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The Rise of Arabic Literary Criticism in the Modern Era and Its Critics

M Rahim[1] **Annisa Khairunnisa**[2]
[1] Department of Arabic Language and Literature, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia
[2] Community of Arabic Language and Literature Study Society Lisaniya Adabiya, Padang, Indonesia

Corresponding Author mrahim310599@gmail.com

Abstract

Literary criticism in the Arab world experienced a very long journey in terms of the process of its emergence. The 5th and 6th centuries were the beginning of the golden age of Arabic literary criticism until the 12th century. In the 13th century to the 19th century during the Ottoman Turkish rule, Arabic literary criticism stagnated until the French seized power. During the French rule, Arabic literary criticism stretched until the collapse of France and the rise of Muhammad Ali as the ruler of Egypt which influenced the progress of modern Arabic literature. This study aims to examine the history of modern Arabic literary criticism, the factors of its rise, the trends of the era and the critics and their works and examples of criticism. This research uses library research with descriptive qualitative research. The technique used is content analysis. The results of this study, modern Arabic literary criticism in its history was influenced by Western literature, the French empire became a revival factor that influenced Arabic literary criticism from classical Arabic literary criticism to modern Arabic literary criticism through the introduction of French literature which was freer in style and language, trends in the modern era of classical literary criticism, westernists, assimilation of Arabic and Western, and fundamentalist Islamists, and critics with their works and examples of criticism.

Keywords: Thoughts; Literary Criticism; Modern

Abstrak

Kritik sastra di dunia Arab mengalami perjalanan yang sangat panjang dari segi proses kemunculannya. Pada abad ke-5 dan abad ke-6 merupakan awal mula masa keemasan kritik sastra Arab hingga abad ke-12. Pada abad ke-13 hingga abad ke-19 pada masa kekuwasaan Turki Usmani kritik sastra Arab mengalami setagnasi sampai kekuwasaan direbut oleh Prancis. Pada masa kekuwasaan Prancis, kritik sastra Arab menggeliat hingga runtuh nya Prancis dan naiklah Muhammad Ali sebagai penguasa mesir yang memberi pengaruh akan kemajuan sastra Arab modern. Penelitian ini bertujuan menilik sejarah kritik sastra Arab era modern, faktor kebangkitannya, tren di era tersebut dan kritikus beserta karya dan contoh kritiknya. Penelitian ini menggunakan library research dengan jenis penelitian kualitatif deskriptif. Teknik yang digunakan berupa analisis konten. Hasil dari penelitian ini, kritik sastra Arab modern dalam sejarahnya dipengaruhi sastra Barat, kekuwasaan Prancis menjadi faktor kebangkitan yang mempengaruhi kritik sastra Arab dari kritik sastra Arab klasik hingga kritik sastra Arab modern melalui perkenalan sastra Prancis yang lebih bebas dalam gaya dan bahasa, tran pada masa modern tentang kritik sastra klasik, westernis, asimilasi Arab dan Barat, dan islamis fundamentalis, dan para kritikus dengan karya dan contoh kritiknya.

Kata Kunci: Pemikiran; Kritik sastra; Modern

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A. Introduction

Arabic literary criticism is not a new discipline in the Arab world.[1] Its emergence has seen a very long journey of revival and decline in its history. Arabic literary criticism itself has had its essence since the days of jahiliyyah.[2] Arabic literary criticism experienced a golden age during the Abbasid period.[3] Therefore, during the Ottoman Turkish period Arabic literary criticism stagnated, due to the official language of the administration switching to Turkish.[4] Arabic literary criticism went through a golden age during the Abbasid period and stagnated during the Ottoman Turkish period. The history of Arabic literature records a phase of revival starting from the reign of Muhammad Ali in Egypt after the 1801 French colonization left Egypt.[5] In modern times, the definition of criticism has shifted. In modern times, criticism is more focused on understanding and studying the meaning of literary works, in contrast to previous eras that judged or assessed the work.[6]

