



The Influence of the Emergence of the Madzhab of Classicism in Arabic Literature

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Abstract. The poetry of the Arabs gave birth to various forms of literature, especially literary works in the form of poetry. Literary madzhab became a reference for classical and modern writers. The purpose of this research is to know the history and philosophy of classical madzhab in detail. Descriptive-qualitative is the method used by researchers in writing their research. The emergence of classicalism began in ancient Greece and then spread to ancient Rome as a form of philosophical doctrine which then entered the world of literature. This school relied on the theoretical foundation raised by Plato about idealism which later reached its heyday in Europe. The classical school that emerged in Europe after the scientific revival movement at the end of the 15th century AD, when Europeans wanted to revive their literature, so they relied on Greek and Roman works. The entry of philosophy into Arabia began with the initiative to retranslate ancient Greek writings that had been on hiatus. The example of Zuhair bin Abi Sulma's poetry is an example of the results of the analysis of classical poetry that belongs to the classist school. Arabic classical poetry tends to have a similar pattern of depiction from one poem to another, not far from several genres such as *madh*, *hija'*, *fakhr*, *washf*, *ghazl*, and others. Classical madzhab literature in the West is subject to the rules of literary art, its language is beautiful and its expression is eloquent as well as aesthetic. This also affects classical madzhab literature in Arabia, which is subject to the rules of *wazan* and *qafiyah*.

Keywords: *madzhab of classicism; philosophy; Zuhair bin Abi Sulma*

INTRODUCTION

The Arabs are famous for their poetic language and are even accustomed to composing poems to express the feelings in their hearts. The development of literature can be said to be rather slow, but little by little it experiences the latest innovations. In addition, literature also does not appear at once in its perfect form (Maryam, 2019). Starting from the time of Ancient Greece, which was a non-Islamic majority, Arabs and Muslims finally dabbled in the world of literature. The Arab literary schools that began with the French colonization of Egypt have ideologies, principles, and concepts in producing a work. They relied on theoretical foundations drawn by philosophers such as Plato, Aristotle, and Horace. Then the Arabic madzhab were reconstructed in the modern period, to be precise around the 17th century, the development of Arabic literature both in the form

of authorship and content cannot be separated from the glory of Europe. So that the writers classify and categorize the works that can have a major influence on Arabic literature.

In this regard, there is a major grouping that begins before the arrival of Islam until the modern era. These groupings are the madzhab of *al-Gharbiy* (الغربي) including: *al-Kala>sikiyyah* (الكلاسيكية) classicism, *al-Ru>manti>qiyyah* (الرومنطيقية) romanticism, *al-Wa>qi'iyyah* (الواقعية) realism, *al-Ramziyyah* (الرمزية) symbolism, dan *al-Suriya>liyyah* (السريالية) (Iftitah, 2022). As is known, Arabic literature had a vacuum or no development at the time of Ottoman Turkish control in most of the Arab region. This was because the Ottoman Turks placed politics that did not pay much attention to literature and others.

The influence of the emergence of the classical school from Ancient Greece until it was decided to become the classical school in Arabic literature will be discussed in this study by the researcher. In addition, the characteristics of this madzhab will also be shown, as well as the thoughts on Arabic literature, even showing examples of classical poetry that belongs to the classical madzhab.

LITERATUR REVIEW

Researchers found three previous studies that discussed the classical madzhab. However, in previous studies, there are differences in the discussion in their research, including those found in Firstiyana Romadlon Ash Shidiqiyah's research which discusses the classical madzhab as a response to Arab modernization through a different historical approach as a form of innovation in modern times in delivering the West. This research explains the historical flow briefly. Even in its discussion, it slightly alludes to the translation of Aristotle's poetry that spread in 1548 so that the principles of classicalism are exposed (Ash Ashidiqiyah, 2022).

Sitti Maryam also explains the neo-classical in the modern period as a reaction to Napoleon's arrival in Egypt in her research. This research touched on the history of Arabic literature as well as the factors that generated Arabic literature that approached the madzhab that entered the modern era, namely the neo-classical madzhab (Maryam, 2019). In addition, Ahmad Nuruddin also analyzed the form of beauty of al-Barudi's work in modern times, which is one of the famous poet figures of that time. In Nuruddin's research, there is *qa>fiyyah 'ain* which is studied in terms of theme, emotion, imagination, language style, *'aru>dl*, diction or word choice, and mandate as an example of analyzing classical literature in the form of poetry that is included in the madzhab of neo-classical (Nuruddin, 2022).

