

## The meaning between writing and reception

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Received : 03/09/2024 ; Published: 02/06/2026

### Summary:

Problems relating to meaning, production and reception are among the most important issues to be resolved, and there is no doubt that the process of interpretation can only be achieved through the cooperation of writing and interpretation. Reading, just like writing has rules and strategies, just like writing. The formulation of meaning is undoubtedly a process subject to the rules of communication and the codes of language because it is the basis on which interpretation and the construction of meaning are built. This is what we will aim for through what the author Mohammed Bazi wrote in his book "Arabic Interpretation" through reading and dialogue with this author, starting from the meaning before writing, to deepen the meaning, the eloquence of interpretation, the openness of the text, the criteria of its interpretation, the paths and levels of meaning.

**Keywords:** meaning, writing, interpretation, text, reading.

### Authorship of work:

In this element, the author refers to the principles and foundations on which writing consists of rules and strategies.

The author must follow it and conform to it. The author of the text has multiple possibilities and choices that he can evoke and mobilize during the process of constructing meaning, first and foremost the reader of this text. In his proposal, the author relied on a group of critics and writers to establish his idea and explain it, among them Al-Jahith according to his saying: "The meanings existing in the chest of people, visualized in their soul and linked to their thoughts, are hidden, distant, brutal, hidden, concealed and exist in non-existent meaning. No one knows the fate of his friend, nor the need of his brother and companion, nor the meaning of his partner and assistant in his affairs. He only satisfies his own needs through others and what gives life to these meanings is their mention; and talk to them about it, and use it, and these are the qualities that bring it closer to understanding and make it clear to the mind...»<sup>1</sup>.

He comments on this subject that "the origin of meaning is non-existence, then it forms in the mind in a way that connects with thoughts and transforms into a hidden essence that potentially

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1 - Al-Jahith, Al-Bayan wal-Tabyen, edited by Abdul Salam Haroun, Dar Al-Jeel, Beirut, vol. 1, p. 75.

exists. It needs verbal, written, gestural or other means of communication to transform itself into real existence, that is, it remains in a state of latency and concealment until it appears and becomes clear, so that understanding occurs with the appearance. of intention and purpose".<sup>2</sup>

He then confirms that the meaning is not linked to the verbal message alone, but rather constitutes a general existential aspect which extends to vowel, consonant and moving things, and the word, the sign, the contract, the writing, and Linearity and (textual) situation all carry meaning.

Gesture and speech are partners, they are for him an aid and an interpreter. As for handwriting, it is written communication. As for the contract, it's a kind of calculation. As for the situation or the textual situation, it is the situation which is pronounced other than verbally; What we hear are abstract semantics; As Al-Jahith explains.

The author continues to talk about aspects of meaning formation through what Al-Qartajani emphasized when he said: "We can mean presenting meaning in two expressions, one of which has a clear meaning and the other is unclear due to various purposes. The meaning is of three types: a clear meaning, a vague meaning, and a clear and vague meaning together".<sup>3</sup>

Thus, Al-Carthaginians clarifies what authorship is in general. The literary work thus presents itself as ambiguous with the aim of obscuration, and in this case it is rejected. Or

ambiguous for creativity purposes, so this should be taken into account. Or it is clear and familiar, so it is not taken into consideration. The good mystery has a profound effect on the one who receives it Al-Jahith confirms this by saying: "A thing without its origin is strange, the stranger it is, the more delusional it is; the deeper one sinks into the illusion, the more desirable it is; the more desirable it is, the more foreign it is; And the weirder it is, the more creative it is."<sup>4</sup>

The allusion is more eloquent than the statement, and the author's opinion on this subject was clear when he pointed out that "the producer of the meaning can make it ambiguous by choosing a precise meaning, Or on the basis of an introduction in the speech that is not mentioned, Or it includes scientific significance or historical news that is not easily accessible to the recipient, Or includes a reference to a proverb or verse, or formulates it in a form of sectarian structure in a way that is not appropriate, Or make it offer many possibilities"<sup>5</sup> Of course, this is the nature of the sciences of rhetoric, such as simile, metonymy, and metaphor .

C'est ce à quoi faisait référence Mikhaïl Bakhtine dans le principe du dialogue, et Julia Kristeva l'a établi à travers l'intertextualité.

