AJamiy: Jurnal Bahasa dan Sastra Arab
E-ISSN 2657-2206 / P-ISSN 2252-9926
https://journal.umgo.ac.id/index.php/AJamiy/index
http://dx.doi.org/10.31314/ajamiy.13.2.462-471.2024

Critics' Thoughts on the Development of Arabic Literature Criticism in the Umayyad Era

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Article Info

Submitted
2023-12-15

Accepted
2024-09-14

Published
2024-09-15

Keywords:
Critics, Arabic Literary Criticism, Umayyad Era

Abstract

This research aims to review literary criticism during the Umayyad period and look at who the critics were during the Umayyad period. The Umayyad dynasty was named after Umayyah bin Shams, one of the leaders of the Quraysh tribe known as Banu Umayyah. in this research is a descriptive qualitative method, by describing how the influence of the critic's perspective on the development of Arabic literary criticism in the Umayyad era. The results of the research of famous critics in the Hijaz region are Ibn Abi Atieq and Sukainah bint al Husein. Ibn Abi Atieq's Criticism Criteria: Good poetry is poetry whose meaning is subtle, good introduction, easy to pronounce, easy to understand, and easy to express. While Sukainah Binti Al Hussein bin Abi Talib criticized the literary works of poetry, one of which examined the text of the poem and examined the image of women painted by the poet. In the Iraq region, the comparison between al Akhtal, Jarir and al Farazdaq, that Jarir took from the sea, al Farazdaq carved from stone. While the most important Levant is Madh (praise). In the Levant the famous critics of the Levant are Kusair Azza and al Akhtal. Criticism came in the form of formal criticism and artistic criticism.

Kata Kunci:
Kritikus; Kritik Sastra ; Era Umayyah

Abstrak

Penelitian ini bertujuan untuk mengulas kembali kritik sastra pada masa Umayyah serta menilik siapa saja kritikus pada masa Umayyah. Dinasti Umayyah diambil dari nama Umayyah bin Syams, salah satu pemimpin suku Quraisy yang dikenal dengan Bani Umayyah. dalam penelitian ini ialah metode kualitatif deskriptif, dengan mendeskripsikan bagaimana pengaruh perspektif kritikus pada perkembangan kritik sastra arab era ummayah. Hasil penelitian kritikus terkenal pada wilayah hijaz adalah, Ibnu Abi Atieq dan Sukainah binti al Husein. Kriteria Kritik Ibnu Atieq: Puisi yang baik adalah puisi yang maknanya halus, pendahuluan yang baik, mudah diucapkan, mudah dipahami, dan mudah diungkapkan. Sedangkan Sukainah Binti Al Hussein bin Abi Thalib Mengkritisi karya sastra puisi, salah satunya menelaah teks puisi dan mengkaji gambaran perempuan yang dilukiskan penyair. Pada wilayah Irak perbandingan antara al Akhtal, Jarir dan al Farazdaq, bahwa Jarir mengambil dari laut, al Farazdaq mengukir dari batu. Sedangkan Syam yang terpenting adalah Madh (pujian). Pada wilayah Syam Kritikus terkenal terhadap wilayah Syam adalah Kusair Azza dan Al Akhtal. Kritik datang dalam bentuk kritik formal dan kritik seni.

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A. Introduction

When we talk about literature, we are talking about three main things: literary theory, literary history, or literary criticism. In this article, the author will discuss literary criticism, because in the diversity of literature today, there is relatively little research on literary criticism, so doing research on literary criticism is very important. The Umayyad period was a successful period for Islamic civilization to develop and spread from Arab countries in West Asia to the continents of Africa and Europe. During the Umayyad period, Arabic-Islamic literature and society progressed and reached the peak of success during the Abbasid period.[1]

