

THE APPRECIATION FOR THE POETS AND LITERARY WORKS OF ARABIC POETRY IN THE EARLY ISLAMIC ERA

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ABSTRACT

This article aims to provide an answer to the accusations of those who accuse that Islam absolutely prohibits the chanting of literary works, especially Arabic poems, based on a misunderstanding of the Qur'anic verses 224-227 of Surah Assyu'aro, in addition to explaining how the development of Arabic poems in the early era of Islam and the attention given by the Prophet Muhammad (PBUH) to Arab poets in the Islamic Era. The research contributes by clarifying misconceptions about the prohibition of poetry in Islam. The study provides a nuanced understanding of the role and acceptance of poems in early Islamic culture. This would include studying how their preferences and criticisms, particularly those related to poets like Zuhair bin Abi Sulma, influenced the literary landscape and aligned with the broader goals of Islamic governance and da'wah.

INTRODUCTION

Appreciation of poetry and literary works encompasses recognizing their artistic, cultural, and emotional value. Poetry, with its rhythmic and often metaphorical language, offers profound insights into the human experience, emotions, and societal values (Arcilla Jr., 2024; Kilag et al., 2023; Panasenکو et al., 2023; Parkin-Gounelas, 2022; Wajed & Saghar, 2023). Through various forms and styles, poetry reflects the diversity of human thought and creativity, capturing the essence of different eras, cultures, and personal experiences. Literary works broadly contribute to the enrichment of language and expression, enabling readers to explore complex ideas and emotions (Burns, 2020; Deane, 2020; Mikkonen, 2021; Pulimeno et al., 2020; Simpson & Cremin, 2022). They serve as a mirror to society, documenting historical contexts and philosophical inquiries, while also providing a means for personal reflection and intellectual engagement.

In the realm of literary appreciation, historical and cultural context plays a crucial role in understanding and valuing texts (Baumard et al., 2022; Eaglestone, 2020; Nie, 2015; Plyth, 2020; Saputra et al., 2024). For example, Arabic poetry's evolution in early Islamic times illustrates its significance within Islamic culture and its impact on language and expression. The Prophet Muhammad's (PBUH) engagement with poets highlights the acceptance and encouragement of literary arts in the Islamic tradition, countering any misconceptions about the prohibition of such works. Overall, literary appreciation fosters a deeper connection to both historical and contemporary perspectives, encouraging a broader appreciation for the role of poetry and literature in shaping and reflecting human experiences.

The development of Arabic literature is divided into several eras, namely: the Jahiliyah Era, the early Islamic era, the Umayyad dynasty era, the Abbasid dynasty, the Andalusian era, the Turkish Ostmani era, the modern and contemporary eras. Arabic literature in the era of jahillyah has an extraordinary era of glory. Arab poets are very spontaneous in humming their poems. However, the use of the word has a high literary meaning and comes out naturally to thrill the emotions of the soul, for those who listen even to this day.

Until the early era of Islam, the first time the Prophet Muhammad received revelation and the spread of Islam, the issue of the position of Arabic literature in the early era of Islam which experienced a decline in the development of Arabic literature, some said that Islam forbade in playing the functions of literary works, especially poetry, especially during the revelation of Surah Ash'ara verses 224-227 which means: "And the poets were followed by those who were misguided (224) Do you not see that they wandering through each valley? (225), And that they like to say what they themselves do not do? (226) Except for those who believe and do righteous deeds and mention Allah a lot and gain victory after suffering wrongdoing. And the wrongdoers will know where they will return. (227).

Finally, poetry in the early era of Islam experienced a setback. This issue is confusing, especially in the interpretation of the verse listed above. Therefore, the author wants to try to write how the Islamic religion actually accepts Arabic poems that are full of literary value. The issues that will be discussed in this title are as The attitude of the Qur'an towards Arabic verses, The attitude of the Prophet Muhammad S.A.W in appreciating the poets and their poetry works, and The attitude of Umar bin Khottob's companions towards Arabic poems.

