origin of the term in Arabic goes back to the role of Islam in transferring many words from the general field of language to a special field with special connotations and a relationship of similarity. Abu Hatim Al-Razi referred to this issue by saying: "And likewise there are many names of the call to prayer, prayer, bowing, and prostration." The Arabs did not know it other than these principles. Because the actions that these names belong to were not among them, but rather the Prophet - may God bless him and grant him peace - enacted them, and God taught them to them, so they knew prayer as supplication..

The same idea was referred to by "Ibn Faris" when he said: "In pre-Islamic times, the Arabs were based on an inheritance from the legacy of their fathers in their languages, literature, women, and offerings. When God - glory be to Him - brought Islam, conditions were transformed, religions were abrogated, matters were invalidated, and words were transferred from the language from one place to another. "Increments were increased, and laws were enacted." Accordingly, the religious factor had a role in directing attention to the term, and in controlling the rules of the Holy Qur'an, it was necessary to control the rules of Arabic. Thus, the terminology of Arabic sciences emerged, such as morphology, grammar, statement, badi', meanings, parsing, construction, metaphor, metonymy, and others.

Perhaps the issue of specialized terminology goes back to "Sibawayh", whose book is considered the first book on grammar to include grammatical terms. Likewise, Al-Ain Dictionary by Al-Khalil bin Ahmed Al-Farahidi is the first linguistic dictionary to include a number of rhetorical and grammatical terms. Their interest in lexical works was evidence of their attention. For the term, and highlighting the urgent need for it in order to control knowledge in a scientific and institutional manner.

The early linguists and critics became aware of the term and began to develop it and pay attention to it. Al-Jahiz pointed out that the first to pay attention to it were theologians. They "chosen those words for those meanings, and they derived those names from the speech of the Arabs, and they agreed to name what did not have it." In the language of the Arabs, there is a name, and in that they became the predecessor of all, the successor, and a role model for every follower. That is why they said "exposure" and "essence," "is" and "not," and they differentiated between invalidity and disappearance, and they mentioned nonsense, identity, essence, and the like.

He believes that the Arabs improvised and coined certain words, relying on derivation or elaboration, by choice and agreement among the people of the same specialty, until every science had its own terminology. If theologians had their terminology, then prosodyists had their terminology, grammarians had their terminology, and every science had its terminology.

Ibn Qutaybah pointed out in "Adab al-Katib" that the terminology of the people of literature differs from scientific terminology. The writer's preoccupation with scientific terminology does not benefit him in literature, but rather weakens his literary taste. This is what he presented, saying: "If the immersion and the strange event hear his saying: the universe and corruption, and he hears the entity." ...And the singular nouns, the qualitative, the quantitative, the time, the evidence, and the composed reports, he was fascinated by what he heard, and he thought that under these titles there was every benefit and every nice thing, so if he read them, he would not be in vain... If the speaker wanted to use some of these aspects in his speech, they would be a bane on his speech."

Hence, we can point out an important point in the context of talking about the fundamental differences between the scientific term and the critical term. In that each of them converges in the general characteristics and basic qualities that must be present in any scientific term, it is distinguished by characteristics that set it apart from the rest of the terms: the difference in topics between the sciences is what imposes the difference in method and vision, and then in the language adopted in constructing this science, where it is distinguished. The critical term, with its field of knowledge, gives it a conceptual specificity resulting from its connection with literary knowledge, as the language of criticism is influenced by the language of the literature that is the focus of its research. The process of criticism is nothing but a reproduction of the literary text, even in another way.

Within the context of rooting the manifestations of the term and its construction in the traditional critical discourse, we find that "Ibn al-Mu'tazz" dealt with the term Badi' early on, saying: "We presented in the chapters of this book of ours some of what we found in the Qur'an, the language, and the hadiths of the Messenger of God - may God bless him and grant him peace - The words of the Companions, the Bedouins, and others, and the poetry of the predecessors, are among the words that the hadith scholars called the wonderful; Let it be known that Bashara, Muslim, and Abu Nawas, and those who descended from them and followed their path, did not precede this art, but it was abundant in their poetry, and it was known in their time, until it was given this name, so it was expressed and indicated." He realized that the term "collective colloquialism" is common and widespread, and is being circulated until it is known at the level of the linguistic system and the linguistic group, and it is developed specifically to be clear in meaning, conveying the meaning that the authors wanted, so that each science becomes its own dictionary.