The Umayyah dynasty was named after Umayyah bin Shams, one of the leaders of the Quraysh tribe known as Bani Umayyah. Umayyah was the grandson of his cousin Hashim bin Abdi Manaf, the ancestor of the Prophet SAW. Bani Hashim and Umayyah often fought over power in the city of Mecca during the Jahiliyyah period, but Bani Hashim had greater influence because they gained power and power was passed on to Qusay, then to Abd Manaf and finally to Hashim. With the advancement of Arabic literature, it led to the assessment of literary works better known as literary criticism. Literary criticism (Naqd Adab) is a study of literary works that explains and analyzes them so that readers can enjoy and understand them. Literary criticism is a study that discusses understanding, appreciating, interpreting and evaluating literary works.[2] During the Umayyad period, literary books with more organized language were born. A new style of writing was born at this time called tawazun (literary symmetry). The literature of this period emulated the beauty of the diction in the Qur'an. Although basically, there is nothing in this universe that can be compared to the beauty of language with the Qur'an. Not only that, Arabic literature at this time was identical to the inclination of works intended specifically for certain groups. Because at this time, there were various groups that were divided during the death of the fourth caliph, Ali bin Abi Talib.[3]

As the journey of literary criticism, especially the journey of Arabic literary criticism in the classical period when viewed from history, in the book 'Inany Al Wasith Fi Al Adab Al Arabiy explains the Umayyad era lasted approximately 90 years (661-750 AD). During the Umayyad period, the development of literature began with political turmoil between groups.[4] Some of the themes in the Umayyad era included the theme of al Siyasiy, a theme created to support certain groups to face their political opponents.

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[1] Safitri and Tasnimah, "Perkembangan Puisi Dan Prosa Pada Masa Umayyah Dan Shadr Islam", *JIIP : Jurnal Ilmiah Ilmu Pendidikan*, Vol 5, No 1, 2022, http://jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/422.

[2] Kamil, "*Teori Kritik Sastra Arab Klasik Dan Modern*", (Rajawali Press, 2009).

[3] Miolo et al., "Perkembangan Sastra Arab Jahiliyyah Hingga Abbasiyah Serta Perannya Terhadap Peradaban Dunia", *A Jamiy : Jurnal Bahasa dan Sastra Arab*, Vol 12, No 1, 2023, https://journal.umgo.ac.id/index.php/AJamiy/article/view/2185.

[4] Al Iskandariy and Musthafa, *'Inany (Al Wasith Fi Al Adab Al Arabiy"*, (Dar al Ma'arif, 1978).

Al Siyasiy theme, arose because there was a division between Muslims, since the war between Ali and Muawiyah known as the Shiffin war. After the Shiffin War, a third group emerged that did not side with Ali or Muawiyah, known as the Khawarij group.[5]

During the Umayyad period, the development of literature could not be separated from the influence of society in groups and competing groups such as the Shi'ah, Khawarij, Zubairiyin, and Umawiyyin (government).[6] So the groups used the writers to propagandize their groups and write works (poetry and speeches) to praise their groups and denigrate other groups. During the Umayyad period the poetry that developed began to be used as a political tool and weapon, at this time poetry was like a profitable trade, the poets flocked to the caliph to get a reward.[7] The Umayyad period was characterized by political turmoil triggered by power struggles and differences in the understanding of Islam due to the development of science. The Umayyad caliphate was divided into several regions such as Hijaz, Iraq and Sham. The most famous literary critics in these regions were Ibn abi Atieq, Sukainah bin Al Husein, Al Farzdaq, Al Akhtal, Jarir, and Kusair Azza.[8]

Arabic literature is closely related to the Arabic language because Arabic is the only way to understand Arabic literature. In this study, researchers found three previous studies that have the same theme. *First,* research by Muhammad Naufal Annabil & Tatik Mariyatut Tasnimah (2021), "Arabic Literature Criticism of the Umawy and Abbasy Eras". Explains the general description of Umayyad literary criticism, as well as an explanation of how the form of criticism in the Umayyad.[9] *Second* Research by Lali Ibrahim & Qurbai (2019), "Al Juhud An naqdiyah An naswiyah fi al asr al ummawi "Sukainah Bint al Hussein" namudzhjan". Explains how the general description of the Umayyad period and explains related feminist criticism during the Umayyad period.[10] *Third,* Research by Roisah Fathiyatur Rohma (2021), "The Influence of the Government on Arabic Literary Criticism of the Umayyad Period". In his research, he explained that the Umayyad period of literary criticism developed in the assessment of literature in terms of language and literature itself. As well as an explanation of the awarding of titles

[5] Dhaif, *Al Fan Wa Madzhab Fi Natsr Al Arabi*, (Al Maktabah Addirosat Al adabi).