The author continues to explain the rules of writing through what Bishr bin Al-Mu'tamid sees in his words: "Beware of the difficult, for the difficult leads you to complexity. Complexity consumes your senses and distorts your words ,

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2 - Mohammed Bazi Arabic Interpretation - Arab House of Science Publishers - Difference Publications, 1st edition 2010, p. 128

3 - Hazem Al-Qartajani, Minhaj al-Balagha wa Siraj al-Adabā', edited by Muhammad al-Habib Belkhoja, Dar al-Gharb al-Islami, Beirut, 3rd edition, 1986, p. 172.

4 - M0hammed Bazi, Arabic Hermeneutics, pp. 129-130

5 - Al-Hashemi Ahmed, Jawaher al-Balagha, Arab Heritage Revival House, Beirut, 12th edition, pp. 38-39.

and he who wants a generous sense; he must find a generous word for her; The honorable meaning is due to the word honorable, It is their right to protect them from what corrupts and distorts them (...); And be in three positions, the first: may your pronunciation be graceful, close and known (...); If the first position doesn't suit you... then don't force her to usurp places and settle somewhere other than her country of origin. If you have to be polite in what you say; And you get used to the job and your nature didn't allow it the first time...; Don't rush or get bored...and come back to it once you're active and free-spirited..."<sup>6</sup>. Through this, the author demonstrates psychological and cognitive preparation when writing; to emerge from a reprehensible ambiguity a sound path, He takes into account the situation and the circumstances so that the recipient finds in him an interest and a desire to receive. Deviation from these rules is a departure from nature and custom. The author cited examples from the history of Arabic literature in which these rules were not observed, among which I chose the following:

"It is said that el mouquatil eldharir recited the eldayaa elalauoi on the day of a festival:

Don't tell good news, but good news

The caller's surprise and the day of the festival.

He was angry with him and said: Does a blind man begin this feast day? It was said that he threw him to the ground and beat him fifty times, and

that he said: it is better to correct his behavior than to forgive him".<sup>7</sup>

I only see the power of an authority over a blind man. The first is to advise and guide him , It is said that when Al-Mu'tasim built a palace in the square and sat there, Al-Mawsili recited to him:

Oh my home; Affliction changed you and saved you

I wish I knew what happened to you. Al-Mu'tasim became angry at this start and ordered the palace to be demolished.<sup>8</sup>"

It is better, I think, for him to avoid pessimism, as this is wrong under Islamic law. It follows with eldaaya elalauoi what Al-Mutawakkil brought to Ali bin Al-Jahm when he praised him and said to him:

You're like a dog when you keep the promise

And you are like a goat in the face of difficulties

Al-Mutawakkil was neither pessimistic nor angry, but he was attentive to his owner's surroundings.

The author infers the need to take into account the situation of the recipients; This is what Ibn Resheq said: "The intelligent and wise person chooses for the moment what suits him; It examines the situation of the recipients; He intends to compliment them and inclines towards their desires".<sup>9</sup>

On this subject, Abu Al-Hasan Al-Rummani also says that: "Clarification is bringing the speed of awareness; Or else it is revealing the meaning so

6 - Al-Qazwini Al-Khatib, Al-Idhah fi Ulum Al-Balagha, explanation, commentary, and revision: Muhammad Abdel Moneim Khafaji, Dar Al-Kitab Al-Lubaniyya, Beirut, 1980.5. p. 593

7 - The same previous reference, p. 594

8 - Ibn Rashiq Al-Qayrawani, Al-Umda fi Mahasin Al-chier, edited by Mohammed Qurqzan, Dar Al-Ma'rifa, Beirut, 1994, 2nd edition, p.395.

9 - The same previous reference, p. 437.

that the soul can understand it without difficulty.”<sup>10</sup>

It is an indication of the productive eloquence that the author must take into account for his work to produce a result that achieves the objective. Abu Hayyan al-Tawhidi confirmed this eloquence by saying: "There are types: among them is the eloquence of poetry, which is based on the acceptability of grammar. Revealing the meaning in all its aspects; And purity from the pronunciation of the strangeness and kindness of the metaphor And the emergence of harmony and eloquence of speech, It is based on the proximity of pronunciation, the predominance of allusion and the presence of the assonance; And the eloquence of the prose; It appears in the use of the word used; And the famous meanings with refinement, the easy Authorship and sonorous intention."<sup>11</sup>

The rhetorical condition alone does not satisfy the purpose on which the composition rests; It must be supported by the communicative condition. The author emphasizes that certain meanings require a great effort to extract them and insert them into the domain of known meanings. and it's like a hidden treasure

This is perhaps an indication of what contemporary poetry has become. and It is difficult to understand easily, The poet meant that it would be difficult to reach him; Perhaps it is so until the text assumes multiplicity and aspires to immortality.