The three studies above have some similarities in the discussion of classicism, but in the research conducted by the current researcher, the researcher explains the history from the Ancient Greek, Ancient Roman, and Renaissance periods, to the entry of classicism into Arabic literature. In addition, this classicism research is based on Plato's philosophy which was later reconstructed

in modern times into neoclassical by al-Barudi (Anwari, 2012). In addition, this research is more focused on classical works that fall into the category of classism madzhab.

METHOD

This study used descriptive qualitative method. According to Moleong (2004: 3) qualitative method is a research procedure that produces descriptive data that is observed. The interpretation and explanation of each data obtained by researchers as outlined in the discussion is a descriptive method. Descriptive facts are generated from historical books and others as a process of collecting and searching for sources which are then processed in such a way that facts are found that are investigated from the ins and outs of historical paintings. The analysis data were obtained through a book of classical period poetry collections, then the translation results through the book quoted by the researcher.

RESULT AND DISCUSSION

Origins and History of the Classical Madzhab

A. Ancient Greece

Starting from the ancient Greeks with their high civilization, then the West developed its civilization, Greece was divided into two parts, namely the mainland and the islands. The Greek archipelago is located in the Aegean Sea, among which there is an island called the island of Crete as a sign of the beginning of the development of culture in Greece and Rome. Culture was built due to the maritime power at that time. From its culture produced art in the form of sculpture, crafts, and architecture. In addition, the Greeks also had beautiful ceramics. During the time of Minos, the glory of Cretan culture was at its peak when it ruled the seas, besides that the maritime fleet managed to have business relations with Egypt, Syria, Babylon, small Asia, and others. However, this nation was destroyed by the tragedy of the famous volcanic eruption which is the most devastating in world history precisely around the 15th century BC (Djaja, 2012).

In 1000 BC, nomads from various tribes came to the island of Crete, one of which was the Ionian tribe which then mixed with the indigenous population resulting in the decline of the Greek nation. After the collapse, the historical civilization of Ancient Europe in mainland Greece developed. Because the geographical location of mainland Greece is less fertile, eventually the farmers (colonus) migrated from their country and built colonies in (Southern Italy, Egypt, Palestine, and Asia Minor (Turkey today)). This is where the term colonialism emerged. Greek society lived in a fertile and happy Mediterranean climate, so that the arts as well as science and philosophy flourished. In addition to heroic literary works, the art of drama was favored by the Greek people, which in the end the first writing in the form of drama that can produce the chemistry of others which includes the side of life, joy, hatred, murder,

mysteries, and others successfully written by the Greeks. At the end of Greece's heyday, competition between polis (city-states) intensified with the frequent Peloponnesos wars (430-404 BC). The wars that occurred at that time resulted in the fragility of Greek defenses when faced with threats and the King of Macedonia. Until finally Greece was grasped by Alexander the Great of Macedonia (Djaja, 2012).

Greek artistic creations are unparalleled in the history of art. They exhibit a rational atmosphere, as they are characterized by balance and harmony. Greek works of art do not need additions and there is no need for subtractions because they are perfect without harming the whole (Bertens, 1981). Science, literature, or philosophy are famous as the works of a nation that has characteristics: reflexive, individualist, democratic, rational, and liberal. These characteristics made the Greeks able to develop various sciences, philosophy, literature, statehood, and sports (Adisusilo, 2013).

B. Ancient Roman

Ancient Roman civilization began with the birth of Rome, which is said to have been a Trojan who lost the war with the Greeks in the Trojan war named Aeneas to the Latin country in Italy. Over time he had a son named Ascanius who founded the city of Alba Longa in the interior. A few years later a descendant of Aeneas named Rhea Silva was born, who after growing up was expelled by her uncle, soon giving birth to two twins. After her children grew up, she founded a city called Rome. The geographical situation affected the development of Rome strategically, so the Romans were eager to be creative. The Romans were experts in the field of building art, then developed into other fields of art including literary art (Djaja, 2012).

In the beginning, the development of Roman literature was strongly influenced by Greece, but over time Roman literature began to show its own characteristics. There are works that are legendary until now, namely *De Bello Gallica* written by Julius Caesar (Caesar, 1469), and the book *Aeneis* by Vergilius, there is also the work of a philosopher and poet making famous and developed, namely Epikurus with his work written in the form of a poem entitled *Natural Law*. In the middle of the journey to the Middle Ages, Rome began to falter in its foundation which led to the weakening of its solidity train of thought (Djaja, 2012).

