

Criticism Of Modernity And Postmodernism In Ali Harb

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How to cite this article: Intisar Salman Saad AL. Saeed, Adnan Jiheel Shadwood, lateef khudhair lateef Al_anbagi (2024) Criticism Of Modernity And Postmodernism In Ali Harb. *Library Progress International*, 44(3), 12201-12213.

Abstract

Usually, the main goal of dealing with the topic of modernity and postmodernism is to identify the features of the critical discourse of postmodernism, which constitutes an intellectual foundation upon which many philosophers and thinkers have relied. Modernity, whether in terms of it being a historical event that emerged in a certain period or in terms of its philosophical meaning, is an issue related in one way or another to the post-modernism stage. If modernity represented a critical position on the stages that preceded it, then the post-modernism stage formed a discourse and a critical position on modernity itself. Thus, the post-modernism stage is a criticism of criticism, and this is what we clearly see in Ali Herb's speech and his positions. Cash.

Herb's critical discourse is based on a number of concepts, which are the methodology from which he starts in his readings. Perhaps the most important of these concepts is (the concept of text, the concept of reading, and the concept of criticism), which we will work to explain. This explanation is not complete unless we bring up some criticism. It corresponds to these concepts. Talking about these concepts cannot be completed unless the concepts corresponding to them are criticized.

Key words: Modernism, post-modernize, criticism, philosophy, ontology, concepts, Text-reading

Introduction:

Criticism in its philosophical sense is not something new, but it is a philosophical practice that has not been devoid of a stage in the history of philosophical thought, and criticism and that has been practiced since ancient times, but its methodological foundations began to appear in the modern and contemporary era of European philosophy, that philosophy that kept pace with the great transformations witnessed by European society at all scientific, cultural and social levels, as the philosophers of this stage launched a new philosophical criticism that was not only critical of old thought, but also of reality, whether this reality was a political, social or religious authority.

With the influence of Western culture, Arab thought employed most of the gains of modern and contemporary critical philosophy, which was produced by a number of symbols of Western thought, especially the methodologies used in the criticism and analysis of texts and sciences that had a great impact on the opening of new intellectual areas that were previously closed. In order to identify the latest modern and contemporary philosophical methodologies among Arab thinkers who preferred to open up to new Western thought and employ the tools of this thought in criticizing postmodern discourse, we deal in this research with philosophy over war(*) and its postmodern deconstructionist discourse and its use in reading, texts, concepts and problems in current Arab thought.

One of the most important reasons for choosing this topic was to try to explain the importance of the philosophy of war in contemporary Arab thought and to explain its position on modernity and postmodernity. For the purpose of explaining the problem of the study aimed at reading the philosophy of war and trying to find out its views and intellectual positions, the researcher adopted the descriptive approach and the analytical and critical approach, taking into account the chronological precedent in order to verify the basic hypotheses of the research for the purpose of reaching the objectives of the study, which was concluded with a set of results. As for the hypotheses of the research, the researcher believes that the philosophy of war represented a large presence in contemporary Arab thought. His criticism of modernity and postmodernity is an important part of the philosophical experience that has its repercussions in Arab thought in general.

The first topic: Modernity and Postmodernism in the Historical Context and Philosophical Meaning

First: Modernism: From the English word (modern), it means modern or new, which is usually placed before the word (traditional) or old, and the word ^(modern) was used according to Habermas (born 1929AD) for the first time in the fifth century AD to distinguish the Christian present from the Greek and Roman past ⁰.

As for the emergence of modernity historically as a concept or term that has a great disagreement between thinkers and researchers, modernity appeared in Western societies and their culture and the accompanying major historical events and transformations that began with the beginning of the fifteenth century, which was represented by the fall of Byzantium (1453AD) and Columbus' discovery of the New World in (1492AD), as well as certain intellectual, cultural and social events represented by the religious reform movement carried out by Martin Luther(1517AD) in addition to important scientific and cultural events such as the Copernican astronomical theory in (1526AD) and the emergence of an article book in the method for Descartes (1637AD) and others ⁰, Habermas asserts that modernity is associated with the Age of Enlightenment, in the eighteenth century AD. The American thinker Richard Rorty(1931-2007AD) agrees with the idea of Hegel (1770-1831AD) and Heidegger(1889-1976AD) to return modernity to Descartes (1596-1650), while his critic citizen Frederick Jameson (born 1934AD) determines the date of birth of modernity in the first half of the twentieth century ⁰. There are also those who refer to modernity between the nineteenth and twentieth centuries, but most historians go to the view that the seventeenth and eighteenth centuries are The two centuries that witnessed the development of the philosophical and political foundations of modernity, which contributed to the entry of European societies into a new stage in their history⁰, This view is contrasted with another view that modernity dates back to the post-industrial era, which achieved many tremendous achievements and transformed the conditions of life and Western societies ⁰, Modernity did not take its meaning and significance in the nineteenth century, especially after its association with the works of the French poet Charles Baudelaire (1821-1861 AD), who is considered by most researchers as the father of modernism, as he was the first to try to provide a theoretical formulation of modernity⁰.