## the meaning and eloquence of the interpretation:

In this element, the author focused on the rhetoric of reception and the rules of reading and interpretation. Believing that the reader is an essential producer of the text, Thus, it focuses on the productive recipient and not the consumer recipient.

The qualified interpreter is one who possesses the necessary mechanisms of grammatical, linguistic and rhetorical sciences and knowledge of the specificities of the text; and the mechanisms of proof found there, its different external contexts, and the texts which constitute an extension of it, Intertextual or parallel to it, It confirms that the reader is the equal of the author; It is equal or greater until interpretative eloquence is achieved Which means the multiple meaning which remains alongside the text and which is semantically parallel to it. And he continues on his way, and this is what pushes me to ask myself the question: is it possible to access meaning?

I believe that the author's intention is impossible to achieve, but it can be approached. It makes no sense to talk about the interpretation that leads to meaning; It is better to speak of a rapprochement of meaning, because the text is open to multiplicity, and through multiplicity the text has the right to aspire to immortality; Perhaps what Philip Sollers said reinforces this proposition; “he criticizes the fundamental categories on which traditional criticism is based; it is linked to the unity of the self (the author), the unity of meaning

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<sup>10</sup> - Abu Hayyan Al-Tawhidi, *elimtaa wa elmouanssa*, edited by Khalil Mansour, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1997, 1st edition, pp. 252-253.

<sup>11</sup> - Hamid Lahmidani, *Reading and the Generation of Meaning*, Arab Cultural Center - Casablanca, Morocco, 2007 edition, p. 24.

(the meaning of the text) and the possibility of reaching truth (that's to say the truth of the meaning of the text)"<sup>12</sup>.

So it is better to say that we are getting closer to the truth and not reaching it; The degree and percentage of proximity are confirmed by multiple readings; And the most precise reasoning and proof, I think Al-Jahiz referred to it in his statement "...and these qualities are what bring it closer to understanding and make it clear to the mind..."<sup>13</sup>.

The reader's priority is to approach the meaning of the text, not to reach it, and the author's priority is not to declare the intention of the text, because this keeps it alive with each reading.

### **Openness of the text and standards of interpretation:**

The author considers that the text is a set of states between openness and closure, defined by aspects of language. and the rules of interpretation, It confirms the need for interpretation to be surrounded by a set of controls, standards and restrictions, even for those with multiple interpretations and an open text. There is a call for the need to adhere to the symbolic code of the text, as Roland Barthes says: "The effect cannot oppose the meaning you have given it; since I submitted to the necessities of the symbolic law that it establishes, That is to say from the moment I agreed to write my name in the symbol space"<sup>14</sup>.

The author rejects the imposed unilateral meaning; he rejects polygamy which is not based on reasonable standards. For him, the author

intends to produce his message on communication channels on which people have humbled themselves and which science has determined. The eloquent recipient decodes these mechanisms and rules to get closer to the goal; and even in case of expansion or abandonment; he sees the need to adhere to the rules of production in speech and communication; Reinforcing this with what Al-Jurjani stipulated; "The first meaning you give should be proof of the second meaning. And a mediator between you and him; Powerful in its meaning and independent by its mediation, It brings you and Him closer in the best way and designates it in the clearest way".<sup>15</sup>

### **Parcours et cercles de construction de sens :**

The author believes that systematic reconstruction of meaning can only be achieved through the collaboration of format and context to impart objectivity based on clear evidence. The dialogue that the reader establishes with the text is a dialogue between the sender and the recipient, in which the reader tries to see what is apparent and to reveal what is hidden in order to obtain a mature participation that leads to a new production by filling in empty places, blanks and areas of doubt in a manner consistent with the codes of the text. This can only happen through the process of understanding, which helps reconstruct meaning. This is a mental moment based on guesswork. It depends above all on hypotheses and intuitions which arise before the actual introduction of the text into its environment. Or the external contexts which

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12 - Mohammed Bazi, Arabic Interpretation, p. 128

13 -Al-Jurjani Abdel Qahir, dlail elidjaz, edited by Mahmoud Mohammed Shaker, Al-Khanji Library, Cairo Edition, 2.1989, pp. 267-268.

