INTRODUCTION
**Introduction:**

The work at hand is based on the topic *A study on the contributions of Abbas Mahmud Al-Aqqad to the development of philosophical thought in Arabic literature.* It is an important and feasible research topic in present day research scenario. It gives the researchers an undeniable beginning about the life and works of Abbas Mahmud Al-Aqqad to the development of modern Arabic literature. It, furthermore, gives an unquestionable picture of Al-Aqqad’s philosophical thought, which is showed up in his critical works for instance poetry, prose, history, biography; novel, Islamic theology and his most comprehended course of action genius of Islam began with Abqariyyat Muhammad. He made in overabundance of hundred books in his successful life in each branch of Arabic keeping in touch with some of which are generally philosophical, which gives another stage in Arabic literature.

The topic is a fruitful one in modern era. Many research works have been done on the works of Abbas Mahmud al-Aqqad in various universities in India and abroad. The study on the works of Abbas Mahmud al-Aqqad is very important to know and evaluate the place and position of Abbas Mahmud al-Aqqad. So an important tusk has been made to evaluate the place and position of Abbas Mahmud al-Aqqad in this research work.

As a reader of Arabic language and literature, I studied a lot on the literary as well as the political history of the Arabs and I came to the conclusion that the contribution of Abbas Mahmud al-Aqqad is immense to the development of modern Arabic literature. I, therefore, choose this topic for my research in partial fulfilment of the requirement for the degree of Ph.D in Arabic from Gauhati University.
Historical background of Modern Arabic literature:

Arabic literature from the pre-Islamic time to till date has its high and low periods. It climbed its high watermark during the Abbasid period- spanning from 750 to 1258- reaching its low period following the accepting control of the Arab touches base by the Turks. The years 1517-1800 demonstrate a champion among the most unsettling periods in Arab history when Arabic written work halted to be creative and in sureness was a minor stream; anyway, the foundations of the vernacular remained unshaken.

Before times of Arabic literature the propelled period, frequently suggested in Arabic as *al-Nahda* (Renaissance), requires an approach that is as soon as possible simpler and more entrapped. While Classical Arabic literature can securely be viewed as a very basic level of continuum. Modern Arabic literature constitutes in certain vital regards to an altogether new takeoff, despite the fact that its break with the Classical has now and again been misrepresented. Modern Arabic literature never extremely be separated its connection with the past. M.M. Badawi remarks that *al-Nahda* was as a general rule an aftereffect of a gainful social occasion of two powers: the indigenous radiation and the outside made western structures.¹

The discouraging time allotment was trailed by al-Nahda, which is the commencement of the spurt in Arabic literature. Two upgrades made prepared for the renaissance. In the Levant, European effect began to be felt in the sixteenth century. In 1584, Pope Gregory XIII set up a phenomenal school in Rome for the Lebanese evangelists called the Maronite School. Pope furthermore helped the understudies with grounds and stipends. Thusly, the Lebanese sovereign, Fakhr al-Din al-Ma’ari (1590-

¹. Badawi, M.M. *Modern Arabic Literature*, p.1
1635), started sending Lebanese underestudies to consider in Italy. Al-Ma’ari in like manner started schools in Lebanon with the objective that the graduates could pick up and spread learning in their nation. ¹

Some unique missions having a place with the Catholic, Protestant and Orthodox places of love furthermore began working in the Levant and used preparing as the medium of clergyman work. Before the complete of the nineteenth century, Protestant enlightening missions, including a planning school for young women, were set up by the Germans, Danes and British. The French developed their University Sts. Joseph in 1874. The Americans furthermore settled the Syrian Protestant College in 1886, today which is known as the American University of Beirut.²

As a reaction to the Christian missions, the Madrasa Ain Waraqat was developed in 1789 as the vital national school to be trailed by a huge gathering of others. These associations grasped strategies novel in connection to the standard Arab course and took after the European case. French and English were used into the syllabus. In 1863, Butrus al-Bustani started the grade school for higher examinations. Its principal component was that it was normal and supported sciences following contemporary procedures.³

At the opening of the nineteenth century, there were two social streams, both radiating from religious concentrations, spilling compliantly along two channels: a Muslim channel partner Cairo with Damascus and Aleppo, and a Christian current interfacing Aleppo with the mountains of Lebanon. The nineteenth century, in any case,

¹. Mahdi, Ismat. Modern Arabic Literature, p.6
³. Al-Maqdisi, Anis. Al-Funun al-Adabiyya wa Alamukha, p. 38
was to see various changes in the general situation with the start of the progressed imaginative renaissance.

