



*Travel Literature Role in Comparative
Literature Development*

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Abstract

Travel holds significant importance in people's lives as it provides an opportunity to experience different cultures, introduces individuals to new ways of living, and allows them to benefit from diverse experiences. Travel books have greatly contributed to shaping people's perceptions of cultural and social aspects of life, especially in the East, often presenting it in a romantic and dreamy manner. These works have had a remarkable presence in the works of artists and writers and have played a vital role in comparative literature by studying the relationships between these works in terms of influence and affectedness. Thus, it raises the question of how travel literature has contributed to the development of research areas in comparative literature and in what forms this development has taken place.

Article info

Received

05February 2024

Accepted

08 March 2024

Keyword:

- ✓ *Travel Literature - Image*
- ✓ *Comparative Literature*
- ✓ *Affectedness*
- ✓ *Development*

Definition of "Travel" Linguistically and Terminologically:

1/ Linguistically:

"Travel" - It is the act of going from one place to another, typically over a distance of some length. It is the transition and movement. In Arabic, "الرحلة" comes from the concept of the journey, transition and movement.

2/ Terminologically:

It is not an easy matter to define the concept of travel literature. The books that today are called "travel literature" were in the past included under the list of history and geography books, or autobiographical books. The word "travel literature" in Arabic literature is a new term that arose in the modern era after Arabic literature witnessed an amazing development in linguistic studies, new terminology, and the many divisions of arts. It is one of the literary arts that has been popular among Arabs since ancient times, and it is an art that has its specific characteristics.

It was stated in the Dictionary of Arabic Terms Language and Literature that travel literature is "a collection of literary works that deal with the author's impressions of his travels in different countries, and in which he may present what he saw of customs, behaviour, and morals, and an accurate recording of the natural landscapes that he visited and watched. It

is the author's recount of the stages of his journey, stage by stage, or combined."

The "Gospel of Peter" defines travel literature as "what can be described as real travel literature is the trip taken by a traveller to a country and he writes a description of it in which he records his observations and impressions with a degree of accuracy, honesty, and beauty of style.

Travel literature is the literature in which the traveller depicts the events he encounters during his journey, conveying the images and scenes in a way that achieves emotional impact or conveys the feeling and emotions he finds in himself when he sees those scenes, monuments and images. This dimension fills the soul with pleasure. It has an impact and gives the journey a literary character instead of stopping at the point of recording, writing down, and stagnation.

Through these multiple definitions, we can say that travel literature is a prose art that is based on a trip taken by a person in reality, conveying to the reader his impressions and observations left by the trip. In other words, it is based on a realistic trip or trips in a specific time and place. It uses expressive prose. It is about the traveller and bears its characteristics without affectation or extravagance. It is a stand-alone art with loose origins and rules. The goal is to influence the reader

and communicate with him. As he listens to everything in this art, his culture and knowledge increase indirectly or tangibly. It makes the reader take a journey without movement or transition.

Reasons for Travel:

Is human evolution linked to his movement from one place to another? Is it true if it were not for human movement between different regions, world history would not have changed? These two questions monitor the factors and influences that urge people to move or migrate from one place to another. There is no doubt that knowing others and exploring the world constitute the most prominent reasons for any movement. However, the love of adventure beyond the unknown, or achieving material or ideal goals remain two motives present in most of the trips. In both cases, they are a direct response to limited incentives and motives that urgently call for movement from one place to another. It means that certain motives would invite the person explicitly to cross the barrier of distance, and to endure the hardship of travel and the troubles of alienation in order to reach a direct goal or achieve a specific goal.

These trips may make a person miserable and change his patterns of life, thinking, and production, but they are a natural phenomenon that distinguishes him. Movement is a symbol of liberation in its emotional or natural sense, and

commitment to a stable place is a symbol of material and mental immobility. Travel is misery, but yes, it is misery in its folds, and this is what appears clear in the saying of Bashkal: "The only reason for a person's misery is that he does not know how to settle down quietly in his room."

