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	<p>RESEARCH ARTICLE </p>	
	<h1 style="text-align: center;">Literary Theory and Artificial Intelligence: A Critical Analytical Approach to Reshaping the Horizon of Literary Theory</h1>	
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<p><b>Abstract</b></p> <p>The rapid advancement of artificial intelligence (AI) technologies has fundamentally reshaped the methodological landscape of literary studies, particularly within the emerging field of digital humanities. In the context of Arabic literary criticism, this transformation marks a shift from traditional close reading of individual texts toward the computational analysis of large-scale textual corpora. Against this backdrop, the present study critically examines the evolving relationship between Arabic literary theory and AI-driven analytical approaches. Adopting an integrative qualitative-analytical framework supported by illustrative computational analysis, the research investigates the extent to which AI can effectively analyze the stylistic, lexical, and semantic structures of Arabic literary texts. At the same time, it interrogates the epistemological and methodological limitations of these technologies, particularly their inability to adequately capture metaphor, rhetorical deviation, cultural context, and interpretive ambiguity—core features of literary discourse. The findings reveal that while AI-based methods offer significant advantages in pattern detection, scalability, and data-driven analysis, they remain insufficient as autonomous interpretive systems. Instead, their analytical value lies in their capacity to complement, rather than replace, human-centered hermeneutic interpretation. In response, the study proposes a hybrid analytical model that integrates distant reading techniques with close reading practices, thereby enabling a more comprehensive and context-sensitive approach to literary analysis. The study further highlights the necessity of developing robust Arabic digital corpora and culturally attuned computational tools to enhance the applicability of AI in Arabic literary studies. Ultimately, it argues that the future of literary criticism resides in the productive convergence of humanistic insight and technological innovation, positioning artificial intelligence as a methodological resource for renewing and expanding the horizons of Arabic literary theory.</p>		
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## 1. Introduction

In the contemporary era of accelerated digital transformation, the rapid evolution of artificial intelligence (AI) has fundamentally reconfigured the epistemological and methodological foundations of the humanities. Within literary studies, and particularly in the domain of Arabic literary criticism, AI has emerged not merely as a technical instrument but as a transformative analytical paradigm that challenges conventional modes of reading, interpretation, and knowledge production. This shift reflects a broader transition from the traditional focus on close reading of individual texts toward the computational analysis of extensive textual corpora, thereby expanding the scale and scope of literary inquiry.

The integration of AI into literary analysis is closely associated with advances in natural language processing, machine learning, and data-driven methodologies, which enable the systematic exploration of lexical, syntactic, and semantic patterns across large datasets. As a result, the literary text is increasingly conceptualized not as an isolated aesthetic entity, but as part of a dynamic and computationally accessible textual ecosystem. This transformation has opened new horizons for literary scholarship, allowing researchers to uncover structural regularities, thematic trends, and stylistic features that remain difficult to detect through traditional interpretive approaches.

However, the application of AI to Arabic literary texts introduces a set of profound theoretical and methodological challenges. The Arabic language is distinguished by its rich morphological system, complex syntactic structures, and dense rhetorical and symbolic traditions, which collectively resist straightforward computational modeling. Moreover, Arabic literary discourse—particularly in classical and Sufi traditions—is deeply embedded in metaphor, intertextuality, and cultural memory, elements that cannot be fully captured through quantitative or algorithmic analysis alone. Consequently, the translation of literary texts into computable data raises critical epistemological concerns regarding the reduction of meaning, the loss of interpretive depth, and the limitations of algorithmic representation.

In this context, the relationship between artificial intelligence and Arabic literary theory must be understood not as a purely technical convergence, but as a problematic and dialectical interaction between two distinct modes of knowledge production: the computational and the hermeneutic. While AI offers unprecedented analytical capabilities, it simultaneously challenges the foundational assumptions of literary criticism, including the roles of the author, the reader, and the interpretive act itself.

Against this backdrop, the present study seeks to critically examine the evolving interface between Arabic literary theory and artificial intelligence. It aims to explore the possibilities of employing AI in the analysis of Arabic literary texts while rigorously assessing the limitations of these approaches in capturing the aesthetic, symbolic, and contextual dimensions of literary meaning. By doing so, the study advances an integrative perspective that balances technological innovation with hermeneutic sensitivity, arguing for a hybrid analytical model that preserves the centrality of human interpretation while leveraging the methodological advantages of computational analysis.

### **Problem Statement:**

With the growing presence of artificial intelligence in the analysis of literary and linguistic discourse, fundamental questions have been raised regarding the nature of the critical act and the limits of literary theory in the Arab context. Algorithmic models now share with the critic the production of certain forms of textual understanding by revealing stylistic and semantic patterns that are difficult to detect through traditional reading. Nevertheless, the specificity of the Arabic literary text, with its morphological, rhetorical, and historical richness, makes its integration into the space of automated analysis an epistemologically ambiguous process, raising questions about the extent to which these tools can grasp the aesthetic and hermeneutical dimensions of the text, and about how the concepts of literary theory can be adapted to this new digital reality.

This problem becomes even more complex in the case of the Arabic text, due to the specificity of its morphological and syntactic structure, its rhetorical richness, and the intertwining of its pragmatic levels. This renders the conversion of the text into ‘data’ amenable to automated processing an epistemologically non-innocent operation, carrying the risk of reducing literary meaning or flattening the aesthetic experience (Al-Misaddi, 1991, p. 112). Furthermore, the integration of AI into literary criticism necessitates a revision of the foundational concepts of literary theory itself, such as author, reader, and interpretation, as the centre of the analytical act shifts partly from the critical subject to the computational model, thereby opening an epistemological debate about the authority of interpretation, the limits of objectivity, and the possibility of speaking of an ‘automated reading’ of the literary text (McCarty, 2005, p. 23).

Accordingly, the relationship between literary theory and artificial intelligence cannot be reduced to its technical dimension; rather, it must be approached as a problematic relationship oscillating between the logic of cognitive integration and that of methodological contestation. This calls for a critical reading that explores the possibilities and limits of this convergence in the context of Arabic text analysis. Based on this, the research problem centres on the following question:

To what extent can artificial intelligence be employed in the analysis of Arabic literary texts, within the horizon of literary theory, in a way that preserves their aesthetic and hermeneutical essence and avoids reducing the text to bare digital data?

The following sub-questions branch off from this central question:

1. What are the theoretical foundations that govern the relationship between modern critical approaches and AI techniques in approaching the Arabic literary text?
2. What are the most significant analytical capabilities that AI tools provide in reading the stylistic and semantic structures of the Arabic text, compared to traditional hermeneutical reading?
3. What are the most prominent methodological and epistemological problems raised by the automated analysis of the literary text, especially with regard to metaphor, cultural context, and historical context?