There is abundant affirmation to show that the Napoleonic assault of Egypt (1798-1801) indicated the beginning of the national renaissance of the country. The occupation by a European power came as an insightful and social shock which dazes the firmness and stagnation of eighteenth-century society in Egypt. Notwithstanding the short time of their stay there, the French had a magnificent impact and mixed up a critical social development.⁴

The beginning of the nineteenth century saw the ascent of a substantial gathering of writers, geniuses, specialists, scholars, craftsmen, printers and translators. Some remained in the Levant and the others went to live in Egypt and other Arab countries. Later surges of Syro-Lebanese settled as far away as North and South America, basically to search for employment, and moreover to make tracks in an opposite direction from the political checks constrained on them by the Turks. Wherever they went, they added to the renaissance of Arabic, especially in Egypt and the Americas.⁵

The French occupation of Egypt in 1798 enables an accompanying basic to Arab reclamation. All of a sudden Egypt connected with European culture, its coherent progress and authenticity. Napoleon had conveyed with him a unit of intelligent people who developed ebb and flow libraries and labs to finish legitimate and aesthetic research. The Egyptians were enlivened by the tests in the examination focuses which empowered learning and their hankering for data.⁶

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¹. Jayyusi, Salma Khdara. *Trends and Movements in Modern Arabic Poetry*, p. 15
³. Ibid
During the reign of Muhammad Ali (1805-1849) in Egypt, the social development extended to the political, mechanical and military circles. In the group of friends fundamental events happened, for instance, the setting up of the Bulaq Printing Press in 1822, and the creation of the official daily newspaper, *Al-Waqa‘i al-Misriyya* in 1828. The most prevalent one was the establishment of the School of Languages built up by Muhammad Ali in 1836 on the direction of Rifa‘a Rafi al-Tahtawi (1801-1873) who transformed into its first boss.¹

The social development in Egypt in the essential segment of the nineteenth century, basic as it was to Egypt and to the Arab world with everything taken into account, began to oversee normal item in the imaginative hover just towards the latest numerous long periods of the century. Al-Tahtawi was a champion among the hugest Arab minds to come into contact with Western liberal thought. The musings of the French enlightenment left an interminable stamp on him and through him on the Egyptians. He is extraordinary for being among the chief Egyptian of present day times to take upon himself the errand of elucidation into Arabic from a European vernacular.²

The modernizing design was gone before by Muhammad Ali who managed Egypt’s national life for a long time till 1849. Muhammad Ali concentrated on the necessity for consistent and inventive direction. He invited remote masters to set up his family militarily and besides to train them in science and development. Second, he sent Egyptian specialists to Europe. The essential mission was deputed to Italy. Later missions were sent to French, which was transformed into the essential getting ready

¹ Jayyusi, Salma Khadra. *Trends and Movements in Modern Arabic Poetry*, p. 16
² Ibid, pp. 16-17
ground for times of Egyptians the restrictive military fields and additionally more on a very basic level in European culture and composing.

Another basic factor during the time spent westernization which shaped the course of present day Arabic written work and thought is extended in the amount of Europeans staying in Egypt and hence the extension of minister activity and the spread of European schools. Significantly more imperative in the following change of Arabic culture was the imagined by European schools in Syria. In such manner, in light of Muhammad Ali’s liberal methodology towards the Europeans, the season of Egyptian control of Syria (1831-1840) was of huge importance and has been portrayed by one understudy of history as age making in the social history of that land. 1

The Lebanese and Syrian social rebuilding revealed itself in different ways. The essential undertakings at making Arabic performance and the Arabic novel were made in Beirut, the past by Marun al-Naqqash in 1847 and the last by Salime al-Bustani in 1870. Creative social requests began to appear in Beirut in 1847, the first being the Syrian Society which animated by the American priests, went for propelling the explanation behind articulations and sciences among Arabic-talking people. Periodicals appeared in quick movement and some of them appropriated understandings and alterations of works of fiction. The remarkable social overview al-Muqtataf which gave the Arab researcher much information about the academic presence of the West was brought out in Beirut by Ya’qub Sarruf and Faris Nimr in 1876 and it traded to Egypt just in 1885, where it kept on appearing until 1952. At whatever point religious and political aggravations broke out in Syria after the obliged trip of Muhammad Ali’s Egyptian powers, a system which completed in the butchers of 1860, various Syrians