On the one hand, the return of modernity as an expression of a philosophy and a special vision of existence, thought and society, as well as the diversity and difference present as in its history. The philosophical awareness of modernity dates back to Descartes, as recognized by Hegel and Heidegger, when he expressed the idea of the cogito (I think, then I exist) as a fundamental revolution in modern philosophy, as this saying formed a starting point for modern thought, and man is seen as a subject and a reference for truth and certainty. Modernity views man as an independent being, conscious, active and the owner of truth⁰, because modernity is a radical transformation at all levels, in knowledge in the understanding of man , in the perception of nature , and in the meaning of history , it is a total intellectual structure))⁰, and it is a pattern of civilization and civilization manifested in the modern state, technologies, arts, customs and ideas ...Etc. ⁰, Perhaps the most prominent feature of the discourse of modernity is the break with the past ⁰, and this is why the thought and culture of modernity is characterized by giving a central theoretical and practical value to man , ((In the field of knowledge, the subjectivity of the human mind has become the foundation for the objectivity of topics))⁰ It was considered by the philosophers of the Enlightenment the possibility of the human mind of (access to a measure of knowledge that illuminates everything, or at least most things or phenomena, and deepens its understanding of reality and self. The assumption was that this knowledge is what gives man a centralization in the universe, so that man becomes a god or an alternative to God ... This is the essence of humanism))⁰, and if this is the nature of modernity, one of its most important constants is to focus on the priority of the self and the mind as basic concepts

that formed a new philosophical vision, as modernity ultimately relies on the priority of the self, and in the strictest sense an objective vision of the world after man's sense of independence. Man in modern times has become aware of himself as an independent self, with not only to announce what distinguishes it from nature and the world, which strives to tame and conquer this subject (nature and the world) , and one of the results of consolidating the principle of subjectivity was that the world became for man an objective existence that can be represented and conquered, after he was dealt with by the hand of man in its quantitative arithmetic measures, and thus the old theological ideas or any authority other than the authority from which man no longer derives his perceptions ⁰.

The other concept on which modernity is based is (rationality). If Descartes founded philosophical modernity by setting the principle of subjectivity as the basis of truth and certainty, through the Cogito, then Leibniz (1646-1716AD) is the first to establish philosophical modernity on the principle of rationality... The result of this principle is that man has turned from a contemplator of the universe and admirer of the exquisite of his creation into a gas for him and a prospector of his secrets...Until the doors of modern science were opened to him, and he found in it what provides him with knowledge of the secrets of the origins... It replaces the mysteries of ancient metaphysics. Therefore, the discourse of modernity was the triumphal discourse of the mind. It is the source of the progress of all human sciences and knowledge. The moment of exclusion of myths and legends did not appear except in the Age of Enlightenment. In this era, the authority of the mind was established. Thus, philosophical thought established its modernity by trying to restore consideration to the mind and prove it. The spread of rationality and its reflection on modern philosophical thought resulted in the replacement of ancient classical approaches with modern approaches (observation and experimentation) that enabled Science from the emancipation of philosophy and the emergence of the concept of holism and holistic philosophical systems that provided an overview of things as in the philosophical systems that were established by Kant (1774-1804 AD) and Hegel and Marx (1818-1883) and others⁰. Modernity, whose features were completed in the Age of Enlightenment and the accompanying revolutions at the level of ideas, was not limited to the concepts of subjectivity and rationality only, but this era was accompanied by the emergence of sayings expressing the spirit of this era, as these sayings were manifested in the values of freedom, progress, enlightenment and democracy⁰. One of the basic principles of this era was the belief that the ability of reason represents the criterion for distinguishing error from rightness , and that The mind represents the sufficient will to know everything related to the affairs of science and life. Thanks to the spread of science, the dominance of mental thinking and the interest in what is useful to man in real life, the belief in the continuous progress of humanity that man lives has become a scientific obsession, which led to the struggle against the domination of the puritanical religious institution and demanding the liberation of man from the bundle of theological and metaphysical beliefs ⁰.

Second: Post-modernize:

Although there are some researchers who believe that the concept of postmodernism dates back to Nietzsche (1844-1900AD), who invalidated the principle of human centrality, rationality and advocacy to uphold the idea of superman after the death of God, most researchers argue that the term postmodernism was first used by the British historian Arnold Toynbee (1889-1975) to denote the tremendous scientific development of Western society after the middle of the twentieth century ⁰. The postmodern stage appeared with the changes and transformations that took place in Western society, After the emergence of many intellectual currents that reread the foundations and principles of modernity, especially those changes that were associated with scientific progress, noting that the term postmodernism has other terms such as the term post-industrial society, and post-technological those descriptive terms that were associated with the scientific transformations associated with the third industrial revolution, which represented a major shift towards technology, media and the modern information revolution that invaded the world with the middle of the twentieth century ⁰, the postmodern movement arose in response to the stage of modernity that carried with it many civilizational failures, the postmodern discourse sought to Dismantling and showing all that was silent about that civilizational stage, which did not achieve the promises it made regarding its vision of human history as a history that is moving towards justice, security, peace and the achievement of human happiness as well as human well-being and belief in a better future, which are the promises of the philosophers of the Enlightenment who argued that ((Humankind has a phased development that shapes its long history, stressing that its liberation and emancipation will be a fundamental result of the use of reason as it is ... He rejected every prejudice and every hegemonic authority))⁰, Those promises that were not fulfilled on the