Before we get to know Arabic literary criticism, we first need to know about literary works. Literary works are the result of a person's experience that is poured into writing by writers. The author gets great ideas based on the journey of life generated from social phenomena in society.[7] Literature has a special position, role and use in society that makes literature inseparable from society itself. Therefore, literature shifts from time to time and creates differences between one society and another.[8] Writers hope that the literary works created are able to provide enjoyment, benefits, and can be understood by the community by using language as a social institution that has created the language itself.[9]

Literature is a literary work that covers all aspects of social life that comes from the experience of writers individually or in groups in a society or civilization. A literary work does not have a definite assessment limit, a literary work has artistic velue or not. The

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[1] Ringgal Oksa Putra and Muhammad Ihsan, "Sumbangsih Al-Amidi Dalam Perkembangan Kritik Sastra Arab," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* 13, no. 2 (2024): 472–81, https://doi.org/http://dx.doi.org/10.31314/ajamiy.13.2.472-481.2024.

[2] Yusuf Haikal, "Aktualisasi Tokoh Dan Sumber Rujukan Dalam Kritik Sastra Arab Klasik," *Jurnal CMES* 14, no. 1 (2021): 24–32, https://doi.org/https://doi.org/10.20961/cmes.15.1.48323.

[3] Muhammad Naufal Annabil and Tatik Mariyatut Tasnimah, "Kritik Sastra Arab Era Umawy Dab Abbasy," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* 10, no. 2 (2021): 245–55, https://doi.org/http://dx.doi.org/10.31314/ajamiy.10.2.245-255.2021.

[4] Azkia Muharom Albantani, "Metode Pembelajaran Sastra Arab," *Alfaz (Arabic Literatures for Academic Zealots)* 6, no. 1 (2018): 17–29, https://doi.org/https://doi.org/10.32678/alfaz.Vol6.Iss01.711.

[5] Rudyyanton Salam Pratama and Agam Sulaima, "Aliran Sastra Arab Modern; Madrasah Diwan," *Prosiding Fakultas Agama Islam Universitas Muhammadiyah Mataram* 2, no. 1 (2023): 43–51.

[6] Mia Mutmainah and Tatik Mariyatut Tasnimah, "Pengaruh Romantisisme Terhadap Tren Psikologis Maḥmūd 'Abbās Al-'Aqqād Dalam Kritik Sastra Arab Modern," *Al-Ma'Rifah* 19, no. 1 (2022): 93–102, https://doi.org/10.21009/almakrifah.19.01.08.

[7] Zuhra Latifa, Tatik Mariyatut Tasnimah, and Muhammad Iwan Burhani, "Perkembangan Kritik Sastra Arab Pada Masa Kontemporer: Faktor Kemakmuran, Metode Kritik Dan Kritikus," *JURNAL Adabiya* 25, no. 2 (2023), https://doi.org/10.22373/adabiya.v25i2.17165.

[8] Laily Wagadinata and Wildanai Fitrian, *Sastra Arab Dan Lintas Budaya, 1st Ed.* (Malang: UIN Malang Press, 2008).

[9] Sapardi Djoko Damono, *Sosiologi Sastra Sebuah Pengantar Ringkas* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1978), hal. 1.

assessment of literary works is accompanied by presenting intuition or taste. The Arab world or the Arabian peninsula makes literature a tool or means in improving the dignity of the tribe. Literature is used as an extraordinary weapon by some people, until now literature remains the main choice of society as a means of expressing feelings both positive and negative.[10] Arabic literature has a period of development that goes through various changes with new ideas that distinguish it from the previous period. Arabic literature born in each period certainly has critics who give birth to many literary schools to perfect the literature that appeared before.[11]

