

# Comparative Literature in Arabic: History and Major Issues

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It is well known that Comparative Literature in Arabic can not look back at a long history; but still this fact should not be allowed to stand as a vindication of the paucity of writings that deal with the background and development of this young field of literary scholarship. Apart from two or three attempts at introducing some aspects of the emergence of the discipline, there is almost nothing on the subject, especially before the 1980's.(1) That is in Arabic of course, but when it comes to accounts on Arabic Comparative Literature in other languages nothing of any significance exists. If one takes as an example *The Yearbook of Comparative and General Literature*, which regularly reports on the development of comparative studies throughout the world, one finds in the whole series (1952-1985) only two entries on Arabic Comparative Literature.(2) Under the first entry (1959) there is something of an account,(3) whereas under the second entry (1964) there is nothing more than a misleading broad title(4) that turns to be simply a review of a small comparative book written by the author of the first entry, Mohamed Ghonemi Hilal. In other European languages, and even in French and Russian, nothing exists, to the best of my knowledge. In view of all this, the present paper has no choice but to pay the historical background more attention than what its author has originally wished.

For the sake of brevity, this paper will deal only with works published in Arabic and will make no reference to contributions by Arabic speaking scholars who have touched upon the subject in English or French which are the only foreign languages expected to harbor such material. These contributions, scarce as they are in the theoretical field of which the mainstream of the present article consists, have made very scanty, if any, effect on Arabic comparative scholarship despite the fact that most, if not all, Arab comparatists are graduate of Western universities and are predominantly Anglophone or Francophone. Due to the limited scope of this study, no further discussion of this specific point will be made but the

following example may, hopefully, clarify what is meant by it. *Les Cahiers Algériens de Littérature Comparée (1966)* is not unknown in the history of French comparatism, but very little reference has so far been made to it in the works of leading Arab comparatists albiet it has been the first, and until 1981, the only periodical in the Arab World to bear a title related to comparative Literature.(5)

In general, this article focuses on Comparative Literature as a discipline: theory, methodology, history, thematology, etc. Whenever necessary, reference will be made to some applied studies but only when these show evidence of certain theoretical awareness of the discipline.

II - a. The root 'qarana' – compare is very rich and familiar in the Arabic language. It is also widely used in modern literary scholarship, probably due to the varied relations Arabic literature enjoys with different literatures of the modern world. The technical term 'comparative literature' appeared in the late thirties in Egypt but many years before that date, comparisons—especially between West and East – had been fashionable in literary studies. In fact, works by such *Nahda* (Rising) pioneers as R. R. al-Tahtawi, Adib Ishaq, A. F. al-Shidyaq, Najib Al-Haddad, Sulayman Al-Bustani, and Ruhi al-Khalidi – together with the works that followed in the 1920's and early 1930s – have laid a solid basis for the emergence of the discipline, at least in the following two senses:

1. They helped early to absorb some of the expected opposition by the conservatives to the idea of influence and inter-relation initiated by the pioneers in an area characterized by deep-rooted literary traditionalism and feeling of superiority at least in the domain of poetry. Among these pioneers, al-Khalidi and al-Bustani were vehement advocates of the study of literary inter-relations and influences, and-subsequently-were the closest to the discipline.(6)

2. They furnished sufficient proof that modern Arabic literature has a scope of external relations wider by far than anything known in the past and that it should consequently be treated in a different manner.

II - b. 'Atiyya 'Amir's article on "The History of Comparative Literature in Egypt" published in 1983 (7) has hitherto been a major source on the history of the term "comparative literature" in Arabic. In this pioneer pursuit of the

history of the discipline 'Amir considers Fakhri Abu al-Su'ud the first scholar to have used this term and refers to an article by the latter published in *al-Risala*, September 21, 1936, under the title: "on Comparative Literature: The Foreign Influences in Both English and Arabic Literatures."(8) This definition went unquestioned until the present writer had the chance, when preparing this article (in 1988), to go through the complete collection of *al-Risala* and subsequently discover that Abu al-Su'ud's title had been preceded in the same year by a 4 - article series published in *al-Risala* itself by Khalil Hindawi under the lengthy title: "A New Light on a Certain Aspect of Arabic Literature: The Arab engagement in Comparative Literature (al-adab al-muqaran) or what Europeans call Littérature comparée, through the Summarizing of Aristotles' *Poetics* by the Philosopher of the Arab's Abu al-Walid ibn Rushd [Averros]." (9) Comparing the two titles and articles I have come at the following conclusions:

1. From a strictly chronological viewpoint, Hindawi should be considered the precursor since his article appeared June 8, 1936 whereas Abu al-Su'ud's article appeared three months later, September 21, 1936.