ground as a result of man's pride and belief in the independence of himself and his mind, what made the supporters of postmodernism argue that the project of modernity has fallen definitively after it reached its end after it failed to fulfill its promises, and the experience of the twentieth century itself ((It showed the most powerful totalitarian and authoritarian systems, and emerged in it the racist ideology of Nazism and Fascism and abused rationality after the selfish interests of the great powers in the cause of war and peace between nations showed a great extravagance in the practice of individualism at the expense of societal interests as science and technology were abused, becoming a source of threat to man instead of solving his problems and ensuring the satisfaction of his basic needs)⁰, Which made modernity bring with it multiple images of misery, oppression and suffering to human society after it was saturated with all its intellectual and philosophical heritage that gives logic and legitimacy to its methods of control and control).

One of the most important things that postmodernism focused on in its critical discourse was the critique of (centralism, truth and self). The critique of postmodern philosophers and thinkers was not limited to saying the fall of major modernist theories due to the entry of Western societies into the era of globalization and the information revolution. Rather, the prominent critique came from the contemporary humanities, which re-read the axioms and concepts of modernity. On the one hand, the centralization of man was criticized. The postmodern philosophers worked to destroy the ideal image that man built about himself in order not to derive after any perception from the illusion of centralism. Man has only to undergo process and change, by ((abolishing borders, faculties and constants. Provided that man remains in the grip of becoming, and the center of the world becomes completely embedded in it... Hence, it is not a center, as the abolition of the center means the abolition of binaries, the duality of self, subject, function and significance....Man and nature))⁰, as postmodernists criticize the discourse of absolute truth, the idea of absolute truth is one of the most important ideas that postmodernists have worked to criticize and dismantle because in their eyes ((They are pointless, and that the pursuit of truth as an objective or as an example of the features of modernity that they reject, the truth tends to be understood and accessed to the system, rules, logic, values, mind and self, and all these statements are rejected by them), the truth for them after these postmodern thinkers abandoned the pursuit of comprehensive and absolute truth, as their pursuit is directed towards the truth that is limited to what the individual feels is right away from at all. Conviction has become limited to the relativity of truth as a result of contradiction and inconsistency in truth itself⁰, as for the concept of the self and rational perception of the human being, this is what contemporary psychoanalysis guarantees, which is the analysis that came from Sigmund Freud (1856-1939AD), which sees that reason is nothing but a thin shadow behind unconscious forces and behaviors, and it is never in front of itself, but is transparent to itself... It is also not a master in its structure because it is subject to subconscious forces that guide and control it)⁰, as psychoanalysis, which is the most violent criticism received by Western humanism, showed that ((Man is just a desire and motives before he is a mind, and that the subconscious or unconscious is greater than feeling, and that human freedom in the end is a limited freedom⁰.

Thus, it can be said that the critique of the postmodern stage of modernity was characterized by two main features: the **first characteristic** is the critique of the slogans of modernity and its promises, which were represented in the formulation of political, economic and cultural generalizations that failed on the ground. The **second characteristic** is standing against the general basic concepts and theories of modernity, and this is one of the negative values of the postmodern stage, compared to other positive values represented by its position against political inclusiveness and intellectual monism and its tendency to liberate human thought from the restrictions imposed by⁰, and the thought of postmodernists emphasizes pluralism in all its forms, the multiplicity of cultures and the multiplicity of identities, discourses and social experiences within the same society, and this is the idea of difference whose characteristics are determined by its negation of monism and homogeneity in favor of diversity, multiplicity and variation⁰.

The second topic: Postmodernism in Ali Harb

War's reading of postmodern discourse is not without admiration and praise for postmodern philosophers, and it is not limited to this. We also find a lot of representations of the ideas of postmodern philosophers present in its philosophy. As much as war takes the ideas of philosophers as an intellectual reference for it, as much as it works to evoke those ideas and proposals in its texts that it presents according to its own critical vision. What

distinguishes the speech of war is that it carries criticism of modernity and its aftermath. It can be said that the characteristic that governs the acts of war is a descriptive characteristic of the works of postmodern philosophers and how these philosophers practiced, which is the philosophy that takes war in many of its critical positions.

First : Ali Harb and Postmodern Philosophers

Harb declares that he is influenced by the works of many philosophers such as Kenichi, Heidegger, Foucault, Derrida, Deleuze and Jean Baudrillard(1929-2007 AD) , as well as by the thought of Muhyiddin bin Arabi (560-638 AH), in addition to being influenced by the visions of many ancient or modern poets⁰, and perhaps one of the most prominent modern poets who influenced him is Adonis(born in 1930AD), who says that (((one of the prominent cultural references that influenced him in my writings and works, whether in terms of style and formulation or in terms of opinion and position))⁰, The style of Harb is characterized by grace and beautiful continuity away from the intellectual constructs and patterns that depend on deductive patterns to prove prior hypotheses, as he has worked on the formation of units that engage in the logic of multiplicity and disagreement, or contiguity and coexistence⁰, and these units are only the small titles that he puts into each article written in the form of fragments dealing with a number of different topics.