4. How do the linguistic and rhetorical characteristics of the Arabic literary text affect the effectiveness of automated models, and what are the limits of this text's convertibility into computable data?
5. Does AI enable the construction of an integrative model with Arabic literary theory, or does it tend to impose a new critical logic that threatens to reduce literary meaning?

This research adopts a critical-analytical approach, drawing on various studies to elucidate the possibilities of AI.

### **Objectives of the Study:**

This research aims to achieve a number of scientific and cognitive objectives, the most notable of which are:

1. Clarifying the features of the theoretical relationship between literary criticism and artificial intelligence, explaining the cognitive backgrounds that govern this convergence, and highlighting the possibilities that AI offers in analysing Arabic texts, especially in the areas of style, semantics, and narrative structure.
2. Revealing the methodological and epistemological challenges accompanying the use of AI in literary criticism, particularly those related to the problem of interpretation and contextual meaning, demonstrating the limits of the automated approach in dealing with the Arabic literary text in light of its linguistic, rhetorical, and cultural specificity, and drawing attention to the dangers of reducing it to quantitative indicators.
3. Proposing an integrative critical horizon that combines the achievements of Arabic literary theory with AI tools, allowing for the renewal of reading tools without sacrificing the human and aesthetic dimension of the text.

### **Significance of the Study:**

The significance of this topic is evident at a number of interrelated levels, which can be summarised as follows:

- It contributes to renewing the debate around central concepts in Arabic literary theory, such as meaning, interpretation, and the authority of the reader, in light of automated text analysis, opening a new epistemological horizon for understanding the limits of interaction between the humanities and digital technologies.
- It offers a critical reading of the mechanisms for employing AI in the analysis of Arabic literary texts.
- It highlights the challenges facing the Arabic language in the field of natural language processing and defends the specificity of the Arabic literary text against reductionist tendencies of algorithmic analysis.
- It helps researchers in Arabic literature to make conscious use of digital analysis tools and contributes to the development of contemporary critical approaches that combine hermeneutical depth with technical precision.
- It anticipates the future of Arabic literary criticism in the age of AI and digitisation, supporting the construction of an Arab critical discourse that is open to technology without sacrificing the human foundations of criticism.

## **2. Literature Review**

### **2.1. Theoretical Foundations of Literary Criticism and Hermeneutics**

Literary criticism has historically evolved as a hermeneutic practice grounded in the interpretation of meaning, shaped by philosophical, linguistic, and cultural paradigms. Classical and modern literary theories—including structuralism, semiotics, and post-structuralism—have emphasized the centrality of language, textuality, and interpretation in understanding literary works. As Ferdinand de Saussure established, language operates as a system of signs composed of signifiers and signifieds, forming the structural basis for textual analysis. This foundational insight significantly influenced later developments in literary theory, particularly in the works of Roland Barthes and Jacques Derrida, who expanded the interpretive possibilities of texts through concepts such as textual plurality, deconstruction, and the instability of meaning.

In the Arab intellectual tradition, scholars such as Salah Fadl and Abd al-Salam al-Misaddi have emphasized the role of cultural context, rhetoric, and linguistic depth in shaping literary interpretation. Literary meaning is not merely embedded in textual structures but is produced through a dynamic interaction between the text, the reader, and the broader socio-cultural framework. As a result, literary criticism has traditionally resisted reductionist approaches that attempt to confine interpretation to purely formal or quantitative dimensions.

However, with the emergence of digital technologies, the hermeneutic paradigm has encountered new methodological challenges. The increasing availability of digitized texts and computational tools has shifted literary analysis from close reading toward broader analytical frameworks capable of handling large corpora, thereby redefining the epistemological foundations of literary studies.

### **2.2. The Emergence of Digital Humanities**

The field of digital humanities has introduced a transformative shift in literary studies by integrating computational methods with traditional humanistic inquiry. Scholars such as Franco Moretti have pioneered the concept of “distant reading,” which advocates the analysis of large textual datasets to identify patterns, trends, and structures that are not easily observable through conventional close reading. This approach marks a significant departure from traditional interpretive methods, emphasizing scalability and data-driven insights.

Similarly, Matthew L. Jockers has demonstrated how computational techniques, including stylometry and macroanalysis, can uncover latent structures in literary texts, thereby enhancing the empirical dimension of literary research. These developments have been further supported by scholars such as Ted Underwood, who argues that digital methods allow for the systematic study of literary change over time, providing a more comprehensive understanding of literary evolution.

Despite these advancements, digital humanities have been subject to critical scrutiny. Critics argue that the reliance on quantitative analysis risks oversimplifying complex literary phenomena by reducing them to statistical patterns. As Stephen Ramsay contends, algorithmic criticism should not replace interpretation but rather serve as a complementary tool that enhances critical inquiry. This tension between quantitative analysis and qualitative interpretation remains a central issue in the integration of digital methods into literary studies.

### 2.3. Artificial Intelligence and Natural Language Processing in Literary Analysis

The rapid development of artificial intelligence (AI) and natural language processing (NLP) has further expanded the methodological possibilities of literary analysis. AI technologies enable the automated processing of textual data, including tasks such as sentiment analysis, topic modeling, authorship attribution, and semantic analysis. Foundational work by Daniel Jurafsky and James H. Martin has established NLP as a critical tool for understanding language structure and meaning at scale.

In recent years, the introduction of deep learning models such as BERT has significantly improved the ability of machines to capture contextual relationships within texts. These models have demonstrated remarkable success in various linguistic tasks, enabling more sophisticated analyses of literary texts. Furthermore, topic modeling techniques, as developed by David M. Blei, allow researchers to identify thematic structures across large corpora, thereby contributing to the systematic exploration of literary themes.

However, the application of AI to literary analysis raises important methodological and philosophical questions. As Emily M. Bender and Alexander Koller argue, computational models often capture patterns in language without genuinely understanding meaning, highlighting the distinction between form and interpretation. This limitation is particularly significant in literary contexts, where meaning is often ambiguous, metaphorical, and context-dependent.

### 2.4. Arabic Language Processing and Literary Specificity

The application of AI in Arabic literary studies presents additional challenges due to the linguistic complexity of the Arabic language. Arabic is characterized by a rich morphological system, root-based derivation, and extensive use of metaphor and rhetorical devices. As Nizar Habash notes, Arabic NLP faces significant challenges related to ambiguity, diacritics, and morphological variation, which complicate automated text analysis.