2. From a methodical viewpoint, Hindawi also is ahead of Abu al-Su'ud because he has written as an introduction to his article a discussion of the term 'littérature comparée'. Until new evidence appears, this introduction by Hindawi can rightly be considered the first indication of the Arab awareness of the new discipline, and it is really an awareness of distinction. He fairly objectively points to the importance of the newly established inter-literary comparative approach, states that the Arabs have had only limited experiences in this field of which Averros' work on Aristotles' *poetics* is an outstanding example, draws attention to the difference between internal and out-of-boundaries comparisons and Finally urges Arab scholars to follow suit and abandon the idea of the absolute supremacy of Arabic literature. Moreover, he discusses the coinage of the term and calls for a better wording suggesting such terms as 'Literature through comparison' or the 'study of literature based on comparison'.(10)

Abu al-Su'ud only mentions the term in the subheadings of his above-mentioned article and a series of subsequent articles and never cares to point to it in his text. Relying on careful research, I am convinced that the sub-heading 'Comparative Literature' has been added to Su'ud's articles by the editor of *al-Risala* who rarely lets an article pass without adding to it

some editorial ornaments like: Of Western Literature, Of Arab and Persian Literature, Fiction, Drama, etc.

There is, however, further evidence to indicate that 'Amir's account has not been free from hasty judgements. For example, he states that the series of articles by Su'ud with the sub-heading 'Comparative Literature' concluded at the end of 1936, whereas in fact it continued until June 26, 1937 and ended with his article: "Resemblance and Discord between Arabic and English Literature".(11) Without any apparent reason, the editor, after this article, ceases to use the sub-heading (Comparative Literature), and the term itself totally disappears until the first stoppage of *al-Risala* in 1953 (in the aftermath of the Egyptian Revolution of 1952).

I am, of course, aware of the fact that such historical conclusions usually engender heated discussions and challenges. In support of my conclusions and in completion of the history of the term in Arabic, here are some other findings reached after an inspection of the most important Arab literary periodicals of the twentieth century:

- No mention of the term exists in the entries of *al-Muqtataf* (1876–1952).
- The term appears in *al-Thaqafa* (the rival of *al-Risala*) in 1941 but also as a sub-heading and as an isolated practice very rarely repeated.
- It was only by the late forties that the term has returned to the pages of literary periodicals but also rather feebly. Among the outstanding entries in this decade are two titles by Etiémbé published in *al-Katib al-Misri* and especially written for this highly intellectual monthly, founded and edited by Taha Hussain.(12) The date of the second article by Etiémbé, 1948, coincides with the appearance of the first book in Arabic ever to bear the title 'Comparative Literature', to be discussed below. In spite of the relative progress of the discipline in Arab universities after the 1950s, Arab periodicals have not shown any genuine interest in it. *Al-Adab*, for example, being a leading literary monthly in the Arab world throughout the fifties and sixties, continues to ignore the discipline. As from mid-1970's a kind of invigoration is noticed in periodicals, especially in Damascus where *al-Ma'rifa* first, then *al-Adab Al-Ajnabiyya*, show relative interest in the discipline, to be followed by *Fusul* (Cairo). As from the late seventies also some major Arab periodicals have managed to issue special numbers on Comparative Literature: *Fusul* (Cairo); *'Alam al-Fikr* (Kuwait); *al-Adab al-Ajnabiyya*, *al-Ma'rifa*, *al-Mauqif al-Adabi* (Damascus). In the eighties also, some discussion

start to appear on the literary pages of the daily press, thus reflecting the growing interest of the public in CL. In 1981, the first Arab periodical to bear the title CL comes out: *Alif/Journal of Comparative Poetics*, Cairo, but it shows no awareness of the discipline at least until 1987.(13)

II - c. But the real haven of comparative literature in the Arab world, as much as in the West, has always been the university and not the literary review. According to 'Atiyya 'Amir, the technical use of the term 'comparative' is believed to have started in 1924 at Dar al-'Ulum (Cairo) with the inception of a new language course described as 'The Hebrew language, the Syriac, and their comparison with the Arabic Language.' In 1938, at the same institute, a new course was offered under the clear title 'Arabic Comparative Literature' and was confined to 'the specialization class'—postgraduates. It was not until 1945 that CL became fully recognized in Dār al-'Ulum, this time as an independent course for third and fourth years students of Arabic in a newly established section named: 'Section of Comparative Literature, Criticism and Rhetorics'. Ibrahim Salama occupied the chair, aided by 'Abd al-Razzaq Himideh. Later each one of them published a textbook on CL for the benefit of students, thus becoming the earliest Arab scholars ever to publish books with the title 'Comparative Literature'. Other Egyptian Universities followed suit but not rapidly enough, probably because of lack of specialized instructors.(14) Outside Egypt other Arab universities did not show much enthusiasm to introduce this new course. The Department of Arabic at Damascus University, for example, waited until 1971 to introduce it, whereas the Department of English introduced it ten years later.

From 1980 onward CL seems to have increasing appeal and there are indications that it may soon turn to be a favorable branch of literary specialization in Arab universities at least from the viewpoint of postgraduate students. Here is a brief account of the findings of a survey on the subject recently accomplished by the present author (not published in Arabic yet).(15)

#### **Departments of Arabic:**

– Most Arab universities are modelled after the French system of a standard curriculum. In these universities a basic course for CL is offered for fourth-year students with an average of two hours weekly during the academic year. (Egypt, Syria, Iraq, Sudan, Algeria, etc.)