This is in terms of style. On the one hand, he is influenced by philosophers, especially the philosophy of Nietzsche, who is the first to try to dismantle philosophical discourse and expose theological practices in dealing with vocabulary and terminology. As Harb sees it, he is the first to open the broad horizons of the postmodern era in thought and philosophy without the use of naming, by dismantling the titles of modernity such as man, mind and progress or undermining philosophical a priori that live long on an intellectual idol embodied in their belief that philosophy is the kingdom of mind, the kingdom of freedom or the system of values and the institution of truth⁰.

1. Postmodernism as an event for Ali Harb

Based on the importance of postmodern discourse, Harb believes that the most important intellectual event in the second half of the twentieth century is the deconstructionist fossil trend that destabilized many of the established intellectual constants. There is no way to jump over this event or overlook it to the philosophical critic. Harb believes that this event began with Nietzsche and culminated with the Foucault fossil approach, the Derrida deconstructionist approach, as well as the Deleuze generation and others⁰. The concept of postmodernism at war is to ((We put the subject of criticism and examination of relations with the vocabulary through which the people of modernity read the world and things, and by this vocabulary I mean the major headlines and broad slogans that inspired the pioneers of modernity and fueled modernization projects such as enlightenment, progress, rationality, secularism and liberalism ...Etc.))⁰, and the purpose of criticizing the statements of modernity according to war is not to negate modernity, which in turn sought to negate the old thought that preceded it. Postmodernism is the least practice of marginalization and exclusion from that practiced by modernity. Postmodernism tries to restore what modernity denied in the name of reason, enlightenment and progress⁰, for the purpose of revealing what modernists have been silent about in their dealings with the theories and programs they put forward and with the schools and institutions they have established. Therefore, the postmodern stage is not just replacing a statement with its opposite or a doctrine with another contrary to it, as it seeks to dismantle what lies behind the statements and schools of crippling mental structures and unreasonable intellectual mechanisms⁰, and what characterizes this type of deconstructive criticism is the transition from interest in ideas to thinking about the pattern of attachment, and this is the most important development witnessed by contemporary philosophy⁰.

2. Philosophy and the Philosopher

Harb believes that what happened on the arena of philosophy, at least in recent decades, has led to a change in the map of thought, by forming a new conceptual world, so that those who see with a modern eye are unable to understand what is happening in an era described as the postmodern era⁰, as ((Philosophy can no longer be practiced in Descartes' method, Kant's logic, or Hegel's rationality... Rather, philosophy is not being dealt with, today, with the logic of the system, doctrine and school)⁰, but rather it is being dealt with as a dismantling of systems and patterns and entering intractable or marginalized areas away from fundamentalist thought that does not recognize the new transformations of culture⁰. Therefore, Harb believes that dealing with philosophy as a

tight cognitive system or a grand theory that explains everything or an ideology that puts a solution to every problem is a great illusion and a clear error⁰. Philosophy is only a critique of the foundations and origins starting with Plato (427-347BC).M), which was a product of the previous philosophy through Aristotle (384-321BC).M) Who practiced philosophy with his critique of Plato, up to Descartes, who renewed philosophy by going out on the owners of the school mind, and this is the proportion of each philosopher from his predecessor , a critical and problematic relationship par excellence⁰, Philosophy is not certain answers to questions or a key that provides the solution to all problems , but the opposite is an intellectual activity that continues to raise questions and reformulate problems , it is more like a series that does not end in a solution , but always moves us from one problem to another more complex ⁰, but the task of the philosopher today is to remove the aura of holiness, infallibility and prestige from philosophy as a discourse of the mind or institution of truth or authority of knowledge⁰, and ((This is what was done in particular by the philosophers of digging and disassembly who tried to dismantle philosophy as an institution of truth or... As a kingdom of the mind ... This made truth less real, meaning less intentional, and reason less plausible))⁰.

Based on the importance of Foucault's work, Harb believes that what Foucault wrote (((formed a very important philosophical event, as it raised problems, opened windows and exploded mines in the land of philosophy, and this is the case of Derrida who demolished castles of metaphysical speech that was the fortress of the philosophical mind))⁰, and what distinguishes his works is that they contributed to the renewal of thought and the modernization of the tools of ancient knowledge, which lost their credibility and effectiveness, he sought to find solutions to questions and issues that were no longer solved by the methods and approaches inherited from Descartes, Kant and Hegel⁰, The concepts that philosophers have used in the discourse of reason since Plato and Aristotle, such as the total, general, absolute, and other series of dualisms such as right, wrong, reasonable, and unreasonable, which represented the tools of ancient knowledge, are now being dismantled based on skepticism⁰. This is what has been contributed by postmodern criticism, which went beyond the criticism of modernity itself, in order to acknowledge the inability to root meaning and establish truth ⁰. Therefore, Harb sees that the concepts and methods that have emerged in the philosophical arena, as well as the change that has occurred in particular to the concept of philosophy and to the practice of philosophy, make the philosophical product a product characterized by the creation of concepts and the formulation of important problems, which enters into philosophy from this approach. The latter sees that what is produced and written today in the philosophical field is an unprecedented new philosophy, in contrast to those who view philosophy from a traditional perspective as the construction of an inferential philosophical system or the establishment of an intellectual system. He does not see what the critics of modernity and rationality have caused and what they have caused by breaking the templates of understanding and blowing up the patterns of thinking. There are many questions opened by contemporary philosophy that would lead to rethinking all the titles and concepts of modernity, as much as they involve new intellectual bets ⁰.