[6] Rohmah, "Pengaruh Pemerintahan Terhadap Kritik Sastra Arab Masa Umayyah Dan Abbasiyah", *A' Jamiy : Jurnal Bahasa dan Sastra Arab*, Vol 10, No 2, 2021, https://journal.umgo.ac.id/index.php/AJamiy/article/view/822.

[7] Wargadinat And Fitriani, "*Sastra Arab Masa Jahiliyah Dan Islam*", (Uin Malik Press, 2018).

[8] Hamidi and Lillah, "Sejarah dan perkembangan sastra Arab kawasan Asia Barat (Arab Saudi, Bahrain, Irak dan Iran)", *Agatsya : Jurnal Sejarah dan Pembelajaran*, Vol 13, No 2, 2023, http://e-journal.unipma.ac.id/index.php/JA/article/view/16001.

[9] Annabil and Tasnimah, "Kritik Sastra Arab Era Umawy Dan Abbasy", *A Jamiy :Jurnal Bahasa dan Sastra Arab*, Vol 10, N0 2, 2021, https://doi.org/10.31314/ajamiy.10.2.245-255.2021.

[10] Ibrahim and Hanan, "Al Juhud An Naqdiyah An Naswiyah Fi al Asr al Ummawi 'Sukainah Bint al Husein' Namudzhjan", *Universite De Biskra*, 2019.

to the best writers.[11] Of the three studies above, there are similarities and differences with the study under study. In the construction of research findings, there is a similarity, namely analyzing the development of Arabic literature. This is like an explanation of the form of criticism. The difference is in some views that have not been mentioned in one of the studies as a whole as reviewed in this article. The different aspect in this study is related to the unexplained by the three studies is related to the most prominent critics during the Umayyad period which the author concludes from several figures who contributed to Arabic literary criticism related to this. The explanation of the research that occurred is very important to emphasize the distinction and novelty of the research that the researcher will do.

B. Method

The method used in this research is descriptive qualitative method, by describing how the influence of critics' perspectives on the development of Arabic literary criticism in the Ummayah era. In this method, several techniques will be used to obtain data in the analysis by collecting data in the form of historical facts obtained in related references and references, such as in books, books, journals and so on. The approach used is a historical approach, namely by looking from a historical angle to better understand the nature of this discussion.

C. Results and Discussion

This period of Islam began from the sending of the Prophet Muhammad as a prophet who conveyed the message of Islam, until the fall of the Umayyad dynasty in 132 H. Some historians divide the Islamic period ending in 41 H, with the fall of the khulafa' Ar-rashidin, and the Umayyad period starting from 41 H-132 H.[12] The most powerful literary poetry of this period became weak before the Qur'ān because of the high literary value it contained. The Islamic period experienced a more rapid growth in Natsr (Kitobah), but it cannot be denied that poetry still flourished there as well. This is because the focus of Arab society at the time was on the preaching of Islam, so sermons at the time were similar to the religious sermons of Caliphs Abu Bakr ash-Siddiq and Umar bin Khattab, and like Umar bin Khattab's political preaching, flourished, social sermons by Hajjaj bin Yusuf, Saban bin Wail, and others.[13] Many sciences were developed and born in this period which made a long-term contribution to the formation of Islamic civilization and world civilization. The ruler at this time, really balanced his

[11] Rohmah, "Pengaruh Pemerintahan Terhadap Kritik Sastra Arab Masa Umayyah Dan Abbasiyah", *A' Jamiy : Jurnal Bahasa dan Sastra Arab*, Vol 10, No 2, 2021, https://journal.umgo.ac.id/index.php/AJamiy/article/view/822.

[12] Al-Khaulani, "*Qiroah Fii Al-Tarikh Al-Adab Al-'arabi Fii 'ashri Shadri Al-Islam*", (Universitas Al Azhar, 2015).