The motives that encourage a person to travel are many, and they differ from one person to another, from one nation to another, and from one era to another, but in most cases are:

A- Religious motives:

For Muslims, the pilgrimage (Hajj ritual) is considered one of the religious sanctities to which they care about. They used to travel to perform Hajj and visit the holy places in response to the call of the Most Gracious, in repentance, and purification of the soul, hoping for forgiveness and striving for self-righteousness, such as preaching the religion or visiting graves. Hajj is a means of connecting Muslims through meeting, uniting and strengthening the bonds of love between individuals and people. Some pilgrims took advantage of this journey to describe places and narrate the facts and events that they encountered on the way. They recorded all their observations after their return so that their Muslim brothers could benefit from their experiences.

B- Scientific or educational:

Travellers used to travel long distances to increase their knowledge and learn morals directly from scholars. They (travellers) realize that part of the perfection of knowledge is to obtain it from the mouths of its people by listening to them, and by conversing with them and discussing with them. In such a way, they gain from various sciences, such as jurisprudence, medicine, engineering, and architecture. Books of hadith and biographies mention that among the jurists and scholars were those who would cross deserts and cross rivers in search of a prophetic hadith that they had heard of, or simply to verify a word in it, in the manner followed by Imam al-Bukhari, Imam Muslim and the rest of the narrators.

C - Administrative motives:

They are official trips of a political nature, such as delegations and embassies that kings and rulers send to kings and rulers of other countries to exchange opinions, consolidate relations, discuss matters of war and peace, or prepare for conquest or invasion. They are generally related to state affairs and may be for espionage, reconnaissance, gathering information, and intelligence about others, and the provision of reports and facts. These types of travel are imposed by the state's needs and circumstances. The travel

of Al-Biruni was a culturally fruitful embassy." Al-Biruni was sent to India by Mahmoud Al-Ghaznawi, and it resulted in comprehensive and direct knowledge of India's cultural, human, and religious conditions, as appeared in his book "Alberuni's India: A Critical Study of Indian Doctrines."

D- Economic motives:

In ancient times, the journey was linked to man's need for pasture and the search for sources of livelihood. Man sought to trade and exchange goods, to open new markets for local products, or to bring goods that he did not have in his homeland, but were available in places and locations far away from him in other countries. The merchants were familiar with the roads and the country because they had many travels. The latter made many people turn to them to know places and ways. Trade prompted the traveller to write down his journey to provide the reader with information through which he would know the trade routes by land and sea, as well as the various routes. Trade and earning a living became among the factors that encouraged and activated travelling, and its impact was producing prose texts known as travel literature.

E-Tourism and cultural motives:

Regardless of the previous motivations for travelling, some motivations stem from a special desire to travel for its own sake.

The love of movement and changing the atmosphere, learning about the unknown, and achieving pleasure and luxury by getting to know all the new sights, places, and people, and renewing the blood by watching, adventure, exploration, and trying everything, and gaining experience with paths and nature are another reason for travelling. Travelling may be to know famous landmarks such as antiquities, lighthouses, towers, caves, curiosities and wonders. Thus, travelling is an act to satisfy the traveller's desires.

F-Health Motives:

In his daily life, a person is exposed to many difficulties and adversities. He may be unable to confront them, so he resorts to travelling for treatment or recovery or to relieve himself of the hardships he faces and free himself from distress, such as travelling to rural areas in search of rest and recreation. The trip may be to escape an epidemic, plague, or pollution. It affects the environment in which it lives.

The origins of travel literature:

Arabs, like other people, have known the journey in their history to search for pasture, water, and trade, especially in the lean years. The journey has been widespread among the Arabs since ancient times. The nature of Bedouin society is based on movement, travel, and herding. The pre-Islamic person was a person stuck to the land in the affairs of his life. He

records the events of this journey in his poems by standing on the ruins and describing the she-camel, the desert, etc. After Islam, the journey takes another form in its causes and motivations on the one hand and in its distinguished form (literary and scientific). It was written with a scientific and artistic intellectual nature in Arabic prose that has its own historical, geographical, and social characteristics.

