

Origination of Arabic Stories in Pre-Islam Period and Mid Era: Literature Studies

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Abstract

Among the manifestations of the development of Arabic literature in the Pre Islam Period & Mid Era, the development of the art of Arabic rhetoric reached the pinnacle of excellence. One of the manifestations of the development of Arabic literature in the Abbasid era is the development of stories, which carry certain advantages that distinguish those from the other eras. The fact that confirms the development of Arabic literature in the Umayyad era and the Abbasid era is that we see a number of great writers in the history of Arabic literature who are from the Abbasid era, and that the great poets of systematic literature are from these eras, who have established firm footing in the developments of Arabic literature, which is well known to those who have the lowest connection with the Arabic language and its literature, ancient and modern. Among them are those who have no equal until the present era. Until now, no research has looked into the comparative developments of the Arabic Literature and the related revolution between these eras, from the pre-Islam and Umayyad and the Abbasid eras until the modern era. The Arab literature revolution has appeared and was completed in some areas of Arabic literature in the modern era in some Arab countries, such as: Egypt and the Levant. This study investigates the causes of development and growth of Arabic literature from the pre-Islamic era until the modern era identifying the ancient arts of the poets and the writers belonging to each of these eras.

Keywords: Arabic literature, pre-Islamic era, ancient arts

Introduction

Arabic literature has a place in the heart of the Arab people, and it has its own status throughout the ages, from the ancient times until the present day. Focusing over the duration of Pre-Islam Umayyad Abbasid era, considered as the pinnacle of excellence until the Present eras, this article attempts to explain the how the poets used to use their literary skill of praise and satire as a way of earning. The study attempts to utilize several approaches, including the descriptive approach and the comparative approach to compare these eras, relying on different sources of literature, mentioning examples from the pre-Islamic era and the present

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era; The author put his best effort to present the matter with utmost clarity for the readers and the students of Arabic literature.

Research problem

Science began to develop and flourish in the Pre-Islam era Umayyad era, Abbasid Era and Present Eras, and people engaged in teaching and learning, but the matter did not continue as it began due to the instability of the political situation, and the arts of Arabic literature did not reach its desired pinnacle. The Umayyad era did not continue for long and lasted as the rest of the Islamic eras and as soon as the Abbasid state came a new era began called the Abbasid era, which is the longest era as it lasted for more than five centuries. It is noticeable that most writers, critics, historians, and everyone who spoke and wrote about these Umayyad And Abbasi eras followed the descriptive approach, and none of the early and latecomers attempted any comparative studies between these eras in terms of development and growth, just as none of the writers and researchers made any comparison in terms of the development of Arabic literature in these eras; Accordingly, very few research has progressed in this field to the best of the author's knowledge. Hence, this study investigates by a comparative approach for further clarification so that the researchers and students studying different aspects of these eras have clear perspectives of comparison while paving ways for the new researchers to perform progressive studies in the literary aspects of Comparison. This topic needs care and attention by the researcher to study, deduce and comment in one aspect, due to the need to know the aspects of comparison, so this research with this title has become important and even necessary, in order to know the literary aspects and to clarify the reasons for their development in the Pre-Islam Umayyad Abbasid and Present eras.

Research Methodology

Since the subject of this research revolves around Arabic literature, its development and prosperity; Due to the nature of this topic, the researcher utilized several methods of scientific research to conduct the study, as deemed appropriate for the parts of this research, for example:

- 1- The historical and documentary approach in Arabic literature in relation to writers in the Pre-Islam Umayyad Abbasid and Present eras and the sciences attributed to them, and a statement of developments and comparison between them and the efforts they made over the centuries in the pre-Islamic and Islamic eras.
- 2- The descriptive approach in mentioning the Arabic arts, such as Arabic stories and the efforts of the writers belonging to these eras.
- 3- The deductive approach while judging any of the aforementioned Arab arts.
- 4- The comparative approach showing the similarities and differences between these eras, depending on the sources of difference in literature throughout the study.

