



The Influence of the Dynamics of Literary Criticism on Literary Works in the Umayyah Period

Sindy Febrianisa

Sunan Kalijaga State Islamic University, Indonesia
Sindyfebrianisa0126@gmail.com

Muhammad Nazar

Sunan Kalijaga State Islamic University, Indonesia
Nazarmuhd83@gmail.com

Abstract

Keywords:
literary
criticism,
Umayyah.

The development of literature has been very rapid up to modern times. makes us aware that this rapid development occurred because of pre-modern times which spread literature to the stage it is today. especially with criticism of literature itself, viewed from the perspective of the glory that occurred during the Umayyah era, it had a very, very clear impact even to the point of criticizing literary works themselves. The research will be carried out using a historical approach and then data collection will be carried out using the library method. The results of the research that has been carried out are that literary criticism during the Jahiliy era only emphasized the qofiyah aspect and vocal sounds. Meanwhile, literary criticism during the Umayyad period had developed to the point that research was seen in terms of language and literature itself. during the Umayyah era there were the best poets such as Al-Farazdaq, Jarir and Al-akhtal.

Abstrak

Kata Kunci:
Kritik Sastra,
Umayyah.

Perkembangan sastra yang sangat amat pesat hingga pada masa modern kali ini. membuat kita sadar bahwa perkembangan pesat ini terjadi karena masa-masa pra modern yang menybearluaskan sastra hingga sampai ke tahap seperti saat ini. terutama dengan kritik yang bertujuan untuk dapat mengemukakan bentuk kritik sastra pada masa Umayyah sastra itu sendiri, ditinjau dari segi kejayaan yang terjadi pada masa

umayyah, sangat memberikan dampak yanag amat angat jelas bahkan hingga sampai pada masa mengkritik karya sastra itu sendiri. penelitian yang akan dilakukan memakai pendekatan historis kemudian pengumpulan data dilakukan dengan metode historis. Hasil dari penelitian yang telah dilakukan adalah kritik sastra pada masa Jahiliy hanya mengedepankan segi qofiyah dan bunyi vocalnya saja. Sedangkan kritik sastra pada masa Umayyah sudah berkembang hingga sampai pada penelitian itu dilihat dari segi bahasa dan sastranya itu sendiri. yang mana pada masa Umayyah itu sendiri terdapat penyair-penyair terbaik seperti Al-Farazdaq, Jarir dan Al-akhtal.

Received: 12-08-2024, Revised: 21-09-2024, Accepted: 10-10-2024

© Sindy Febrianisa, Muhammad Nazar

Introduction

The phenomenon of criticism of literature is a form of assessing the degree of the literary work. Criticism is a way of interpreting something that is similar or different, then proceeding to determine whether a literary work is worthy or not. Meanwhile, in terms of terms, literary criticism is often expressed as a correct appreciation of literary works and a statement about the value and degree of the literary work (Ahmad Syaib: 1994). It can be concluded that criticism is a form of assessment of literary works in terms of beauty, ugliness, language style, and the degree achieved by the literary work. This assessment must have independence and honesty in it (Rasyid Al-Abdi: 1969).

The emergence of literary criticism provides very significant innovation to a literary work. This is proven by the increasing development and improvement of literary works born from great authors. Because these literary works expressively and clearly show the emotions of their owners and can reveal internal and external factors for the author (Sayyid Qutub: 2993). So that literary criticism becomes an important part of a literary work that is born. One example is that literary criticism emerged during the Jahiliy era, namely regarding criticism of qofiyah and differences in giving a character in poetry (Isa Ali al-Akub: 1997). Until the development of literary criticism reached the Umayyah period.

The development of criticism of literature during the Umayyah period initiated the emergence of the glory of literature, thus bringing the Umayyah period to a time when criticism of literature itself developed. Literature during the Umayyah period experienced very rapid development and progress. Starting from the development of literature which is not completely free from the influence of society itself and competition between existing groups such as Shiites, Umawiyin, Zubariyin, Khawarij (Dadang Ismatullah: 2014). Literary works that are born have every meaning in them. Moreover, during the Umayyah period there was propaganda that had political aims, which is a characteristic of literature during the Umayyah period itself which experienced a lot of political chaos and destruction to the point of differences in understanding of religion that occurred at this time.