[13] Hamidi and Lillah, "Sejarah dan perkembangan sastra Arab kawasan Asia Barat (Arab Saudi, Bahrain, Irak dan Iran)", *Agatsya : Jurnal Sejarah dan Pembelajaran*, Vol 13, No 2, 2023, http://e-journal.unipma.ac.id/index.php/JA/article/view/16001.

power. Not only hunting invasions, but they also developed and explored more deeply Islamic culture and civilization.[14]

Arabic literature can be considered the richest literature in general among the heavenly languages. Historically, literature is closely related to the political and social history of a particular group. Every form of political and social awakening that occurs in a society will be recorded in the minds and expressed by poets and the writings of scholars in the form of poems, sermons, and so on. During the Umayyad period, political disputes and tribal fanaticism began to flare up again, filled with bloodshed and warfare. There are several factors that encourage the development of Arabic literary style at this time including the rise of science and thought, the rise of the economy, the beginning of non-Arab mixing, attention to poetry and the bookkeeping of literary works both poetry (poetry) and natsr (prose), the emergence of religious groups (Shi'a, Khawarij, Mu'tazilah) and the victory of the war.[15]

In this era, literature played an important role in spreading political messages. Every political figure benefited from the support of the literati as a powerful weapon to overthrow his political opponents. Only with the power of literature could the position of the caliphate be overthrown and replaced. The Umawi political period was a time when literature became a work whose development was studied very intensively by the people. This policy, which is full of tribal fanaticism, is driven and strengthened by several factors: First, the appreciation and attention that the Umawi regime often paid to Arabic literature is strong evidence of the motivation for the rapid development of literature at this time. Therefore, the writers of this era competed to produce various literary works. Secondly, literary works at that time were considered (due to the existing fanaticism) as a suitable medium, useful as a "weapon" to attack each other between groups. Third, although Arabic literature was a weapon of propaganda, the fanaticism benefited the poets and rulers. It was not uncommon for rulers to grant leniency to poets in order to strengthen their position in the government.[16] Thus, in the Umayyad era, the literary region was divided into three regions with their respective literary perspectives, as explained in this study:

1) Hijaz region group

The Hijaz during the Umayyad period, especially the cities of Medina and Mecca, was full of life and luxury, filled with famous figures and Arabs who had left politics

[14] Zarawaki, "Menelaah Kesusastraan Dan Karya Sastra Dinasti Abbasiyah", *Kulturistik: Jurnal Bahasa dan Budaya*, Vol 6, No 1, 2022, https://www.ejournal.warmadewa.ac.id/index.php/kulturistik/article/view/3783.

[15] Ad-dairi, *Tarikh Al-Adab Al-'arabi Fii Al-'ashri Al-'abbasi"*, (Universitas Al Azhar, 2016).

[16] Iwan and Bilqis, "Dinamika Sastera Arab Era Dinasti Umawi Faktor Penyebab Perkembangan Dan Karakteristiknya", *Al Musafir : Jurnal Ilmu al Quran, Tafsir dan Studi Islam*, Vol 3, No 1, 2021, https://doi.org/10.32534/amf.v4i1.

since the Umayyad independence. The Hijaz was also a religious center where the Quran was taught and the hadith of the prophet were explained.[17]

The importance of the Hijaz region and its position in the early days of Islam and under the rule of the Umayyads, its revenue increased and multiplied, reaching its peak during the Umayyad Caliphate, most of which was collected by Muslim rulers and armies for the conquest of many territories. Many Arab personalities and their wealth from various places utilized their wealth in various ways. So many Muslims came to the Hijaz from various Islamic countries to study the Quran and Sunnah. These factors made Hijaz a religious center as well as a center of luxury, thus, Hijaz was not just a luxurious place, but it was also used as a center for studying religious knowledge.[18] Notable critics of this period were Ibn Abi Atieq and Sukainah bint al Husein.

Ibn Abi Ateeq conveys the current criticism of the time, which is honesty and poetic experience. This perspective reveals two truths: first, the balance of the words of the two poets with reasons and explanations. Second, the truth of experience and its impact on the value of poetry and criticism. Ibn Atieq's Critique Criteria: Good poetry is poetry with subtle meaning, good introduction, easy to say, easy to understand, and easy to express. An example of his criticism is Umar Ibn Abi Rabiah's famous Ghazal poem :

قالت الكبرى أتعرفن افتى ؟ قالت الوسط : نعم هذا عمر
قالت الصغرى : وقد تيمتها قد عرفناه وهلى يخفى القمر ؟
فقال ابن أبي عتيق معلقا على مضمون ماقاله عمر : أنت لم تنسب بهار إنما نسبت بنفسك.