According to these theses, we find a war that follows in the footsteps of postmodern philosophers. The criticism practiced by them is the same criticism and the same way practiced by postmodern philosophers of topics, concepts and methods .

Second : Criticism of concepts (text - reading - criticism)

Before talking about a war vision of the text or reading and criticism, we must rush to the contemporary vision of the text, reading and the author. The contemporary vision of the text and reading is the vision that came from the contemporary philosophical currents, specifically from the structural and deconstructive currents, which contributed to changing views on these concepts ⁰. The concept of text and reading in contemporary Western thought has shaped new intellectual bets like the new postmodern discourse, which war will employ, whether this employment is related to its criticism of the concepts of (text, reading , criticism) or related to its critical reading of some topics. The contemporary vision of the text, which is contrary to the modernist vision, contributed to the call for the production of a text called (written text), and the advantage of this text is that it is an open postmodern text, written so that the reader in each reading can write and produce it, and one of the most important features of this text is that it requires a continuous variable interpretation because it is a variable text at each reading , and therefore we find that the role of the reader at this stage is a positive role, in producing the text⁰, while the text in the modernist vision is characterized by a feature (readable text), because the intention of writing it is to

communicate A specific and accurate message, in which the author plays the role of the actor who presents a text that is more like a mirror reflecting the world that the author is portraying. As for the reader, his role is limited to perceiving the meaning of the message only, which is a negative role⁰.

Here, the difference between both views is clear, whether in terms of the text and its nature or on the part of the reader and his role in reading the text. Therefore, postmodernists call on the author not to write a closed text full of categorical judgments and final results, but rather to submit an open text, meaning that the author should not write in clear and direct writing, but rather that his writing should be somewhat ambiguous, so that the reader can participate effectively in reading the text through the process of interpretation practiced by the reader while reading the text⁰, and return This view is to the structural current, which presented a new perception of the text that differs from the traditional view that sees that the text carries a specific connotation. Each reading in it reveals a different connotation, and this is what led to the reading being considered a reproduction of the text so that the text is infinite and multiple, and because of this multiplicity, no reading can exhaust it⁰. Structuralism also contradicted the traditional view that sees the author with the highest authority on the text, and that the role of the reader is determined by knowing the meaning intended by the author or the era to which he belongs, thus working to put forward the theory of intertextuality, which goes that each text is the result of interaction and intertextuality. With different texts orally or in writing⁰, and this view of the text as a product of other texts ended up declaring (the death of the author) so that the author became excluded from the structural current, which canceled being the originator of the text that stripped him of all his privileges previously, such as his monopoly of a special meaning or his control over a specific purpose⁰, and the term reading among postmodernists no longer refers to texts only, but extends to include reality or the world, and perhaps the phrase Derrida (nothing outside the text) summarizes all that we have referred to, as Derrida says: ((The text does not mean for me part of a book or text in a public library... It means the totality of what is present in every place where there is an impact⁰, and thus the world has become more like a text. A single text would allow us to have multiple interpretations so that there is no correct interpretation, because interpretations are infinite⁰, and therefore no single interpretation, whether of a text or a specific reality, can capture the truth of that text or reality.

1. Text criticism or (text ontology)

The concept of war for the text does not differ from the vision we presented earlier. In the introduction to his book (Text Criticism), he explains his concept (of text, reading and author) that he repeated in a number of his writings with some changes and diversity of examples, introduction and delay, as he opened this introduction with the phrase (Text is the entrance) () and the phrase is a clear metaphor from Derrida's saying (Nothing outside the text), with some modification, where War sculpts the concept of (Text Criticism) from the theory of postmodern philosophers, called (Text Theory or Text Science), and text criticism is nothing but criticism of criticism. Harb explains this by saying that the critique of the text as a concept ((It takes the concept of the text, as well as the authority of the text, because the critique is on the one hand an exploration of the concept and on the other hand a dismantling of the authority of the text)) (), and then the concept of (text criticism) that he coined to replace it with another term is (text ontology), where he justifies the war of this by saying (If I called this new region, text criticism, in my book - text and truth - confirming that I entered the criticism of the mind from the region of speech and text, I prefer to call it here text ontology, it is more accurate and informative because what actually happened is an ontological event It represents an acknowledgement that the text has its distinctive truth and independent being)⁰, and the ontology of the text as a concept that involves an open vision that excludes both approaches based on withholding and exclusion, it excludes the theological approach that considers the discourse merely an expression of a meaning that exists in a transcendent mind characterized by intent, and it also excludes the realistic approach that judges the text by assigning the discourse to an external reference or by matching the speech to its subject⁰, both positions exclude the first position that obscures the truth of the text while the second obscures the effect of the text and its factuality, both of which sacrifice the text for the account of the author or the reference, and thus Harb believes that the theory of (text ontology) reconsiders the text and its interpretations and readings, inasmuch as it deals with the discourse as a source of meaning or a product of truth⁰.

