

GENEALOGY OF POSTCOLONIALISM STUDIES IN THE ARABIC LITERARY CRITICISM

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Abstract: This study is a comparative literature study that seeks to investigate postcolonialism study in the Arabic Literary Criticism from the early postcolonialism study to the current postcolonial study. This study uses American comparative literature theory, the diachronic approach, and historical methods. The results of this study show that postcolonialism entered into the Arabic Literary Criticism through postcolonial theory books that were translated into Arabic language, students who studied in America or Europe and then taught at universities in the Arabic world, and also the internet. In addition, the attitude of the Arabs towards postcolonialism study in the Arabic Literary Criticism is still limited as consumers and not theorists.

Keywords: Postcolonialism Study, the Arabic Literary Criticism, American comparative literature theory.

INTRODUCTION

Postcolonialism study is more relatively current than other studies like anthropology, psychology, or sociology. It has happened because postcolonialism study is a response to colonialism done by Western nations to Eastern nations. Specifically, in literature and philosophy studies, post-colonialism is a new stage of post-modernism. This stems from the fact that postcolonialism studies are relatively new studies that utilize several concepts contained in postmodernism. Although, postcolonialism study is a different study than postmodernism. If postmodernism is a deconstruction of modernism postcolonialism is a deconstruction of colonialism structure as one of the effects of modernism.

In simple terms, postcolonialism is a study that investigates colonialism's negative impacts. The study of postcolonialism is a study which is unique

about countries which were once colonized like Indonesia, Aljazair, Egypt, etc. Of course, these things are different than postmodernism which is the study of all forms of narratives that colonize, oppress, and marginalize with a much broader scope. However, because previously, according to Edward Said, in 1914 western nations had controlled 85% of the world's regions, postcolonial studies were considered to have had influence globally (Ratna, 2010, p. 235).

One of the nations influenced by postcolonial studies is the Arab nation, especially in literary and cultural criticism. Their interest in postcolonial studies occurred because of the massive impact of colonialism on their nation. For example, even though Algeria has designated Arabic as its official language. However, in practice, their *Lingua Franca* is not Arabic but French (Factbook, 2018). In fact, according to Malika Rebai Mammri, French continues to be the dominant language among business people and professionals, and French is still widely used in education

which are formal, research, industry, and pers. The irony, they enjoyed that (Maamri, 2009, p. 86).

Because of that, the author of this article will make a study regarding the study of the genealogy of postcolonialism in Arab treasures. The same study has been done. The previous study just looking how Arab nations receive postcolonialism theory in the thought of Arab treasures. The previous study is by Ahlam Ammari and Samyah bin Miluud titled *ad Dirasah ma Ba'da al Kulunyah wa Talaqiha fi an Naqd al Arabi al Mu'ashir*. The previous study is limited in how Arab nations receive postcolonialism study in the field of Arab thought and never examines the genealogy of postcolonial studies in Arabic literary criticism. The lack of that study is how the study does need to mention how postcolonialism is studied in Arabic literary works. Arabic literary manifest of Arab culture, which was directly affected by colonialism. Apart from that, in this research, the researcher did not mention Hasan Hanafi at all. Hasan Hanafi is a fairly central figure in Arab postcolonial studies by offers the concept of occidentalism as an antithesis to the concept of orientalism.

In investigating the genealogy of Arabic literary studies, the author uses American comparative literary theory with a diachronic approach and historical methods. The reason why researchers chose American comparative literary theory and not the French flow is the fact that the American flow has a broader and more flexible field of study. The American school is not only concerned with the comparing of literary works but also the theory of literary criticism which covers more than one national literature (Endraswara, 2011, p. 90). The use of a diachronic approach and historical methods enables researchers to trace the influence of postcolonial studies, whether in the form of translation, borrowing, transformation, or adaptation, on Arabic literary criticism from different times from Fannon to the present.

AMERICAN COMPARATIVE LITERARY THEORY

The term comparative literature or comparison first appeared in France in the year of 1816. This term comes from an anthology of literature teaching entitled *Cours de Litterature Comparee*. In Germany, comparative literature is called *vergleichende literaturesgesichte* which appears in Moriz Carriere's book (1854). Meanwhile, in England, the term comparative literature was introduced by Matthew Arnold in 1848 (Bassnett, 1995, p. 12).

