

## **The impact of critical thinking on directing rhetorical thought between normative and descriptive**

Before it separated from criticism, Arabic rhetoric arose in the form of opinions scattered on the sidelines of a number of Arab sciences that were not yet completed in turn, namely the sciences of the Qur'an, language and literature. It formed the world of Arabic rhetorical theory, during its inception and then its maturity according to "Abdul Qaher Al-Jurjani", before it poured into established normative molds among the later rhetoricians, starting with Al-Fakhr Al-Razi in his book "The End of the Briefness in the Knowledge of the Miracles" through Al-Sakaki in his book "Miftah Al-Ulum" and then Al-Qazwini In "The Clarification" and "Al-Talkhees" and then the huge current of rhetoricians who stopped their works on Al-Qazwini's summarization, explanation, clarification and systems. One of the negative effects of this normative approach in the study of Arabic rhetoric was that it was frozen and petrified, and one of the positive effects of it was that it (i.e. Arabic rhetoric) was independent from the rest of the fields of knowledge that arose under it, and

completely separated - as a science with its limits and issues - from the science of literary criticism.

The remarkable mixture between rhetoric and criticism during the early stage of the emergence of both sciences played a role in the formation of the aesthetic theory of the Arab rhetorical heritage, and the rhetorical theory, as soon as it was formed, bore the seeds of critical debate, those seeds that flourished and bore fruit in the works of the rhetoricians. Another time.