On the one hand, the text goes to war that the text, as an intellectual work, constitutes an independent effect that has its truth. The text is no longer just a tool of knowledge as much as it has itself become an independent field of

knowledge⁰. When the text becomes a field of knowledge, it means that it has its legitimacy and truth that leads to looking at it without referring it to its author or to external reality. In the logic of criticism, the text is independent of the author⁰. If this text expresses a clear vision about the relationship between the text and the author, then war confirms this meaning, tracing the impact of the structuralists on this issue. He says: ((The relationship of paternity or property between the two parties should be separated in order to look at the written text in itself and independently of who wrote it or wrote it))⁰, This is in terms of the text and its relationship to the author, but in terms of the text and the way it is structured, as well as the relationship of the philosophical text with other texts (such as the Qur'anic text or the literary text), Harb believes that all texts are equal in front of criticism, there is no difference between one text and another in terms of content and content, but what matters is how the speech is structured, how it is formed and how it works⁰, the discourse system (any speech) is based on sentences and issues The phrases that hide behind the discourse itself, and the process of analyzing the discourse system and how it is formed makes the differences between one text and another shrink. All texts use rhetorical techniques and metaphorical tools, and the philosophical text does not deviate from that. Every philosopher has his language, creation, method of persuasion and patterns of expression⁰.

Here, the Nietzschean presence is evident in seeing a war for the text philosophically or non-philosophically⁰ as a metaphor, while the previous vision of Nietzsche did not see the text from this perspective, but rather as a proof text based on logical mechanisms that make it true, but Nietzsche and his successors of philosophers underestimated the importance of differences to bring texts closer together despite the diversity of fields and the diversity of disciplines.

2. Factual Text:

In talking about texts, examples range from works that are hardly considered texts because of their weakness to works that are masterpieces of texts, and this is what makes war distinguish between text and discourse, going on that not every discourse constitutes a text ((Text is a discourse that has been recognized and consecrated, it is a speech that has proven its worth and acquired its uniqueness and has become an effect to which it is referred... In the sense that it imposes itself on us and invites us to return to it and read it constantly, and we do not read it because it reflects reality or refers to it, the text that reflects reality is irrelevant because it ends with the end of the reality that it is talking about))⁰, and we should say that the text creates its reality and has its factuality, and the concept of factuality that borrows war from Heidegger employs it in criticizing the concept of realism used by the owners of the realist approach, as they consider that the text is a product of the reality in which it is formed, while factuality means that the text continues to withstand the facts, In the realistic perspective, the text is read by referring it to facts that have been lost and expired. In the factual perspective, the text bears witness to itself and generates its truth⁰. According to this perspective, the importance of multiple reading of the text is such that it generates its truth and importance. The way to deal with the text is not a narrative of the truth, but rather a product of it. The text is not just news about facts, but is itself a fact imposed on the reader⁰. The vision of a war for the Quranic text, for example, is a vision that is contrary to the vision of the owners of Islamic trends who view the Quranic text as the source of truth. It also rejects the war of the sanctity of all religious texts, whether they are These texts are vital or prophetic texts ((I do not read the prophetic discourse in order to know the truth as much as I read it in order to produce new knowledge by analyzing its mechanisms in producing meaning or revealing its procedures in establishing the truth))⁰, and this is why it distinguishes between two types of texts: (the tight text and the open text) The first is a text with one single dimension that does not require reading, which is the readable text that passed with us previously, while the second is a text that tolerates several readings because it is a text with multiple meanings and ambiguous problematic issues⁰.

3. What is not mentioned in the text:

The text has its procedures of withholding and exclusion, and these procedures in their most general (silent) meanings in the text, which the author practices while writing, and it is not an intentional work as much as it is ((an unconscious mechanism that is not thought about, not in the psychological sense of the word, but in its ontological sense, that is, it is a withholding required by the nature of things as a type of object... Or one of the mechanisms of discourse, which means that the mismatch between... Speech and vision are not due to the fact that the speaker does not improve the expression of his ideas, but due to the fact that the text is deceptive in nature))⁰,

the text is silent and deceptive not because of his fear of authority, but because the text does not by its nature state what is intended or because the signifier does not directly indicate the meaning and this is why we find the text is characterized by deception and deception or is characterized by withholding, erasure or repression and exclusion⁰.

The bulk of what is confirmed by postmodern philosophers and thinkers, including a war on the meaning that looks at the text in its ambiguity and lack of clarity, the text is more respectful of the reader when this text does not make the reader just a recipient of science, but goes to an enlightened expert reader, such texts invite the reader to get out of the negativity of the ordinary recipient to the recipient who reads a free reading⁰, the strength of each text is in its obscurity and deception, not in its disclosure and statement, and the greater the obscuration, the greater the possibility of detection and the variety of reading possibilities⁰.