This article aims to provide an answer to the accusations of those who accuse that Islam absolutely prohibits the chanting of literary works, especially Arabic poems, based on a misunderstanding of the Qur'anic verses 224-227 of Surah Assyu'aro, in addition to explaining how the development of Arabic poems in the early era of Islam and the attention of the Prophet PBUH to Arab poets in the Islamic Era. The research contributes by clarifying misconceptions about the prohibition of chanting literary works, particularly Arabic poems, in Islam. It addresses accusations based on a misunderstanding of Qur'anic verses 224-227 from Surah Ash-Shu'ara and provides a historical perspective on the development of Arabic poetry during the early Islamic period. Additionally, the study highlights the attention given by the Prophet Muhammad (PBUH) to Arab poets, thereby offering a nuanced understanding of the role and acceptance of poetry in early Islamic culture.

METHODS

In this writing, the author used several writing methodologies, namely historical, descriptive and analytical methodologies. Approaching writing through historical methodology, the author writes a brief history of the development of literature in the jahiliyyah era and the early period of Islam. Then compare literature in the jahiliyyah era and the early era of Islam. Between these two eras, there are patterns of language and literary styles, each of which has different characteristics. With a Descriptive approach, the author will describe, describe and explain the poems in this period from the language style, theme, and description of the environment. Then the author will analyze in examples of Arabic poetry texts both in the Jahiliyyah and Islamic eras.

RESULTS

The attitude of the Qur'an towards Arabic verses

Islam does not eradicate poetry as a literary work that was born 150 years before the arrival of Islam. As mentioned in the muqoddimah, this issue is spread based on the descent of divine revelation stated in Surah Ash Shu'ara verses 224-227 which means: In the verse mentioned above, the emphasis is not on erasing the existence of the verse. However, this criticism is a method that is very irrelevant to Islam. In the pre-Islamic period, in terms of content, it contained elements of excessive lust, feelings and delusions that were beyond the teachings of Islam. Like one of the themes of Jahily's poem, "Al ghozl", this theme talks about praise for women. In the verses of ignorance, the details of the female body parts are revealed in transparent in Arabic verses.

Basically, the Qur'an teaches the beauty of art in a person's soul. Because art is very important as a mechanism and dynamics of human life (Al-Azeb, 1983). In the Qur'an, the words *Assyua'ro* (poets), *poetry* (poets) and *syi'run* (verses) are mentioned. The word "*Assyuaro*" is mentioned in the Qur'an as one of the names of the letters, which is the order of the 47th surrah. This surah was revealed before Surah An-naml and was revealed after Surah Al-waqi'ah, Surah Ashyuaro is also the second largest surah after Surah Albaqoroh. Imam Qurthubi mentioned that the salaf scholars gave a definition of naming Surah As-Shuaro, because its name is different from other letters. The letter ends with the verse: "والشعراء يتبعهم الغاؤون". At the end of this verse, Allah characterizes the two characters of the poets from their good and bad qualities and the beauty of the characters of their verses.

1. The nature of the poets is negative, of course, this group is not in accordance with Islamic norms. They are the ones who go the wrong way and say what they don't do.

2. The positive nature of the poets, they are sampin in making and chanting verses, but they believe and do righteous deeds, while reciting to Allah SWT, then they get victory from Allah SWT after they are persecuted by their enemies (Al-Qurthubi, 1990).

The sentence "Syaa'ir" of the poet or poet is stated in the Qur'an 4 times, namely: In Surah Q.s Alanbiya verse 5, Q.s Asshofat verses 36-37, Q.s At-thuur verses 30-31, Q.s Alhaaqqoh aayt 43-44. This context is to dissolve the assumption of the Polytheists that the Prophet Muhammad PBUH was a poet, in addition to their perception that the Qur'an is a verse (Assyaukani, 1990).

The denial of the Qur'an to the state of the Prophet Muhammad is a poet and the Qur'an is not a verse, it does not mean that Allah demeans the poet and rejects the verse, as long as the theme and purpose of the verses are of truth. As for the sentence **syi'run** which means verse, in the Qur'an there is only one word in Surah Yasin verses 69-70, which means: "And we did not teach him (Muhammad) verse and it was not appropriate for him to write verse. The Qur'an is nothing but a clear lesson and book, so that he (Muhammad) may warn the living and to ensure the decree (punishment) against the disbelievers."