Criticism is a word that comes from the Greek language, the word krino which means issuing laws, krites which means judge or person who judges, as well as kritikos which appeared in the 4th century MS which was interpreted as a person who issued laws regarding literature.[12] Etymologically, the word criticism can be understood as the process of examining, comparing, judging, or measuring something and assessing its good or bad character with certain limitations.[13] Criticism in Arabic is called naqd al-adab, which generally discusses something, from any angle, in any way, and whoever the subject is. In language, naqd means stain, blemish, or bad.[14] In broad terms, criticism builds the spirit of appreciation in various ways, namely description, analysis, interpretation, or assessment of a literary work.[15]

From the definition of criticism, Arabic literary criticism has undergone various changes until after some Arab regions, such as Egypt, were taken over by the French until they were introduced to various modern equipment such as printing presses and languages of various forms and new literature that gave Arabic literature a voice again, albeit slowly. Arabic literature underwent rapid development when the French left the pyramids in 1801 and the rise of Muhammad Ali as the ruler of Egypt.[16] The development of Arabic literature in every era is always followed by the development of Arabic literary criticism. Arabic literary criticism from time to time becomes an endless discussion, so researchers examine Arabic literary criticism that focuses on the modern period starting in the 19th century. In this case, modern literature will be examined and all relevant elements will be presented in detail.

There have been previous studies that also examine modern literature. Pratama and Sulaima (2023) in their study examined modern literature, but only explained its development in general terms and focused only on one school of modern literature, namely Madrasah

[10] Betty Mauli Rosa Bustam, *Sejarah Sastra Arab Dari Beragam Perspektif* (Deepublish, 2015).

[11] Sitti Maryam, "Historisitas Aliran Neo-Klasik Dalam Kesusastraan Arab," *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 1, no. 1 (2019): 121–41, https://doi.org/https://doi.org/10.36835/al-irfan.v2i1.3388.

[12] Batul Qasim Nashir, *Muhadharat Fi Al-Naqd Al-Arabi* (Baghdad: Markaz al-Syahidain alShadrain, 2008), hlm. 11.

[13] Sukron Kamil, *Teori Kritik Sastra Arab Klasik Dan Modern* (Jakarta: RajaGrapindo Persada, 2012), hlm. 51.

[14] Ahmad Amin, *Al-Naqd Al-Adabi* (Kairo: Kalimat Arabia, 2012), hlm. 13.

[15] Ahmad Amin, *Al-Naqd Al-Adabi*, hlm. 13.

[16] Pratama and Sulaima, "Aliran Sastra Arab Modern; Madrasah Diwan."

Diwan.[17] Similarly, Azizah (2019) also examined modern Arabic literature in her research on the characteristics of Arabic literature. In this case, she discussed the types and characteristics of modern Arabic literature, as well as the general factors of its development.[18] Furthermore, the research by Aziz and Yahya (2019) examines the intrinsic and extrinsic elements in modern Arabic literature.[19] Meanwhile, Annabil and Tasnimah (2021) examine Arabic literature during the Umayyad and Abbasid periods, but also discuss modern Arabic literature, which is part of the Abbasid literary system.[20]

Based on the above studies, the presentations tend to be partial in nature in terms of modern literature. Among other things, the presentation of factors in the development of modern literature has not yet reached a historical and specific explanation, and the literary works presented are not yet comprehensive. In previous studies that examined only certain components of modern Arabic literature, such as its movements, characteristics, or types, this research elaborates on the findings by presenting more comprehensive components. Among other things, it presents an analysis of the history of the development of modern Arabic literature, trends in its criticism, methods of criticism, critics and their works, as well as its historical development factors. In the findings of this study, historical exploration is highlighted, and components related to modern Arabic literature are presented more comprehensively. The aim is to present a complex view of the historicity of modern Arabic literature with a variety of literature sources and the views of various figures. The implications of this research can serve as a comparative guide for researchers of modern Arabic literature in viewing the various perspectives presented and gaining more comprehensive knowledge in general.