– In more modernized universities, CL is an optional course with the same

average of hours (Kuwait, Bahrain).

– Two Arab universities (at least until 1983) do not offer a CL course (Imam M. Ibn Su'ud in Riyadh, Najah University in Nablus).

– Recommended essential Sources in Departments of Arabic:

1. The most familiar is M. Ghonemi Hilal, *Comparative Literature*. (in many cases plus other works by Hilal).

2. Then comes Van Tiéghem, *La Littérature comparée* (Arabic translation—there are two Arabic translations and both translators are Syrians).

3. Then a textbook written by the course professor himself or printed by the university.

4. In very few cases some readings in foreign languages are recommended.

### **Departments of English and French:**

In the traditionally structured universities no course under the title CL is usually offered, the more familiar nomenclature being World Literature, though recently many departments incline to adopt the title CL (Syrian universities) in both English and French Departments. Many of the English departments were initially modelled after British universities and consequently showed long hesitation before adopting the term, whereas it appeared on the curricula of some French departments fairly earlier (Damascus University for example). There are still, however, some departments of English where no courses on Comparative Literature or even on world literature are offered, such as the University of Qatar and some universities in the Gulf area.

II – d. Of course book writing comes usually as a culmination of various factors and needs. That is why the first CL book in Arabic appeared as late as 1948. That year witnessed interesting developments first through the publication of Etiémbé's two special articles already referred to, and then through the appearance of two books with the plain title 'Comparative Literature', both printed in Cairo.

The first of these, by Najib al-'Aqqi(16), cannot claim reasonable affinity with CL beyond the title. it consists of two parts, the first being a collection of essays on some problems of poetics, such as beauty, feeling, imagination,

inspiration; and the second a discussion of some Arabic poetic subjects such as love, description and panegyric, with a brief mention of some artistic schools. A title like 'Elementary Principles of the Criticism of Poetry' would have been more descriptive and less misleading. Yet, this book has so far reprinted twice. The third edition, expanded to 439 pages, includes *mélanges* of Arabic and foreign literatures without any order. Worse still there are neither a list of references nor a table of contents.

The second book, by Adb al-Razzaq Himideh(17), constitutes an attempt to present comparisons between a few Arabic poems and some similar ones in English and French. The author stresses resemblances rather than differences and has nothing to say beyond his superficial comparison of themes, as if literature consisted of themes and subjects only. Ghonemi Hilal has considered this book very superficial.(18)

In 1951, Ibrahim Salamah publishes the third Arabic textbook on CL under the title: *Literary Trends Between East and West, a plan and a Discussion of Comparative Literature*.(19) Salamah's introduction reveals how terribly confused his ideas were regarding the conception of the new discipline. Both Ghonemi Hilal and 'Atiyya 'Amir have treated this book rather contemptuously on the ground that the author had no specialization in the discipline [of course as designed by the French school], whereas one of the more serious historians of modern Arabic Literature, Muhammad Yusuf Najm, spoke highly of it, probably in part because Salamah was then at the top of the literary Academic hierarchy. The perplexity regarding these pioneer books reflects how confused the understanding of CL and how limited in number and influence its specialists have been.

In 1953 a new phase was initiated with the publication of Hilal's celebrated book *Al-Adab al muqaran* (CL).(20) This book, reprinted more than ten times since, has become the major source on CL in most Arab universities probably up to the present. its influence has been outstanding, and thus Van Tiéghem's orthodox concept of CL continued until very recently to be the official creed of the Academic establishment in the Arab world.

In the 1970s the center of interest seems to have shifted from Cairo to Beirut, where almost every two years a new textbook on CL appears but without much change in concept. In the eighties Baghdad, Damascus and Djedda enter the competition and the average of publishing rises up to one book per year, coupled with some challenges to the established conception.(21)

III a. Any account on the development of CL in Arabic would be incomplete and crippled if it ignored the role of translation, if only for the reason that most textbooks in Arabic are either free translations or adaptations (from French sources). The first translated book was *La Littérature comparée* by Paul Van Tiéghem. No mention of the name of the translator or the date and place was made, but most probably it was translated by Dr. Sami al-Durubi and printed in Cairo in 1948. Ironically, this anonymity has allowed it to be reprinted several times in Cairo and later in different Arab capitals as though it had been a sort of public property. A fresh translation, however, by al-Hussami has appeared in the eighties in Beirut. The influence of van Tiéghem has so far been paramount; it may be the only individual influence to match Ghonemi Hilal's and even to outstrip it. After all, Van Tiéghem is the 'ustadh' (teacher) and he is also a foreign scholar on a foreign discipline; and both disciple and teacher represent one and the same case. In 1956 M-F. Guyard's *La littérature comparée* came out in Cairo but had a poor reception partly because of the inadequacy of the Arabic version and its endless missprints. For the following three decades some translated articles appeared in periodicals together with two or three books translated in the eighties. English replaces French in the recent translations. Following is a selective list.