The characteristic background of the Umayyad period made the Umayyah government try to develop all things related to the polemics of society itself. starting from developing the quality of city centers such as Damascus and Syria. So that people during the Umayyah era felt a lot of prosperity so that they felt a luxurious lifestyle. not only developing community affairs, but also by developing science and other things, because of the very rapid development during the Umayyah period (Fauzan Muslim: 2016). Literature also increasingly developed at this time. thus bringing criticism of the literary work.

Research on literary criticism during the Umayyah period was carried out by Roisah who stated that the most rapid influence on the development of literary criticism during the Umayyah period was through the government itself (Roisah Fathiyatur Rohmah: 2021). Likewise, Adam stated that this development was a factor in the emergence of politics and religious sects which had implications for the recruitment of writers (Adam Syuja Nugraha: 2020). Different from the two studies above. Nadia mentioned the comparison between literary criticism during the Umayyah and Abbasid periods, which had very clear differences. It can be seen that literary criticism during the

Umayyah period focused more on regional divisions, whereas during the Abbasid period it no longer focused on regional divisions but focused on theoretical assessment of literature (Nadia Rahmi: 2021). Likewise, Roisah said that literary criticism during the Umayyah period developed in terms of language and literature itself, whereas during the Abbasid period it became more advanced by creating a theory about this criticism called Manhaji criticism (Roisah Fathiyatur Rohmah: 2021).

Several of these studies provide evidence that issues of literary criticism during the Umayyah period were generally studied or observed from the perspective of factors that influenced the results of literary criticism. However, research tends to observe that the dynamic influence of the birth of literary criticism during the Umayyad period was a novelty. So that it can contribute to the history of literature during the Umayyah period.

Method

This type of research is a library study. The research method that researchers use is to use a historical approach or also called history. Historical approach with the following stages, namely identifying data, historical and cultural context, and criticism and relevance of data. Data collection techniques in the historical approach are very important to ensure the accuracy and depth of analysis with the following stages: document study, historical observation, data and media analysis, finally by determining historical chronology.

After the data is collected, the analysis technique in this research is context analysis which relates the data collected to the social, political and cultural context of the period under study. This helps to understand how these factors influence events or phenomena.

Result and Discussion

Development of literary criticism during the Umayyah period

The Umayyah dynasty was a dynasty under the leadership of Muawwiyah Bin Abi Sufyan, where he moved his caliphate from the land of Syria to Damascus. Developments during this dynasty were colored by several political, social and religious problems. Political events cannot be separated from the background of the emergence of the Umayyah's themselves. After Ali's death, Hasan was asked to become Caliph Ali's successor. However, because Hasan was not strong in his leadership, a political war broke out between the Shiites (followers of Ali), the Muawiyah (followers of the Umayyah), and the Khawarij (people who left Muawiyah and the Shiites), which the Khawarij did not agree with. Ali's attitude in making arbitration decisions and Muawiyah's was considered cunning. From this incident, many literary works emerged to criticize opposing groups and glorify one's own group, as in the example below:

The Bani Umayyah group was a group that had power, therefore the poets who were under the leadership of the Bani Umayyah would always praise their caliphate, for example the following al-akhtal poem:

وان تدجت على الأفاق مظلمة كان لهم مخرج منها ومعتصر
شمس العداوة حتى يستقاد لهم وأعظم الناس أحلاما اذا قدروا

When on the horizon it is really pitch black

For them there is a way out and a place of refuge

The enemy's difficulties can be overcome if they are able

They are humans with the most noble wisdom

Through his poetry, al-Akhtal praises the leadership of the Umayyads by telling that whoever receives threats or commotion from outside, only the power of the Umayyahs can protect them.