Arabic Language

The Arabic language is one of the Semitic languages¹, and by the Semitic languages, it is meant that the languages that were spoken and understood by the sons of Shem bin Noah, and those in their terminology spread between the two rivers and the Arabian Peninsula and the Levant, and the most famous of their languages are Arabic, Syriac, Hebrew, Phoenician, Assyrian, Babylonian, and Abyssinian, and most of these languages died except for Arabic and Abyssinian Hebrew and Syriac, while Arabic language being the finest and the best. The Semitic languages has connotations as sisters who do not have a mother, and some of them argued that the ancient Babylonian or Assyrian languages are their mothers, just as the Latin language is the mother of the Spanish, Portuguese and Italian languages. However, the experts and the investigators did not support this assumption, rather expressed that these Semitic languages are like sisters whose mothers died before the time of history.

The Arabic language² and its literature are the richest among the rest of the ancient languages. The Holy Qur'an bequeathed it to eternity with its words, meanings and sciences, despite the circulation of time and the exchange of power in history throughout the ages, from the pre-Islamic era until the modern era. And Al-Abbasi is the time when most of the events happened in the development and prosperity of Arabic literature and a large number of books were written about these eras such as the collection of books by Dr. Ages, from the pre-Islamic era to Andalusia, and the end of the modern literature of Egypt, Saudi Arabia, the Emirates and the Levant.³

And if we look at the pre-Islamic era from its inception before the advent of Islam to its end, we find that literature remained within this field, so we see that the word literature was used in the ethical, polite sense, and included a new second meaning, which is an academic meaning, such as what al-Hajjaj bin Yusuf said in a speech addressed to the people of Islam. Al-Kufa: "The Commander of the Faithful greets you, and you did not respond to him with anything! As for God, I will discipline you other than this discipline." We also find in history about a group of teachers called the "educators", as they used to teach the children of the caliphs what their parents wished to teach them Arabic culture, and they used to teach them poetry, speeches, and news of Arabs and their lineages and their days in ignorance and Islam.

In the Abbasid era, when the Arab civilization reached the highest level of development, the meaning of literature was expanded to the collection of human knowledge, and at other times to the approach that must be followed. The literature of "earning", and this new use of the word "literature" allowed it to become corresponding to the word "knowledge", which at that time was used to refer to Islamic law and related matters such as the study of jurisprudence, the hadith of the Prophet and the interpretation of the Noble Qur'an. The meaning of the word literature in the Abbasid era included all the Arab culture in addition to the foreign one, and it returned in the era of decline to narrowness, so it stopped at the borders of Arab

مارون عبود، 2014 أدب العرب، القاهرة، مصر، مؤسسة النداوي للتعليم والثقافة، ص 9¹

إبراهيم عوضين، الأدب العربي بين البادية والحضر، المنصورة، مصر، مطبعة السعادة، ص 14²

www.britannica.com, Retrieved 12-3-2018. ، David Testen, "Semitic languages" 3 ^ أ ب ت

culture, and finally settled at the borders of poetry and prose, which is the meaning that we know of literature in our present era.

Stories in the Umayyad and Pre-Islam eras

The story is considered⁴ among the fine arts that occupied a prominent place in the literary genres in the Umayyad era. Literary arts develop with the development of societies politically, economically, socially, culturally and intellectually. Its details all the subtleties. The Arabic story appeared in every age, and it came into being in response to people's desire for language within the framework of this literary colour. This revolution began with the Umayyads and then developed during the time of Muawiyah into legendary historical stories, dealing with the news of the aforementioned nations with their experiences in governance and politics, in addition to the old forms of stories that continued, and the new events and affairs in the lives of the Muslims. The Arab story arose and developed under similar conditions and factors, according to the traditional beliefs and legends. And ancient Arabic literature, including the great narrative heritage of Quranic stories, stories of prophets and messengers, shrines, journeys, fictional stories and self-translations, and when Islam appeared, it brought them the best stories, and after this era, stories of lovers and stories of heroes and knights appeared. Narrative art began in Arabic literature since the pre-Islamic era, and signs of this art appeared at a time when it should not have existed before, but it found fertile ground in it, which led to new fruits in the eras that followed.