In this verse is that the Prophet Muhammad was not taught by Allah SWT the verses, the wisdom is that the polytheists do not think that the revelation of the Qur'an revealed to the Prophet Muhammad is purely a divine verse, in contrast to the verse written by ordinary people, so that the Prophet Muhammad was not created as a poet as he was dubbed as an "Ummiy" who could not write and read. The Qur'an that he conveyed to Muslims is a revelation from Allah to illuminate human life.

However, it is not Allah who insults the literary works of poetry that have such a high language style, as explained above, when the prophet Muhammad delivered the Qur'an, the polytheists considered that it was poetry, the word of man. So Allah denied that we did not teach the Prophet Muhammad PBUH verses, absolutely those words belong to Allah SWT.

The attitude of the Prophet Muhammad PBUH towards literary works.

The Prophet Muhammad S.A.W in several histories highly upholds literary values. It is proven that he gives brilliant instructions in a literary work. Among the forms of appreciation of the Prophet in literary works are: He highly appreciates expressions that are very valuable in literature and their creators. The Prophet PBUH gave appreciation to the writers and literary works, this can be seen in his very beautiful series of history. His appreciation is as follows.

Statement of literary values

The Prophet Muhammad PBUH's view of literary works at the time of his appreciation of literary works is seen in the latest view in Islam, as the latest criterion in the Qur'an. As stated in the Qur'an at the end of Surah Ash-yuaro, the criteria for the verse are as a source of knowledge that helps create a healthy intellect and good artistic value. This criterion is the center of attention of the Prophet Muhammad S.A.W and he clarified that literature is not misguided if it fosters the values of truth and calls for goodness.

But on the other hand, when the Qur'an denies verses that are not in accordance with the teachings of Islam and calls for evil, of course this is an act that goes out of the norm. At this time, the Prophet (peace and blessings of Allaah be upon him) also expressed his rejection and even condemned the poems that called for provocations, insults and reproaches against the teachings of Islam, reproaches against the Prophet Muhammad (S.A.W.). Of course, this is what Islam forbids.

The positive statements of the Prophet PBUH about verses are:

Rasulullah said: *إن من البيان لسحرا وإن من الشعر لحكمة*

The meaning of the statement of the Prophet PBUH is: that in such beautiful literary words can bewitch the situation, and from some of the verses contained in it is such great wisdom (Al-Bukhori, 1990).

Among the appreciation of the Prophet Muhammad S.A.W for the famous Islamic poets of his era:

- 1) Ka'ab bin Zuhair: As found from the Hadith books, Sirah that when Islam emerged, Ka'ab bin Zuhair bin Abi Sulma (died 26 Hijri coincided with 645 AD), insulted the Prophet Muhammad PBUH, then wrote a verse of praise about Muslim women. When the Prophet heard the chanting of Ka'ab bin Zuhair's poem about praise for Muslim women, the Prophet forgave Zuhair bin Abi Sulma. This poem made by Ka'ab is an expression of apology and praise to the Prophet S.A.W. This poem is called "Banat Su'ad", which begins with a poem praising women,

as is the custom of Arab poets who start their poems with praise for women called (Alghozl)'. Muslims and Islamic religious teachings.

- 2) Appreciation of the Prophet Muhammad PBUH to Hasan bin Tsabit and his works: The Prophet PBUH, knows very well about the greatness of Hasan Bin Tsabit in chanting verses, the Prophet PBUH glorifies him by giving a very noble work, namely in serving for the benefit of Islamic Da'wah", the evidence that shows this as narrated by Urwah, from sayyidah Aisyah Radhiallahu 'Anhu, the Prophet PBUH prepared a pulpit for Hasan Bin's companions Tsabit, in order to convey the chanting of verses, then Hasan bin Tsabit sang verses expressing pride in the Prophet PBUH.