The Shiites, namely al-Kumait bin Zaid al-Asadi, through his eloquence, told of the glories of the Bani Hasyim.

بني هاشم رهط النبي فاني بهم ولهم أرض مرارا وأغضب
وكنت لهم من هؤلاء محبا على أني أذم وأقصب
وأرى وأرى بالعداوة أهلها واني لأذى فيهم وأونب

*Banî Hâsyim were relatives of the Prophet
I'm always with him
I will forever be willing and hate the Banî Umayyah
I love them
when I was reviled and reviled
I am ready to fight to defend his family
and I was hurt and reproached.*

al-Kumait bin Zaid al-Asadi is ready to defend the Hashim family. As a result, they were always harassed by the Umayyads. Therefore, this poem is here to provide encouragement to the Hashim family.

Then there was also the Khawarij group who also wrote their poetry criticizing the Umayyads. Which he said, the Umayyads must be fought at all costs (Al-Faishal: 1402H). Like the following poem, namely the poem by Isa bin Fatik al-Khatiy who gave full encouragement to Ubaidillah bin Zayid's soldiers:

كذبتهم ليس ذلك كما زعمتم ولكن الخوارج مؤمنونا
هم الفئة القليلة غير شك على الفئة الكثيرة ينصرونا

*You are lying and that is not what you believe
Khwarij is a group of believers
They are a small group
Of which there is no doubt
Against a large group that is always defended*

In the poem above, Jesus criticizes the Umayyads, who considered themselves to be in the truth. For those who are in the truth, only their group,

namely the Khawarij. And what makes it even more interesting is that Jesus used the word مؤمنونا to provide the truth of his own understanding.

This led to several changes during the Umayyah period. Among them are (1) the change in government which was initially a democracy into a liberal government, (2) the increasing attention of the government to palace buildings and their splendor, and in this period young architecture was born (3) with the changes in government, things This has a social impact on society. Until the very controversial doctrines were born during the Umayyah period (4) due to the large geographical area during the Umayyah period, it required them to send their delegations from each region to the capital in Damascus (Umar At-Tayyib: 1991).

Along with the development of government during the Umayyah era, both in political, social, religious and other terms. This also includes developments in the world of literature. During this time a literary work called contradiction poetry was born. Contradiction is a poem that pits one tribe against another. So at this time there was a war using poetry. Among the most famous contradictory poets are Al-Farazdaq, Jarir and Al-Ihtal. Not only contradictory poetry was born during this period, but poetry was also born with political, social and religious nuances. Which functions to broadcast the Islamic religion (Umar At-Tayyib: 1991).

Literary criticism developed during this period in three regions, namely the Hijaz, Iraq and Syria. The literary criticism that developed in these three regions has its own color which is influenced by the natural environment and social conditions (Ahmad Amin: 2012). With developments in these literary works. There were many literary works born during this time. either containing criticism of the government or poetry in the form of praise for the tribes themselves. This is the background to the emergence of literary criticism. As a form of protest in a literary work. And this criticism can provide knowledge about whose work is the best. So it can be a reference for poets to make better literary works.

Hijaz

Hijaz was a very luxurious region of the Umayyah dynasty. The Hijaz includes Mecca and Medina. Which in the Hijaz has multiple luxuries. So many slaves traveled to the Hijaz just to work, not only that. Many Persian and Egyptian women moved to the Hijaz. However, with this happening, many religious deviations occur at this time.

However, on the other hand, the Hijaz is an area with religious nuances. This is proven that during the Umayyah dynasty, many religious studies emerged. Moreover, the luxury factor in this area also has an influence on the easier it is to learn and understand sciences. So that the Hijaz was used as a central place for people who sought religious knowledge (Ahmad Amin: 2012).

As science developed, literature also developed. There is a very famous poem at this time, namely Ghazal poetry. There have been many criticisms of literary works in the Hijaz region. Among the most famous literary critics of this era is Abdullah Ibnu Abi Ateeq, who is a descendant of Abu Bakar As-Siddiq and the second is Sukainah Bint Al-Husaein who is the great-granddaughter of the Prophet (Hamid Qabaili).