Sukainah Bint Al Hussein bin Abi Talib criticizes literary works of poetry, one of which examines the text of poetry and examines the image of women portrayed by poets. Sukainah wanted to instill and develop poetry in Arab women's civilization, so that poets would not just portray women from a point of view that was contrary to their own image, she returned the image of women to the Quran, as the Prophet said: "It is the worst who degrade women, and it is only the nobility who glorify women".

2) Iraq region group

The Arabs moved to Iraq with tribal fanaticism and nobility. One proof of their tribal fanaticism was that they designed the cities of Basrah and Kufa with tribal designs. They divided Kufa, for example, into two regions, the eastern and western regions. This fanaticism often triggered disputes between them. Their tribal fanaticism gradually turned into bigotry towards the city they lived in. The Arabs of Basrah were fanatical about their city. The people of Kufa and vice versa, on the other hand they weakened or mocked the weaknesses and shortcomings of other cities. This condition

[17] Amin, "*An Naqdu Al Adabi. Qohiroh"*, (Jumhuriyyah Misr Al Arabiyyah. 2015).

[18] Safitri and Tasnimah, "Perkembangan Puisi Dan Prosa Pada Masa Umayyah Dan Shadr Islam", *JIIP : Jurnal Ilmiah Ilmu Pendidikan*, Vol 5, No 1, 2022, http://jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/422.

had a positive impact on the scientific development of each of them. They tried to improve their weaknesses in the field of science.[19] The style of poetry in Iraq is very similar to pre-Islamic poetry in terms of content and style, due to the tribal bigotry that reappeared after disappearing in the early Islamic period because Islam rejected it. [20]

Most of the topics are related to tribal pride and satire, the poetry of poets. Al Farazdaq was proud of his family of tamim and hajiin, and Jarir was also proud of attacking his rival tribe. The most famous place in Iraq that existed in pre-Islamic times was the sanctuary of Basra, which was similar to Souq Ukaz. Poems in Iraq were distributed in the marketplace of Murbad, and then the Arab community could recite poetry and buy and sell. The Arabs of the Ummayah period in Iraq lived a life similar to that of the pre-Islamic period, boasting of their lineage, showing pride in their generosity and courage, and remembering the affection between the tribes.[21]

Each poet exalted the status of his tribe and political sect and belittled the status of the other poet and his politics, so Jarir and al Farazdaq got together and fought and argued with each other. This irak poetry is distinguished by its lavish style resembling the pre-Islamic style and Bedouin meanings that were little touched by civilization and where tribal pride, tribal allusions, and expressions were common. In contrast to Ibn Atiq, Ibn Sukainah usually criticizes meaning by presenting it to polite urban tastes. In the Iraqi region, the type of criticism is found in accordance with the environment described and the type of poetry described. Criticism in Iraq is more directed towards the preferences of the poets, among the three most poetic poets whether Jarir, al Farazdaq or al Akhtal.[22]

The poets also have critical judgments about the poet's virtues, aspects of his weaknesses, and aspects of his strengths. Such as Jarir's assessment of al Akhtal who was good at praising the king, and the comparison between al Akhtal, Jarir and al Farazdaq, that Jarir took from the sea, al Farazdaq carved from stone. This kind of criticism is rampant and is compounded by many violent movements in satire which are divided into three camps. Literature in Iraq had its greatest manifestation, pride, satire, and criticism followed. [23]

This poem was delivered by a Shia poet one al Farazdaq who was mourning Sayyidina Husen when he was killed at Karbala.

مررت على ابياا ال محمد فلم أرها كعهدها يوم حلت
وكان ا رجاء ثم صاروا رزية وقد عظمت تلك الرزايا وجلت

[19] Amin, "*An Naqd al Adab"*, (Beirut : Dar al-Kutb al-Arabi, 1967).
[20] Safitri and Tasnimah, "Perkembangan Puisi Dan Prosa Pada Masa Umayyah Dan Shadr Islam", *JIIP : Jurnal Ilmiah Ilmu Pendidikan*, Vol 5, No 1, 2022, http://jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/422.
[21] Amin, "*An Naqd al Adab"*, (Beirut : Dar al-Kutb al-Arabi, 1967).
[22] Amin, "*An Naqd al Adab"*, (Beirut : Dar al-Kutb al-Arabi, 1967).
[23] Amin, "*An Naqd al Adab"*, (Beirut : Dar al-Kutb al-Arabi, 1967).