The path of travel literature in Arabic literature has passed through two basic stages:

The first stage:

It begins with the travels of Ibn Ya'qub in the third century, which extended east to India. He recorded his travels in his book "Kitab al-Buldan." Many researchers and scholars learned from it. In the fourth century AH, Al-Masoudi's journey in his book (The Meadows of Gold and Minerals of the Essence) discussed the appearance of the earth, its cities, its wonders, its valleys, its mountains, its lakes, and news of noble buildings and dwellings. He talked about lineage, races, and the differences between nations. Thus, Al-Masoudi recorded everything he observed and examined in a narrative style, depicting the social and cultural life in the era of the Caliphate, paying great attention to the literary aspect in the manner of Al-Jahiz and Ibn Al-Faqih. The orientalist Krachowski also pointed out with the travellers of his contemporaries, the

classical school of Arabic geography, such as Al-Biruni, through his book (Critical Study of What India Says, Whether Accepted by Reason Or Refuted.)

Starting from the twelfth century AD, the style and writing of Travel and journeys changed, and it became presented in the form of autobiographies, in which the traveller went beyond talking about the geographical aspects related to the countries he visited in a narrative style. The traveller mentioned his thoughts, criticisms, feelings, and various experiences, so the travel writing moved from a scientific character to a literary character such as the journey of Ibn al-Arabi in his book (Arrangement of the Journey). Also, through his book "The Excursion of One Eager to Penetrate the Distant Horizons" or as known "Tabula Rogeriana" Al-Idrisi wrote a book distinguished by the abundance of information on the geography of Morocco and Sicily.

After Al-Idrisi came the traveller Ibn Jubayr, through his journey book called (A Remembrance of the News of Travel Agreements). He was a writer and poet who was able to describe during his trip to Hijaz everything he saw and caught his eye of the wonders and curiosities of the countries, such as markets, orchards, urban architecture, mosques, and hospitals. He wrote down his notes on the social, economic and political situation. He

referred to customs, celebrations and occasions, expressing his positions on them.

In the eighteenth century AD, Ibn Battuta came to present an important document about the life of the Islamic nation and its conditions. He was not dependent on others, but rather he was a passionate traveller who defied difficulties in a large number of countries. Among the Moroccan travellers, Ibn Khaldun recorded in his book "Muqaddimah" his description of everything he saw and witnessed on his journey. Al-Muqaddimah falls within the travel literature for its good text that describes the scenes and inspections Ibn Khaldun observed.

2/ The second stage:

During this period, the rise of European civilization began. Alongside, some journeys started to become more prominent. Travels and journeys witnessed great activity through the European Renaissance due to voyages to Arab countries, especially with Napoleon Bonaparte's campaign against Egypt in the year 1798 AD. The latter was an indicator of the beginning of a modern Arab renaissance, as many scholars in various specializations who brought with them printing accompanied Napoleon's campaign. This interaction resulted in changes in Arab thought through the influence of trips from the East to Western countries, such as the trip of Rifa'a al-

Tahtawi, where he conveyed his observations in a book he called "An Imam In Paris: Al-Tahtawi's Visit To France." Rifa'a al-Tahtawi elaborated on the scientific developments that Paris witnessed. Also, he described the character of its people, their customs, and the order, cleanliness, and etiquette that distinguished it, especially since France witnessed in that period many developments and transformations resulting from the French Revolution.

As for the journeys witnessed in the twentieth century, they are countless and have increased and varied in their directions. Travellers had an impact on the entire Arab world through what they recorded, and among them were Hussein Fawzi and his works "Egyptian Sinbad and Modern Sinbad." Mahmoud Taymur and his books "The Sphinx Flies, The Hundred Days." Amin Al-Rihani and his books "Al-Maghrib Al-Agsa, Around the World in 200 Days." Abu Al-Qasim Saadallah and his journey "My trip to the Arabian Peninsula."