1. Badawi, MM. A Critical Introduction to Modern Arabic Poetry, p.11
later moved to Egypt, either motivated by a suspicious dread of future butchers or pulled in by prospects of material gain in the midst of the British occupation. The result was that they had a working impact in the Arabic social renaissance, especially through their activities in the field of news scope. 1

The strategy of westernization was gone before with progress by Isma’il, who went to the level of declaring that Egypt was a bit of Europe. In the midst of the rule of Isma’il (1863-1879), Egypt increased liberal ground in setting up contacts with French culture and associations. It took after the French legitimate and definitive systems. School and colleges on show day lines were developed, for the equipped power and experts, and for the regular subjects and for young women. These changes added to the Arab renaissance i.e. al-Nahda. 2

The Arabic literature was addressed by al-Azhar which ensured the Islamic and Arab masterful inheritance in the darkest extensive stretches of diminishing and was the primary wellspring of learning in Egypt. The light was passed on forward by ordinary give in the Levant also. The base for the renaissance was given by the inventive ability of the Arabs, known for their brain, sharp powers of observation and innovative vitality; their ability to spare the wonderful features of their lingo however absorb new examples.

An American mission had its press in Malta. In 1834, the Lebanese analyst Ahmad Faris al-Shidyaq was sent by the mission to regulate its Arabic creations. A pioneer in printing, al-Shidyaq later settled his own circulating house in Istanbul which conveyed academic works from the first duplicates of the Istanbul library.

1. Badawi, MM. A Critical Introduction to Modern Arabic Poetry, pp.11-12  
2. Mahdi, Ismat. Modern Arabic Literature, p.8
Contemporary works were appropriated from wherever all through the world including the collections of Siddiq Hasan Khan of Bhopal. Al-Shidyaq moreover settled seven days by week daily newspaper *al-Jawa’ib* in Istanbul.¹

In Egypt, printing was introduced by Napoleon. In 1798, the French Scientific Panel started printing a declaration, *Le Courrier de l’Égypte*, once in five days and later thrice multi month to instruct Europe about Egyptian endeavors. An intelligent and conceptual magazine, *Le décade Egyptienne* was in like manner brought out. The important journalistic activity in Egypt did not have any impact locally, as the declarations were circulated in French. Arabic was used just in 1821, when Muhammad Ali set up the People’s Press, later called *al-Bulaq*. It remained the fundamental press in Egypt for quite a while and was trailed by the Coptic Press. *Matba‘at al-Ma‘arif* was started in 1867 and *Matba‘at Wadi al-Nil in 1896.*²

The political atmosphere of the Levant, which had seen the central activity of the press, was not useful for kept up news scope. In spite of reiterated terminations, authors moved to Egypt, where they found a more liberated milieu for journalistic activity. The acclaimed daily newspapers built up by the Syro-Lebanese émigrés in Egypt included *al-Ahram* in 1875 by Salim and Bishara Taqla in Alexandria. Later it was moved to Cairo and is today the most celebrated and respected each day in the Arab world. Faris Namr and Ya’qub Saruf started *al-Muqtatam* in 1888. The primary journals were al-Muqtataf built up in 1876 and *al-Hilal* in 1892 by Jurji Zaydan.

Among the monster reformers the piece of Jamal al-Din al-Afghani (1838-1898) is gigantic. He was an Afghan by birth anyway later he made Egypt his home. He

². Al-Maqdisi, Anis. *Al-Funun al-Adabiyya wa Alamuha*, p.39
attempted to break the hold of scholasticism which had encased Islam since medieval conditions. Al-Afghani at first called for change in religion, next for the catch in fiscal and political disintegrating and perceived himself with the advancement inciting the Orabi revolt of 1882. ¹

In Muhammad Abduh (1849 1905), a specialist’s tyke who rose to the noticeable position of Chief Mufti, al-Afghani had an interpreter and disciple. Abduh kept up that there was no dispute among Islam and science. He interpreted Quranic verses typically and saw the deficiency of Islamic scholasticism. He upheld changes and religious stirring. Al-Afghani and Abduh were both oppressed for their liberal points of view. In any case, their message was passed on forward by their students who consolidated the colossal Egyptian nationalist, Sa’d Zaghlul (1857-1927), the champion of women’s rights Qasim Amin (1865-1908) and the article administrator of Abduh’s books, Rashid Rida (1865-1935). ²