An example of criticism found in Umar Ibnu Rabi'ah's poetry which is known as Ghazal poetry is:

قالت الكبرى : أتعرفن الفتى؟ قالت الوسطى : نعم هذا عمر

The older one says, do you know that kid? The middle child said: yes, this is Umar

قالت الصغرى : وقد تيمتها قد عرفناه وهل يخفى القمر؟

Even the smallest said: we have known it in time, and does the moon hide?

فقال هبن أبي عتيق معلقا على مضمون مقاله عمر : أنت لم تنسب بها، إنما نسبت
بنفسك .

Abu Ateeq said, where he commented on the content of Umar's words: you do not attribute it to that, but yourself.

From the example of criticism above, Abu Ateeq commented on Umar Ibnu Rabi'ah's poetry. He saw that Umar Ibn Rabi'ah was only crazy about himself. And this is completely contrary to Ghazal poetry. In Ghazal poetry. The woman is the focal point of the poem. But Umar Rabi'ah instead seemed to make himself the focal point.

Irak

Apart from the Hijaz region, the Iraqi region also experienced literary development during the Umayyah period. The famous themes in this region are Fakhr which means making each other proud, I'Tizar which is a poem containing an apology to be forgiven, Hija' a poem which contains very bitter satire. Meanwhile, Ghazal poetry does not really develop in this area. The literary criticism that emerged in Iraq emerged as a result of the poetry of contradiction. Famous critics in this area are Jarir, Al-Farazdaq and Al-Ihtal. Some of the criticism in the Iraqi region is as follows.

First, An-Naqaid literary criticism (polemic). An-Naqaid's poetry itself is about looking for good points in poetry, looking for shortcomings in other people's poetry and debating them. This often happens to people in the poetry market. The form of An-Naqaid's poetry is as follows:

وقال جرير في الأختال لما فضل الفرزدق عليه :

فدعوا الحكومة لستم من أهلها إن الحكومة في بني شيبان

Jarir said of Akhtal for the kindness he expressed towards Farazdaq:

So they call your government not the people

The government is in the Banu Shaiban

From the quote above the author concludes that, this criticism was not accepted in Iraq, because there were several poets who said that this poetry was not An-Naqaid's poetry. Because some critics consider the characteristics of the poet's poetry. According to him, good poetry is poetry that mentions the goodness in oneself and looks for weaknesses in other people.

Second, literary plagiarism. Plagiarism is a form of social deviation, because it is the same as theft. And there is no tolerance for that in social life. There are several poets who have committed plagiarism. Al-Akhtal was once accused of doing this in which he was accused of stealing the expression "A'sya" for the meaning of liquor.

Syam

In this area, the poetry that develops is on the Madh theme, namely praise. Among the famous poets at this time were: Kusai Azza (Al-Handani). The most famous criticism at this time was art criticism and official criticism. Art criticism is the image of a poet who praises the caliphs. Meanwhile, art criticism is an old criticism in Arabic literary criticism.

Criticism at this time developed very widely. So the role of critics at this time is very important. Where critics will evaluate the poems that are present. Then look at the extent to which the stanzas in the poem follow the old model both in meaning and accuracy of description and articulation of the purpose of the poem. This period also had its field of criticism and discussion which had a subtle influence on literature at court. What is meant by praising them. One of the caliphs, Abd al-Malik bin Marwan, was the leader of the Umayyad Caliphs in the field of criticism, debate and discussion. His field of critical discussion had a subtle influence from court literature which the poet meant by praising them, so he examined the meaning of poetry with a pleasant and refined sense, which penetrated into the text, revealing its beauty or exposing its ugliness. From the description narrated by al-Muwashah that Ro'I an-Namiri:

أخليفة الرحمان إنا معشر حنفاء نسجد بكرة وأصيلا

عرب نرالله في أموالنا حق الزكاة منزلا تنزيلا

فقال عبد الملك : "ليس هذا شرح إسلام وقرأ آية"

The criticism is that according to his nature Abduh al-Malik is not accepted in poetry, what determines religious or ethical issues, this is not the

function of poetry, beautiful melodies with stunning depictions. What the pastor said was not poetry, because there were no emotions or feelings in it, but only a report of facts known to the public.

