



## Research Article

### NEW PERIOD TRADITIONS OF ARAB NOVELS

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#### ABSTRACT

One of the most important sources for the creation of prose works in Arabic literature is the book "Siyyarat"<sup>1</sup>. We know that we mainly write biography books in prose, and some of these sources attract the reader's attention with their artistic skills. In addition, the chronicles and battles of the lives of Muslim caliphs, kings and emirs, and commanders who ruled at different times also play an important role in the development of Arabic prose. We also considered these works to be rich in artistic sources. Correspondence of Arab rulers, sermons and sermons of scholars are also among the foundations of Arabic prose.

#### KEYWORDS

Modern Arabic literature, novel, Eastern Renaissance, Russian scholar, writers, modernism in Islam.

<sup>1</sup> Пайғамбаримиз Муҳаммад саллоллоҳу алайҳи ва саллам ҳаётларига оид китоблар.



## INTRODUCTION

In modern Arabic literature, the novel school did not emerge without it. Besides the ones we discussed in the previous chapter, medieval works on history, grammar, geography, medicine, and chemistry, written in Arabic since the Eastern Renaissance (9th-12th centuries), are written in Arabic. We can say that it has served as a specific source. In particular, the work of historian and philosopher Ibn Khaldun (d. 1406) "Muqaddima"<sup>2</sup> is a work dedicated to the natural processes of history, politics, and social development, but the artistic level of the work is high.

We formed new states to replace the Abbasid caliphate, which had collapsed because of the Mongol invasion. Among them, the Seljuks and the Ottomans gained more and more influence. Purified in the struggle against the Crusades, the Ottoman state occupied Byzantine lands and established a powerful state. They subsequently annexed all Muslim lands on the shores of the Mediterranean to their territories. The Ottoman period continued the old traditions in Arabic literature. There were mainly genres of poetry, war, fairy tales and short stories. From the 16th to the 17th century, when the Ottoman decline began, the Renaissance, which was widespread in Europe, ushered in new reforms. Naturally, this also brought innovation to the literature of the peoples of Europe. It was during this period that prose romance or adventure works gave rise to the novel genre.

The following conclusion of the Russian scholar A. Krimsky can serve as proof of our opinion: by the 16th century, Arabic literature had undergone a sharp

decline. Although the number of works was as large and rich as before, they became impoverished in content and consisted of a dry steal of a cart. In terms of quality, the process of mating lasted until the XVII and XVIII centuries<sup>3</sup>. We should note that the period of decline of Arabic literature, which the scholar points out, coincides with the period of political decline of the Ottoman Empire, which ruled over almost all Arab lands.

Sources say that the decline of Arabic literature continued until the 19th century. The influence of Western literature led to the emergence of new traditions in the declining Arab East of the Ottoman Empire. The influence of Western culture and the political revival of the Arab world gave birth to new literature. Talented Arab writers have successfully combined local traditions with a new spirit that response to Western influences.

According to the teacher N.M.Saidova, wrote the first prose works of the XIX century in this genre of journalism<sup>4</sup>. In fact, the speeches in the press were very important in informing the people about the changes taking place in society and in leading the people to enlightenment. The most active writers were in Egypt.

It published the first newspaper in Egypt during the reign of Muhammad Ali in 1828 - "الامارى" (Egyptian Reality). The newspaper editor was Rifa 'at-Tahtawi. In the development of the Egyptian press, not only the Egyptians but also the intellectuals of

<sup>2</sup> Араб файласуфи ва тарихчи Ибн Халдуннинг (1332-1406) уч жилддан иборат «Китаб ал-ибар» асарининг 1-кисми «Муқаддима» деб аталади.

<sup>3</sup> Крымский, А. Е. История новой арабской литературы (XIX — начало XX века). В 2 ч. Часть 1 / А. Е. Крымский.

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<sup>4</sup> Саидова Н.М. АРАБСКАЯ ЛИТЕРАТУРА НОВОГО ВРЕМЕНИ Курс лекций для 3-го курса. 2013.



other neighboring Arab countries played an important role. Among them were Syrian writers, says academican I.Yu.