According to Henry Remak, one of the pioneers of American comparative literature, comparative literature is a study that discusses literary works with other literary works outside national borders. He also allows literary research linked to sciences outside literature, such as art, philosophy, history, politics, economics, and religion (Remak, 1990, p. 1). According to Rene Wellek, comparative literature as the study of the relationship between two or more literary works, has been interpreted so widely or misinterpreted so much, and the term has been changed and developed so quickly from the early decades of the 19th century to the present (Sahin, 2016, p. 5).

One of the forms of the comparative literature's development is the appearance of American flow as the response to France flow. Below is a scope of literature comparative study according to American flow. First, study about literary work with the author. Second, literary works' relationship with other fields like science, religion, and art. Third, study about theory, history, and literary criticism between countries which are different (Endraswara, 2011, p. 90).

In this research, the author chose the third scope which is the study of theory, history, and literary criticism with object genealogy of postcolonialism study in the treasure of Arabic literary criticism. So, in this article author only focuses on the object genealogy of postcolonialism study in the treasure of Arabic literary criticism and does not carry out any analysis of literary works.

The term genealogy comes from Greece's language *genea*, which means descendants, and *logos*, which means knowledge. From these two words, we can interpret genealogy as knowledge about family

and lineage tracing (Jubilee, 2010, p. 35). This term indicates that this research wants to investigate the chain of postcolonial studies in Arabic literature from Fannon to the present or preferably (backward) from now to Fannon. By looking at the genealogy of postcolonial studies, the author hopes to find a chain pattern of postcolonial studies from the beginning to the present, whether they have experienced translation, borrowing, transformation, or adaptation.

GENEALOGY OF POSTCOLONIALISM STUDY IN ARAB LITERATURE CRITICISM

Postcolonialism was first time used in 1959 (Cachia, 2010; O'Reilly, 2007; Hawley, 1998). England's daily news, *Daily Telegraph*, used the term postcolonialism to show India's independence in 1947. Initially, the term postcolonialism referred to the period after Western colonization. However, over time, the term developed into a theory and study of the various cultural, economic, cultural, and historical impacts of power control from colonialism (Bill Ashcroft, 2007, p. 168).

The change in the meaning of postcolonialism into a study of the impact of colonialist control occurred when Edward Said wrote a book entitled *Orientalism*, which was published in 1978 and then developed into a theory called colonialist discourse theory as in the works of critics such as Spivak and Bhabha (Bill Ashcroft, 2007, p. 168). In postcolonialism studies, Edward Said has a very vital role. He is considered an intellectual who has carried out academic and systematic criticism of the genetics of the epistemology of Western knowledge about the East in colonial countries (Miluud, 2017, p. 20). Edward Said divided power into four: political power (the establishment of imperialism and colonialism), intellectual power (educating the East through science, linguistics, and other knowledge), cultural power (canonization of tastes and texts), and moral power (what is good and not good which

done by East) (Fawaid, 2010, p. x). In his book, Edward Said wants to show that there is a one-sided view of Eastern and Western nations that is believed by Western intellectuals. Therefore, he tried to conduct postcolonial studies, especially orientalism, in various fields such as politics, culture, intellectuals, and morals. Even so, the mention of postcolonial studies as cultural and literary studies has yet to emerged. This mention only appeared in the 80s and 90s.

Edward Said was an intellectual who had an essential role in postcolonial studies in the early days. However, previously there was an intellectual who wrote a book on postcolonial studies, namely Frantz Fanon. He wrote books entitled *Black Skin, White Masks* (1952), and *The Wretched of the Earth* (1961). He conducted postcolonialism studies starting from the psychology discipline and analyzing society's socio-psychological impacts. He concluded that orientalism causes alienation and marginalization of Eastern peoples. Therefore, Fanon is considered the genetic father of postcolonialism theory (Miluud, 2017, p. 25). In fact, apart from Fanon and Said, there are other figures such as Gayatri Chakravorty Spivak with the subaltern theory and Homi K. Bhaba with the theory of mimicry and ambivalence. However, their postcolonialism studies are a legacy or influence of the ideas of Edward Said and Fanon.