The forms of criticism that appeared in the Umawi era generally

First, grammatical and linguistic criticism: poetic poetry is read carefully to find out whether the poetry is in accordance with grammatical and linguistic rules or not in accordance with grammatical and linguistic rules, then the critic will show what the poet has created including deviating or existing error in the poem. In this era, it was required that a critic be familiar with the rules and principles of the Arabic language and be an expert in Arabic words and conditions. Second, Wazan and Qowafi criticism: critics will calculate the poet's deviations in the elements of a poem. Third, Taste Criticism: in this section the critic will discuss the enjoyment or taste of the color words in a poem, that some of the tastes of the color words in a poem, that some of the poems certainly feel soft and easy but some There are certainly some poems that feel difficult. Besides that, critics certainly know the types of meaning that are correct and those that are damaged or inappropriate

Factors influencing the development of literary criticism during the Umayyah period.

Among the many factors that influenced the development of literary criticism during the Umayyah period, this factor was inseparable from the influence of religious, social and political factors. Some of the factors are as follows:

Encouragement from caliphs, rulers or leaders

The development of literary criticism cannot be separated from leaders who always appreciate the best literary works. so that many literary works emerged during this period. Among the successors of the Umayyads who faced literary criticism and assessment among poets were Abdul Maliki Bin Marwan, Sulaiman Bin Abdul Malik, Hajaj al-Saqafi and others (Muhammad Mukhtar).

The development of political parties and their divisions

The development of literary criticism cannot be separated from the many political parties that emerged, then used poets to glorify their parties. Or a group of poets who make fun of other parties. So this also creates division.

The council of literary criticism

Literary criticism councils developed very rapidly during the Umayyad era, both in the Hijaz, Iraq or Syria. Everyone is given the full right to be a critic with the conditions that have been determined. Likewise, poets have a forum that is useful for commenting on poetry. Among the most famous majlis at that time were the Sakinah bint Husein council and the Uqailah Bintu Uqail Bin Abi Talib council.

The literary market (al-Marbad Basrah. Kinasah Kuffah)

The development of literary criticism during the Jahiliy period and the emergence of Islam greatly influenced literary criticism during the Umawi period. This is a combination and meeting between leaders and poets. So a lot of literary criticism arose.

Development of the art of criticism

The development of the art of criticism developed in the same way as the development of literary criticism itself. which means there are so many critics that it requires a critic to have and learn the art of criticizing himself. Therefore, at this time, a poet must first consider the poetry that will be read to other people. This criticism is seen from the meaning of the poem, so it will be compared with other poems to see which one is better.

The development of Arabic language knowledge

During the Umayyad period there were many developments in science. Likewise with the development of knowledge about language. During this period, the Arabic language developed very rapidly, such as the emergence of a linguist, namely Sibawaih. With the development of the Arabic language, it influenced the development of literary criticism. Because the structure of language has begun to be seen in the criticism of literary works. Language criticism of literature is seen from two aspects: first, the literary aspect. Where

literary works are seen from the point of view of their beauty, assessing the poet, considering the meaning, criticizing the flow of poetry and all from the aspect of beauty. Second, the language aspect is seen from errors in pronunciation or writing. Or it can be said whether it is in accordance with Arabic rules or not. An example of the reading of فعولان said by Abdullah ibn Abi al-Hadromiy. You don't need to say فعولين , then Farazdaq says: I want to swim, swim and then get up, but they don't understand what he wants. Abdullah said, if he says فعولين it means that God created and ruled them, but they want to do what you want to do.