Characteristics of Travel Literature:

A group of characteristics that distinguish it from other literary genres, which are as follows, characterizes travel literature:

Realistic:

Realism is considered a basic pillar in travel literature, which means that there is

no room for imagination or innovation in this genre of literature. The traveller must narrate what he sees and experiences in reality, whether it is places, times, or people, with objectivity and accuracy, far from any exaggeration or distortion. It is characterized by honesty in documenting the facts and events. travel literature avoids impressionism in recording events.

Subjectivity:

This characteristic means that the writer's personality is clear in the literary text, and this is through his repeated use of first-person pronouns, using his own language and his opinion about what he sees and hears. Travel literature uses plural personal pronouns in his narration of the events in which he shares heroism with others because he is the original narrator of his journey.

Knowledge and scientific richness:

The traveller's movement from place to place and from country to country enables him to become acquainted with the culture of societies, their customs and traditions, and even their sciences and knowledge in various fields and specializations in history, astronomy, earth sciences and people's lives. This is what is considered a rich scientific subject, not to mention Geographical information and genealogy recorded by travellers during their wanderings between cities.

Combining other literary genres:

One of the characteristics of travel literature is that it serves as a comprehensive literature for other literary arts. Travellers may record in their literature the most famous poems and popular songs in the regions they visited. The writer's styles also vary between narrative, prose, story, dialogue, and story, in a way that serves his accurate description of the journey he undertook.

Discourse cycle:

It means specifying a starting point and an ending point for events, and it is one of the most important characteristics of travel literature. In this characteristic, the writer begins narrating his journey from the starting point, which is his starting point in his travel, and then his itinerary meanders until it reaches the ending point. He returns to the place from which he started to document what happened to him, and prepares to embark on a new journey and return afterwards, and so on.

The value and importance of travel literature:

A- Scientific value:

The travels and voyages include many writings and knowledge in various historical, geographical, socio-economic,

and urban specializations. This scientific value is due to the fact that their owners were eyewitnesses to various events and facts. Hence, this art flourished and developed thanks to the characteristic of objectivity that travellers possess. They transmit their knowledge, their understanding, their keenness to write down honestly and scientifically, and their commitment to accuracy and keen observation in every small and large matter.

B-Literary value:

This dimension is evident in the fact that what the traveller wrote makes its way into the world of literature because of its sincerity of experience, personal tone, and vivid artistic depiction, which makes it close to the world of the story in a smooth bright narrative style. Travellers use enjoyable narration, dialogue, and precise descriptions of the different and wondrous scenes. A traveller may put in his trip many rhetorical phenomena in a detailed manner without affectation or exaggeration to protect the purpose of elevating it to the world of literature and raising it to the level of artistic imagination.

The role of travel literature in developing comparative literature:

Comparative literature has taken a nationalistic, historical approach to the French conception, based on special trends about language, literature, and history. Its

goal is to reveal the contributions made by one national literature to the development of another national literature. To study the phenomenon of influence or affectedness, the condition of the historical relationship between the two national literatures must be met. This relation proves the transfer of influential literature to influenced literature, which made the researcher in comparative literature rely on means of influence that would enrich his research. The translation was one of the means of transmitting literature and cultures, as well as the works of travellers and the books they left behind in introducing the other and following the paths of authors. It is as if the basic task of comparison in this direction ends when proving the influence between two national literatures.

Travel literature, in addition to its entertainment or literary value, is sometimes considered an important source for comparative historical studies, especially with regard to the middle Ages. Comparative literature scholars have also considered it a section of this literature in its new classification.

There is no doubt comparative literature is concerned with studying the areas of convergence between literatures and revealing the means for that and its outcome in the literary movement. Because the means of communication and its manifestations are multiple, it is necessary to look in some detail at some of the

elements that achieve this convergence in all its manifestations and perceptions.