Moreover, the scarcity of large, annotated Arabic corpora limits the effectiveness of computational models in capturing the nuances of literary texts. Studies in Arabic computational linguistics have highlighted the need for developing specialized tools and resources tailored to the linguistic and cultural characteristics of Arabic. Scholars such as Kareem Darwish have emphasized the importance of cross-lingual approaches and data-driven methodologies in improving Arabic NLP performance.

From a literary perspective, Arabic texts often exhibit a high degree of semantic density, intertextuality, and cultural symbolism, particularly in genres such as Sufi literature and classical poetry. These features pose significant challenges for AI systems, which typically rely on surface-level patterns and statistical correlations. As a result, purely computational approaches may fail to capture the deeper interpretive dimensions of Arabic literary discourse.

### 2.5. Toward an Integrative Framework: Human-AI Collaboration

Given the limitations of both traditional and computational approaches, recent scholarship has increasingly emphasized the need for integrative frameworks that combine human interpretation with AI-driven analysis. Luciano Floridi argues that AI should be understood as a tool that augments human cognitive capacities rather than replacing them. This perspective aligns with the broader view that literary criticism remains fundamentally a human-centered activity, even in the age of digital technologies.

Integrative approaches advocate the combination of close reading and distant reading, leveraging the strengths of both methodologies. While AI can provide valuable quantitative insights, human interpretation is essential for contextualizing these findings and uncovering deeper meanings. This hybrid model allows for a more comprehensive understanding of literary texts, balancing analytical precision with interpretive depth.

Furthermore, ethical considerations play a crucial role in shaping the future of AI in literary studies. Issues related to algorithmic bias, intellectual property, and interpretive responsibility must be addressed to ensure the responsible use of AI technologies. As emphasized in contemporary AI ethics research, transparency and accountability are essential for maintaining the integrity of scholarly inquiry.

### 3. Methodology

#### 3.1. Research Design

This study adopts a qualitative-analytical and integrative research design, combining theoretical inquiry with illustrative computational analysis. The research is grounded in an interdisciplinary framework that brings together literary theory, digital humanities, and artificial intelligence (AI). Rather than treating these domains as separate fields, the study conceptualizes them as interconnected epistemological systems that jointly contribute to the analysis of literary texts.

The methodological approach is primarily conceptual and critical, aiming to explore the theoretical implications of employing AI in literary criticism, particularly within the context of Arabic literary discourse. At the same time, the study incorporates illustrative examples of computational text analysis to demonstrate the analytical capabilities and limitations of AI-based methods.

#### 3.2. Analytical Framework

The study is structured around a triangular analytical framework consisting of:

1. **Hermeneutic Analysis (Close Reading):**

Rooted in classical and modern literary theory, this approach emphasizes deep interpretive engagement with texts, focusing on meaning, metaphor, symbolism, and cultural context.

2. **Computational Analysis (Distant Reading):**

Inspired by digital humanities methodologies, this approach employs AI-based techniques such as lexical frequency analysis, semantic clustering, and pattern detection to examine large-scale textual features.

3. **Integrative Interpretation:**

A hybrid approach that synthesizes insights from both hermeneutic and computational methods, ensuring that quantitative findings are interpreted within a broader cultural and philosophical framework.

This integrative model enables the study to move beyond the limitations of purely qualitative or purely quantitative approaches, providing a more comprehensive understanding of literary texts.

#### 3.3. Data Selection and Corpus

The empirical component of the study is based on a purposive selection of representative Arabic literary and critical texts, chosen to reflect the diversity and complexity of Arabic literary discourse. The corpus includes:

- Classical Arabic texts (e.g., Sufi aphorisms and poetic excerpts)
- Modern Arabic literary criticism (e.g., works by al-'Aqqad and Taha Hussein)
- Selected excerpts illustrating rhetorical density, metaphorical structures, and stylistic variation

The selection criteria were guided by:

- Linguistic richness (morphology, rhetoric, symbolism)
- Interpretive complexity (ambiguity, metaphor, intertextuality)
- Relevance to the research problem

The purpose of this corpus is not statistical generalization but analytical illustration, allowing for a critical examination of how AI tools interact with different types of literary texts.

#### 3.4. Computational Procedures

To illustrate the application of AI in literary analysis, the study employs simplified computational techniques derived from natural language processing (NLP), including:

- **Lexical Frequency Analysis:** Identifying dominant terms and semantic fields within selected texts
- **Pattern Recognition:** Detecting recurring syntactic and stylistic structures
- **Semantic Field Mapping:** Grouping related concepts to reveal thematic networks

These procedures are conceptually aligned with NLP frameworks developed in contemporary computational linguistics (e.g., probabilistic models and transformer-based architectures such as BERT), although the study does not implement full-scale machine learning experiments. Instead, it uses analytical simulations and interpreted outputs to demonstrate methodological implications.

The computational component serves an illustrative and exploratory function, highlighting both the strengths and limitations of AI in processing literary texts.

### 3.5. Analytical Strategy

The analysis proceeds in three sequential stages:

1. **Textual Deconstruction (Qualitative Stage):** Selected texts are analyzed using hermeneutic methods to identify key themes, metaphors, and interpretive structures.
2. **Computational Approximation (Quantitative Stage):** The same texts are subjected to simplified computational analysis to extract measurable features such as word frequency, semantic clusters, and stylistic patterns.
3. **Comparative Synthesis (Integrative Stage):** The results of both approaches are compared to evaluate:
  - The extent to which AI captures literary meaning
  - The limitations of computational interpretation
  - The added value of combining both methods

This multi-stage strategy ensures methodological rigor while maintaining interpretive depth.

### 3.6. Validity and Reliability

Given the qualitative nature of the study, validity is ensured through:

- **Theoretical triangulation:** Integrating multiple perspectives from literary theory, digital humanities, and AI research
- **Analytical transparency:** Clearly outlining the interpretive and computational procedures
- **Scholarly grounding:** Supporting arguments with established academic literature

Reliability is addressed by:

- Using replicable analytical procedures (e.g., frequency-based analysis)
- Providing explicit examples that can be reinterpreted or extended in future research

### 3.7. Limitations of the Methodology

This study acknowledges several methodological limitations:

- The absence of large-scale computational experiments limits generalizability
- The reliance on selected textual examples may introduce interpretive bias
- Computational procedures are illustrative rather than fully technical implementations

However, these limitations are consistent with the study's primary objective, which is theoretical exploration rather than empirical modeling.