Arab-Christians perfected this young Arabic literature not only but also by Muslim creations inhabited by North Africans. The first examples of action in this regard were seen in Egypt. The most prominent of these is the Lebanese Jurji Zaydon (1861–1914). Among the famous writers of this period were the Egyptian Ahmad Shawqi (d. 1932), the Syrian Jubron Khalil Jubron (1883–1931), Khalil Mutron (1872–1949), Ahmad Shawa'i (1868–1932), and Mikhail Nuayma (1889–1988).

Considering the beginning of the 20th century, Mahmud and Muhammad aka Taymur brothers - playwright Muhammad (d. 1921) and writer Mahmud (d. 1973), writer Toha Hussein (d. 1973), writer Najib Mahfouz can be mentioned. During this period, Tawfiq al-Hakim (1898–1987) began writing poetry, which was completely new to the Arabs.

The fact that only Najib Mahfouz was awarded the Nobel Prize in Literature is a testament to the rise of Arabic literature in the new era.

In the Arabic literature of the new period, intellectuals from Egypt, Lebanon, Algeria, Yemen, Tunisia and Morocco took the lead.

It is well known that political changes in any society are first and foremost reflected in art and literature. More precisely, political changes take place under the influence of new ideas that have moved from the minds of the intelligentsia of the people, who are not indifferent to the future of the nation and the homeland, to society. There are many examples of this in history. The emergence of a new period of Arabic

literature, or rather a novel, is directly related to the prelude or product of such political and social changes.

It can be concluded from this that with the collapse of the Muslim Empire, which posed a political threat to European countries for more than six centuries, the inhabitants of the lands under its control continued to strive for their independence. The majority of the population of this revival also migrated to the Muslim peoples of Asia and Africa. Indeed, the formation of newly independent states under historical names such as Egypt, Hijaz, Damascus, Lebanon, and Iraq was natural. And so it was, however, that instead of one colonialist, another, now the European colonialists began to move into these lands. Rather, such plans had been drawn up earlier. Along with weapons, the neo-colonials also used pen power. European universities opened their doors not only to the children of Arabs but also to the children of Persians and Turks. Affected by European culture, the younger generation followed the path taught by European teachers on the path to their independence. This marked the beginning of a new awakening in Arabic literature. By the end of the 19th century, young enlighteners from Arab countries had moved to Europe, especially France, where they had a new perspective on issues such as new thinking, freedom, and the press. During this period, the activities of writers such as Yaqub Sanna, Jamal ad-Din al-Afghani and Muhammad Abdo can be seen. Originally Syrian emigrants came to Egypt and began publishing the newspaper al-Ahram (1876), which is still published in Egypt. The first editor-in-chief of the newspaper is Bashar Taqla. In 1885, Yaqub Sarruf and Faris Nimr edited the newspaper. In 1892, Al-Hilal was published. The first editor-in-chief was Jurji Zaydon. During this period, the Egyptian press covered democratic reforms and freedom of speech.



Famous Syrian publicists Adib Ishaq and Abd ar-Rahman al-Kawakibi, poet, playwright, publicist Najib al-Haddad, philosopher Farah Antun and others lived and worked in Egypt during this period. The ideas of "modernism in Islam" united at the time many of these intellectuals based on the views of Jamal ad-Din al-Afghani. They fought for national independence. Admittedly, there were political "neutrals" among the intelligentsia. They only promoted the ideas of pure enlightenment. Jurji Zaydon was one of such enlighteners.

One such intellectual was Yaqub Sarraf, the publisher of the literary and scientific magazine Al-Muqtataf, who was also a pro-British journalist at the time. He was a staunch supporter of the rapprochement of Eastern and Western cultures. Briefly describing the life and literary activities of some of the writers and publicists, Adib Ishaq was a religiously poor official in Damascus in 1856, born into a Catholic family, educated in a religious school, and fluent in English and French. Ishaq's journalistic activity is connected with "Misr" and "at-Tijara" ("trade") newspapers. Both publications promoted al-Afghani's teachings. On November 2, 1879, both newspapers were closed by the government. The writer Ishaq left for Paris (1880). In 1885 he died of tuberculosis before the age of 30 years. His most important works (poems, articles, translations) have been published several times. He sees freedom after Jean-Jacques Russell as a natural and inalienable value that allows a person to develop his physical and spiritual strength. However, unrestricted, anarchic freedom is also not his ideal. In his view, true freedom must exist within the law.