Travel literature is one of the literary arts that was a cultural mediator in conveying the echoes of the encounter between two cultures. The task of the comparator lies in extracting what the traveller saw in the other's country, and what he portrayed based on his literature, as well as determining the nature of the perspective that governed directing his vision. Thereafter, he can move on to study and analyze the echoes of these images, to form "parts of the literary image of the country and foreign peoples in national literature, and this is what constitutes a new pattern of comparative study, which is the image of a nation through the literature of another nation."

The relationship between comparative literature and image in travel literature:

The comparative literature studies the relationships between world literatures in terms of influence and affectedness. One of the forms of this affectedness is studying the other and the transmission of his culture, achievements, literature, and all forms of expression that he possesses. Hence, the study of the other image (image literature- Imagology) is a new type of study and field of research. Imagology falls within comparative studies, which constitute a fertile space for "travel literature," even if it has ancient roots and traces that are concerned with recording

impressions and conveying an image of customs and values, and the cultures of the nations and races that the author encountered during his travels. A traveller writer would write down and record everything he observed on his way. With such a style, he presents the image of the other with clarity.

Therefore, these journeys bring civilizations closer together and transfer cultures, values, and traditions. The intertwining of literatures and being influenced by each other in terms of literary ideas and genres contribute to giving and shaping the image of one society in the literature of another. Thus, it reveals the nature of the relationship that prevails between nations and peoples. The type of this relationship and the perceptions imprinted around it, relationships of affinity and discord between nations are created and determined. So, alliances and conflicts are formed between nations and people. In the first case, a positive image of the perception of this relationship is created. Whereas, if a conflict was found a negative image was created. As a whole, they represent the intellectual, political, and social situation that gave rise to that perception.

The first tool and mechanism that the traveller relies on to convey information about the nature of the societies he encounters on his journey or the places to which he is transported is the means of

viewing. He conveys the lives of people, their thoughts, and all types of behaviour that he experienced with the members of these societies, seeking accuracy and objectivity in recording all that he sees expressively. In such a method, the journey becomes in the form of expression or the form of explanation and interpretation through description, storytelling, narration and analysis. Accordingly, the response to the influence in the writer's soul plays a fundamental role in building the image, whether that image is positive or negative. This may result from the nature of the discovery of a fact or a reaction to a situation, as it is impossible for a traveller to be stripped of his ideas, convictions, identity, and all of his legacies and scientific and cultural acquisitions that he already possesses which he has acquired in his original homeland. Correspondingly, a traveller sometimes compares his previous acquisitions with the new ones that he observed.

Whether the traveller is a writer, literary figure, storyteller, creator, historian, or critic, friction with others and observing their daily life of values, ideas, and cultures put him in a position of forms, living patterns and ideas comparison to those part of his subconscious.

The study of images in travel literature is the main axis that is concerned with studying everything realistic and mental about the cultural and social

representations that people form about each other and that texts, whether literary or non-literary, produce about others in particular; "travel books," which are considered a suitable ground to raise the problem of identity and otherness. It is a cultural act par excellence and an anthropological practice to express identity and otherness. It represents an effective way to understand the history of ideas, not by revealing them within philosophical or political systems, but by revealing thoughts and feelings within certain human groups in their interaction with other groups without neglecting to present traveller's opinions, impressions, positions and judgments about what he sees or hears. Using these considerations, the place is one and the feelings are multiple with different methods of depiction. This type of study intersects with research carried out by comparative literature scholars, who in turn study the relationships between these works in terms of influence and affectedness.

"Ibn Jubayr" represented an accurate model rich in photography and feelings. His geographic belonging to the Andalusian environment contributed greatly to the development of his deep sense of the place's impact. He showed great ability in geographical description, which conveys an accurate description rich with information and scenes that he dealt with during his journey. This appears clearly in the following description of the road from

Al-Madina to Iraq when he says, "We obtained water from it for three days. We descended on Monday, the third day of our aforementioned departure, in Wadi Al-Arous. The people were provided with water from it. We ascended from Wadi Al-Arous to the land of Najd and left a nation behind us. We walked in a stretch of land, the end of which recedes below the bottom and does not reach its range, and we were filled with the breeze of Najd and its air. Souls and bodies were refreshed by the coolness of its breeze and air."