Islam⁵ transferred the status of the marginal and backward nation to the state of the active nation in human history in terms of religion, knowledge, civilization and culture. The Islamic era is considered the era of compilation and authoring of the Arabic stories. And stories remained as a popular art that people love and long for, and stories developed in an unprecedented way in history. Stories in the Umayyad era enjoyed great prosperity. Literary arts developed with the development of societies. And continued with the development of the Roman Indians, Egyptians and other ancient nations.

Story of Katheer and Izzat

Katheer bin Abd al-Rahman al-Aswad al-Khuza'i, one of the poets of the Umayyad era, was known for his love for Azza bint Jamil al-Kananiyyah. He lost his father at a young age and lived as an orphan. It was said that he was sharp-tongued since his youth. Izza, to the extent that he was nicknamed by her, and he became nicknamed "Kathir Azza", and he mentions that he became fond of her when she once guided him to a place of water to water the camels on one of his trips to the pastures when she was very young.

Like most of the love stories of the Arabs, he did not marry, because the custom of the Arabs was not to marry someone who flirted with their daughters' hair.

جورجي زيدان، 1983 تاريخ الأدب العربي، دار مكتبة الحياة، ص 720⁴

دكتور شوقي ضيف، تاريخ الأدب العربي-2 العصر الإسلامي، القاهرة، مصر، دار المعارف، ص 437⁵

Buthaina got married and left Medina for Egypt with her husband, and Jamil joined her there. But he returned to the city and died there.

Story of Jamil and Buthaina

It is a story that ended in repulsion. Jamil bin Muammar, who lived in the Umayyad era, loved Buthaina, and both of them were from Bani Adhra with a difference in branch. But he did not kill love, although his beloved went to marry another man with the dictation of the family while the feelings remained in herself with her first and last whim, and it is said that they met secretly sometimes to satisfy the longings, but in a chaste meeting according to the narratives. It is indicated that the word “virgin love” came from this tribe, “Bani Athra”, and the context of the story is Jamil and Buthaina, meaning that chaste and pure love.

After Buthaina's marriage, the situation became distressed with Jamil, so he traveled to Yemen for his maternal uncles, then returned to the family's ranches in Wadi Al-Qura later without forgetting his desires, and found that Buthaina had left with her family to the Levant, so he decided to emigrate to Egypt and remained there until he died remembering his old love, and there He used to sing during the last days before his death.

The story is among the fine arts that occupied a prominent place in the literary genres in the Umayyad era⁶. Literary arts develop with the development of societies politically, economically, socially, culturally and intellectually and its minutes. The Arabic story has lived in every age and came into being in response to people's desire for language within the framework of this literary color. This revolution began with the Umayyads and then developed during the time of Muawiyah into legendary historical stories, dealing with the news of the past nations with their experiences in governance and politics, in addition to what continued from ancient forms of stories, and the new events in the lives of the Muslims. The stories of the Umayyad era are divided into three sections:

1- Religious stories: There is no doubt that religious stories are among the most important types of stories in the Umayyad era, and this era was the era of conflict between disbelief and faith, both internally and externally. Moreover, the political conflicts that afflicted the Islamic state, from the wars of apostasy to the war of the camel to the war of Siffin in the time of the Companions and what followed after the wars of the Umayyads with their opponents of Kharijites, Shiites and Zubayrids, all of which were dressed in religious facade, although they differed in terms of their causes and goals. We do not exaggerate if we say that the Noble Qur'an was the greatest source of Arab storytelling art and was the most important instigator against the rest of the Arab-Islamic civilization.

2- Legendary historical stories: These stories dealt with the history of kings, especially the kings of Yemen, al-Hirah, Palmyra, and the Ghassanids. As if he makes the hero anticipate the advent of Islam and the prophetic mission, as we find in the story of Saif bin Dhi Yazan, the prophecy of Shaq, and Sateh, or in the story of Abha al-Habashi and others.