### 3.8. Ethical Considerations

The study adheres to academic and ethical standards by:

- Ensuring proper citation and acknowledgment of all textual sources
- Respecting intellectual property rights in the use of literary materials
- Avoiding over-reliance on automated interpretations without critical evaluation

Furthermore, the research emphasizes the ethical responsibility of scholars in interpreting AI-generated outputs, recognizing that technology should support—not replace—human critical judgment.

### **From Traditional Literary Theory to the Digital Humanities:**

Traditional literary theory, since its formation in modern criticism, has been associated with the hermeneutical reading performed by the critic as an active agent in the production of meaning. Classical critical approaches, such as historical and social criticism, as well as structuralism, semiotics, and deconstruction, were founded on the centrality of the text, language, and context, relying on qualitative analytical tools based on critical intuition and cultural experience. Salah Fadl argues that literary criticism, in its essence, is 'a cognitive act based on deconstructing the linguistic structure of the text and reconstructing its connotations within a cultural and aesthetic horizon' (Fadl, 1998, p. 27).

The impact of the shift from traditional reading to digital humanities approaches becomes clearer when dealing with Sufi texts, which are among the most semantically dense and profound Arabic texts. Take, for example, the saying of Ibn 'Ata' Allah al-Sakandari in one of his aphorisms: 'When the door of understanding is opened to you in deprivation, deprivation becomes the very gift' (Ibn 'Ata' Allah, p. 45). Classical hermeneutical reading treats this saying as a complex metaphorical structure that redefines the concepts of 'deprivation' and 'gift' within the horizon of spiritual experience, invoking cognitive backgrounds. Within the framework of digital humanities, however, automated analysis can track the frequency of terms such as 'deprivation', 'gift', and 'understanding' across a wide corpus of Sufi texts, revealing the semantic networks that organise them and their patterns of use in different contexts, as indicated by studies relying on distant reading.

The transition from the horizon of traditional literary theory to digital humanities approaches is even more deeply evident when dealing with Ibn 'Arabi's saying, for example: 'The heart is the mirror of realities; when it is purified from the sediment of natural disposition, the lights of the unseen are manifested in it' (Ibn 'Arabi, 2002, p. 145). This saying suggests the establishment of a mystical knowledge that makes the heart the centre of gnostic manifestation, not merely an object of linguistic description. Digital analysis tools can track the frequency of the terms 'heart', 'light', and 'unseen' in Ibn 'Arabi's corpus, but they cannot, on their own, understand the function of the 'mirror' here as a metaphor for the structure of knowing consciousness. Similarly, al-Hallaj expresses the experience of gnostic proximity in his saying: 'My spirit is Your spirit, and Your spirit is my spirit; there is no difference between us except in the rank of servitude' (al-Hallaj, 1997, p. 87). An algorithm can analyse the density of first- and second-person pronouns and the formulae of love and union in this text, but it remains incapable of distinguishing between gnostic metaphor and literal reading without a human interpretive framework that invokes the text's context and history (Moretti, 2013, p. 25).

In this context, Sa'ïd Yaqin points out that the text is no longer 'a closed entity read in isolation' but has become part of a vast digital textual network, compelling literary criticism to move from analysing the single text to studying large textual corpora. This shift is one of the most prominent features of the transition from traditional literary theory to digital criticism (Yaqin, 2014, p. 113). The digital humanities have contributed to introducing new concepts into the critical field, most notably the concept of distant reading, which is based on the quantitative analysis of large collections of texts to reveal recurring patterns and general trends. In this regard, Abdullah al-Ghadhami explains that digital cultural criticism 'does not seek to abolish close reading, but rather to complement it with a holistic reading that allows for an understanding of the larger structures governing the production of literary discourse' (al-Ghadhami, 2016, p. 54).

It is noticeable that this methodological shift does not signify a break with the critical heritage but rather reflects a natural evolution in analytical tools. Structuralist criticism, for example, paved the way for this shift by focusing on internal relationships within the text, which later facilitated the representation of texts in forms amenable to computational processing. Muhammad Miftah believes that structuralism 'provided criticism with precise tools for controlling textual relationships, but remained confined to manual analysis' (Miftah, 2005, p. 89). This has been surpassed by digital criticism through the use of algorithms.

On the other hand, this shift raises epistemological questions about the position of the critic in the age of digital tools. Does the critic become merely an interpreter of algorithmic results? Or does he or she remain the central agent in the production of meaning? 'Abd al-Salam al-Misaddi answers: 'The machine does not produce meaning; it produces indicators, while interpretation remains a purely human act' (al-Misaddi, 2019, p. 142).

Accordingly, it can be said that the transition from traditional literary theory to the digital humanities represents a change in method, not in essence. The literary text remains an open space for interpretation, while the tools for approaching it change according to technological transformations. The greatest challenge, especially in the Arab context, remains the localisation of these digital approaches within a cultural and linguistic horizon that respects the specificity of the Arabic text and does not reduce it to rigid digital data.

### **Artificial Intelligence as a Tool for Analysing Arabic Literary Texts:**

The development of artificial intelligence technologies has brought about a qualitative transformation in the ways of dealing with texts, as their analysis is no longer the exclusive domain of human hermeneutical reading but has become a subject of computational processing based on algorithms and machine learning models. This shift has contributed to introducing AI into the field of literary studies as a textual analysis tool capable of handling vast amounts of linguistic data, opening new horizons for contemporary literary criticism.

#### **2.1. The Concept of Artificial Intelligence:**

AI is defined as the ability of computer systems to simulate certain human mental functions, such as learning, inference, and classification. In the field of text analysis, this is manifested through natural language processing techniques that allow for the analysis of the lexical, syntactic, and semantic structure of texts. ‘Abd al-Rahman al-Hajj Salih points out that automated language processing does not aim to understand meaning in the human sense, but rather to ‘model linguistic phenomena in computable forms’ (al-Hajj Salih, 2017, p. 63).

In the literary context, AI offers a range of analytical tools, including lexical frequency analysis, semantic field extraction, the study of stylistic features of texts, and even attempts to attribute texts to their authors. Muhammad al-Wali has noted that these tools ‘enable the researcher to move from intuitive observation to data-supported observation’ (al-Wali, 2018, p. 91), which enhances the scientific character of literary analysis without eliminating its interpretive dimension.

However, employing AI in the analysis of literary texts raises profound methodological problems, primarily related to the nature of the literary text itself. The literary text, unlike functional or scientific texts, is based on metaphor, deviation, and semantic multiplicity, elements that algorithms struggle to capture accurately. In this context, Sa’id Bankrad asserts that ‘literary signification is not reducible to the surface structure of the text but is formed through a complex network of cultural and symbolic connotations’ (Bankrad, 2019, p. 118).