Among the Appreciation of the Prophet PBUH is asking the writers to chant works of poetry and prose. It is well known from the point of view of the Qur'an, Fiqh and history, that Allah did not give talent to the Prophet in creating literary works, both prose and verse. The wisdom is that many of them are avoiding the suspicions of Islamic religious liars who think that the Qur'an is a verse, the words of Muhammad the poet. However, the Prophet Muhammad liked beautiful literary works. As quoted from the pioneer of Arabic linguistics, Imam Kholil Ahmad Alfahri: That the words that the Prophet loved the most were S.A.W verse expressions, but the Prophet did not create them. It is narrated in the hadiths of the Prophet and histories that show that the Prophet PBUH was amazed by the poet of the jahiliyyah era named Umayyah bin Sholt. Umayyah bin Sholt. He was a famous poet from the Banu Thaif, his father was named Abi Sholt. The poems of Umayyah bin Abi sholt contain teachings of wisdom that do not contradict the teachings of Islam, he often communicated with the Ahlul book, and listened to their news and books. Umayyah bin Abi sholt also looked for news of people who were disbelievers worshipping idols, he justified the teachings of monotheism, this can be seen from his verses. Even explained by Abdussalam Aljumhi, the miracle displayed in the poems of Umayyah bin Sholt, he has mentioned the creation of heaven and earth, this matter has never been chanted by other poets. It is narrated that Umayyah bin Sholt was the only poet who was asked by the Prophet to continue to add his verses so that it reached 100 verses. From there, it shows that the Prophet accepted poems that met the requirements, namely not violating the rules and ethics of Islam.

The Prophet also chanted verses from famous poets. Narrated from Shurayh, he said: "I asked Aisha (may Allah be pleased with her) if the Prophet PBUH ever recited something from a verse? So Sayyidah Aisha replied: The Messenger of Allah once recited his poem Ibn Rowahah, it seems that it was chanted by him when he entered the house. In a narration, if news comes, the Prophet PBUH always recited the verse of Thorofah bin Abd which reads:

وياتيك بالأخبار ما لم تزود

There will be news that does not equip you.

Furthermore, literary works were also used as a source of victory for the companions at that time to spread Da'wah. The Prophet called on Muslims to insult Polytheists who prevent the spread of Islamic da'wah. Therefore, poetry should be the main weapon against the enemies of Islam.

The Prophet gave directions on the content of the verses with gendre-gendre in Arabic verses.

1. Almadh means that the praise of this genre is a type that has been very liked by Arabs since the time of Jahiliyyah, so until the Islamic era it was still used. Of course, the content of this type of madh or praise in the Jahiliyyah era and the Islamic era is different, in the Jahiliyyah era most poets praised their people, their tribe and even themselves. However, in the era of the Prophet PBUH, the content of the Almadh verses was changed around the praise of the Prophet PBUH, the teachings of Islam, the companions and the Muslims. It is mentioned in several narrations, that the Prophet PBUH allowed verses of praise, the most entitled is Allah Azza wa Jalla, the second is the Prophet PBUH, the third is those who deserve praise are those who do good, with the criteria of these praises not exceeding the limit, the praise does not cause slander and does not deceive or only wants a benefit. Gendre (Al-Hijaa) is a reproachful poem.

In this case, the Prophet directed these verses to focus on polytheism, heresy and tyranny. This should not go beyond the limit so that the insult does not go out too much and go beyond the limit.

The Prophet also denounced the verses that lead to division, invite evil. The Prophet PBUH will immediately condemn the above types of poems. With the information that has been mentioned earlier, the Prophet PBUH, pays great attention and appreciates the verses and gives good guidance. He also rejected the suspicion that the Prophet did not like and criticized the verses, so it was stated that literature in the early Islamic era had declined. This is a very wrong statement, but there is a lot of evidence that has been outlined in the explanation above.

The attitude of the Companions of Umar bin Khottob towards the verses of the verses.

The companions, especially Khulafaurrasyidin, followed in the footsteps of the Prophet PBUH in all things. Especially when the case of Muslims has stabilized, Islamic expansions have expanded and the teachings of Islam are increasingly spreading. True, during the expansion of Islamic territory, the caliphs concentrated more on religious and state matters than on literary works. However, Kholifah Umar bin Khottob, tried to pay attention to the problem of literary works and his criticisms, he immediately enjoyed literary works and even observed and made criticisms of building literary works.