14 - gadamir .h.g.methode et verite .seuil. paris 1976 p 133.

15 -Voir le livre Symbolisme et interprétation de Todorov, p. 126 et suiv., ainsi que le livre Les principes de l'herméneutique de George Kisdrov, dès l'introduction.

determine the life of the author of the text and the circumstances of his writing. The author focuses above all on the contexts. Is the context of the text or the “thresholds” present in what it relates to? and Is what it refers to (dialogues or advertisements) related to the text or the author of the text? and Is what he is talking about the sign of an integrative critique that combines system and context? and Does relying on context enhance the authority of the text and diminish the authority of the reader?

### **Contrat d'interprétation :**

In this element, the author emphasizes the best understanding based on foundations, evidence and reasonable logical paths that can be approved by the interpretive system. And until that happens; It is necessary to establish principles of collaborative reading including the writer, the text and the reader. In which each party adheres to the terms of the contract, the authority of cultural, literary and critical standards controls any imbalance or deviation that affects productive rhetoric, textual rhetoric or interpretive rhetoric. According to him, this authority is established by the consensus and agreement of specialists in the field of interpretation, as is the case in the sciences of the Koran.

Scholars and commentators agree that Al-Zamakhshari departed from authorized interpretation by applying his Mu'tazila views to the verses on the attributes of God. However, this authority could not overturn these interpretations because Al-Zamakhshari adhered to many conditions of the interpretation contract at the linguistic, morphological, grammatical, rhetorical, jurisprudential and scientific levels,

such that it does not There is no room for debate about them.

While the same authority has not questioned the interpretive contract of either Ibn Jarir al-Tabari or Ibn Kathir, despite their failure to rise to the level of interpretive eloquence that characterizes al-Zamakhshari.

The author therefore asks this question: what is the legitimate authority recognized for its truth and justice, so that we can delegate it as judge in matters of interpretation? Perhaps at the level of the Quranic text this authority and self-authority exist to a greater extent due to the sacredness of the text and many commentators' belief in politeness and fear of a bad outcome . However, with a literary text there cannot be a fixed authority due to the dispersion of opinions between contextual and systematic tendencies. The chronology was built on the ruins of some of them. Each tendency sees in the one which precedes it a deficiency, a rupture and a deviation. However, the author hopes to return to an integrating authority which seeks to capture the essential and the constant in the reading of the texts.

Through wider cultural, historical and social circles, without the reading being dependent on the text alone, the society alone or the history alone.

### **Interpretation between the authority of the text and the authority of its contextual parallels:**

The author began this element with what Schleier Macher emphasized How the interpretive circle works, according to which the whole is understood by understanding the parts, The word

is placed inside the sentence. The text is placed in the context of the book.

The book is placed within the framework of all the texts of its literary genre, as long as this interpretive circle describes the process of understanding, going from the whole to the part, And a structural or ontological element being understood."<sup>16</sup> "The author seeks to give it methodological legitimacy so that it can master the three rhetoric's (rhetoric of production, rhetoric of the text, rhetoric of interpretation)

And the protection of the interpretation contracts which take place there, meaning is achieved through the minor circles and major circles of the text.

Understanding is determined by the synergistic movement between the text and its context; between the text, textual parallels, linguistic approaches, biographical data and others, Language works with grammar and rhetoric, and derivation works alongside them; it relies on other readings so that there is an acceptable semantic production. All this is the result of the cross-fertilization of textual circles and contextual circles. Who is subject to the authority of cultural and cognitive reference, This cooperation is what the author considers sufficient to ensure an interpretive reading based on the logic of justification and consistent with the standards of adequacy and harmony. This question has been realized in Arab heritage through explanatory speeches, poetic explanations and critical speeches. The same goes for Western

interpretations of the Bible. Many have insisted, Among them is Spinoza, who emphasized the need to adhere to structural, grammatical, linguistic and historical channels in the process of constructing meaning".<sup>17</sup>

Reading is intrinsically linked to an entire heritage by involving parts of it in the process of understanding; in synergy with the textual strategy through it, the reader seeks to bring the unknown back to the familiar; transcend strangeness towards clarity.