4. The Concept of Reading

As we mentioned earlier, the term reading is no longer limited to texts only, but this term extends to include reality or the world, and it poses a war in the matter of reading a double vision of reading as well, pointing out that the term reading has gone beyond the field that was originally developed for it in the linguistic field. The term includes events and facts, which made the word reading common to experts and commentators, and anyone who is engaged in studying a certain reality to know its connotations or estimate its probabilities, as is the case in political events and economic crises. Thus, reality itself has become a subject of reading that is dealt with as an event loaded with meanings and connotations that need to be interpreted and interpreted⁰. Those interested in politics, for example, deal with reality as a text and deal with political events as messages that need to be well read and deciphered. The position taken by a politician, for example, is considered a message addressed to opponents and allies alike⁰. Text is a facetious object, whether it is written, read or a political event. It is in all cases an open world (all possibilities).

Reading as a Difference from Reading:

It follows from this understanding (reading as a difference from reading) that it includes both text and reality. If the previous meaning deals with reading in its general sense, it implies the concept of reading in the special sense, that is, reading in texts and books. What concerns us specifically is this type of reading. Before talking about reading in its special sense, we find a war that provides a general meaning of reading in which it talks about good reading of both reality or books, describing it as characterized by a mismatch between the text and the event, as each reading in the end is what is not expected. Every effective reading offers a new possibility as much as it emanates from a rich experience and every productive reader has an eye for seeing what others do not see⁰, and the advantage of this type of reading is that it creates its reality and forms a new information that contributes to changing reality completely⁰, so if the new reading creates its reality while it is telling about reality, it naturally becomes a reality as in the events and developments taking place on the ground⁰, and the important thing in reading when war is reading that constitutes a reality in addition to all other facts, and this type of reading does not claim Matching the reading⁰, and this understanding of reading as a mismatch with the reading finds its translation in the definition of reading war as ((a variation-generating intellectual/ linguistic activity, a product of variation...What you want to read and its condition, but rather the reason for its existence and its achievement to be so, that is, different from what you read in it, but it is effective at the same time)⁰, and addresses the war of the issue of reading according to two axes: the reader's relationship to the reading that is achieved only in the silent text filled with the withholding worthy of reading that we discussed earlier, and the reader's relationship with the text that has the ability to be renewed and transformed, which is (the semantic text), so the reading of one text differs with each reading, and it also differs between one reader and another and even For the same reader, according to his conditions and stages, this characteristic of reading as a difference and a variation of what you read, you find its translation with the mothers of texts such as sacred books, philosophical works and literary monuments. If the philosophical text is a theoretical text that accepts more than one reading, then the situation does not differ with the Qur'anic text and the poetic text. Poetry is one of the words most subject to interpretation, as is the case with the most used Qur'anic text of the metaphor, which has been exposed to many readings that differ from one school to another and from one curriculum to another, whether in the same era or in different eras. For example, the philosophy of Plato has been exposed to many readings, including reading in which you see only an idealistic thought and a utopian doctrine. There are those who see in it an ideological theorizing of aristocratic

elites, including those who see in it the establishment of the socialist state, and so is the philosophy of Plato, which is one of the most likely philosophies of interpretation and interpretation. It is a philosophy that cannot be limited in one direction, as is the case with the philosophy of Aristotle, which has been subjected to various readings. There are those who see in it the opposite of the philosophy of Plato, and some of them see in it a realistic philosophy that adopts science and logic ...Etc.⁰, we have to accept many different readings for one effect that floods with meaning⁰.

B-Reading between Interpretation, Interpretation and Deconstruction

Harb distinguishes between three types of concepts used in reading texts, as he criticizes each concept in the light of its uses to which it belongs ideologically or ideologically .

- Interpretation at war aims to reveal what the author wants and the meaning of the discourse. It is often used by advocates of conformity with the principles in their conflicts over the ownership of the truth and the legitimacy of belonging. It is not limited to the people of doctrines and religions, but also includes the owners of modern evidence⁰ and the silent aspect within this type of reading when the interpreter explains, separates and clarifies, but he claims that his understanding of the text is what the author intended in particular and that his saying in the original is the final word, and thus he gives his speech the authority of the original, which is not the same⁰, so the branch replaces the original and sometimes copies it , and the commentator or interpreter whose words revolve around the text, but (He creates his own speech. In the end, each speech has its own truth and meaning, and if the speech is inherently likely to be interpreted and interpreted, then the speech tends in terms of its composition to form an independent speech that has its own identity and thus the explanation speech is independent of the original and becomes an original and a reference⁰) The commentator or the interpreter keeps copying, changing, selecting, deleting and adding in the meaning of the readable text and deleting or adding inevitably changes in meaning and significance and changes in intent and religious discourses are full of this type of explanation⁰, and the variation in the operative part inevitably leads to a variation in the concept Every word ultimately returns to its author and to an identity, so the reading that purports to read the same as what the author of the text reads ((It is not justified in the first place, as the original is then superior to it, but it sings about it...Standing on the literal meaning of the text means repeating it and the text is not repeated, otherwise the hero of being read... The text itself is more likely than a reading, and that there is no abstract reading))⁰.