In the Middle Ages, the Roman Empire collapsed, and scholars refer to this phase as the Dark Ages (Bauer, 2016). This was because there were more negative sides in various fields so that European society experienced intellectual decline. During this period, almost all human activities, including government, were influenced by religion. According to the American Encyclopedia, this dark age lasted up to 600 years which ended with an intellectual awakening in the 15th century AD (Djaja, 2012). This situation is a form of influence from the church as a form of action and a strong grip. People's thoughts were monitored by the church and the clergy. They argue that life, thought, politics, and science are only determined by the church, so scholars are closely guarded, even the thoughts of scholars who contradict

the church will not hesitate to be rejected. In addition to being rejected, scholars who fight against it will be punished and even allowed to be killed. The dominant frame of mind in the middle ages regarded itself as the ruler of the world, and at this time there was also an interrogation of the ideology of scientists. Then ended at the end of the 15th century and continued with the Renaissance.

C. Renaissance Period

The development of science that had existed since Greco-Roman times came to a standstill in Europe. Church doctrine has always governed all of life. The church did not give the slightest chance of freedom of thought to humans, so medieval man was intellectually barren. At this time, thinking was limited to one thing, namely the church. All things that are considered true by the church must also be true for all people. There was a prohibition on differences with the church's opinion. If they tried to get out of the church's concept, then they were allowed to be put to death or burned alive (Djaja, 2012).

The term *renaissance* (French) comes from the Italian *rinascita* meaning rebirth, introduced in the 16th century by Giorgio Vasari as a description of the artistic spirit in ancient Greek and Roman times. Europe during the Renaissance had a major effect on the development of science, because the Renaissance was a revival of knowledge based on classical sources that became a light from the dark ages that required submission to Christianity. Characterized by a brilliant life in the fields of art, thought, or literature that took Europe out of the intellectual darkness of medieval times. This period was a revolution against the rigidity of thought and tradition. This was triggered by the defeat of the Crusaders in the holy war, so that thinkers and artists moved away from Eastern Rome to Western Europe, precisely in the Italian region. In Europe, the renaissance wished to repeat the glorious period of Greco-Roman civilization that occurred in the last five centuries and the first three centuries before and after Christ. The church reformation and the renaissance were the starting point of today's modern world that is secular, prioritizing reason and freedom of thought. The renaissance was a cultural revolution and a reaction to the rigidity of medieval thought and tradition introduced in Western Europe in the Italian region.

As time went by, Islam began to enter through the Prophet. Islamic domination began with the Tabuk War which resulted in the weakening of the Jewish defense, which resulted in the end of the Jewish group. For non-Muslims who are in Medina have implemented negotiations, so that anyone who wants to settle in Medina for non-Muslims will be taxed. Then since then various sciences and their development emerged from the Arabs. The Arabs translated the science developed by the French and then the translation was enjoyed by Europe. Europeans can understand ancient sciences such as Greek and Babylonian through translations made by Arabs (Islam). It is through books as tools that authors transmit ideas to a passive reading public that they become widespread. This is why classical texts are again found to play an important role in traditional explanations of the Renaissance (Brown, 2009).

Relationship of Madzhab of Classicism (الكلاسيكية) with Arabic Literature

The word classical comes from the Latin '*Klasius*' meaning a group of socialites in the country of Rome. (Muzakki, 2011). Its philosophical foundation is based on Plato's thought, which includes idealism. Plato argued that art is imitation and works of art are nothing more than imitations. Perfection exists not only in the world of ideas for actual reality, but also in its truth as a benchmark mapped out by Plato. Ultimate beauty would be found purely in form or idea (Plato, 2003), not in body or mind. Because his thinking is rigid and very open, it requires a rule to make art/literature beautiful.

Historically, the period most associated with classicism is the fourth and fifth centuries BC., in Greece associated with the writings of Aristotle and Sophocles. The first century BC., and the first century AD., in Rome with the playwrights Cicero and Vergil, and in the late seventeenth and eighteenth centuries with the writers Voltaire and Condorcet (Milne, 2009). In various formulations, classicism emphasized the superiority of balance and rationality over impulsiveness and emotion in literature or art. It was then followed by groups of writers or poets in composing literary works. Since then, the term classical has high aesthetic characteristics, including high ideas, beautiful literary imagination and taste, and fusha language style. Aristotle in his poetry emphasized the unity of time, place, and action, basing his drama theory on Sophocles' plays. Aristotle emphasized that the action of a place must occur at the same time, in the same location, and the events must be related to each other. This school of thought is based on the classical period from the Pre-Islamic period (around 400 AD) to 1258 AD. These years coincide with the fall of Baghdad at the hands of Hulagu in the late Umayyad and Abbasid periods (Kamil, 2012).