The author attempts to recall all the circumstances surrounding the interpretive process, whether psychological or contextual, focusing on the condition of the reader, who, according to him, must be on an equal footing with the direct text; The reader possesses linguistic, cognitive, intertextual and interpretive skills, which are essentially his ammunition with which he initiates the dialogue with the text; and Which, without a doubt, with the adoption of a good strategy, will make it possible to approach the truth by adopting semantic interpretations which are reassuring to it; and Isolating what is objectionable or exposed through narrow interpretation.

The author then returns to detail what the interpreter is through the major and minor circles of interpretation. He believes that the first of the minor circles from which the interpreter starts are words or vocabulary, because they do not retain specific meaning. and Its meanings are guaranteed by the context in which it is placed.

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<sup>16</sup> \_ ANTOINE CAMPAGNON , LA SECONDE MAIN OÙ LE TRAVAIL DE LA CITATION , ED.SEUIL (39) PARIS , 1979.P.71

<sup>17</sup> - Mohammed Bazi, Arabic Interpretation, p. 149.

Which forces the reader to return to the possible uses of what linguistic dictionaries offer. and The choice of the most appropriate connotation, even if it goes beyond the meaning of the meaning, must necessarily be equipped with a reading-rhetorical device which allows it to choose the most appropriate aspect by linking the word to its context . And its relationship with the rest of the neighboring minor circles of grammatical and rhetorical structures, And its relationship with the larger circles, such as cited texts and social, psychological, historical and other external contexts; The author bases this on what Conbannon believes that “all speech is made up of sentences, And sentences of a group of signs, We recognize signs and phrases that we understand; So signs have meanings, while sentences have meanings, and the meaning (what is understood) is an indivisible organic whole within the signs. This transcends the elements of the sentence.”<sup>18</sup>

The author continues to confirm that meaning is constructed through an activity of semantic generation and by collecting a partial understanding generated by signs, To understand a word, we must monitor its grammatical relationships with other words; Thanks to the construction of the structure in which it is placed, it acquires additional connotations; Textual reading approaches work in synergy with each other, which the author defines as follows: “Language/grammar, language/rhetoric, language/derivation, readings/morphology... ; Or

by its relationship with contextual interpretive approaches: Language/lexical materials, language/poetic texts, grammar/grammatical doctrines, rhetoric/parallel texts, language/encyclopedia, grammar/science, language/author's life...”<sup>19</sup>

This is how acts of conjunction of interpretation work

Through it, the reader experiences the anguish of the reading experience

It looks for many structures on which understanding is based; And bring together the network of parallel relationships between textual, cultural and cognitive fabrics to produce a coherent creative work; This idea is supported by what Mohammed Muftah considers as follows: “It is important that ancient and modern interpretive currents differ. It should not escape the attention of the contemporary Arab and Islamic reader that each interpretative movement has its own intellectual and political project ... What is important is to understand that if interpretation is not based on an intellectual and political project, it is only an object of consumption. Or a distraction and a game that distracts from life, We must develop our intellectual and political project in such a way that our interpretation is legitimate and free from absurdity.”<sup>20</sup>

### **Levels of meaning construction:**

In this element, the author focuses on the different interpretations of the meaning: Edit the meaning, decide the meaning, refine the meaning,

18 - Mohammed Muftah, Reception and Interpretation, p. 144.

19 - Abdul Karim Muhammad Hassan Jabal, in semantics, a study applied to Al-Anbari's explanation of

elmoufadhliyat, Dar Al-Ma'rifat Al-Jami'iyya (N.E.). (N.Y) 1997, p.

20 - Mustapha Nassif, La théorie de l'interprétation, Club littéraire et culturel, Djeddah, 1ère édition 2000, p51.

justify the meaning, illuminate the meaning, develop the meaning, transmit the meaning, modify the meaning, revolutionize the meaning of the meaning , This leads to each of these types Definition and explanation as follows:

### **1/ Reproduction of meaning :**

This is a concept used by ancient commentators such as Al-Zawzani; When he feels that the overall meaning does not clarify the intended meaning, he says: (And edit the meaning...) It shows the intended meaning without being limited by the words of the verse; This is either editing research and details, or editing maintenance and differences.