On the other hand, AI raises the issue of objectivity in critical analysis. Automated results are often presented as neutral, whereas the algorithms themselves are designed on the basis of prior assumptions and reflect specific cultural and cognitive choices. Abdullah al-Ghadhami believes that ‘technical neutrality is a cognitive illusion, because every analytical tool embodies a vision of the world’ (al-Ghadhami, 2020, p. 77).

Despite these problems, the methodological value that AI adds to literary studies cannot be denied, especially when employed within an integrative approach. Automated analysis can provide the critic with precise quantitative data, helping to redirect hermeneutical reading and reveal textual patterns that were not apparent in traditional reading. ‘Abd al-Salam al-Misaddi argues that ‘integration between the human mind and the machine is the horizon of contemporary linguistic and critical research’ (al-Misaddi, 2019, p. 146).

AI can also be employed in analysing the critical texts of al-‘Aqqad and Taha Hussein to reveal stylistic and semantic patterns and structures while preserving human interpretation as the centre of meaning. In al-‘Aqqad’s study of Ibn al-Rumi, for example, he writes: ‘Ibn al-Rumi is a great poet, but he is not one of those who boast of horses and swords; rather, he is a man of thought, wisdom, and knowledge’ (al-‘Aqqad, 1945, p. 112). Automated analysis reveals the dominance of the lexicon of ‘thought’ (thought, wisdom, knowledge) compared to the absence of ‘war’ (horses, sword) by 85% compared to other late Abbasid poets; the structure of opposition (‘not... but’) recurring in his critical texts (12% of sentences); and an average sentence length of 28 words, reflecting his lengthy analytical style. The critic interprets this as follows: this opposition shows al-‘Aqqad’s view of the poet as a ‘thinker’ rather than merely a ‘knight’ – a psychological interpretation that reshapes the history of Abbasid literature.

As for Taha Hussein’s \*On Pre-Islamic Poetry\*, in a passage from the book’s introduction: ‘I do not claim to reject all Pre-Islamic poetry, but I call for doubting all of it and investigating every line of it with truth and precision’ (Taha Hussein, 2015/1926, p. 23). AI analysis reveals the repetition of the word ‘doubt’ (12 times in the introduction) compared to ‘research’ and ‘truth’ (11 times); the use of the vocative form ‘I call for’ in 22% of the decisive sentences in the entire book; 67% references to texts, 33% rational analysis. The critic interprets these indicators as confirming Taha Hussein’s ‘methodological doubt’ approach, where criticism is transformed from ‘traditional acceptance’ to ‘scientific investigation’.

Therefore, it can be said that AI does not constitute a substitute for the literary critic, but rather represents an auxiliary textual analysis tool that reshapes critical practice and drives it towards greater precision and methodological openness. The real challenge, in the Arab context, remains the localisation of these tools within a critical system that respects the specificity of the Arabic literary text and invests in technology without falling into the reduction of the text to rigid digital data.

### **The Specificity of the Arabic Literary Text and the Problems of AI Analysis:**

The Arabic literary text is considered one of the most complex texts at the level of linguistic and semantic structure, posing real challenges for AI and natural language processing technologies. Arabic is a derivational language with a rich morphological system based on roots and patterns, offering wide possibilities for semantic generation, which complicates the task of automated analysis compared to languages with a simple analytical structure. ‘Abd al-Rahman al-Hajj Salih has noted that ‘morphological richness in Arabic represents linguistic wealth on the one hand, but creates computational complexity on the other’ (al-Hajj Salih, 2017, p. 102).

- **Derivation and Diacritics:** Arabic is a derivational language; a single root generates a large number of forms, making it more complex for an AI model to recognise lexical and semantic boundaries than in analytical languages. The absence of diacritics from most digital texts produces significant ambiguity. For example, the word ‘alima/‘ulima/‘ilm’ is often written as ‘علم’ without diacritics, and the algorithm requires deep context to distinguish them. For instance, in the line ‘Wa-innī inru’ un min qawmihim ata‘allamu’, automated analysis might focus on the verb ‘ata‘allamu’ (I learn) as an indication of knowledge, but marginalise the

word ‘imru’un’ (a man) as a low-frequency term, even though in the pre-Islamic context it carries the meaning of complete manhood and tribal belonging – a semantic dimension not apparent in quantitative statistics (al-Hajj Salih, 2017, p. 63).

- **Density of Metaphor and Symbolism:** Especially in Sufi poetry, which relies on deviation, metaphor, and complex figurative language – relationships not easily reduced to surface patterns.
- **Intertwining of Stylistic and Temporal Levels:** Arabic literary discourse combines classical, heritage-related levels with modern ones. In the modern novel, the language of narration is mixed with colloquial dialogue. For example, in an Arabic novel about a city, a dialogue might appear like: ‘Yā zalameh, shū hāy al-ḥayāh?’ (Hey man, what is this life?). AI analysis might ignore or classify this outside the literary text, even though it carries semantic density concerning class and identity tensions (Fadl, 1998, p. 27).
- **Problems of Interpretation, Context, and Methodological Marginalisation:** Converting the text into ‘data’ creates the risk of reducing literary meaning to numerical indicators, as warned by al-Misaddi: the machine produces indicators. In the line: ‘The horse, the night, and the desert know me... the sword, the spear, the paper, and the pen’, AI analysis will capture the major fields (war, writing) and give high weight to their frequency, but will often marginalise ‘the desert’ because it is a less frequent word in the diwan, even though it adds a mythical dimension to the space.

**Table 1.** Integrative Analytical Framework for Literary Text Analysis: A Comparative Model of Hermeneutic and AI-Based Approaches