The inclusion of postcolonial studies in the realm of Arabic literary criticism is closely related to translating postcolonial studies into Arabic. Translation has a critical position because with the translation of postcolonial literary studies, the echoes of these studies become easier to enter and be accepted by critics and students of literature in the Arab world. It cannot be denied that language mastery has always been a significant and crucial issue transforming science from one country to another. Moreover, knowledge and information in the 80s and 90s was still very limited and not as open as it is today.

The translators translated postcolonialism study into Arabic and of course, this helped Arabians who did not master foreign language. Need to know that the translation process is also inseparable from equivalence issues. The translator has different translations related to the terms in the postcolonialism study. Someone translated the term *postcolonialism* to *khithab ma ba'da al isti'mar* for a reason the term *is'ti'mar* can present the Arab language in scientific study concept and there is no need to import foreign language to mention the term *postcolonialism*. The person who introduces the term *ma ba'da al isti'mar* is Saad al Bazi'i and Mijan ar Ruwail in their book titled *Dalil an Naqid al Adabi* (Syamnad, 2017, p. 186). However, other translators translated the term *ma ba'da al kuluniyah* with the reason the term is a theoretical term and basic in literary criticism which contains the meaning of distinctive political, cultural, and historical concepts reason (Syihab, 2013, p. 139).

Below are some of the translated important terms in postcolonialism study from foreign language (English) to Arab:

No	English	Arabic
1.	Discourse Representation	التمثيل الخطابي
2.	Representation and Orientalism	التمثيل والاستشراق
3.	Representation and Imaginative Geography	التمثيل والجغرافي التخيلية
4.	Ethnic Representation	التمثيل العرقي
5.	Sexuality Representation	التمثيل الجنسي
6.	Decolonization	تفكيك الاستعمار
7.	Hybridity	الهجنة أو التهجين
8.	Ambivalence	الزدواجية

9.	Diaspora	الشتات
10	Mimicry	التقليد
11	Other	آخر
12	Subaltern	المقهورون أو التابع

Source: (*Ar Rasis wa Al Mukhalatah*, 2013)

The fact that Arabs know with postcolonial studies cannot be denied. Arabs were first introduced to postcolonialism through the translation of the book *Orientalism* by Edward Said.

Syihab said: that translation is regarded as a means of connecting Arabs to the discourse of postcolonialism and the first book on postcolonialism to be translated was Edward Said's book, *Orientalism*, through Kamal Abu Dib's translation which is regarded as the first attempt to acquaint Arab critics with methods and thought of Edward Said (Syihab, 2013, p. 132).

As Syihab said, the first person to translate Edward Said's book was Kamal Abu Dib. After that, there were serious efforts to translate not only postcolonial studies but also other social science books. According to Sair Dib, the period of the process of translating these books lasted for ten to thirty years. Because translation efforts are still limited to individual endeavors, many translators still need to translate the work of one of the most important figures of postcolonialism such as Gayatri Spivak (Syihab, 2013, p. 132). Therefore, until now, if we want to find a translation of Gayatri Spivak's book *Can The Subaltern Speaks?* then we will not find the translation in Arabic except after April 11, 2017.

Translation does have the problem of inequality of meaning. However, this, on the other hand, provides the opportunity

the translator interprets and understands the book they are translating, the theory of postcolonialism in the translator's understanding. Most translated books always contain an introduction to the ideas in the book. The introduction is written by the translator and this will certainly help the reader to understand the translated book, at least according to the translator's understanding, and can enrich the process of receiving postcolonialism studies among Arabs (Syihab, 2013, p. 133).

Kamal Abu Dib has played a central role in translating books on postcolonial studies. Kamal Abu Dib has translated Edward Said's two books *Orientalism* (1978) and *Culture and Imperialism* (1993). They were translated in 1981 under the title *Al Istisyraq* and in 1997 under the title *Ats Tsaqafah wa al Imberaliyah*. The two translated books have helped Arabs to understand the concept of postcolonialism (orientalism) according to Edward Said, which explains the relationship between knowledge and power and also the relationship between literature and the expansion of imperialism (Syihab, 2013, p. 133).