In this proposal presented by Ibn al-Mu'tazz, there is a clear reference to the freedom in setting terminology for the various new rhetorical arts. This freedom may have led to a multiplicity of terms indicating one concept, and the differences in these terms between one scholar and another, but at the same time it contributed to increasing The number of terms and the complexity of studies around them.

As for Qudamah bin Jaafar, he considered himself the first to develop the critical and literary terminology, pointing to the means that helped the terminology emerge, such as creating and inventing names that were not known before. He said: "When I was beginning to deduce a meaning, no one had preceded it to formulate its meanings and techniques." The inferred names indicate them. I needed to put, because of what appears from this, names that I invented, and I did that, and the names are undisputed if they are signs. If he is satisfied with what I have put, otherwise let everyone invent for them what I have put down of them whatever he likes, and he will not dispute that…"

In this proposition, he agrees with what Ibn al-Mu'tazz argued, specifically with regard to the issue of freedom of setting terminology, and no one disputes that. Ibn al-Katib pointed out other means of developing the term other than invention, such as Arabization, which was the reason for the expansion of the language's ability and its assimilation of various arts. He says: "As for invention, it is something for which the Arabs invented a name that they did not know… and among them was what was Arabized and the origin of its name was foreign. Anyone who invents a name and deduces something bad and wants to give it a name of his own and consort with whoever brings it out to him has the right to do that."

I do not mean by these previous references; To investigate where early critics turned to the issue of critical terminology. Because they are many and widespread in most books of the rhetorical and critical heritage. Rather, I wanted to emphasize the attention of the early critics to the methodology of constructing the term and their interest in it within the system of distinctive terminological characteristics of the term.

 We can also find, in the course of our research on the construction of terminology in the traditional critical discourse, the attempts and efforts of a group of scholars searching in the field of terminology construction, who intended in their work to start first from the traditional critical terminology by researching it and its fragments from the books of the ancients of all kinds, and making it in the form of books and dictionaries until It is easy to benefit from them, so instead of the author of the term digging through many books, he returns only to this type of books and dictionaries in which the authors tried to inventory the most important heritage terms, with the aim of reviving what works from them as a counterpart to modern critical terms.

2/- In contemporary critical discourse:

Perhaps the most important thing that distinguishes the context of constructing terminology in contemporary critical discourse is the preoccupation of most scholars and researchers in developing and controlling the specific terminology of specific critical approaches by way of specification and classification, and this is through translation and Arabization, and we mention the most prominent of them:

1/2-Abdul Salam Al-Masadi:

A- The Book of Stylistics and Style: It is considered one of the first critical books through which the critic attempted to establish the science of stylistics and establish some of its

terms such as: stylistics, stylistics, and shift, and to provide an applied study that was explained through the procedural tools that govern the course of the stylistic approach.

B - The Book of Critical Terminology: Despite its small size, it covers almost all the mechanisms and methods that the coiner of the term invokes in the field of criticism, along with an analysis of some examples of modern critical terminology related to those mechanisms, which researcher Youssef and Ghalisi see as "an exception in this field as it constitutes a foundation of knowledge (Linguistically and critically, a true science of critical terminology surrounds the issue from its various angles and explodes the problem from its central foci." .

C- Literature and the Discourse of Criticism: He devoted himself to studying the issue of critical terminology, where he tried to exonerate critical terminology from the charge placed upon it, which is the ambiguity of critical discourse. He treated it under the title: Cognitive ambiguity and the exoneration of terminology.