There is no doubt that in the field of learning about the world, Arab travellers occupied a central position in which Arab culture abounded. Their books were filled with vivid images of the people they visited in Europe, East Asia, and Africa crystallizing the way Arab culture perceives the other and the degree of its recognition of the other as a partner in the architecture of the world. What they saw and experienced during their travels overlapped with their cultural standards in judging others. Islam motivated them to travel to explore the world and to contemplate Allah's creation and the other nations' achievements and remainings. They were also motivated by the desire for knowledge and trade as well. However, the decisive factor was the transformation of the Muslim Arabs into a central civilization in the heart of the ancient world, adhering to most of the international trade lines. Also, the transformation to a vast empire

extending from Europe to India. Knowledge of the neighbouring and distant others became one of the necessities of sovereignty before it became a passion for knowledge and a search for trade. The travels of Ubadah ibn al-Samit during the reign of Abu Bakr, Amara ibn Hamza during the reign of al-Mansur, and Nasr ibn al-Azhar during the era of al-Mutawakkil turned into an intense dialogue between two civilizations when they met and talked with the Roman king extendedly.

Orientalists and Travel Literature:

The efforts of the Orientalists were clear in excavating the treasures of the Arab heritage, which is rich in sciences and knowledge. Among these areas that received attention was geographical literature, as they approached it with a scientific and historical approach. They were interested in sources, information, maps, and recording everything related to astronomy and the image of the earth and its parts according to the ancient people and nations such as the Greeks, Persians, and Indians. They followed all the works and studies of the Arabs about countries, places, people's lives, customs, and various behaviours. Wüstenfeld, Jan de Goeje, and Krachkovsky stood out prominently in this field. The first orientalist published "Dictionary of Countries" by Yaqut al-Hamawi. It was a book that dealt with the description of countries, cities, lands, valleys, deserts, and homes of Arabs and

non-Arabs, which were included by the Islamic civilizations. The second published "The Arab Geographical Library," included ten very important geographical texts, all of which belong to the two centuries the fourth and fifth AH/ tenth and eleventh AD. It dealt with economic, geography and tax statistics. Jan de Goeje, also, published Ibn Jubayr's journey and Al-Idrisi's journey to Africa and Andalusia from Tabula Rogeriana ("The Excursion of One Eager to Penetrate the Distant Horizons").

Krachkovsky came to rely on the publications of previous texts and their notes. He wrote his important book "The History of Arab Geographical Literature" to create basic material about geographical literature. He indicates that the Arabs began writing during the fourth century AH, in which geographical literature reached its peak in the field that was developed creatively as an independent and self-contained movement. It is rich with important works in the context of regional geography. However, the literary production in it did not stop there. In the fourth century, the so-called classical school of Arabic geography was also formed. The number of trips in this century reached a great extent. Any researcher interested in the history and emergence of this science must refer to it through those writings and texts recorded by Arab travellers about the world and

their perceptions of social, economic, and human relations.

If journeys are experiences, adventures, and narrations about the other, they are also documentary descriptions, anthropology, and ethnology. They are an expression of universal citizenship. All human beings have relationships within the same universe. Literary critics, those interested in relations between cultures and civilizations, and those who follow the wondrous have recently been interested in travel texts in the Arab heritage, strangeness and creativity. Hence, it becomes clear that the sciences are intertwined and that there are interdisciplinary specializations that share a common field of research. The historian reports facts and events, which is the same task as the traveller. Likewise, the researcher in sociology describes the behaviours, customs, and traditions of all societies, which is what travellers do. The same applies to the researcher in anthropology and anthropology. Thus, the writings of travellers have contributed to the development of the fields of research in comparative literature because it is the same field of study that comparative literature carries out in one way or another. Similarly, the efforts of orientalists and their studies have worked to introduce travel literature, especially in comparative studies in describing the other.