As there are several poems observed by the companions of Sayyiduna Umar bin Khottob, among them is a verse composed by a famous poet, namely: "Zuhair Bin Abi Sulma", he asked Ibn Abbas: "Do you know the master of the poets, who chanted the following verses:

وَلَوْ أَنَّ حَمْدًا يَخْلُدُ النَّاسَ أَلْحَدُوا # وَلَكِنْ حَمْدُ النَّاسِ لَيْسَ بِمُخْلَدٍ

If a praise could sustain people, they would live forever,
But human praise is not eternal.

So Ibn Abbas replied: He is Zuhair bin Abi Sulma, and asked Ibn Abbas again to the Caliph Umar bin Khotto: "Why is it called the master of the poets?" So Sayyiduna Umar (may Allah be pleased with him) replied: "Since Zuhair Bin Abi Sulma is not wrong in the verses of his verses, and avoids unqualified verses, he is also not excessively in praising a person except what is in him."

Other examples of his verses:

فإن الحق مقطعه ثلاث : # يمين، أو نفاذ أو جلاء (Faut, 1988)

Means:

Truth has three parts: Oath, denial and proof.

The companions of Umar bin Khottob were very stunned by the verses composed by Zuhair bin Sulma, because the verses were in accordance with the principles of the teachings of the Islamic religion, until the companions of Sayyiduna Umar RA, memorized and repeated them. The Companions of Umar were amazed by the breadth and depth of advice, and had a broad understanding of life with such a detailed division. Until Umar's companion said: "If I had known Zuhair, I would have appointed him as a Qodhi (Judge) because of his knowledge.

Because of the attention of the Companions of Umar bin Khottob to literary works, he taught us about the tricks of the basic method of criticizing verses, which are as follows:

1. An expression of criticism using a language style that contains religious values. Umar bin Khottob rejected poems that were far from Islamic morals, even punishing his poets.
2. Sayyiduna Umar prioritized poems that contained honesty in chanting these poems: This was shown by the attitude of Umar bin Khottob's companions when he chose and respected the poet Zuhair bin Sulma, compared to other poets. Because Zuhair bin Abi Sulma when chanting praise poems, with honesty and truth. The poet Zuhair bin Abi Sulma, will not praise a person except what is in a person he praises. For this reason, the companions of Umar bin Khottob were very fond of the poet Zuhair bin Abi Sulma.
3. The companions of Umar bin Khottob praised the verses whose verses with natural languages and styles are not exaggerated. What is meant here are verses that use words that have meanings that are very difficult and foreign to understand. The indication between meaning and words is not appropriate, thus reducing the beauty of the verses.

The poet Zuhair bin Abi Sulam is a poet who will not chant his verses before he corrects them for one year, until his style of language, meaning, taste and imagination are relevant. He avoided foreign words that were not used by the customs of the Arabs which could cause damage to the eloquence and validity of his verses. After the verses are worthy of chanting, then Zuhair bin Abi Sulma overflows the verses. The results also meaningfully contain extraordinary life values and wisdom. So it is not surprising that Zuhair bin Abi Sulma became the favorite poet of the Companions of the caliph Umar bin Khottob.

CONCLUSION

In conclusion, early Islamic literature, including praise, reproach, and seduction poems, evolved from the Jahiliyyah period, adapting in content and purpose to align with Islamic teachings. Contrary to claims based on Surah Ashyu'aro verses 224-227, Islam does not prohibit poetry itself but rather the content that contradicts Islamic principles. The Prophet Muhammad (PBUH) valued poetry with high literary merit, showing appreciation for poets such as Ka'ab bin Zuhair, Hassan bin Thabit, and even

Jahiliyyah poet Umayyah bin Abi Sholt. He also engaged with poetry to express sorrow and sometimes incorporated poetic verses into his teachings. Furthermore, early caliphs like Umar ibn Khattab emphasized the literary quality of poetry, with notable figures like Zuhair bin Abi Sulma being particularly esteemed. Future research could delve into how poetry adapted from Jahiliyyah to the early Islamic era, and examine the role of literary criticism in Islamic governance and its influence on the literary landscape.

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