After the translation of the book *Orientalism*, various translated books appeared because the Arabs had begun to recognize postcolonialism studies and knew the urgency of these studies. Among the books translated were Homi K. Bhabha's *The Location of Culture* translated by Sair Dib in 2004 under the title *Mauqi' ats Tsaqafah*, Bill Ashcroft, Gareth Griffiths and Helen Tiffin's *The Empire Writes Back* published in 1989 and translated in 2005 under the title *Al Imbiraturiyah taridu bi al Kitabah*, and Ania Loomba's *Colonialisms* translated by Muhammad Abdul Ghani in 2007.

Therefore, we can conclude that the translation of foreign books was the first process of Arab acceptance of critical theories such as postcolonialism. Translators are considered to be the first to respond to postcolonialism theories not only because

not only have he translated a book, but in almost every introduction to translated books, the translator always provides an overview of the book they are translating. From the above facts, we can also conclude that the translators are a group of people who have realized the importance of postcolonial studies, Orientalism, which has various characteristics of revolutions in the Arab world (Syihab, 2013, p. 137).

Arab countries are generally already independent. However, practically speaking, there are some countries that are still under colonization, such as Palestine and Iraq. This fact has prompted some Arab writers to create literary works related to colonialism. Among the writers who wrote literary works with themes related to colonialism, resistance literature (*Adab al Muqawamah*), such as Mahmud Darwisy.

In addition to Mahmud Darwisy who has written literary works with colonial themes, several writers have written literary works with post-colonialism nuances. Among them are Radwi Ashur with his work *Qith'ah min Auraba*, Samikhah Kharis with her work *Dafatir Ath Thufan*, and Abdurrahman Munif with his work *Mudun al Milkh* (Shamnad, 2017, p. 191). With the presence of literary works with postcolonial nuances and the translation of postcolonial theoretical books, then whether the study of postcolonialism becomes crowded in the treasures of Arabic literary criticism.

In the Arab world, cultural criticism with a postcolonial perspective is more developed than literary criticism with a postcolonial perspective. In Arab cultural criticism, we will find many thinkers and intellectuals who master the theory of postcolonialism and use this theory to study Arab culture. According to the author's observation, there are at least two intellectuals who are representative in the study of postcolonialism in the Arab world today. They are Abid al Jabiri and Hasan Hanafi. Abid al Jabiri conducted postcolonialism studies through his book entitled *Masalah al Huwwiyah al Arabiyyah wa al Islam wa al Gharb*. In the book

Abid al Jabiri examines the image of Arabs in Western culture, the binary opposition relationship between me and the other, west and east, and the image of Arabs and Islam in the Western mass media (Jabiri, 2012, pp. 5-6). Slightly different from al Jabiri, Hasan Hanafi conducts postcolonialism studies in the perspective of tradition and renewal projects. The project is divided into three, the attitude of Arabs towards tradition, the attitude of Arabs towards the West, and the attitude of Arabs towards the reality they face. In the second project, Hasan Hanafi developed a concept called occidentalism as the antithesis of western orientalism. Here is Qamarudin Hidayat's view on occidentalism.

Hasan Hanafi:

The simple goal of Occidentalism is to liberate oneself (Arab/East) from the influence of others (West) so that there is equality between the Islamic world and the East in general, and the European world and the West in general (Hanafi, 2000, p. xix).

Unlike postcolonial studies in the field of Arabic culture, postcolonial studies in the field of literature tend to be stagnant. Postcolonial studies in Arabic literary criticism are still limited to the introduction or application of theory and have not yet reached the criticism and development of theory as in Arabic cultural studies. In Arabic cultural studies, postcolonial studies have reached the adaptation of postcolonial theory to the problems faced by the Arabs and also a critical response to the West, giving rise to the concept of occidentalism. The fact that postcolonial studies in Arabic literary criticism is evident from the fact that many postcolonial studies are still merely applying pre-existing postcolonial theories to Arabic literary works as well as many introductory books on the theory of literary criticism.