### **2/ Repeat the meaning:**

It is the repetition of what a new linguistic formulation means that goes beyond the original language of the text.

### **3/ realization of meaning:**

It is the commentator's engagement with what is given in the text without adding new dimensions to the meaning.

The author concludes that in these three types the interpreter remains close to the textual meanings.

### **4/ Develop meaning:**

It is a way of processing textual meaning by formulating its branches or by searching for what is hidden behind it. or its consequences, This is done through the reader's participation in his knowledge and efforts. It conveys meaning to others and has additional meanings associated with it and derived from it.

### **5/- Justify the meaning:**

In it, the reader is not satisfied with the intended meaning of the text, but rather introduces elements of inference by which he defends the

correctness of the meaning and remains close to the textual meaning.

### **6/ Illuminate the meaning:**

In this document, the interpreter wishes to clarify the ambiguous meaning through explanations and examples that aid understanding; Without the performer moving away from the text or abandoning himself to it; There is always a margin of freedom without exceeding

### **7/ Transmit the meaning:**

It evolves into a political, sectarian or intellectual reference.

Through it, the interpreter sees in the texts thresholds through which he conveys what he wants to others according to the reference.

### **8/ Change the meaning:**

The self is present to bring meaning out of its original form toward that which is consistent with its goals.

If the text (religious or literary) does not serve her interest, she strives to create opportunities for meanings to emerge that serve her interest.