Among the most vital of this get-together of instructed individuals was the pioneer of Islamic advancement, Muhammad Abduh and the social reformer Qasim Amin whose creations on the circumstance of woman in Islam hailed the fundamental stirrings of Egyptian ladies’ freedom. A further indication of a creating care regarding Egyptian women was the nearness of the principle Egyptian woman’s magazine, Hind Nawfal’s ‘al-Fatah’in 1892. ³

Recorded events and social changes had their impact on exhibit day Arabic verse in two distinctive ways. They provoked neo-tastefulness and pre-sentimentalism. Neo-style was the consequence of the reclamation of old learning through mechanical

¹. Mahdi, Ismat. Modern Arabic Literature, p.15
². Ibid
³. Starkey, Paul. Modern Arabic Literature, p.29
movement. Daily newspapers and magazines released verse from its confined cutoff points and enabled it to associate with a greater section of the overall public. This engaged the breaker of socio-political issues in Arabic poetry.¹

The ascent of the Constitutionalist improvement, close by the spread of direction, the establishment of the press, the climb of another common laborers of specialists, the relentless exactions of obligations, and the advancement of outside effect conveyed a clear national advancement that found verbalization in the Urabi Revolt.

In the midst of the Egyptian crisis of 1881-1882, each one of the forces amassed into a lone resistance under the organization of Urabi. In February 1882, an absolute nationalist government came into power and needed to develop the equipped power and place the fruitful political control in the hands of the Egyptian officers. The British and French governments were alarmed by the explanation behind events. The counter outside turmoil ridden situations at Alexandria quickened the intervention of a British military power which accordingly pounded the Revolt and had the country. One of the figures who had an imperative effect in these events was the poet statesman Muhammad Sami al-Barudi.

The nineteenth century, having presented a period of certifiable test to the Muslim world, both from inside and from without, found in the Arab handles the ascent of astounding masterful stirring, stunning in that it took after upon the noteworthy insightful lethargy that seemed to have settled over them in the midst of the initial several years. Inside this exciting was braced, in Syria and Egypt, by the imaginative advancements for the rebuilding of Classical Arabic and by the undertakings of their

¹. Al-Maqdisi, Anis. Al-Funun al-Adabiyya wa Alamuka, p.39
pioneers to restore the heritage of built up theoretical workmanship. Remotely, the new composition got its impetus from the creating impact on the Arab cerebrum of the written work and the considerations of the Western world.  

Arabic writing was move back to react to the movements that were happening in the Arab world in the nineteenth century. The gathering of western academic modes came considerably later than of western advancement or even of western thought. Also, but contemporary Arabic verse offers out an abnormal state of westernization, bearing little association with the customary Arabic tribute or qasida, of the significant number of branches of Arabic written work verse was the last to go under western effect. This isn’t at all amazing. Verse is the subllest and most complex kind of composing, and its appreciation thusly exhibits difficult to miss issues to the outside researcher. It requires not only an individual and living learning of the lingo, yet likewise a whole improvement or re-preparing of the researcher’s sensibility.  

For writing to reflect such enhancements a radical change expected to occur in current Arabic creations in the start of composing and the limit of the writer. The medieval view which had directed until the point that well into the nineteenth century and which saw creating as either morally and significantly lighting up or else connecting through predominance of tongue and verbal capacity, well ordered offered way to the perspective that written work should reflect and without a doubt change social reality. The supporter sovereign or ruler who asked craftsmen to hurried to his court to sing of his achievements and exalt his name in basic qasidas, formal resounding tributes, was being supplanted by a cubicle class scrutinizing open, educated in like

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manner and not ethnocentric schools, who in view of the colleague of printing drew nearer with printed books and did not rely upon two or three copied unique duplicates, and who were enchanted not through oral recitation or declamation yet rather by the pages of daily newspapers and magazines.¹

Concerning change of current Arabic written work, M Badawi communicated that the recorded setting of current Arabic composition could be isolated into three crucial periods: the first from 1834 to 1914, which may be named the Age of Translations and Adaptations and likewise Neo-tastefulness; the second is the between war period, which may be delineated as the Age of Romanticism and Nationalism; the third is from the complete of World War II to the present: it gets a handle on a wide collection of schools, procedures and styles, yet may supportively be known as the Age of Conflicting Ideologies.²