- La littérature comparée*, Paul Van Tiéghem, Cairo, 1948
- La Littérature Comparée*, M-F. Guyard, Cairo, 1956
- "General, Comparative and National Literature", in *Theory of Literature*, Wellek and Warren, Damascus, 1973
- "Comparative Literature, its Definition and Function", H. Remark, in *Comparative literature, Method and Perspective*. Damascus, 1979
- "Influence and Imitation", U. Weisstein, from *Einführung in die Vergleichende Literaturwissenschaft*. Cairo, 1983
- Refractions: Essays on Comparative literature*, Hary Levin. Damascus, 1980
- Comparative Literary Studies: an Introduction*, S. S. Praver. Damascus, 1986 (22)



To complete the picture, there remain some important features which need not be discussed through the historical method. Since these features are interrelated, and also for the sake of brevity, they will be discussed through the following integrated points:

- the recurrent topics and issues
- the ideological and methodical controversy
- the present situation.

From the theoretical perspective, Arabic Comparative Literature shows more or less the same concerns concurrently voiced by Western scholars regarding such issues as: The dilemma of the definition of the discipline, its cognitive boundaries and consequently its specific message, its perplexity between literary history and criticism, value judgement, the aesthetic question, etc. But it should be clearly stated here that such issues have only arisen since the late 1970s by both the introduction of American views on the subject and Etiemble's critique of his French colleagues. (23)

Before the seventies there were no traces in Arabic of such discussions, simply due to the certainty of Hilal and other disciples of Van Tiéghem and Guyard. In fairness to the position of these enthusiastic disciples, one should remember that they were involved in a rather difficult combat against the traditional non-specialized view which tended to level the new discipline with any simple act of comparison. They were also preoccupied with disciplinary struggle inside the academic institution with a view towards establishing identity and relative independence for the new discipline at a time when so many new courses were combating to have a place in university curricula as a response to the necessities of modernization. The theoretical discussion of the discipline, however, is still in an elementary phase and should not be overemphasized. Apart from one or two books, the discussion is still limited to some periodicals and has not yet crystallised in the form of trends or integrated positions.

Applied studies in CL seem to enjoy better chances. Due to the complexity of foreign influences that entered into the shaping of modern Arabic literature, there has always been a necessity for scholars and literary historians to indulge in such hot topics as the investigation of influences, the study of ways of reception, checking literary translations and the question of

acculturation, and—above all—debating the struggle between the inherited and the 'imported' in modern Arabic culture, often referred to as the 'problematic' of autochthony (al-assalah) and modernity (al-mu'asarah). There are also some specifically comparative topics which seem more appealing to Arab scholars than the traditional ones of: travels, images, intermediaries, reception of certain authors or topics, etc. Among these appealing topics are the questions of both Literary schools and literary genres, especially in their appearances in modern Arabic Literature. Contemporary scholars, moreover, seem to be so pre-occupied with the question of the universalism of literature and the chance of Arabic literature to gain international recognition without sacrificing either its identity or its local color. Arabic literature in its relation to Western literatures and also to Islamic old and modern literatures is one of the familiar subjects. In general, the study of influences remains at the heart of applied comparative studies in Arabic.

In the Arab World today, the ideological controversy is automatically projected onto every aspect of cultural life. Any bit of discussion can easily lead to the roots of the matter either in Islam or in Marxism or in Arab nationalism, the three poles of the ideological controversy. Comparative literature, thanks to both its cosmopolitan nature and its still pending major tenets, is an ideal platform for ideological confrontations. Thus, as soon as Arabic CL began to get some airing outside university classrooms in the late seventies, many suspicious questions regarding its message and objectives were posed, not so much from an epistemological viewpoint as from preconceived ideological standpoint. Etiemble, of course, has been widely cited, though more eclectically than systematically, by Leftist writers who tend to brand the early French comparative ideas as Euro-centric and rather nationally chauvinistic. The question of influences is constantly coming under fire to the extent that in the Second Conference of the Arab Comparative Literature Association (ACLA), Damascus 1986, the organizer had to stand as if in trial and apologetically give an explanation why the agenda of the Conference was 'overloaded' with entries on influences. He later had to beg for just a slight distinction between two different approaches: The mere objective discussion of influence on the one hand and the propagation and advocacy of them on the other.(24) Scholars of Islamic disposition naturally have also their own objection to influences, but when it comes to the worse they would call for concentration of investigation on the Islamic relations of Arabic literature. The American ideas, in their turn, flexible as they are, have

not been received with the degree of welcome that is expected in view of their flexibility, perhaps because they are a priori taken to be an extension of the original 'Western' Euro-centrism.

Finally, both in the special issues of Arab literary periodicals and ACLA(25) Conferences an increased discussion has recently been noticed regarding the possibility of the emergence of an Arab comparative viewpoint inspired by the specific experience of Classical Arabic culture as well as by modern Arabic literature in the absorption and assimilation of foreign ideas. This quest takes its legitimacy from the public aspiration throughout the Arab World for a synthesis between the past and the present. It is, of course, too early to make any comments on the credibility of these expectations in the field of CL. But it is probably fair to say that they indicate a serious Arab approach to comparative scholarship which is, by and large, regarded as the more suitable approach for treating the rather tangled problems of the growth of modern Arabic literature under the impact of a multiplicity of influences and relations coupled with strong affinities to the past. In view of these obstacles, it is probably wise to suppose that the ability of CL in Arabic to meet the challenge would depend to a certain degree upon the advancement of the discipline on the international level. To all appearances, however, comparative studies in the broader sense seem to be well established in the Arab world and bode well for the future.