B. Method

The method applied in this research is descriptive qualitative methodology. Meanwhile, the technique used for this research is called (Library Research) literature study. Researchers make efforts to support the presentation of data, by emphasizing the detailed, detailed, in-depth, and complete recording process with appropriate circumstances.[21] The steps given in this study, viz: first identifying and collecting texts and readings that provide information on modern Arabic literary criticism.

As for the technique used in the form of content analysis (content analysis), researchers not only record important information in documents, but researchers also conduct careful,

[17] Pratama and Sulaima.

[18] Dyah Nurul Azizah, "Karakteristik Prosa Dalam Sastra Arab," *Tsaqofah & Tarikh* 4, no. 2 (2020): 274–82.

[19] Abd Aziz and M. Imam Sofwan Yahya, "Kritik Intrinsikalitas dan Ekstrinsikalitas Sastra Modern dalam Kajian Sastra Arab Modern," *Mumtaz* 3, no. 1 (2019): 23–36, http://scioteca.caf.com/bitstream/handle.

[20] Muhammad Naufal Annabil and Tatik Mariyatut Tasnimah, "Kritik Sastra Arab Era Umawy Dan Abbasy," *'Ajamiy* 10, no. 2 (2021): 245–55.

[21] *Farida Nugrahani, Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa* (Solo: Cakra Books, 2014), hlm. 96.

thorough, and critical reviews to understand the meaning contained therein.[22] After evaluating the selected text, the next step is to analyze the text focusing on the concept of modern Arabic literary criticism.

C. Results and Discussion

This research reveals the factors of the rise of modern Arabic literary criticism, assessment methods, genres and trends that take place in the modern era. The following are the results of the research that the researcher found.

A History of the Development of Modern Arabic Literary Criticism

In Arabic literary criticism today, after a long period from classical to modern, from the Arabic original to its encounter with the Hellenic literary tradition and the modern Western literary tradition. Modern literature experienced a renewal and revival after the first world war, many factors led to the renewal of literature and poetry and the revolution of contemporary writers and critics against ancient literature or adherents of classical literature. Before, modern Arabic literary criticism became the beginning of the revival of Arabic literature. Literary criticism in the 6th century from the previous centuries stagnated until the modern period (began to intermingle between Arab culture and Western colonialism that occurred in the 13th century AH / 19th century AD). During this period, there were Arab critics who emerged, but they did not develop like the previous centuries.

Before the French came to Egypt, the Ottoman Turks ruled the Arab region and most of the Islamic world. During the time when the Arab world was ruled by the Ottoman Turks, Arabic literature, which is typical of Arabia, did not develop due to Turkey's indifference to Arabia which became its territory. As a ruler in Arabia, he carried out Turkishization or instilled Turkish influence in every region of his position, such as the Turkish language, Turkish culture, and so on. The influence on Arabs of this Turkishization made Arabic language and literature not experience significant development. After the arrival of France seized the power of Ottoman Turkey in several Arab regions such as Egypt, France introduced a lot of modern equipment such as printing presses, various languages, and new literature so that gradually Arabic literature began to rise.

The departure of the French from Egypt and the election of Muhammad Ali as the ruler of Egypt were the beginnings of the revival of Arabic literature in 1801. Muhammad Ali paid special attention to science when he came to power, sending Egyptian ambassadors to study various sciences in various European countries such as France, England and Italy. After they completed their education and returned to Egypt, scientific activities in Egypt began, including Arabic literature. The existence of Arabic literature moved towards a revival that was shown through a combination of the process of assimilation with various French and English cultures,

[22] Farida Nugrahani, *Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa*, hlm. 294.

translation of various foreign works, imitation of various foreign works carried out by various parties from the association in the world of Arabic literature.