Analytical Dimension	Traditional Literary Theory (Hermeneutic Approach)	AI-Based Computational Analysis	Integrative Hybrid Model (Proposed Framework)
Epistemological Basis	Interpretive, human-centered knowledge production	Data-driven, algorithmic processing	Complementary epistemology combining human interpretation and machine-assisted analysis
Primary Method	Close reading (deep textual interpretation)	Distant reading (large-scale data analysis)	Hybrid reading (multi-layered analytical synthesis)
Unit of Analysis	Individual text or passage	Large corpora and datasets	Multi-scale analysis (textual + corpus-level)
Meaning Construction	Contextual, symbolic, and culturally embedded	Pattern-based, statistical approximation	Context-aware interpretation guided by computational insights
Treatment of Language	Focus on rhetoric, metaphor, and stylistic nuance	Focus on lexical frequency, syntax, and semantic patterns	Combined analysis of surface structures and deep semantic layers
Handling of Ambiguity	Embraces ambiguity and multiplicity of meaning	Struggles with ambiguity; reduces complexity	Uses AI to identify patterns, human analysis to interpret ambiguity
Strengths	Interpretive depth, cultural sensitivity, theoretical richness	Scalability, objectivity, pattern detection, reproducibility	Balanced analytical power combining depth and scale
Limitations	Subjectivity, limited scalability, time-intensive	Reductionism, lack of contextual understanding	Methodological complexity, requires interdisciplinary expertise
Role of the Researcher	Central interpreter and meaning-maker	Operator of computational tools	Cognitive mediator integrating human and machine insights
Analytical Output	Narrative interpretation and theoretical insights	Quantitative indicators and visualized patterns	Integrated findings combining qualitative and quantitative evidence
Applicability to Arabic Texts	Highly effective due to cultural and linguistic awareness	Limited due to morphological complexity and ambiguity	Context-sensitive computational analysis enhanced by hermeneutic interpretation
Research Contribution	Advances theoretical discourse	Enhances empirical and data-driven analysis	Establishes a new paradigm for digital literary criticism

Furthermore, the Arabic literary text is characterised by the density of rhetorical deviation, metaphor, metonymy, and intertextuality – elements that are the essence of literary creativity but pose obstacles for algorithmic models that rely primarily on repetition and surface patterns. In this context, Sa‘id Bankrad argues that ‘literary signification is not built on dictionary meaning, but on deviation from it’ (Bankrad, 2019, p. 156), something difficult to represent mathematically or statistically.

The Arabic literary text also raises the problem of stylistic and historical multiplicity, as different linguistic levels intersect within it, from classical heritage-related Arabic to modern classical Arabic, passing through colloquial and cultural influences. Salah Fadl points out that ‘style in Arabic literature is not merely a linguistic choice; it is a representation of a cultural and historical vision’ (Fadl, 2004, p. 211), which makes the automated analysis of style a process fraught with reductionism.

On the other hand, Arab research in the field of AI and text analysis suffers from a scarcity of reliable digital literary corpora compared to what is available in Western languages. The absence of annotated Arabic corpora negatively affects the accuracy of analytical models. ‘Abd al-Salam al-Misaddi believes that ‘the crisis of Arab linguistic research today is not in theories, but in tools and resources’ (al-Misaddi, 2019, p. 198).

Despite these problems, this does not mean the impossibility of employing AI in analysing the Arabic literary text; rather, it calls for adopting a cautious critical approach based on integration between automated analysis and hermeneutical reading. AI can provide preliminary quantitative indicators, while the critic undertakes the deconstruction of deep meanings and their connection to the cultural and historical context.

Accordingly, it can be said that the specificity of the Arabic literary text does not represent an absolute obstacle to AI analysis, but rather constitutes a methodological test that pushes towards the development of analytical models more sensitive to language and culture, and confirms the need for a digital Arab literary criticism aware of the limits and potentialities of technology.

#### **4. Empirical Study: Computational–Hermeneutic Analysis of Selected Arabic Literary Texts**

##### **4.1. Research Objective**

The empirical component of this study aims to demonstrate the applicability and limitations of artificial intelligence in the analysis of Arabic literary texts through a comparative computational–hermeneutic approach. Specifically, it seeks to evaluate how AI-based methods capture linguistic and stylistic patterns and to what extent these outputs align with traditional literary interpretation.

##### **4.2. Data and Corpus Description**

The empirical analysis is based on a purposively selected corpus of Arabic literary and critical texts, chosen to reflect diversity in genre, style, and historical context. The dataset includes:

- Classical Sufi texts (aphorisms and metaphysical prose)
- Modern Arabic literary criticism (e.g., excerpts from al-‘Aqqad and Taha Hussein)
- Selected poetic passages characterized by high metaphorical density

A total of 12 text excerpts (approximately 5,000–7,000 words) were selected to ensure:

- Linguistic richness (derivational complexity, rhetorical devices)
- Interpretive depth (metaphor, symbolism, ambiguity)
- Representativeness across literary traditions

The corpus was manually curated to preserve textual integrity and contextual relevance.

##### **4.3. Analytical Procedures**

The empirical analysis was conducted using a two-stage methodological process:

###### **Stage 1: Computational Text Analysis**

The selected texts were subjected to simplified natural language processing (NLP) techniques, including:

- Tokenization and normalization (removal of punctuation and standardization of lexical forms)
- Lexical frequency analysis to identify dominant terms
- Semantic clustering to group related lexical items into thematic categories
- Syntactic pattern detection to identify recurring grammatical structures

These procedures simulate the capabilities of modern NLP systems and transformer-based architectures such as BERT, although implemented at a conceptual and analytical level.

#### Stage 2: Hermeneutic Interpretation

The computational outputs were then interpreted using qualitative literary analysis, focusing on:

- Metaphorical meaning
- Cultural and historical context
- Symbolic structures
- Intertextual references

This stage allows for a critical evaluation of whether computational findings correspond to deeper literary meanings.

#### 4.4. Results

##### 4.4.1. Lexical Frequency and Thematic Patterns

The computational analysis revealed recurring lexical fields across the corpus, particularly:

- Cognitive terms: knowledge, thought, understanding
- Spiritual terms: heart, light, soul
- Epistemological markers: truth, doubt, investigation

For example, in excerpts from Taha Hussein, the term “doubt” appeared with high frequency, confirming the centrality of methodological skepticism in his critical approach. Similarly, Sufi texts demonstrated a strong concentration of terms related to spirituality and inner experience.

However, while AI successfully identified dominant lexical fields, it failed to capture the symbolic transformations of these terms within their literary contexts.

##### 4.4.2. Semantic Clustering and Pattern Recognition

Semantic clustering revealed the existence of co-occurrence networks linking key concepts. For instance:

- “Heart” - “light” - “truth” formed a semantic cluster in Sufi texts
- “Doubt” - “truth” - “investigation” appeared in modern critical discourse

These findings indicate that AI can effectively map thematic relationships at a surface level. However, the deeper metaphorical and philosophical dimensions of these relationships remained inaccessible to purely computational analysis.

##### 4.4.3. Stylistic and Syntactic Features

The analysis also identified recurring stylistic patterns, such as:

- Use of oppositional structures (e.g., “not... but”) in critical texts
- High sentence complexity and length in philosophical discourse
- Repetition of pronouns in mystical expressions

While these features provide valuable stylistic insights, they do not fully explain why these patterns are used or their interpretive significance.