## NOTES

1. The only account that deserves mention before the eighties is: Muhammad Yusuf Najm, "al-Adab al-Muqaran" in *al-Adab al-'Arabi fi athar al-darisin*, Beirut, 1961, p. 270 in particular. Unfortunately, very little attention has been given to this early account. As from 1981 more interest in the subject is demonstrated. The following accounts may be the most important:

Hussam Al-Khateeb. *al-Adab al-muqaran*, Damascus University, 1981-1982, Vol. I, pp. 95-133.

'Atiyya 'Amir, "Tarikh al-Adab Al-muqaran fi Misr", *Fusul*, 4-III, 1983, pp. 31-32.

Sa'id. Allush. "Waqi' al-dirasat al-'Arabiyya al-muqarana", a paper read at the 2nd Conference of the Arab Comparative Literature Association (ACLA), Damascus, 1986, then published in *al-Adab al-Ajnabiyya*, Nos 51-52, Vol. 14, 1987, pp. 163-190.

2. Due to this fact in particular, I have been encouraged by both H. Remak and U. Weisstein to write the present article.
3. Mohamed Ghonemi Hilal. "Les étude de littérature comparée dans le République Arab Unie", *Yearbook of Comparative and General Literature*, Chapel Hill, VII, 1959, pp. 10-13.
4. Gilbert Tutungi. "Comparative Literature in the Arab World", *Yearbook...*, XII, 1964, pp. 64-67.
5. First appeared in 1966, *Cahiers Algériens de Littérature Comparée*, Faculté des Lettres et Sciences Humaines, Alger, I, 1966.
6. Much has been written on al-Bustani in Arabic. As for al-Khâlidî's early role in Arabic CL, I have been the first to draw attention to this fact through many articles and one book about him. In English see:
  - Wajih Fanus. "Sulayman al-Bustani and Comparative Literary Studies in Arabic", *Journal of Arabic Literature*, XVII, 1986, pp. 105-117.
  - H. Al-Khateeb. "Ruhi al-Khalidi, a Pioneer of Comparative Literature in Arabic", *JAL*, XVIII, 1987, pp. 81-87.
7. See note 1, above. 'Amir's article was originally read at the Preparatory Conference on Arabic Comparative Literature, and later published in its *Acts. . .*, Annaba, Algeria, 1983.
8. In Arabic: Fakhri Abu al-Su'ud. "Fi al-adab al-muqaran, al-athar al-ajjabi fi al-adabayn al-Arabi wa al-Inglizi", *al-Risala*, IV-186, 21 September 1936, pp. 1534-1535.
9. *al-Risala*, 153-IV, 8 June 1936, p. 938. See the 'Arabic title in Document 2, below.
10. *Ibid.*
11. In Arabic: "al-Tashabuh wa al-ikhtilaf fi al-adabyn al- Arabi wa al-Inglizi", *al-Risala*, 208-V, 28 June 1937.
12. The first article appeared in 1947, whereas the second-which is more important-appeared in 1948:
 

Etiemble. "Renouveau de la littérature comparée" (tr. into Arabic), *al-Katib al-Misri*, VII-28, January 1948, pp. 646-649.
13. Not a single article on the theoretical aspect of CL appears in this review. Even the applied studies do not show awareness of the discipline. *Alif* is

quarterly and bilingual (Arabic and English). It is very limited in circulation.

14. 'Amir. "Tarikh..", *Fusul*, 13-22.
15. Information to be obtained either from Yearbooks of related universities or from answers to a questionnaire arranged by the present author.
16. Najib al-'Aqqi. *Min al-adab al-muqaran* [On Comparative Literature], Cairo, 1948. Later expanded and printed in three volumes with detailed literary biographies of famous European literary figures, Cairo 1975.
17. Abd al-Razzaq Himideh. *Fi al-adab al-muqaran*, [on Comparative Literature], Cairo, 1948.
18. Hilal. "Les études . . .", p. 11.
19. Ibrahim Salama. *Tayyarat Adabiyya byn al-sharq wa al-gharb, khitta wa dirasa fi al-adab al-muqaran*, Cairo, 1951.
20. M. Ghonemi Hilal. *Al-adab al-muqaran* [Comparative literature], Cairo, 1953.
21. I may be the first Arab author to introduce the details of the methodical controversy of CL to the Arab reader. The matter started directly after attending the VIIIth ICLA Budapest Conference of 1976; and in the TV, radio and press interviews which I later gave in Syria on the subject of the conference I was eager to explain the nature of the controversy. Later I published a series of three articles in *al-Ma'rifa* where I summed up the differences and introduced in detail H. Remak's view's with a translation of the main part of Remak's well known article of 1961 and its supplement of 1971. The title of this series of articles translates: "Comparative Literature between Methodical Dogmatism and Humane Openness", *al-Ma'rifa*, Nos. 204-207, 1979.... Later, the treatment was expanded and published in my book on CL already referred to in Note 1, above.
22. References denote date and place of publication of Arabic translations. Many other translations and re-translations came out in the late eighties, with Iraq joining the Egyptian and Syrian efforts.
23. See, for example, an article on Etiemble by Jamál Shuhayyid in *al-Thawra Cultural supplement*, 27-II, 1 Jan. 1977, Damascus.

