

Abstract:

My work focuses on the arabic narrative heritage in the Arabic modern critical discourse according to Said Yaktine who took,generally, interest in the narrative work and particularly the ancient narrative work. He has concretizee this interest in his works which deal with the different points raised in this geritage which aims to re-read it with new methods and mecanisms. This is done by following a way which relies on a positive reaction between the arabic heritage and the occidental one by trying to have a connection between the two parts. This connection aims to do a positive and profound dialogue that aims At authenticity and creation.

After studying the particularities of this reading by Pushing into the limelight the principal data of the Research worker's critical heritage, i found that critical practice aims to assemble Theory and practice By insisting on the idea of authenticating the arabic narrative heritage and studying it as a complete entity without any division or separation, an entity that is concretized in a Popular biography, a modern view relying on the latest analysing and studying methods avoiding the litteral practice of these mecanisms and methods trying to Modulate them to be In accordance with the particularity of arabic texts that have many forms.

Said Yaktine tried, through the different parts of his work, to move from the Analytic separation side to the analytic systematic one by Exceeding the exclusive narrative work And tackling extensive narrative work. This is done by following Ascientific adequacy method that aims to exceed The ideological study and prejudice. The arabic heritage and the occidental studies are considered as the most important cognitive reference which contributed to form his views and concepts.

Key words:

Narratology, arabic modern heritage, occidental studies, positive interaction , popular biography, production, modern critical discourse, methods, term, cognitive backgrounds.