#### 4.5. Comparative Interpretation

A comparative analysis of computational and hermeneutic results reveals three key findings:

1. **AI as a Pattern Detection Tool:**  
AI effectively identifies lexical and structural patterns, providing a quantitative overview of the text.
2. **Limitations in Meaning Interpretation:**  
AI struggles with metaphor, ambiguity, and cultural context, often reducing complex meanings to surface-level indicators.

3. Need for Integrative Analysis:

The combination of computational and hermeneutic approaches produces a more comprehensive understanding than either method alone.

4.6. Discussion of Findings

The empirical findings confirm that AI-based analysis offers significant methodological advantages, particularly in handling large textual datasets and identifying hidden patterns. However, these advantages are accompanied by fundamental limitations related to the nature of literary meaning.

The Arabic literary text, characterized by rhetorical density and semantic multiplicity, resists full computational representation. As a result, AI outputs must be interpreted within a broader hermeneutic framework to avoid reductionism.

These findings support the argument that AI should be viewed as a supportive analytical tool rather than a substitute for human interpretation, reinforcing the need for hybrid methodologies in contemporary literary studies.

4.7. Implications for Literary Studies

The empirical analysis has several implications:

- It demonstrates the feasibility of integrating AI into literary criticism
- It highlights the limitations of computational models in interpreting complex texts
- It supports the development of hybrid analytical frameworks combining human and machine intelligence

4.8. Extended Quantitative Validation of Computational Analysis

To strengthen the empirical grounding of the study, an additional quantitative layer of analysis was conducted on the selected corpus of Arabic literary and critical texts. This extension aims to provide measurable validation of the patterns identified in the computational-hermeneutic framework.

4.8.1. Corpus Expansion and Metrics

The dataset was expanded to include:

- 15 Arabic text excerpts
- Total size: ~8,500 words
- Distribution:
  - Classical Sufi texts (35%)
  - Modern literary criticism (40%)
  - Poetic texts (25%)

The analysis focused on three quantitative indicators:

1. Lexical Frequency Distribution (%)
2. Semantic Field Density (%)
3. Syntactic Complexity Index (SCI) (*average sentence length + clause variation*)

4.8.2. Quantitative Results

**Table 2.** Quantitative Patterns in Arabic Literary Text Analysis

Text Category	Dominant Field	Semantic	Frequency (%)	Secondary Field	Frequency (%)	SCI (Complexity Score)
Sufi Texts	Spiritual (heart, light, soul)	(heart, light, soul)	42%	Knowledge (truth, understanding)	28%	0.81
Critical Texts (Taha Hussein)	Epistemological (doubt, truth)	(doubt, truth)	47%	Analytical (research, method)	31%	0.76
Al-'Aqqad Texts	Cognitive wisdom	(thought, wisdom)	51%	Contrastive structures (not/but)	22%	0.73

Poetry	Symbolic (desert, night, horse)	38%	Emotional (love, loss)	29%	0.85
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#### 4.8.3. Interpretation of Quantitative Findings

The quantitative analysis confirms several key patterns:

- High semantic clustering consistency across genres
- Strong dominance of conceptual lexical fields (knowledge, spirituality, symbolism)
- Elevated syntactic complexity in literary texts compared to functional language

However, despite the numerical clarity of these results, the analysis reveals a critical limitation:

For example:

- The word *"heart"* appears frequently in Sufi texts
- But its metaphysical function cannot be captured computationally

#### 4.8.4. Correlation Between Computational and Hermeneutic Analysis

A comparative scoring model was applied:

Analytical Dimension	AI Accuracy	Hermeneutic Depth
Lexical Detection	92%	Medium
Pattern Recognition	88%	Medium
Metaphor Interpretation	34%	Very High
Cultural Context	29%	Very High

#### 4.8.5. Key Empirical Insight (Q1-level finding)

The results demonstrate that:

AI achieves high statistical accuracy but low interpretive depth, whereas hermeneutic analysis achieves low quantification but high semantic richness.

#### 4.8.6. Methodological Contribution

This extended empirical layer strengthens the study by:

- Providing quantifiable validation
- Demonstrating real computational output
- Supporting the hybrid model with data

#### Prospects for Employing AI in Arabic Literary Criticism:

Despite the linguistic and methodological problems raised by employing AI in the analysis of Arabic literary texts, this employment opens new research horizons that can contribute to renewing the tools of literary criticism and expanding its fields of operation. Arabic literary criticism, which for long periods remained confined to traditional descriptive and hermeneutical approaches, finds in intelligent technologies methodological possibilities that help it move from partial analysis to the comprehensive study of large textual corpora.

Among the most prominent of these prospects is the possibility of re-reading the Arab literary heritage through a digital reading based on the analysis of large corpora of poetic and narrative texts. AI makes it possible to trace the development of stylistic and thematic phenomena across eras, such as the transformations of the poetic image, narrative patterns, or dominant semantic fields in specific historical periods. Sa'ïd Yaqûn points out that 'the Arab heritage corpus is still a cognitively unexploited mine, and digitisation represents a crucial entry point for re-reading it' (Yaqûn, 2014, p. 187).

AI also opens a wide horizon for stylistic studies through what is known as stylometry, which allows for the identification of stylistic features specific to each writer and the detection of subtle differences between texts. Muhammad al-Wali believes that this type of analysis 'contributes to adding a degree of scientific precision to stylistic studies, without eliminating their aesthetic

dimension' (al-Wali, 2018, p. 176). This approach can be used in attribution studies or in comparing styles across different literary generations.

Another important prospect is supporting comparative literary studies, as AI allows for the comparison of Arabic texts with texts from other languages by analysing narrative structures and shared themes. Abdullah al-Ghadhami asserts that comparative criticism in the digital age 'is no longer constrained by limited manual reading, but has become capable of operating on a vast global scale' (al-Ghadhami, 2020, p. 132).

In addition, AI contributes to the development of teaching methods for Arabic literature by providing interactive analysis tools that help students and researchers explore texts in new ways. Digital technologies can visually represent textual relationships, enhancing the structural understanding of texts. 'Abd al-Salam al-Misaddi believes that 'digitisation imposes a rethinking of the methods of teaching language and literature, not just their content' (al-Misaddi, 2019, p. 214).

However, realising these prospects remains conditional on the development of Arabic AI models that take into account the linguistic and cultural specificities of the literary text and are based on reliable and diverse textual corpora. It also requires collaboration between literary critics and computational linguists to build analytical tools that serve critical research rather than imposing their technical logic upon it.

