

This article is a discourse analysis of the autobiographical novel "Al-Ayyam" by Taha Hussein (1889-1973). It focuses on his approach and his contributions. Although, according to the author, everyone should understand that "Al - Ayyam" in a certain sense is a classic of the Arab literary transavant-garde, and also serves as an example of the ideological confrontation of the period of formation of the new Arabic literature. What is the new theme that the novel "Al-Ayyam" finally raises? The author hopes that in the course of the analysis of his work in this collection, issues that need to be considered sequentially, taking into account all the pros and cons of the approach, will not be lost sight of. 1. Why was Al Ayyam, written in the early 1930s, only published in 1982? 2. What allusions does "Al Khatik al-Ain" carry in itself, for example, in the Arabic proverb "It is not a pity to lose a camel, it is a pity to lose your head." 3. Why does Hussein in his work, in particular, raise the topic of hostility emanating from Islam? How can this be said in the context of Islam's relationship to the West? In each chapter, Hussain builds his argument, which he demonstrates on specific material. Thus, all chapters, including the conclusion, are not just narrative elements, but serve as materials for highlighting a specific topic. In addition, the author in each chapter emphasizes that his comments must necessarily be based on genuine information. For example, in Chapter One of "An Answer to the Book," Hussein shows that many Arabs today may believe that Islam has been relatively recently revived, although they know that the Sunnah (common denominator) has been ingrained in them since the days of the Arabs. Therefore, Hussein finds it hard to believe after centuries of cultural and religious silence. Hussein writes that all Arab writers and scholars unanimously claim that Islam arose with the prophet Muhammad, and not in the 7th century BC. e. [71, p. 4; 102, pp. 9-12] This information is underlined by Hussain in the footnotes that we provide with appropriate comments: {78} Those who believe in this are unfounded, that is, reliable historical evidence is not cited, nothing is known about the person or activity

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