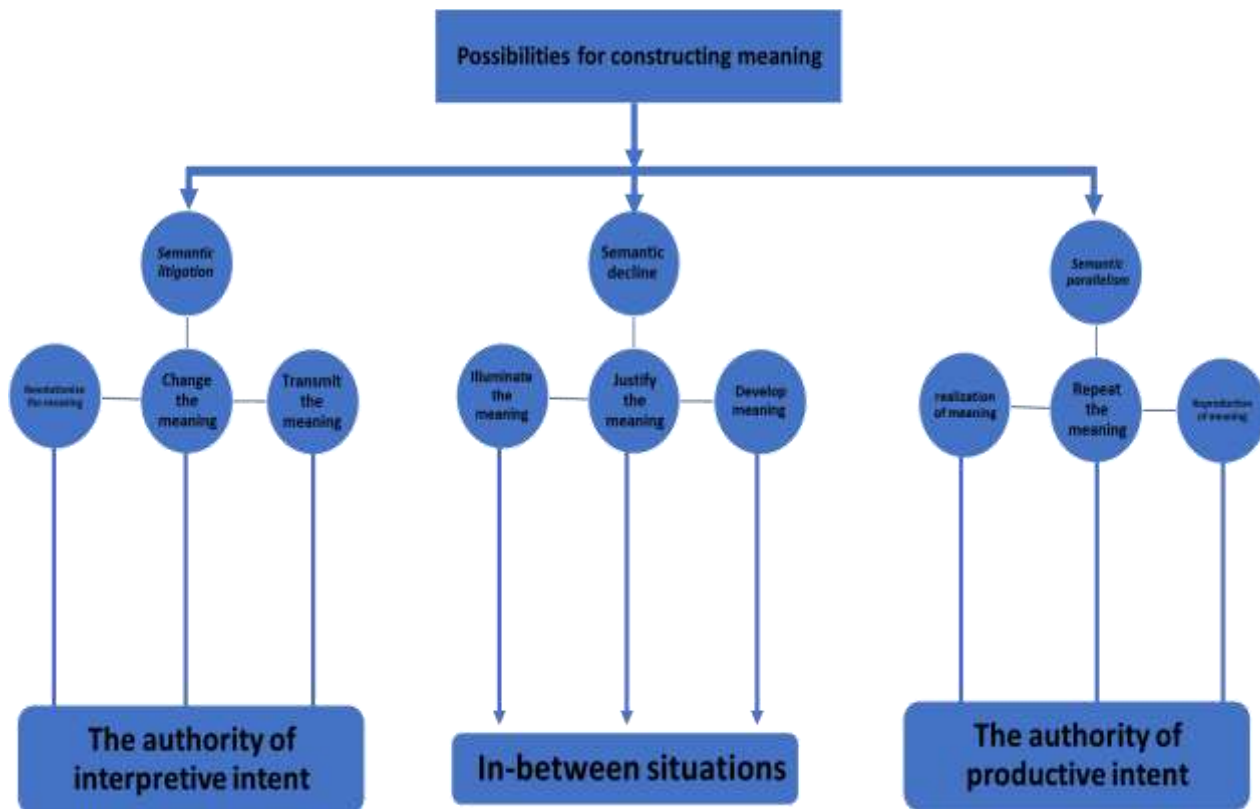
### **9/ Revolutionize the meaning:**

It rises above the authority of the interpreting self, which sees fragmentation and multiplicity in meaning.

It works to explode meaning, and this is what contemporary critical approaches adopt (deconstruction, semiotics, reception theory, etc.). Which suits the reader to feel the pleasure of reading and receiving. With each reading, the meaning is renewed and appears in another form in which the text has the right to aspire to immortality.

These multiple interpretations, which the author clarified to determine the levels of construction of

meaning, gave them an outline that deserves to be read.



**Interpretive rhetoric from the point of view of the idea of cohesion:**

In this element, the author asserts that the text can only achieve its eloquence by adhering to the general agreements of the texts. This requires communication and understanding. There are also areas of ambiguity, namely the production of symbolism, suggestiveness and the multiplicity of images. It shows the gaps and voids that push the reader to muster their potential to fill them. He questions the possibility of convergence of the eloquence of interpretation of a religious text and the eloquence of interpretation of a literary text. Through the coalition, they rely on a general rule which frames the interpretive act. In terms of

differences, the nature of each differs in composition and type.

He states that “Schleier Macher became aware of this issue when it became clear to him that behind the recognized differences lies a fundamental unity...and this incites the search for a general theory which can be of use to all branches.<sup>21</sup>”

He emphasizes that the success of interpretive rhetoric can only be confirmed by two things: Text recognized as textual, because it is a linguistic structure whose parts are linked by relationships.

It is subject to a grammatical, rhetorical and symbolic formulation which is part of the cultural and cognitive system. and special reader with

21 - ISER , W, PACTER DE LECTURE MARDAGA . TRABUT DE LALLEMAND PAR EVELYNE ZYNCER BRUXELLES 1985 P68

reading skills and a cognitive and cultural repertoire that qualifies him to discover semantic relationships between the text and texts that overlap and converge with it. With the cooperation of these two parties, interpretive rhetoric can inspire acceptance and interest because of the regularity, justification, and reasoning it conveys.

He has this conviction on this topic that is the ideal choice : "He is the one who must have a code identical to the author's code."<sup>22</sup>

And what Eco is talking about is "the typical reader who participates hermeneutically in the interpretation of the text in the same way to which the text has been generatively subjected." That is, while it searches for a hidden code, it tries to know the strategy that generates infinite ways to understand the text in a semantically correct way.<sup>23</sup>"

The author declares that : "the reader he aims for and desires is one who can play different roles from his encounter with the text". and It is he who assumes and establishes an expected and imaginative horizon. It examines the strategy or rhetoric of the text and identifies areas of clarity from areas of ambiguity. It depends on words, sentences, symbols and signs, creates possible reading scenarios and opens the text to all external contextual elements linked to it to expand its subject. And create semantic saturation through encyclopedia, memory, knowledge and current events, and deduce one's semantic preferences

with appropriate evidence (logical, textual, historical, social or other), Demonstrate the harmony of internal structural units with each other Or between it and other contextual data, Moreover, it is sufficiently coordinative to transform scattered and partial understandings into an organized subject in the form of an interpretive discourse that can be read, scrutinized and criticized."<sup>24</sup> ; At the same time, it emphasizes the adoption of a recorded interpretative rhetoric that can be referred to Thus, it goes beyond the notion of ideal reader according to Iser and model reader according to Eco to reach the reader (eloquent or the most eloquent).

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22 - ECO , LECTOR IN FABULA TRADUIT PAR MYRION BOUZAHER , BENARD DRASSET ET FASQUELLE PARIS 1985, P68.

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24 - Mohammed el Bazi, *Arabic Hermeneutics*, pp. 155-156.

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