Out of the primary figures of the nineteenth century creative renaissance there ascended in the second half of the century an exceptional essayist and statesmen was al-Barudi. He was the envoy of neo-style, the principle significant new example in the verse of this period which was later made and passed on to an abnormal state of faultlessness by his successors all through the British occupation time span. It was in the midst of the latest three numerous long stretches of this period that the underlying two vital schools of contemporary Arabic verse thrived, to be particular, the new time of Egyptian scholars drove by the neo-classicists Ahmad Shawqi and Hafiz Ibrahim, and

¹. Badawi, MM. A Critical Introduction to Modern Arabic Poetry, p.15
². Ibid, p. 16
that of their foes from the modernizing school addressed first by Khalil Mutran and after that by Diwan gathering.¹

Despite the conceptual activity starting at now suggested in Lebanon and Syria, in any case, it was but instead these writers the Egyptian poet Muhammad Sami al-Barudi who gave the key starting power to the neo-built up stunning improvement, hoping to find another departure through the recuperation of the style and soul of the colossal specialists of the medieval ideal custom, for instance, Al-Mutanabbi, Abu Ala al-Ma’arri, and Abu Tamam. One motivation for this advancement was probably gave by the improvement of new, coordinate sorts of masterful enunciation affected by the West; another was the more broad openness of adaptations of set up Arabic exquisite diwans’ impacted believability by the printing to press.²

Although neo-set up specialists of sorts could be found in moderately all parts of the Arab world, the essential networks for its change were Egypt and Iraq. Because of Egypt, the name of al-Barudi is much of the time associated with that of Isma’il Sabri (1854-1923) who united insightful activity with an official occupation. Sabri’s verse was possibly the first to reflect a propelled affectability to the conflict between the medieval inheritance and present day dynamic thought.

The perceiving feature of neo-tastefulness is generally the difference in the substance in Arabic verse. The subjects oversaw contemporary issues, for instance, the dispute of the Arabs with the radical powers, their fight to enhance the bundle of destitute individuals and a demand for social lift and guideline.

¹ Khuri, A. Monah. Poetry and the making of Modern Egypt, p.9
² Starkey, Paul. Modern Arabic Literature, p.44
The neo-classicists are called *muhafizun* (conservative) by the later time of researchers. They were not direct in the negative sense but instead were claimed in light of the fact that they tended to protect the old Arabic models, especially of the Abbasid time allotment. Their numbers reveal their response to the spirit of the age and a cognizance of the piece of workmanship in people in general eye. The neo-classicists passed on vitality to Arabic verse and made it enough prepared for depicting minutely the life of the all inclusive community. The striking pioneer of neo-style al-Barudi made fundamental flights in the examination and making out of verse.  

Till the end of World War I Arabic poetry was separate in a lesser degree by the effect of pre-sentimentalism. This school created because of the impact of European composition, especially the French sentimentalists and the English expressive craftsmen, Wordsworth, Coleridge and Byron. It grew also as a reaction to neo-style which was to a great degree an extension of built up verse and was examined by the trailblazers of sentimentalism for not envisioning the sentiments of the essayist. Sentimentalism is more an outpouring of one’s feelings than an insightful school with rules. Verse in wistful written work takes after the tune of a winged creature, a mix of wind or the stroke of lightning, and not the aftereffect of some mental effort or arranged work. 

Besides showing the solidarity in the song the pre-sentimentalists attempted to change the monorhyme which had overpowered Arabic poetry for a significant long time. It was simply toward the beginning of the twentieth century that Arab craftsmen could break the conceptual convention of the monorhyme. It was Abd al-Rahman Shukri who has created mixed poetry where the rhyme is changed in each hemistich.

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Shukri furthermore tried to exhibit clear verse where the meter is kept up anyway not by any stretch of the imagination the rhyme. ¹

Sentimentalism ascended as the more basic school towards the period closer to World War II. The scholars of this school were Khalil Mutran of Lebanon and Abbas Mahmud Al-Aqqad of Egypt. Mutran was basic for setting the example of the nostalgic tendency for nature and giving a creative enunciation to his sentiments. Al-Aqqad included by giving a more essential level of lyricism to his verse. Constrained by the intensity of tradition, they don’t, nevertheless, achieve the quickness of the later wistful individuals. The differing shades of the verse of the neo-classicists and the pre-nostalgic individuals are set out in the bare essential delineation of these craftsmen.