Interpretation: It is ((It is the dismissal of the word to a possible meaning, it is a violation of the text and an exit with connotation ... In this approach, the text is treated as a multifaceted and multidimensional text that can be revealed through interpretation, which is reflected in the statement of its impact as a method followed by the Islamic mind in reading the Qur 'anic text, which left a great impact on the development of Arab-Islamic culture⁰, the truth is not one , and every interpretation involves a reconsideration and rearrangement of connotations and meanings, as there is no final interpretation of the truth , and this is what happened with Althusser(1921-1990) when reading Marx⁰.

- **Excavation and Dismantling:**

Criticism as digging, dismantling, stripping and revealing, does not mean practicing tampering and sabotage, but rather it is rebuilding, producing and revealing defects and errors. Criticism in fact is a critique of self and thought and a reconsideration of the models through which man understands himself and exercises his relationship with himself. It is the dismantling of the self in order to change and rebuild it in order to make it able to influence the course of events and ideas⁰.

War distinguishes between two types of criticism: the first calls it productive and effective criticism and its advantage when it is practiced towards a text that renews knowledge, and the second criticism is futile or abolitionist, which is useless because of its reliance on negation and negation. The characteristic of this criticism is that it evaluates ideas based on what is already known, so it does not expand a concept, develop an idea, or renew knowledge, as Al-Ghazali (450 – 505AH) did in his critique of philosophers⁰. As for real criticism, it digs, dismantles and breaks down narrow molds and creates new bets for thinking that change the conditions of prevailing knowledge. Thinking in a new and different way to the prevailing⁰. In addition to the previous distinction between productive criticism and abolitionist criticism, war differentiates between two other types of

criticism, the first calls it (criticism of axioms), and the second (criticism of the text). The main difference between these two types is focused in the first criticism on revealing what is not said, that is, on prohibitions by political or religious authorities, while the second criticism focuses on dismantling what is refrained from saying or difficult to understand from within the thought, as represented in the forms of knowledge or in the tools of understanding⁰ and dismantling when A war that includes several levels. It works to clarify what is axiomatic, absolute or central about what is historical, episodic, relative, transformative and ephemeral. It also works to diagnose the problem and identify the crisis. It works to exercise the role of enlightenment criticism by dismantling narrow cognitive mechanisms and overcoming the prevailing binaries. It also works to build new possibilities for thinking by reformulating questions and issues, or by inventing new tasks and roles⁰.

The reading adopted by Harb is the worthy reading that allows the new, which is the reading that says what the author did not say, or that what was not said, or what he was refrained from, so dealing with the texts is not what you say and state or what you declare and declare, but what you are silent about and what you hide and exclude, so we should not only care about what the author of the text says, but pay attention to what he does not say through accountability and interrogation⁰.

Results

- If modernity represented a critical position of the cultural and civilizational stages that preceded it, then the postmodern stage constituted a critical discourse and position of modernity itself, and thus the postmodern stage is a criticism of criticism.
- The critical discourse of modernity was based on two basic principles: the first is the break with the past with all its philosophy, theology and ideology, and the second is the reliance on the mind as an independent tool to know everything related to the affairs of science and life.
- The critical discourse of postmodernism arose as a reaction to the stage of modernity, which built its ideas and perceptions on the promises of the philosophers of the Enlightenment, which carried with it many civilizational failures as a result of man's pride and belief in the independence of himself and his mind , which made the supporters of postmodernism argue that the modernity project has fallen permanently after it reached its end .
- The purpose of criticizing the statements of modernity according to Harb is not to negate the modernity that sought to negate the old thought that preceded it. On the contrary, postmodernism tries to place criticism and examination of old and new thought together without marginalization or exclusion.
- The reader of the postmodern text is a productive reader (of the written text) or the open text subject to multiple and changing interpretations that do not include the text only, but extend to reality and the external world. The text at this stage is an independent field of knowledge without reference to its author , and criticism affects all texts in all their diversity , while the modern text, which is characterized by one single-dimensional meaning , is a closed (readable text) full of conclusive judgments, evidence and final results that depend on logical mechanisms, one single-dimensional meaning does not require reading .
- Reading the readable text when a war has a different reality that does not match the readable text, which makes it a second text added to the side of the first readable text, and this is the importance of reading that constitutes a reality added to all other facts, so the reading of one text differs with each reading as it differs between one reader and another and even with the same reader
- Each text has its own identity and independent truth, whether it is the original or the interpreted text, and the relationship of the texts is different and not identical, thus overcoming the ontological obstacle that commentators and interpreters put between their explanations and the original texts, and every interpretation involves a reconsideration and rearrangement of the connotations and meanings, as there is no final interpretation of the truth .

- Most of what Harb says about his concept of criticism can be summed up in the following way: criticism is not a negation or abolition, as is the case in ideological criticism. Rather, it is a deconstructive fossil practice that goes beyond the declared and the apparent, that is, what the author of the speech utters, towards the hidden and undeclared that the author of the speech has been silent about. Thus, criticism in its most general sense becomes a reading in the unspoken and unthinking. This is the same concept of criticism in Foucault and Derrida in their criticism of the text.

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