Overall, the relationship between travel literature and images is a relationship of overlap, as the traveller compares the images and representations that fill his imagination and his soul with the world, life, the land, and man. It fills him with what the other possesses. Therefore, the traveller becomes a comparator and the comparator is a traveller. The positive role offered by travel literature appears in expanding the fields of comparative research, developing comparative literature, especially research on images, and studying the relationships between world literatures.

In this context, Russian Orientalism views the travel literature of the Arabs as a geographical work and not a creative work with its characteristics that distinguish it from other prose arts that may share some features. This is a perception that has relevance given what was presented in some prose texts as they are seen as purely describing and specifying the locations of the places and spaces that the traveller passes through. However, for those who view the journey as a back and forth and a return trip with the body and imagination, they underestimated it. The traveller moves from one place to another on the basis that the journey is not only a visualization or depiction of the intended places, but it is also essentially a reproduction, exploration, and depiction of the place he is heading to, and getting to know it. According to Hussein Muhammad Fahim,

travel writings played an important role in presenting the image of “others” to their readers, and consolidating a set of general impressions and perceptions about other peoples, whether true or false.

Most Orientalists considered the Arabs to be a nation that created an ancient, prosperous civilization and a huge and valuable heritage that included many fields of knowledge. Literature received the greatest fortune through these poetic and prose books and collections. Some objective Orientalists saw the necessity of preserving these manuscripts, most of which were written by Arab travelling scholars, publishing them in foreign countries, and introducing other nations to them, especially Western countries. Consequently, some Arab researchers support the Orientalist effort. The researcher Abdo said: “Reviving the Arab heritage, introducing the world to Arab culture, spreading the Arabic language among foreigners, writing the history of Arabic literature, and studying the Arabic language...are matters that fall primarily on the Arab side, not on the Orientalists. Therefore, criticism and blame for every shortcoming that occurs in these areas should be directed at the Arabs first. Orientalism must not turn into a denunciation on which we throw our problems. It must not also turn into a scapegoat that we sacrifice to atone for our sins and as an excuse to justify our negligence against our culture and our

society. As for the Orientalists, they must be thanked first for their efforts to record their interest in Arab culture, and they should be thanked doubly because they performed a service to that culture.”

Research results:

1- Travel literature is defined as prose art that is based on a trip taken by a person in reality, conveying to the reader his impressions and observations left by the trip.

2- Many motivations motivate people to travel, including religious, scientific, administrative, economic, tourism, cultural, and health motives.

3- The Arab Travel Literature passed through two stages:

A - The first stage: It begins in the third and fourth centuries AH, when the journey has been widespread among the Arabs since ancient times. The nature of the Bedouin society, based on movement and travelling, made it record all its observations of the places they passed through. They paid attention to geographical literature, as they dealt with it with a scientific and historical approach. They paid attention to sources, information, and maps, and recorded everything related to astronomy and the image of the Earth and its sections among ancient peoples.

B - The second stage: It begins in the twelfth century AD, when the method and writing of travels changed. It became present in the form of autobiographies in a narrative style. Thus, the journey moved in this period from a scientific character to a literary character.

4- Friction with the West resulted in changes in Arab thought through the influence of trips from the East to Western countries, such as the trip of Rifa'a al-Tahtawi.

5- The study of images in travel literature is the main axis that is concerned with studying all the cultural and social facts and representations that people create about each other in their written texts.

6-The positive role that travel literature provides in expanding the areas of comparative research shows the development of comparative literature, especially research on images and in studying the relationships between world literatures.

7-Orientalists focused their research on reviving the Arab heritage, introducing the world to Arab culture, spreading its language among foreigners, writing the history of its literature, and creating a true picture of the nature of its societies.

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