Classism and Arabic Literature

Terdapat pendapat mengatakan bahwa pencetus pertama istilah *There is an opinion that the first originator of the term *al-kala>sikiyyah* was the Latin Aulus Gellius who at that time worked as a poet in the 2nd century AD (Raghib, 1983). Initially, this madhhab developed from the French army's occupation of Egypt led by Napoleon Bonaparte in 1798 (Iftitah, 2022). Another term for this madzhab is *madzhab qadim*, which means that it stands for and maintains the originality and basic structure of classical Arabic literature. The classical madzhab emerged in Greece and then developed in Rome and spread to Europe during the renaissance. The classical madzhab emerged in Europe after the scientific revival movement at the end of the 15th century AD, when Europeans wanted to revive their literature, so they relied on Greek and Roman works. It flourished in France, where the majority of the population adhered to the madzhab in an effort to study earlier literature. Then the madzhab fell into disuse, and modern-day Arabs retranslated ancient Greek literature to revive and defend the sidelined madzhab, which is now known as the neo-classical madzhab.*

Some Arab literary figures felt threatened and worried that literature as a legacy of the Arab ancestors would be buried because of the new culture brought along with the development of this classical madzhab brought by French modernization. This madzhab aims to convey meaning and message using beautiful language by presenting free imagination and literary taste. So this

madzhab can be said to be subject to the rules and grammar of language. Overall, the ancients believed that art is a vehicle for communicating reason and intelligence that penetrates the world and human affairs when people act rationally and in accordance with moral teachings. The characteristics of classical literature in the West had a great influence on the characteristics of classical literature in Arabia, including: (1) it is subject to the rules of literary art, hence this madzhab is distinguished in terms of art and humanity, (2) its language is beautiful and its expression is eloquent without being forced and artificial, (3) its tone is aesthetic and its meaning is clear, even its meaning is easy to understand.

Characteristics of the Classical Madzhab

The characteristics of the classical madzhab include: it is not a literature of renewal and creativity but a literature of imitation. It is therefore a conservative literature that does not allow any renewal or development; literature related to drama and tragedy is subject to the rules applied by Aristotle, not allowed to mix tragedy and comedy; the classical madzhab is a polite literature, so it avoids all scenes of violence, murder, bloodshed, and everything that can hurt feelings; classical literature is also humane literature because it features general human figures and models that represent human feelings in every time and place, so the classical madzhab ignores subjective feelings, local fashions, and national features (Qashab, n.d.). In the following, the researcher will describe the characteristics of classical poetry as a whole from the Jahiliyyah era to the Abbasid period (Hamid, 1995):

1. Jahiliyyah Era: in this era Arabic poetry discussed *al-madh*, *al-ghazal*, *al-hijaa'*, *al-hikam wa al-amtsal*, *al-hamasah*, *al-ritsaa'*, *al-fakhr*, *al-washaf*, dan *al-i'tidzaar*. It uses simple language and its meaning is easy to understand, subject to *wazan* and *qawafi* (Buana, 2021), but it is also objective and seems short, concise, and clear.
2. The Age of the Beginning of Islam and the Umayyad Rule: During this period, Arabic poetry focused on certain themes and purposes concerning the propagation of the creed of Islam, its laws and invitations, invitations to war and characterizing the events of warfare, mockery to defend and glorify Islam, and praise to strengthen the foundations of Islamic rule.
3. The Abbasid Period: poetry at this time had already led to matters of artistic beauty, jokes, humor, banter and fun to vent lust, in addition to the aim of seduction and mockery.

Arabic Literary Figures Classical Madzhab

Most poets followed the ancients in terms of rhetoric, poetry, style, and words, imitating what they organized and wrote, calling for truth, virtue, and wisdom. Arab writers who wrote classical madzhab poetry were Zuhair bin Abi Sulma, Khuthai'ah, and Farazdaq, then among the ancients were Abu Tamam, al-Buhturi, al-Mutanabbi, Ibn Hani' al-Andalusi, and Sharif al-Ridha.