In a study entitled *Ad Dirasah Ma Ba'da Al Kulunyah Wa Talaqqi Fi An Naqd Al Arabi Al Mua'shir*, Yahya bin Walid's wrote that titled *Khithab ma ba'da al Isti'mar* published in *al Kalimah* Magazine in 2008 is considered one of the most important studies on postcolonialism. However, if we read the article then we will know that the article is just a review

on the theory of postcolonialism. Yahya bin Walid discusses the term postcolonialism, the pioneers of postcolonial studies, the influence of the pioneers of colonial studies, and the epistemological roots of these studies.

Miluud said: Among the most important studies that discuss the term *khithab ma ba'da al-kulunyah* is the study conducted by Yahya bin Walid because he specifically discusses *khithab ma ba'da al-kulunyah* in a critical discourse which is a political proposition that was first used in the field of political theory in the early seventies to explain the new conditions of a country that came out of the grip of colonialism... (Miluud, 2017, pp. 68-69).

If we look further, Yahya bin Walid's writing is a review of postcolonialism written in 2008, which is almost 30 years after the publication of the translation of the book *Orientalism*. We can imagine that a span of about 30 years is too long for a book review on postcolonialism. In India, by comparison, have emerged new postcolonial theorists such as Gayatri Chakravorty Spivak, Aruna Srivastava, Sara Suleri, and Gauri Viswanathan.

However, it should be noted that postcolonial studies in the field of literary criticism have at least reached the application of postcolonial studies theory. If we look for postcolonial studies in Arabic literary criticism, we will certainly find many many applicable studies. In this article, I will point out two academics who are quite representative in postcolonial studies in the treasury of Arabic literary criticism. These are Rami Abu Shehab and Sa'ad Bazi'i.

Rami Abu Shehab is a lecturer at the College of Art and science - Arabic department - Qatar University. Abu Shehab earned a master's degree in Arabic literature and criticism from Hashemite University in Jordan 2005 and a doctorate in modern literary criticism (discourse and critical theory) from the Institute of Arab Researches and Studies (Arab League) in Cairo in 2012. He works in Qatar.

Foundation as an academic, head of the Arabic department and lecturer (2005-2016). He currently works as a lecturer at Qatar University. Abu Shehab was awarded the 2014 Sheikh Zayed Prize for his book *Permanence and Deception*. Rami conducts research in World Literature and Literary Theory. His current project is Diaspora and post-colonial discourse. Among his researches on postcolonialism studies are *Tada'iyat ma ba'da al isti'mar fi Riwayah A'nab Markab al 'Adzab li ath Thahir bin Jilun* (2018), *Fi al Mamar al Akhir Sardiyyah asy Syatat al Falastini Mandzur Ma Ba'da Kuluni* (2018), dan *al Kitabah Fi Azmah al Irtikhal Nahwa khithab Falastini li Asy Syatat* (2018).

Saad al Bazi'i is a professor at King Saud University in Riyadh. He earned his bachelor's degree in English Language and Literature at King Saud University in 1974. He earned a master's degree in English Literature at the University of Purdue, Indiana in 1978, and a Ph.D in English and American Literature at the University of Purdue in 1983 with a dissertation on Orientalism in European Literature. Therefore, Saad al Bazi'i is a person who has paid serious attention to postcolonial studies since he was still in college.

By looking at the background of both of them, we can conclude that the entry and development of postcolonialism studies in the treasury of Arabic literary criticism today, apart from through translated books, can be through Arab intellectuals who study abroad (Europe or

America) and when they return to their countries, they will teach what they learned in America or Europe to Arab students. However, what we should not miss is that, at present, the internet plays a significant role in the transformation of postcolonial studies in Arab literary criticism so that even if Arabs do not receive education in America or Europe they can still read, study, and understand postcolonial studies through the internet freely and quite openly, for example by accessing various books on postcolonial studies through the site libgen.io or other sites. However, even so, I need to emphasize again that the development of postcolonial studies in Arabic literary criticism is still relatively slow and Arabs are still consumers of theories from America or Europe.

CONCLUSION

After conducting a study on the genealogy of postcolonialism in Arabic literary criticism from the beginning to the current era, the author concludes that postcolonialism entered the Arabic literary criticism through translated works, students who studied in America or Europe and then taught at Arab universities, and also the internet. In addition, the Arabs' attitude towards postcolonialism in Arabic literary criticism is still limited to being consumers and not creators.

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