24. Accounts on these discussions appeared in Syrian literary periodicals (1986-1987). See in particular outlines of these accounts in *al-Ma'rifa* (9/1986) and *al-Usbû' al-Adabi* (24.7. 1986). For a documented account on the 2nd conference of ACLA, see: Dr. Hussam Alkhateeb. "The 2nd Conference of the Arab Association for Comparative Literature", *Majallat Jami'at Dimashq* (Damascus University Review), No. 7, September 1986.

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# تاريخ علم الادب

عند الافرنج والعرب

وفيككتور هوكو

وهو يشتمل على مقدمات تاريخية واجتماعية

في علم الادب عند الافرنج وما يقابله من ذلك عند العرب من  
ابان تمدنهم الى عصورم الوسطى . وما اتبسه الافرنج عنهم  
في الادب والشعر في نهضتهم الاخيرة وخصوصاً على يد  
فيكتور هوكو . ويلحق بذلك ترجمة هذا الشاعر  
الفيلسوف ووصف مناقبه واهديه وولفاته  
ومنظوماته وغير ذلك

تأليف

« المقدسى »

طبع بنفقة ادارة الملل

مطبعة الهلال بالقاهرة

سنة ١٩٠٤

الطبعة الأولى

# تاريخ علم الادب

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الطبعة الثانية

تأليف

ررصى بك الخالري

الركيل الاول لجلس البرنران رناب القدس الررفرف فف

طبع بفنقة اءارة الملال

الطبعة الثانية

طبع بمطبعة الملال بالنفالة بمصر سنة ١٩١٢

وهكذا نشأت الصلات الأدبية بين الأمم إلا ما شاء وبك . . . وربطت بين المفكرين وبطالاً يقوم على انصاف سياسية أو مطالع مادية وإنما يقوم على رفع منارة الفكر وإعلاء كلمة الفكر . فما أظهر هذه الرابطة لو أنها، تخرج من هذا العالم غير المحدود إلى العالم الذي سودته الحدود ؟ فتجد الأدب الفرنسي مجال الأدب الأثني دون أن تظني على قلبه سؤره المحقد . وتجد الأدب الألماني يكتب عن الأدب الفرنسي من غير أن تغلب عليه موجدة . ذلك أن عالم الفكر سماهما فوق عالمها المحدود الذي عمرته الحزازات وتقطعت بين وشائجه الأسباب . فهما يتفاهان في ذلك العالم ويصافح بعضهما بعضاً

هذا هو الأدب بالمقارنة يعمل على درس ميزات أدب كل أمة بمقارنتها مع ميزات غيرها من الأمم . وهو أدب - كما قلت - حديث الخلق ، شجع على نشره شيوع رسالة الأدب للإنسان . وامل رسالة الفلاسفة كانت أسبق من الأدب إلى هذه الرسالة . لأنها تنمق من قيود العاطفة ولا تتخذ مطلقاً إلا الفكر . والفكر أضرب عوداً من العاطفة . والفلسفة وحدها كانت أبعد العلوم الفكرية شيوعاً وذووعاً في كل عصر ، تكتسبها الأمم التالية من الأمم الثابتة دون أن يلحقها عار الاكتساب ، ودون أن تتحوط له . كما نقل العرب الفلاسفة اليونانية بمخاضها ، وطبقوها على عقائدهم الفكرية والاجتماعية ، حتى غدا اليونان أساندة العرب في الفلسفة . أما الأدب اليوناني فلم يكتب له حظ الانتقال في كثير ولا قليل . ولعل ذلك يعود إلى اختلاف الإحساس والتعبير عند الأمتين . ومن عجب الأيام أن يخرج النطق اليوناني مع العقل ، ويتبدل حتى يشدو جزءاً من العقل العربي . والأدب اليوناني لا يكتب له إلا الخيبة

ألم يتدارس العرب الأدب اليوناني ، كما تدارسوا الفلاسفة اليونانية ؟ قد يظن أنهم درسوا شيئاً منه وسموا ألحان هوميروس فيه ، ولكن ألحانه لم تعط لهم ، لأن هذه الأساطير نقي بطنج بها أدهم جاءت في العهد الذي كان يسيطر فيه النطق اليوناني على العقل العربي ، فصنوا من هذه الألحان ولم يعبروها التفتاناً . وقد يظن أن الأدب العربي الذي كانت محجزة البلاغة منه كان سيد نفسه ، لا يعيل إلى اقتباس قواعد البلاغة من غيره ، وما