Trends in Modern Arabic Literature Criticism

In the modern era of 13-14 A.H./19-20 A.D. several schools of literary criticism emerged, including:

a. Classical literary criticism, which is based on pure Arabic literary criticism influenced by the Qur'an and Hadith led by Mushtafâ Sâdiq al-Râfi'i. This mode is also commonly called the Bayâni school which follows the model of al-Jâhiẓ and 'Abdul al-Qâhir al-Jurjâni.

b. Westernist literary criticism, which is based on Western literary concepts and theories such as realism, marxism, existentialism, structuralism.

c. Literary criticism that combines both Islamic and moderate Western Arabic literary criticism such as Al-'Aqqad.

d. Fundamentalist Islamist literary criticism that rejects the Western tradition of literary criticism such as Muhammad Qutb who strongly rejects the Western tradition of literary criticism, especially marxism and realism.

Methods of Arabic Literature Criticism

In Arabic literature, there are several methods of literary criticism.[23]

1) The linguistic method of criticism, which matured in the hands of Abdul Qahir al-Jurjani, is not only concerned with the interaction with words, but also the structure of sentences. According to the scholars of this method, the linguistic elements present in literature are the first medium that leads a critic to be able to analyze literature properly.

2) The classical method emphasizes the study of word parts and meanings, wazan or bahr in verse, and the mastery of Arabic literature.

3) The aesthetic method emphasizes literary form, as the strength and purpose of poetry is the beauty of its form.

4) The psychoanalytic method is based on psychological science to uncover the psychological aspects of the author or literary work.

5) A school based on the literary school of the author.

Factors in the Development of Modern Arabic Literary Criticism

Before experiencing the revival of literary criticism, it had experienced a period of decline due to the abandonment of science, wars and uneven economics. In history, it is mentioned that the Arab nation which was dominated by Islam at that time experienced a decline and culminated in the attack of Hulagu Khan (1258 A.D) on Baghdad as the capital of the Abbasids, this had an impact on the economy, education, science was destroyed and even many of the scholars moved to Egypt. The factors of the development of modern Arabic literary criticism are as follows:

[23] Kamil, *Teori Kritik Sastra Arab : Klasik Dan Modern*.

a. The spread of literary culture in a large number of schools, huts and colleges (universities), thanks to the excellence of Al-Azhar, academic and literary societies, such as the linguistic society in Egypt, the scientific society in Damascus, the Iraqi society in Baghdad, and thanks to the excellence of the printing press which prints classical and modern books every day.
b. The publicity of modern western literature in our literary circles, and the influence of the level or quality of our writers and critics.
c. New aspects of civilization, scenes of life, day after day, leaving an impact on the mind, soul, and feelings.
d. The spread of the spirit of revolution against the ancient literary heritage between the literary tiers that graduated from Egyptian universities and western huts. As for the literati who retained the ancient literary culture on their own, these had varied preferences and tastes such as the literary and shi'ir renewal movements: there were those who reneged on their promises and abandoned the ancient literary heritage, and there were those who remained and believed in those who invited them, and as for those who stopped in the middle, they would get the language skills (rhetoric), character, taste, and talent of the classical or ancient period, and get the imagination, meaning, and correspondence of the modern period.

Briefly, the rise of modern Arabic literary criticism was influenced by the following: 1) Press (Newspapers), 2) Schools and Universities, 3) Printing Presses, 4) Books, 5) Translations, and 6) Dictionaries and Academic Linguistics.

Critics of Modern Arabic Literature

The critics of modern Arabic literature and their works are as follows:

a. Taha Hussein (1889-1973 AD) with his controversial book *fil Adab al-Jahil.*[24]
b. Abbas al-Aqqad (1889-1964 AD) with his work *Diwan Adab wa Naqd.*[25]
c. Muhammad Mandur (1907-1965 AD) with his work *fil Adab wa Naqd.*[26]
d. Ibrahim Al-Mazini (1889-1949 AD) with his work *Diwan Adab wa Naqd*[27] was co-created with Al-Aqqad.
e. Ahmad Amin (1886-1954 AD) with his work *an-Naqd al-Adabi.*[28]
f. Muhammad Guynami Hilal (1917-1968 AD) with his work *an-Naqd al-Adabi al-Hadis.*[29]