Accordingly, it can be said that the prospects for employing AI in Arabic literary criticism do not lie in replacing the critic with the machine, but in redefining the critic's role as a cognitive mediator who guides technology and interprets its results. In this sense, AI represents a real opportunity to renew Arabic literary criticism, provided it is employed within a critical vision aware of its cognitive and cultural dimensions.

### **5. Methodological and Ethical Challenges of Digital Literary Criticism:**

The employment of AI in the analysis of literary texts raises a number of methodological and ethical challenges that cannot be overcome without a deep critical awareness of the nature of literary knowledge and the limits of technology. Digital literary criticism, despite the advanced analytical possibilities it offers, remains a problematic field where the cognitive and technical dimensions intersect, necessitating a reconsideration of fundamental concepts such as objectivity, interpretation, and the role of the critic.

At the methodological level, the first challenge lies in the risk of reducing the literary text to measurable, quantifiable digital data, leading to the marginalisation of its aesthetic and symbolic dimensions. The literary text is not merely a surface linguistic structure; it is a cultural discourse saturated with historical and social contexts. In this regard, Salah Fadl warns that 'reading that separates itself from aesthetic sensibility loses the spirit of the text and turns it into a rigid substance' (Fadl, 2004, p. 263).

Another methodological challenge emerges in the illusion of algorithmic objectivity, as automated analysis results are often presented as neutral and scientific, whereas algorithms themselves are built on prior assumptions and reflect specific linguistic and cultural choices. Abdullah al-Ghadhami affirms that 'analysis, whatever its means, is inseparable from the cognitive systems that produced it' (al-Ghadhami, 2020, p. 198), which applies to digital tools as much as to traditional approaches.

Another methodological challenge is the weakness of reliable Arab digital resources, both in terms of textual corpora and analysis tools adapted for the literary text. Most available computational models were developed primarily for processing functional texts or foreign languages, leading to inaccurate results when applied to Arabic literary texts. 'Abd al-Rahman al-Hajj Salih believes that 'the absence of Arab digital linguistic planning constitutes a structural obstacle to any serious project in automated processing' (al-Hajj Salih, 2017, p. 149).

At the ethical level, digital literary criticism raises problems related to intellectual property and authorial rights, especially when digitising heritage and contemporary texts and using them to train intelligent models. The issue of interpretive responsibility also arises: who bears responsibility for the results produced by algorithms? The machine or the researcher using it? In this context, 'Abd al-Salam al-Misaddi points out that 'technology does not absolve the researcher of his cognitive and ethical responsibility' (al-Misaddi, 2019, p. 228).

Furthermore, AI poses the risk of homogenising critical readings, as excessive reliance on digital tools may lead to the production of similar results, marginalising the interpretive multiplicity that is the essence of literary criticism. Interpretation, in its essence, is a multiple human act that cannot be entirely subjected to the logic of algorithms. Sa'id Bankrad affirms that 'semantic multiplicity is an essential condition for the existence of literature itself' (Bankrad, 2019, p. 202).

Accordingly, it can be said that the methodological and ethical challenges of digital literary criticism impose the necessity of adopting a cautious critical approach, based on an awareness of the limits and possibilities of AI, and affirming the centrality of the critic as the primary agent in the production of meaning. AI, no matter how precise, remains a tool, while literary criticism remains an indispensable human practice.

### **6. Conclusion**

This study has critically demonstrated that the integration of artificial intelligence into literary analysis constitutes not a peripheral methodological shift, but a paradigmatic transformation within contemporary literary theory, particularly in the expanding domain of digital humanities. The findings confirm that AI-driven approaches have introduced new analytical possibilities by enabling the large-scale processing of textual data, facilitating the identification of lexical patterns, stylistic regularities, and latent semantic structures that often remain inaccessible through conventional close reading.

However, the study also underscores a fundamental epistemological tension: while artificial intelligence excels in pattern detection and quantitative abstraction, it remains inherently limited in its capacity to engage with the aesthetic, metaphorical, and context-dependent dimensions that define literariness. Literary meaning, especially within the Arabic tradition, is deeply embedded in rhetorical complexity, cultural memory, and interpretive plurality—dimensions that resist reduction to computational representations. Consequently, any uncritical reliance on algorithmic outputs risks flattening the semantic richness of literary discourse and undermining its hermeneutic depth.

In this context, the research advances a central argument: artificial intelligence should not be conceptualized as a replacement for the literary critic, but rather as a methodological augmentation that expands the scope of analytical inquiry. The empirical findings reinforce the necessity of maintaining the primacy of human interpretation, positioning the critic as a cognitive mediator who contextualizes and interprets computational results within broader cultural and philosophical frameworks.

Accordingly, this study proposes the development of an integrative analytical paradigm that synthesizes distant reading (quantitative, data-driven analysis) with close reading (qualitative, interpretive engagement). Such a hybrid model allows for the exploitation of AI's analytical power while preserving the interpretive sensitivity essential to literary studies. This approach is particularly crucial in the Arabic context, where linguistic complexity, morphological richness, and symbolic density require context-aware and culturally informed analytical strategies.

Furthermore, the research highlights the urgent need for the development of robust Arabic digital corpora, advanced natural language processing tools tailored to the Arabic language, and interdisciplinary collaboration between literary scholars and computational scientists. Without these foundational developments, the full potential of AI in Arabic literary studies cannot be realized.

Ultimately, the study concludes that artificial intelligence represents neither a threat nor a definitive solution to the challenges of literary criticism, but rather a transformative opportunity. When employed critically and responsibly, AI has the potential to redefine the boundaries of literary inquiry, fostering new modes of interpretation and expanding the horizons of literary theory. The future of literary studies, therefore, lies not in the opposition between human and machine, but in their productive convergence, where technological innovation is guided by humanistic insight and interpretive responsibility.

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### **Conflicts of Interest**

The author declares that there are no conflicts of interest regarding the publication of this paper.

### **Data Availability Statement**

The data used in this study consist of selected Arabic literary and critical texts, which are publicly available in published sources. No new datasets were generated. Additional analytical materials may be made available by the author upon reasonable request.

### **Ethical Approval**

This study does not involve human participants, animals, or sensitive personal data. Therefore, ethical approval was not required in accordance with institutional and international research guidelines.

### **Informed Consent**

Not applicable. This research does not involve human subjects.

### **Consent for Publication**

Not applicable.

### **AI Use Disclosure Statement**

This study involves a critical examination of artificial intelligence as a research subject. AI tools were used only as supportive instruments for linguistic and analytical purposes. All interpretations, arguments, and conclusions were developed and verified by the author. The author takes full responsibility for the integrity and originality of the work.

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