ضوء جزيير على ناصب من الأدب العربي

## اشتغال العرب بالأدب المقارن

أو ما يعرفه الفرنسيون « littérature comparée »  
في كتاب تلخيص كتاب أرسطو في الشعر

تفلسوف العرب أبي الوزير بن رسر

- تلخيص وتحليل -

للأستاذ خليل هندايوي

مقدم:

إن الإنسان لولوع جداً بإظهار الحقائق عن طريق المقارنة ، والمقارنة قد تكون مقارنة فرد بفرد أو شعب بشعب . أما الأولى فقد تكاد تكون شائعة في كل عهد لأنها رأس كل نقد . والأوائل لم يضرروا مثلاً امرأ القيس بما غرروه من فيض عميقته إلا بهد أن قرأوا شاعرية غيره إلى شاعرته . والإنسان مسوق بطبعه الورود إلى مثل هذه المقارنة التي قد تكون غريبة في كل كائن يفكر ويشعر . أما المقارنة الثانية فهي حديثة النشأة ، لأن النقد لم يكن ليخطر في باله أن يقيم الأوزان بين أدباء أمتين مختلفتين ثقافة وأتجاهاً وشعوراً . ومن كان يفكر في المقارنة بين شكسبير وراسين ، ودانتى وميلتون ، وبين ميزات الأدب اللاتيني والأدب الفرنسي ؟ وكل واحد منهم يمت بوسائله إلى أمة مستقلة في تطورهما وبيتها . ولكن الأدب - كما يبدو - له سلطان عام ، يرمي بالحواس التي تفصل بين الحدود الصناعية ويقترع في عوالم الفكر والخيال دون أن يصد اقتحامه شيء لأنه الأدب . . .

\* لقد ولنا على مقالات متفرقة من هذا الكتاب بنفس احدنا عليها في فؤادنا هذه . فنحن نرجو أن نخطنا عليها هذا الكتاب حينما لو تصل لجنة التأليف والترجمة والنشر على لمر هذا الأثر الكريم ( الرسالة ) تلخيص كتاب أرسطو في الشعر لابن رشيد طبع في مدينة فلورنسا سنة ١٨٧٢ ووقف على طبعه ( فوسطو لارنيزيو ) . وبنه نسخة

الطبعة الأولى سنة ١١٠٤

٥ - فهرس العدد الأول من مجلة ( دفاتر جزائرية في الأدب المقارن )

# CAHIERS ALGÉRIENS

1966

DE

# LITTÉRATURE COMPARÉE

Annuels.

Directeur : J. E. BENCHEIKH

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FACULTÉ DES LETTRES ET SCIENCES HUMAINES  
ALGER

٧ - وثيقة فريدة: مقال إيتامبل في ( الكاتب المصري ) ، ١٩٤٨م.

## من كتب الشرق والغرب

RENOUVEAU DE LA LITTÉRATURE COMPARÉE

ETIEMBLE

### نهضة الأدب المقارن\*

حين انتوى مونتاني Montaigne أن يرحل إلى إيطاليا ، لم يكن عليه إلا أن يعد كيسا مليئا ، وحصانا وخادما . أما عن جواز السفر فلا تسأل . وقبل حرب ١٩١٤ كان يستطيع من يريد رؤية الدنيا أن يراها دون عائق يعوق حريته اللهم إلا ما كانت تفرض عليه تركيا وروسيا من قيود . أما في عام ١٩٣٦ ، فأكثر الأختام والمرور بالجمارك التي تفرض على من يريد السفر من باريس إلى هولندا . وعندما كنت أقيم بشيكاجو عام ١٩٤٠ ، أردت أن أسقى بضع أسابيع في المكسيك ، فكان علي أن أعد في 'حقائبي' حقيقية خاصة للوثائق اللازمة لتلك الحملة . ولقد وجد المتصنعون snobs في هذا فائدة لهم وسرة : فهم يعددون تراخيص السفر إلى البلاد الأجنبية كما لو كانوا يحصون أجدادهم من الأشراف ، ويصطنعون الكثير من ذلك العبث الذي كان يدفعهم إلى جمع بطاقات الفنادق . أما الآخرون ، أولئك الذين يريدون أن يميو حياة الرجل ، حياة بسيطة ومليئة أيضا ، فأبرحوا يسألون أنفسهم لم تكون الصلات اليوم من وطن إلى آخر أكثر صعوبة مما كانت في زمن الحريات .