ألم تر أن شمس أضحت مريضة لقد حسين والبلاد اقشعرت
وقد أعولت تبكي السماء لفقده وأنجمها ناحت عليه وصلت

"I passed by Muhammad's family home, but I did not see anything like the time before Husen's murder.
Once they were a place of hope, but now they are perishing, and the perishing is becoming greater and greater.
Have you not seen the sun become sick and the land become dry with the death of Husen?
And the heavens wept over Husen's death and the stars also wept over Husen's death and prayed for him."

This stanza of poetry tells how very sad the Prophet SAW was for the death of his grandson, Husen, whom he loved the most during his lifetime. But now he is gone because he has been killed by Muslims in a very terrible way. So the poet above symbolizes the sky, animals and the sun all crying because of Husen's death.

3) Syam region group

If the most important literary subject of the Hijaz is the ghazal and the most important literary subject in Iraq is the poetry in the form of Fakhr which glorifies or boasts of the superiority of a tribe, then the most important literary subject of the Levant is Madh (praise). Among the most famous poets are: Kusair Azza and Al Akhtal.[24] Critics of this school often assess poetic trends based on approaches and deviations from inherited artistic values, especially in praise poetry. In this way, criticism has adopted an influential approach, as critics have succeeded in their many performances or overviews, which show how stanzas follow old models in terms of meaning and fixity of description and articulate the purpose of poetry.

His field of criticism and discussion must have been subtly influenced by the court literature that the poet wanted to praise, which is why he examined its poetic meaning with such easy taste, tolerance, and subtle and deep feelings. Official criticism is to represent the poet's image with the caliphs he praises, or it can be called criticism praising the caliphs. Famous critics of the Levant are Kusair Azza and Al Akhtal. Criticism came in the form of formal criticism and art criticism. The latter is presented as formal criticism of the king, or "formal criticism" of the poet: the image of the poet appears before the praise itself. Art criticism, specifically poetry image criticism, is one of the oldest criticisms in Arabic literary criticism.[25]

D. Conclusion

During the Umayyad period, the development of literature began with political turmoil between groups and competing groups such as the Shi'ah, Khawarij, Zubairiyin, and Umawiyyin. Some of the themes in the Umayyad era included the theme of al

[24] Rahmi, "Perbandingan Kritik Sastra Masa Umayyah dan Abbasiyyah", *Alfaz (Arabic Literatures for Academic Zealots)*, Vol 9, No 1, 2021, https://jurnal.uinbanten.ac.id/index.php/alfaz/article/view/4648.

[25] Al Handawi, *Asykal Khitabi Al Naqd Al 'Adabi Al 'Umawii.*

Siyasiy, a theme created to support certain groups to face their political opponents. The Umayyad caliphate was divided into several regions such as Hijaz, Iraq and Sham. While the most famous literary critics in the region are, Ibn abi Atieq, Sukainah bin Al Husein, Al Farzdaq, Al Akhtal, Jarir, and Kusair Azza.

The Hijaz region during the Umayyad period was full of life and luxury. Hijaz was also a religious center where the Qur'an was taught and the hadith of the prophet was explained. Notable critics of this period were Ibn Abi Atieq and Sukainah bint al Husein. Ibn Abi Ateeq delivered the latest criticism of the time, namely honesty and poetic experience. While Sukainah Bint Al Hussein bin Abi Talib criticized poetry on Arab women's civilization, so that poets do not just portray women from a point of view that is contrary to their own image, must restore the image of women in the Quran.

The Iraq group of poetry styles in Iraq is very similar to pre-Islamic poetry in content and style. Most of its topics are related to tribal pride and satire, poetic poetry. Each poet exalts the status of his tribe and its politics and belittles the status of other poets and their politics. Such as Jarir's assessment of al Akhtal who is good at praising the king, and the comparison between al Akhtal, Jarir and al Farazdaq, that Jarir draws from the sea, al Farazdaq carves from stone.

The most important region of the Sham group was Madh (praise). The most famous poets were: Kusair Azza and Al Akhtal. Official criticism of the king, or "official criticism" of the poet: the image of the poet appears before the praise itself.

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