He also tried to point out the reasons for the multiplicity of the Arabic critical terminology among the Arab countries, due to nationalism between the Levant and the Moroccans, with the lack of unification of the methodology for developing the term and the lack of coordination of efforts among them. Al-Masdi's effort was not limited to the theoretical or lexical field only, but rather he put the stylistic terminology into creative application in A number of his distinguished readings, especially in his book "Readings with Al-Shabi, Al-Mutanabbi, Al-Jahiz, and Ibn Khaldun." In almost all of his works, Al-Masdi tried to clarify the issue of terminology and examine it in an attempt to simplify it, thus enriching the linguistic, stylistic and critical terminology, as a critic before he was a lexicographer, because his critical interest, and especially the methodological concern, was the direct motivation behind this special interest in literary and linguistic terminology. .

2/2- Youssef Ouaghlisi:

He established the critical terminology in his famous book entitled 'The Problem of the Terminology in the New Arab Critical Discourse', which is a huge book through which the researcher tried to cover many of the problems of the new Arab critical terminology, dividing this huge book into three sections:

A - Chapter One: It consisted of theoretical aspects of the issue of critical terminology.

B - Chapter Two: It dealt with the problem of the concepts of the new critical terminology, which it placed in the form of fields: the structural field, the stylistic field, the semiotic field, and the deconstructive field, of course, while dealing with many of the terms that belong to these major fields through analysis, study, and sorting.

T - The last chapter: The researcher devoted it to talking about the problems of establishing the Arabic critical term by adopting derivation, metaphor, revival, Arabization, sculpting, and unfairness in the use of these mechanisms, which reflects negatively on the clarity and accuracy of the critical term.

From all of the above, we conclude that this valuable and serious work in the field of the new Arabic monetary terminology, which was chosen as the best monetary work for the year (2009 AD) - an international award presented to it by the ruler of the United Arab Emirates - opened many horizons for readers to discuss the issue of the new Arabic critical

terminology. It is another building block added to previous studies to stimulate research into this issue that has troubled and continues to preoccupy many researchers.

2/3- Tawfiq Al-Zaidi:

He has a pioneering effort in this field, which he says about himself in an interview conducted with him published in the Journal of Terminology when he was asked about his terminological efforts: "I came to terminology out of criticism, which was my first goal, but it was criticism in relation to modern approaches, so my first research was: The impact of linguistics on Arabic criticism. Hadith through some of its examples (publications 1984 AD). According to his opinion, it requires more effort and more time to be researched, as the researcher (2) came out of it with three benefits:

A - Access to the most important Western approaches to dealing with literature in its most important Arabic origins and references.

B - Awareness that even if Arab criticism benefits from Western influences, it must be rooted by returning to its roots in terms of understanding and modernization.

T - The initial awareness that the term is the one by which the criticism of critical discourse is determined. This was his second research, (The Concept of Literaryness in the Critical Heritage, 1985 publications), and he added another research titled: The Dialectic of Term and Critical Theory (1998 publications).

Finally, he confirms this by saying: "My approach to terminology was based on an internal process in which I graduated from modern criticism and its methods, towards the critical heritage and its terminological system."

This Tunisian researcher also proposed a project based on the call to establish a science of Arabic critical terminology, including an Arab center, and the work will be carried out according to three stages:

The first is the inventory stage: in which an inventory of all critical works is carried out through three codes, the first of which concerns literary criticism from pre-Islamic times to the 05th century AH, followed by the code of criticism from the 06th century AH to the Renaissance era, and then the code of modern criticism.

• The storage stage: in which monetary terminological information is stored using global standard spreadsheets or by computer to link it to various terminological banks.

•The sorting stage: It was allocated to establishing an Arabic monetary terminological system

Conclusion :

According to the researcher's opinion, this project cannot be achieved except by forming critical terminologists whose mission is to collect Arabic critical terminology, ancient and modern, and study it. This function differs from the function of the literary critic, as the latter is concerned with evaluating the literary impact, while the function of the critical terminologist comes to criticizing the productive critical discourse. The critical terminologist It deals with critical terminology and does not issue judgments regarding the literary effect, as such judgments are one of the functions of the literary critic. The

critic's basic function is to produce value, while producing terminology is the function of the critic's terminology.

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