Figures of literary criticism during the Umayyah period

During the Umayyah era, writers also carried out literary criticism. They also debated in determining the best poet. This debate was described by Ibnu Salam Al Jumahiy in his book *Tabaqat Fuhul as-Syuara* (Ibnu Salam al-Jumahiy: 2001).

ترى العز المجاحج من قریش
بني عم النبي ورهط عمر
قياما ينظرون إلى سعد
إذا ما الأمر في الحدثان علا
وعثمان الألى غلبوا فعلا
كلأنهم يرون به هلا

You see the fresh faces of Muslims in the midst of the disasters that befall humanity

They are descendants of the Prophet Muhammad, Umar Usman's family who have done good deeds

Outshining all the virtues others do they look like the full moon.

The poem above is a poem read by Farazdaq to Said bin Asi. Then the poem was commented on by Hutaiah who is also a poet. Hutaiah praised Al-Farazdaq's praise, saying that Farazdaq's poetry was superior to Ka'ab bin Juil's poetry. Ka'ab also told Hutaiah that Farazdaq's poetry was indeed better.

At this time there were the best poets, namely Al-Farazdaq, Al-Akhtal and Jarir. The three poets also criticized each other and each had their own advantages in their poetry. Like Al-Farazdaq excels at themes related to self-esteem and inheritance. Meanwhile, Al-Akhtal is synonymous with emphasizing cynicism and ridicule and also depicts a lot of wine. Meanwhile, Jarir excels with the theme of praise and moral lessons (Fauzan Muslim). There is also a very popular literary critic at this time, namely Abdullah Ibn Ateeq, whose lineage is Abu Bakar Al-Sidiq, who is considered a leading critic who is very famous for his humor, circumstances and religion. His literary works are synonymous with the subtle feeling between good and bad poetry. Apart from that, it is related to life at that time. He really follows current developments and trends. Then Sukainah bint al-Husein bin Abi Talib, she is very identified with considering poetic texts and examining the images that poets depict of women. In his critical research on poetry, he wanted to instill ways to develop poetry and direct it according to civilized Arab women, so that poets did not depict women from an inappropriate point of view (Abdullah Hudor Hamad).

Themes and characteristics of Literary Criticism during the Umayyah period

At this time, literary works developed very rapidly, there were four types of literary works that developed during the Umayyah period, including poetry, speeches, correspondence and stories (Fauzan Muslim). Meanwhile, many of the themes emerging during this period are poetry themes. For example, in the Iraqi region, the theme of political poetry has emerged, in the Syam region, the theme of Madh (praise) poetry has emerged, and in this period there are several very popular themes, namely the themes of al-Siyasiy (politics), naqaaidh (Polemic) and Ghazal (love) poetry. The theme of al-Shiasyi is a theme used by poets to fight certain groups. This theme was born because of the Siffin war between Ali and Umayyah. This results in mutual mockery of opposing groups and glorification of one's own group.

The characteristics of poetry during this period are almost the same as poetry during the Jahiliy period, both in terms of beauty, themes and aims.

However, the difference lies in fanaticism. The fanaticism during the jahiliy era was meant to defend and ridicule the tribe. Meanwhile, fanaticism during the Umayyad era was intended to defend groups based on beliefs and ridicule other groups with different beliefs. During the Jahiliy period, criticism began to emerge, namely by warning about errors in qofiyah and its meaning as well as differences in giving harakat in a poem expressed by poets (Isa Ali al-Akub: 1997). Meanwhile, during the Umayyad period, it was characteristic that the poetry being criticized was not only seen from the aspect of the qafiyah and its beauty, but also looked at aspects of the structure of the language. Because at this time science has developed very rapidly. After analysis, it can be seen that the author's contribution is to add insight related to the influence of literary criticism which was very rapid during the Umayyad period. This is proven by the data mentioned above.