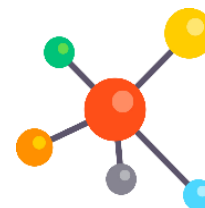
Abd ar-Rahman Al-Kawakibi (1849-1902) - Born in 1849 in the city of Aleppo. He is from an ancient Syrian family and his lineage goes back to many scholars and statesmen. Because of his poverty, he was nicknamed

"Abu al-duafa" - "father of the weak." Conflict with local authorities forced him to flee to Egypt in 1900, where he collaborated with the Muslim modernist newspaper al-Muayda. In 1901, al-Kawakibi went on a pilgrimage to Mecca, traveling throughout Africa, and visiting India. When he returned to Cairo in 1902, he died suddenly, and according to some sources, he was poisoned by the order of the sultan.

Her literary legacy consists of two books: Umm Al-Qura (Mother of Cities) and Tabi'a al-Istibdad (Nature of Oppression). The writer was a supporter of freedom. His articles are like an exciting, passionate, and moving speech by a live speaker, not only in France but filled with the vibrant traditions of Arab eloquence. This speech is full of appeals, and speeches. He was often adorned with poetic passages, and also quoted from the Qur'an.

Another enlightener was Mustafa Kamil (1874-1908). He was born in Cairo into a family of military engineers. A lawyer by profession, he graduated from the University of Toulouse with a degree in law. Upon his return to Egypt, he practiced law for a very short time and soon devoted himself entirely to political and journalistic activities. He joined the political movement to expel the British from Egypt. The reason he was so popular in Europe was that his views were progressive, and many revered him as a talented political speaker. Kamil was very active in organizing national schools and opening the National Egyptian University. In 1900, he published the newspaper al-Liva, and in 1907 he was the founder of Hizb Al-Watan. He joined efforts to establish a constitutional order in Egypt. But he died in early 1908.

His greatest works are The Word of the East (1898) and The Sunrise (1904). In the example of his latest book on Japan, Kamil tried to show how his country could



succeed. All his activities were in the interests of the Motherland, the struggle for the full independence of Egypt from Great Britain. He tried to link the political and religious aspects of the issue closely. In his view, religion and patriotism are inseparable twins. However, with a strong emphasis on Islam in the East, Kamil, like his spiritual teachers — Muslim reformers — demands religious tolerance and religious peace. Together with Jamal Al-Din Al-Afghani, M. Kamil raises the issue of establishing a universal Muslim caliphate under the leadership of the Turkish Sultan. It seems that M. Kamil turned a blind eye to the fact that the peoples of the Arab countries, which are part of the Turkish Empire, live under injustice and oppression. Seeking help in the fight against the perfect invaders, he not only focuses on the Turkish sultan, but also seeks to take advantage of the conflicts between European forces. His travels to European capitals were aimed at exploiting European politics in Egypt's favor. Kamil's strong focus on supporting foreign forces was explained by the fact that throughout his career he was a supporter of the right methods of peaceful struggle and an opponent of the revolution. As a result, some Arab circles accuse him of treason. In his work, Mr. Kamil paid great attention to the problem of educating the people. When it comes to civilization, it is not a material culture derived from Europeans, but a national spiritual culture based on restored Islam. Only technical inventions can be mastered in Europe, and in terms of morality and humanity, the Arabs consider the power of Islam to be stronger.

In general, the views of writers of this period are clearly different. It should not be forgotten that the colonialists also had an influence here. Indeed, the unification of the Arab intelligence would unite them to liberate them from oppression and give them a clear blow against the colonialists. It is also natural that in the period of any revolutionary movement there

should be people among the people who pursue their own interests or the interests of a narrow circle. This prevented all intellectuals from uniting under one idea.

## CONCLUSION

However, it is necessary to point out the following issues that lie in the complete solution of M. Kamil's ideas:

1. End the British oppression, and defend the idea of uniting Muslims.
2. Activation and dissemination of the national movement by all means.
3. Increasing the political literacy of the Egyptian people.
4. Orientation of public opinion in Egypt to the constitutional regime and social reform.
5. Protecting Muslims from the attacks of European imperialism.

It is no exaggeration to say that his views in many respects laid the groundwork for national liberation movements in later times.

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