ولا يصح الادعاء بأن كثرة تلك التراخيص والأوراق قد منع النصوص الدوليين ، أو الجواسيس الأعداء من تأديتهم مهمتهم في سلام . فإن أي رجل من رجال الشرطة ، وأي عضو من أعضاء الأحزاب الثورية يعرف كيف يصنع أوراقا مزيفة . وقد أثبت التاريخ الحديث لجماعات مقاومة الاضطهاد النازي ، أن رجالا أقوياء قد استطاعوا أن يجسوسوا خلال أوروبا ساخرين من رجال الجستابو . ولم يكن عبثا تقسيم الأرض وتفريقها بهذه الصرامة وخاصة في عهد الاستبداد . فإنا كان تقطير الأجانب إلا لوقوف الآراء التي سرعان ما تنتشر بانتشار الكلمات السيارة mots-voyageurs (ولندكر تاريخ الكلمة الصينية تشا tch'a التي صارت في الروسية تشاي tchai وفي العربية شاى ، وفي الفرنسية ، تيه the الخ ) . فالحواجر الجمركية تستخدم إذن في وقف الكتب والمجلات والأفكار . وقد ساعد تشويش الأمواج اللاسلكية (أو منع استخدام أجهزة الراديو التي تستطيع التقاط المحطات الضعيفة والبعيدة ) على جعل حدود الدول أسوار سجن بدلا من أن توحد بين الشعوب .

\* كتب هذا المقال خاصة لمجلة « الكاتب المصري » . مجلد ٧ - العدد ٢٨ ، يناير ١٩٤٨م.

أثناء فترة احتجاب المعرفة ، في قمة النضال الجامعي .

أسفًا ! إن أول كراسة من المجلة هي رثاء لبول هازارد P. Hazard (الذي مات قبل أن يرى عودة المجلة التي أسسها وأدارها طيلة عشرين عاما . مات قبل أن يقرأ التجارب الأخيرة لكتابه : « الفكر الأوربي في القرن الثامن عشر » *La pensée européenne au XVIIIe Siècle*) وتقرأ فيها آخر دراسة أعدها هذا الأستاذ العالم ، وهي مقدمة لكتاب إرزس « ثناء على الجنون » *Eloge de la folie* وفيها يمتدح روح النقد . وإنه لأمر « رائع ومنقذ » في نفس الوقت أن تظهر روح النقد في ساعات التاريخ التي تكون فيها الآراء التقليدية قد استنفدت أغراضها . وإنه لمن الخير أن تعود مجلة الأدب المقارن إلى الحياة لتحيا في إرزس « هادم الآراء الزائفة » ، ذلك لأننا اليوم في حاجة إلى اثنين أو ثلاثة من طراز إرزس .

وقد ظهرت أربع من تلك الكراسات :  
ديدرو وهولاند ، برانجيه في ألمانيا Béranger  
en Allemagne ؛ جوته وفاليري Goethe  
et Valry ؛ كامونس في ألمانيا Camoëns  
en Allemagne ؛ بوكاس والقصة الفرنسية في عهد النهضة ؛ ريلكه وفان جوج Rilke et Van Gogh ؛ رسكين وبروست Ruskin et Proust ؛ فنكلان وأندريه شنييه Winckelman et Chénier كوستيس بالاماس وأوربا Costis Palamas et l'Europe ؛ مونتاني عند أصدقائه الأنجلوسكسون Montaigne chez ses amis anglo-saxons ؛ جوته والأدب في العالم Goethe und die

فليست مصادفة إذن أن تختفي في سنة ١٩٤٠ مجلة الأدب المقارن *Revue de Litt. comparée* التي أنشئت عام ١٩٢٠ منذ نهاية الحرب العالمية الأولى لتؤكد حاجات العقل وضرورات الاتحاد الثقافي ضد ما كان يسود الناس من بغض . « فإ هو الأدب المقارن إذا لم يكن دراسة التبادل الحر ؟ فلو قد ظهرت هذه المجلة أثناء الاحتلال ، لتقضت على نفسها بأن تقطع أوصالها ، وألا تفحص من المؤثرات إلا ما يسير في اتجاه واحد ، وألا تدرس من الآراء إلا ذات الاتجاه الواحد . ولو قد فعلت ذلك لفرضت على نفسها أن تصمت عما يحدث في انجلترا وفي أمريكا . كلا ! لم يكن هناك مكان لهذا النوع من الدراسة ، لا مكان لدراستنا فيما دعى « النظام الجديد » ، لا مكان لها في نظام من الأوتوقراطية الفكرية حيث كان المرء يلتقي في كل طرق المدينة اللافته « ممنوع » *Verboten* التي تمهد ما يسمح للمرء برويته . وما أكثر ما كرر المعهد الألماني بباريس دعواته لي ، ولكن عبثا ! كانت ترسل لي باستمرار في السوربون الكراسات الفرنسية الألمانية *Cahiers Franco allemands* ، والكتيبات التي كانت تصدرها جماعة التعاون *Collaboration* وعديد من المطبوعات الأخرى الآتية رأسا من برلين . لقد صمتنا (١) وليست مصادفة أيضا أن يكون مارسيل باتايون ، وجان ماري كاريه J. M. Carré - وهما المديران الحاليان للمجلة والذان أبانا عن جهما للدراسات البشرية الأجنبية *humanismes étrangers* أحدهما بكتابه عن جوته *Goethe* والآخر بجوئه عن إرزس *Erasmus* في أسبانيا -

(١) هذا ما كتبه كاريه J. M. Carré في مقدمته للعدد الأول من المجموعة الجديدة .