Conclusion

From the explanation above, it can be concluded that the influence of the dynamics of literary criticism during the Umayyah period developed very rapidly. This can be clearly seen from the characteristics of literary works, which during the Jahiliy era only looked at the qowafi aspect and its beauty, but during the Umayyah period it increased by looking at the linguistic aspect. This can be said to be influenced by the dynamics of political, social and religious factors during the Umayyad era. This results in literary criticism that is very developed compared to the previous period. Not only that, the role of the government, such as providing facilities for poets to always develop their poetry, is also a major factor in the emergence of literary criticism at this time. The influence of the dynamics of literary criticism has provided very rapid development at this time.

References

- Abdullah Hudor Hamad, *Ittijahad An-Naqd Al-Arabi Al-Qadim* (Beirut: Dar Al Qolam.n.d).
- Adam Syuja Nugraha, "Sastra Arab Pada Zaman Bani Umayyah." (Jakarta: UIN Syarif Hidayatullah, 2020).
- Ahmad Syaib, *Ushul An-Naqdu Al-Adabi*, (Kairo: maktabah an-Naqdotu al Misriyyah, 1994)
- Amani Hasan Muhammad Hamad, " Al-Mustholah An-Naqduy Al-Adabiy Hatta Al-Qorni Al-Khomis Al-Hijriyy" (Jami'ah Al-Maftuhah, 2019), 29-30, <http://www.qou.edu/>.
- Al-Handani, *Asykal Al-Kitab An-Naqdu Al-adabiy Fi Al-'asri Al-Umawi*.
- Al-Faishal.'Abd al-'Aziz bin Muhammad. 1402 H, *al-Adab al-Arabiyy wa Tarikhuhu*, (Tanpa penerbit).
- Amani Hasan Muhammad Hamad, " Al-Mustholah An-Naqduy Al-Adabiy Hatta Al-Qorni Al-Khomis Al-Hijriyy".
- Dadang Ismatulah, "membaca Fungsi Sastra Dinasti Bani Umayyah", *Jurnal ALFAZ*, vol.2 No, 2014.
- Fauzan Muslim, *Sastra dan Masyarakat Arab Zaman Umayyah dan Abbasiyah*, (Jakarta: Penaku, 2016)
- Hamid Qabaili, *Fi Al-Qodoyatu An-Naqdu Al-Arabi Al-Qadim* (Markazu Al-Kitab Al-Akademi, n.d.).
- Ibnu Salam Al-Jumahiy, *Tabaqat Fuhul as-Syuara*, (Jeddah: Dar al-Madani, 2001)
- Isa Ali al-Akub, *Al Tafkir al-naqdiy inda al-Arab*, (Beirut: Dar al-Fikr al Maashir, 1997)
- Muhammad Mukhtar, *al-naqd al-Adabiy min asr Al-Jahili ila al asr Abbasiy*, (tanpa penerbit)
- Nadia Rahmi, "Perbandingan Kritik Sastra Masa Umayyah Dan Abbasiyyah." *Jurnal ALFAZ*, Vol.9 No.1, 2021

Qusban Taufik, "Al-Intiba'ah Fi An-Naqd Al-Arabi Al-Qodim Hatta Nihayah Al-Asri Al-Asri Al-Umawi"(Jami'ah Ziyah 'Asyur Bi Al-Jalfah (University Of Djelfa), 2017

Rasyid Al-Abdi, Dirasat Fi an-Naqdu al-Adabi, (Bagdad: Matba'atu Al-Ma'rif, 1969)

Roisah Fathiyatur Rohmah, "Pengaruh Pemerintahan Terhadap Kritik Sastra Arab Masa Umayyah Dan Abbasiyah.", "A Jamiy: Jurnal Bahasa dan Sastra Arab, Vol 10. No.2, 2021

Roisah Rohmah Fathiyatur, "Perkembangan Kritik Sastra Masa Umayyah Dan Abbasiyyah Serta Munculnya Kritik Sastra Manhaji." Jurnal: Ihya Al-Arabiyyah, 2022

Sayyid Qutub, An-Naqdu Al-Adabi Ushulu Wa Manahijub (Kairo: Dar Assyauq, 2003)

Umar At-Tayyib Assiyasi, Dirasah Fi Al-Arabi (Dar assyauq, 1991).