تاريخ الأدب العربي، العصر الإسلامي 2، دار المعارف، القاهرة، مصر، ص 106-135⁶

3- Realistic stories: These are the stories that history and literature books are filled with. It is one of the news, anecdotes and anecdotes about the lives of the Arabs in their various groups and classes, and the stories remained oral for a longer period than the others because those comprised worldly stories and pictures of renewable life images, and the first without it were the stories of virginal love and the story of Layla and Majnun, while acknowledging the fact that the Majnun is a person who neither exists nor he is a historical person but I add to it, as it expresses the case of the tragic, virginal lover.

Thus, the Arab story arose and developed under similar conditions and factors, according to beliefs and legends. And ancient Arabic literature, including a great narrative heritage of Quranic stories, stories of prophets and messengers, shrines, journeys, fictional stories, and self-translations, and when Islam appeared, it brought them the best stories, and after this era, stories of lovers, stories of heroes and knights appeared. Narrative art began in Arabic literature since the pre-Islamic era, and signs of this art appeared that should not have existed before, but it found fertile ground in it, which led to new fruits in the eras that followed.

The stories at the time of the Messenger⁷, may God's prayers and peace be upon him, and at the time of the Rightly Guided Caliphs were neither long nor strong. Rather, the stories were updated on the current structure in the time of Muawiyah, when sedition was raising its head among the Companions, and it was limited to good exhortation. When the Qur'an was revealed, it positively influenced the art of Arabic stories by presenting various models of great beauty. In the Umayyad era, Muawiya used to take Ubaid bin Shriya Al-Jarhami as a storyteller and the storyteller, with whom he would live his nights in listening to stories, and he would order that what he heard be written down in books. Obeid's stories were related to the Arab environment and the morals and customs of the Arabs.

The stories weren't available widely in the Pre-Islam era since that era was famous for poetry and speech and consequently the Arabs in Pre-Islam era knew very less about the stories.

Stories in the Abbasid and Present eras

The stories flourished and developed and the demand for them increased during the Abbasid era⁸, and the preaching councils at that time tended to religious stories, including the interpretation of some verses of the Holy Qur'an, and the writer Jahiz mentioned the names of a group of retribution from the first Abbasid era, such as the retribution of Musa bin Sayyar Al-Aswari, and he was one of the wonders of the world, And Amr bin Fayed was a memorizer of biographies and different forms of interpretations, so he might have interpreted a verse in several weeks, and he used to tell in the arts of stories and make the Qur'an a share of that, then he narrated after him Al-Qasim Yahya, who is Abu Al-Abbas Al-Dair, while he did not have the understanding of the stories, and these storytellers They were concerned with the style and control of speech and the method of diction so that people would come to them and gather around them and listen to them.

⁷ تاريخ الأدب العربي، العصر الإسلامي 2، دار المعارف، القاهرة، مصر، ص 106-135

⁸ ص 404 أدب العربي في الأعصار العباسية، بطرس البستاني، دار الجميل، بيروت، لبنان

The Abbasid era is considered the age of compilation of the Arabic stories. Stories remained a popular and popular art, but it was developed in an unprecedented manner in history, and stories began to be written down in the early Abbasid era, and stories became more strange and joyful in this era, and people's desires for stories doubled. Kalila and Dimna,⁹ and other writers such as Sahl bin Harun, the writer of Tha'ala and Afra, and Ali bin Dawood, the writer of Zubaydah, and they were famous for their extraordinary ability to write stories and reached a level that no writer from the previous ages had ever reached, from the pre-Islamic era and the era of early Islam to the present times, other than the Abbasid era.

People have undertaken great efforts in circulating stories among themselves before writing those down and disposing of those as they wished. The stories circulated in the Abbasid era had no equal, such as The Thousand and One Nights and the biography of Antara. The amazing powerful imagination with its images and colours in the same continent, and this is among the influences of the stories of the Abbasid era, and we did not find such an effect in any other eras, and we did not find an alternative for those both in the form of short stories and in the form of long stories.

Writers in the Abbasid era created a new field of literature, which is translation from other languages and translating it into Arabic, and stories became popular and there was a great deal of demand for those. They have so many such stories that Al-Jahiz appointed a separate chapter for them in his book *Al-Bayan wa-Tabin*.