The basic cases of pre-sentimentalism were prevalently Abdur Rahman Shukri (1886-1958), Ibrahim Abdul Qadir al-Mazini (1889-1949) and Abbas Mahmud Al-Aqqad (1889-1964) all from Egypt. They were known as the Diwan authors after the nearness of their joined book on input called the Diwan of Poetry and Criticism in which they propounded their new thoughts and perspectives and surveyed both the old verse and their new advancement. ²

An indispensable factor in the start of Arab Romanticism was the nearness of the diverse get-togethers of Mahjar craftsmen and researchers who had emigrated from Syria and Lebanon to North and South America from around 1850 onwards. But a part of the Mahjar writers can no vulnerability be classed as fiscal vagrants, a basic motivation for a few was the need to escape from political and religious abuse, in this extraordinary circumstance, it is tremendous that the mind lion’s offer of the banished

¹. Mahdi, Ismat. Modern Arabic Literature, p. 25
². Badawi, MM. Modern Arabic Literature, p.16
individuals was Christian. These resettlement advancements addressed a ponder parallel to the discontinuous movements of smart individuals from Syria and Lebanon to Egypt which had such a basic impact in the change of the Egyptian press and theater; instead of the improvements to Egypt, regardless, the fundamental responsibility of the Mahjar academic individuals to Arabic written work generally lay in the field of verse. This is henceforth a favorable time when to abbreviate a bit of the central features of Mahjar composing a subject that not simply structures a fundamental bit of the establishment to the Arabic Romantic improvement anyway which may moreover be seen as a topic of both unique and sociological enthusiasm for its own specific right.¹

This is some degree delinquent change in Egyptian written work was definitely connected with the social changes that had happened since the rule of Muhammad Ali. The underlying couple of extended lengths of the twentieth century which saw a change in the aesthetic standards of in any occasion the more energetic specialists, moreover watched a peak in Egypt’s money related headway. It isn’t vital to swing to a Marxist academic approach to manage acknowledges that the rising of another clerical class, which was a result of these changes, had a prompt impact after composing. The new rich, on the other hand with Turkish world class toward the beginning of the nineteenth century, now often were autochthonous Arabic-speaking Egyptians. All in all, the extending centrality of Arabic composition autonomous of the assorted improvements was immovably related to the stronghold of the Egyptian that is Arabic-talking part in the general population field rather than the rulers, who talked no Arabic or scarcely any. Fundamentally, composing was given a slight professional class contact and its tone ended up being to some degree all the more close. Moreover, books began to be engraved on a tremendous scale. Daily newspapers and magazines ended up being

progressively different. In this way Egyptian verse could create from the standard art of the five star into a workmanship proposed for a more broad open, never again planned to be examined, yet to be scrutinized. 

After the Second World War Arabic writing, in certainty the whole of the Arab world entered another stage. While Romanticism was destroyed, political obligation extended and competition ended up savage between clashing loyalties and methods of insight, against an establishment of internal and outside changes. 

At the beginning of twentieth century a broad number of beneficial writer and essayists were appeared in Arabic written work, whose responsibilities are for the most part essential for the change of Arabic composition. Craftsmen like Shawqi, Hafiz, Mutran, Shukri, al-Mazini, Al-Aqqad, Jibran, Nuwaima, Abu Madi and a part of their associates were the defining moment for the insightful developmental activity. With their responsibility and canny activity, Arabic written work wound up prepared to accomplish its apex. Some of them were proficient in Western vernacular and composing, particularly in English and French. These specialists and writers bring another idea with respect to structure, style and word utilization from Western written work to the Arabic composition. Their verse and essential achievements make another period in the development and change of Arabic written work. Each one of the craftsmen and researchers are generally basic yet among them Abbas Mahmoud Al-Aqqad is phenomenal for his verse, input and philosophical works, which passes on an honest to goodness advancement to the Arabic composition with Western effect.

\[1\]. Brugman, J. *An Introduction to the History of Modern Arabic Literature in Egypt*, p.96
\[2\]. Badawi, MM. *Modern Arabic Literature*, p.20
\[3\]. Ibid, p.20