Meanwhile, among the modernists were: al-Barudi, Shauqi, Hafidz, Shabri, al-Jarim, 'Abd al-Muthallib, al-Zain, al-Harawi, and al-Asmar and their contemporaries. They were dominated by the element of imitation (Khafaji, n.d.). This madzhab seeks the preservation of old traditions as a form of auto-criticism of writers who are considered to ignore the heritage of literary styles that tend to be influenced by the writing style of European writers. For Al-Barudi and his group called *al-Muha>fidzun* consider that this classical madzhab is quite relevant to be used as a concept or basic principle in preserving the continuity of Arabic literature with the characteristics of Arabic culture itself. It's just that there are differences in the application of this madzhab, which lies in the region where the literary work was born.

Abbasid works such as: Abu Nawas, Ibn Rumi, and al-Bukhturi are works of Arabic literature with the classical madzhab that tried to revive the literature of previous periods to stem the influence of foreign literature that threatened the existence and characteristics of Arabic culture. The following is an example of a classical poem by Zuhair bin Abi Sulma (Al-Husain, 1992) that belongs to the classicalist madzhab.

رَأَيْتُ الْمَنَايَا خَبَطَ عَشْوَاءَ مَنْ تُصِبُ	تُمَّتْهُ وَ مَنْ تُخَطِي يُعَمَّرُ فِيهِرَمِ
وَ مَنْ يَجْعَلِ الْمَعْرُوفَ مِنْ دُونِ عَرْضِهِ	يَفْرُهُ وَ مَنْ لَا يَتَّقِ الشَّتْمَ يُشْتَمِ
وَ مَنْ يُوفِ لَا يُذَمُّ وَ مَنْ يُهْدِ قَلْبُهُ	إِلَى مُطْمَئِنِّ الْبِرِّ لَا يَتَجَمَّعِمِ
وَ مَنْ هَابَ أَسْبَابَ الْمَنَايَا يَنْلَنَّهُ	وَ إِنْ يَرِقَ أَسْبَابَ السَّمَاءِ بِسَلَمِ

*I saw that death came without permission first, who was visited
must die and whoever escapes will be old.*

*Anyone who always maintains his honor will be honored and
anyone who does not avoid insulting people, then he will be blamed.*

*Whoever keeps his promise will not be blamed, whoever is guided
his heart then he will always do good.*

*Who is afraid of death will definitely meet with death though
he ascended to the sky with a ladder (escape).*

In the poem attached above, it is very clear that it belongs to the classical school of thought due to the presence of *qafiyah* forms and characteristics that are in accordance with classical Arabic poetic styles ranging from *syathr*, *shadar* dan *'ajz*, *'arudh* dan *dharab*, *taqthi* and *hasywu*. In addition, Zuhair's thoughts also contain a lot of wisdom and mature thoughts. It is also known that the height of the poet's character and his sincerity towards the interests of his own people, the poet does not think subjectively. The strength of Zuhair's poetry is that it is short, the language is easy but the content is dense. His words are always polite and contain words of wisdom and deep thought.

The Influence of Classicism on Arabic Literature

It should be understood that the classical madzhab influenced the development of Arabic literature at that time because the Arab poets were Arabs who worked in literature. In the world of literature, the Western and Arabic traditions are interesting. Back in Greek times, the Aristotelian tradition was very influential on the beginnings and development of Arabic poetic theory. Under the influence of the Aristotelian tradition, Arab literati became increasingly adept at interpreting the definition of poetry observing a different way with a remarkable enrichment of vocabulary about the nature of poetic phenomena. The influence of the classical madzhab in Arabic literature can be seen in Zuhair's work displayed above which depicts wisdom that is so aesthetically pleasing because in Zuhair's poetry there is wisdom packaged in such a way. It is expressed in an interesting and beautiful way that touches the hearts of the listeners.

CONCLUSION

The history of Arabic literature cannot be said to be short, because it has gone through various processes so that it reaches the modern era today. The concept of the classical madzhab of thought in Arabic literature still maintains the previous literary style with the aim of preserving the heritage of the ancestors. Its philosophical basis is aimed at Plato's thought which upholds idealism. One of the classical writers who wrote poetry with the concept of classical madzhab was Zuhair bin Abi Sulma, then among the ancient writers were Abu Tamam, al-Buhturi, al-Mutanabbi, Ibn Hani' al-Andalusi, and Sharif al-Ridha.

In this study, researchers analyzed Zuhair's poetry in the classical period which contained wisdom values objectively. In addition, the poem has a beautiful language style and abundant meaning. The characteristics of classical Arabic poetry by Zuhair illustrate the characteristics of classical madzhab literature. Zuhair's poetry also shows the influence of classism in Arabic literature in the form of poetry. It can be concluded that the classical madzhab has an influence on Arabic literature that is subject to its rules and rationality.

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