Examples of Modern Arabic Literary Criticism

Examples of modern Arabic literary criticism from several books or works created by modern Arabic literary critics, include:

[24] Ṭaha Ḥussain, *Fī Al-Adab Al-Jāhilī* (Al-Ma'ārif, Dār, 1947).
[25] Abbas Al-Aqqad and Ibrahim Al-Mazini, *Diwan Adab Wa Naqd* (Kairo: Dar S'abi, 1997).
[26] Mandur Muhammad, *Fil Adab Wa Naqd* (Kairo: Dar Nahdet misr, 1997).
[27] Al-Aqqad and Al-Mazini, *Diwan Adab Wa Naqd*.
[28] Ahmad Amin, *Naqd Al-Adabi* (Bayrut: Dar al-Kutub al-'arabi, 1967).
[29] Muhammad Guynami Hilal, *An-Naqd Al-Adabi Al-Hadis* (Kairo: Dar Nahdet misr, 1997).

a. Taha Husein: Fiil adab Jahili he argues that most of the jahiliyyah Arabic literature is not actually jahiliyyah Arabic literature, but rather compositions that arose in the post-Islamic era and only some of the jahiliyyah literature is truly authentic.
Taha Husein: Historical literature, learning literature in Egypt, improvement, learning literature, literature, literary criteria in the form of politics, science, and Arabic itself. Diachronically, analyzing the beginning of poetry or verse in the jahiliyyah period in the chapter on jahiliyyah then on poetry wa suara' (abbasid era). Finds a thesis or conclusion, that most of the Arabic literature of the jahiliyyah is not actually jahiliyyah Arabic literature, but rather compositions that arose in the post-Islamic era.

b. Abbas al-Aqad: Diwan Adab wa Naqd This book contains some of Abbas's criticisms of poetry and prose by combining psychological theory and Arabic linguistics. The first example comes from Ahmad Syauqi's poem entitled Ratsa' Mustafa Kamil which has flaws in Abbas' eyes and then devotes his criticism to his book entitled diwan adab wa naqd. The first flaw is in the stanza that has a different but similar qafia (Tafakuk), the second has a meaning that is not good or good (ihalah), and the third follows an old poem both in meaning and lafadz (Taqlid).[30]

c. Muhammad Mandur: Dogmatic criticism, freedom to criticize subjectively, criticism with science and language, the existence of auxiliary sciences to criticize objectively, for example, with psychology, sociology, etc. Criticism with language looks at literary works in their linguistic aspects. Historical criticism: A complete look at the facts related to the literature and its author.[31]

D. Conclusion

Arabic literary criticism stagnated during the Ottoman Turkish rule and began to stretch after the French took over power in several regions of the Arab world such as Egypt. After Muhammad Ali became the ruler when the French authority collapsed, Arabic literature experienced rapid development, so it is known as Modern Arabic literature. Trends in modern Arabic literary criticism include: classical literary criticism, Westernist literary criticism, moderate literary criticism that combines Arab Islam and the West, and fundamentalist Islamist literary criticism. The revival of Arabic literature was influenced by the following: 1) Press (Newspapers), 2) Schools and Universities, 3) Printing Presses, 4) Books, 5) Translations, and 6) Dictionaries and Academic Linguistics. Taha Husein's example of modern Arabic literary criticism: Literary historical, Diachronic, and Finding a thesis or conclusion. Abbas al-Aqad: tafakuk, ihalah, and taqlid. Muhammad Mandur: dogmatic criticism, criticism with science and language, and historical criticism.

[30] Al-Aqqad and Al-Mazini, *Diwan Adab Wa Naqd*.
[31] Muhammad, *Fil Adab Wa Naqd*.

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