The story passed in the Abbasid era in three stages: the first is the translation stage, represented by the story of Kalila wa Dimna, and the second: the imitation stage, represented by the Thousand and One Nights. And the third: the stage of creativity represented by the shrines. Some stories revolved around the Sunnah of animals and birds, as in the story of Kalila wa Dimna, which was transmitted to Arabic by Ibn al-Muqaffa. And Sahl bin Harun has two stories similar to Kalila wa Dimna, the first is Thalab and Afra, the second being the tiger and the fox.

Also, the preaching councils tended to preach religious stories, especially the interpretation of some verses of the Holy Qur'an. And there were historical stories in which dialogue is rare and takes the nature of direct narration. There are the stories of some doctors with their patients, in which there are funny anecdotes and funny tricks. Ibn al-Muqaffa was distinguished by his literary translation, as he was working in the collections of rulers and princes, and he is of Persian origin, and that he was a translator for the Pahlavi. He was of highest level eloquence, so he transferred what he knew in his language from the intellectual, historical, philosophical and literary heritage to Arabic, while preserving its entity and personalities.

The Abbasid era is the compilation of the Arabic stories. Stories remained a beloved popular art¹⁰, but it developed in an unprecedented way in history, and stories had started to be written in the early Abbasid era, and stories became more strange and joyful in this era, and

صد 407 أدب العربي في الأعصار العباسية، بطرس البستاني، دار الجميل، بيروت، لبنان⁹

دكتور شوقي ضيف، تاريخ الأدب العربي-2 العصر الإسلامي، القاهرة، مصر، دار المعارف، صد 437¹⁰

people's desires for stories multiplied, and the first to take the gift of this art is Abdullah bin Al-Muqaffa in his book *The famous Kalila wa Dimna*, and other writers such as Sahl bin Harun, the writer of *Tha'ala and Afra*, and Ali bin Dawood, the writer of *Zubaida*, and they were famous for their extraordinary ability to write stories and reached a level that no writer from the previous eras of the pre-Islamic era and the era of early Islam had reached. Until the present times no writer has reached to the degree reached by the book of the Abbasid era. Islam transferred the Arabs from a marginal nation to the status of an active nation in human history in terms of religion, knowledge, civilization and culture. The Islamic era is the era of compilation and authoring of the Arabic stories. The stories remained as a popular art that people loved and longed for, and the stories developed in an unprecedented way in history, so they flourished greatly during the Umayyad era. Romans, Indians, Egyptians and other ancient nations.

The stories flourished, developed, and were highly sought after in the Abbasid era, and the preaching councils at that time tended to religious stories, including the interpretation of some verses of the Holy Qur'an. The wonders of the world, and Amr bin Fayed, was a memorizer of biographies and forms of interpretations, so he might have interpreted a verse in several weeks, and he was telling in the arts of stories and making the Qur'an a share of that, then he narrated after him Al-Qasim Yin Yahya, who is Abu Al-Abbas Al-Dair, and he did not realize in the story Like him, and these retribution were concerned with style, control of speech, and method of delivery; So that people accept them and turn around and listen to them.

Arabic stories in Present Era were not developed in Quality as before like it was done during Umayyad and Abbasid eras but in present era it mostly depends on previous eras but the types have been increased and reached in a perfect shape that included past and present.

Discussion

The article talked about Arabic literature in general story in particular, from praise and slander in the Pre-Islam Umayyad Abbasid Present eras, with mention of other veterans of the present era. When discussing the subject, it appears that the Umayyad and Abbasid eras used their skill in stories. A great change took place in spelling in the Abbasid era, and its branches developed. Satire in the first Abbasid era had figures who could not make mistakes, including Abd al-Samad ibn al-Mu'adhel, who was one of the men of the Abd al-Qais tribe and was one of the most prominent figures in satire in the first Abbasid era. Praise was also employed in the Umayyad era for political and material goals in general, the period of the Umayyad era was not long, while the Abbasid era was longer and more developed in the field of praise, while satire in the Umayyad era was at its best in the form of political stories that contained satire under its cloak before it dominated all literature in the Umayyad era, and many great emerged.¹¹

¹¹ تاريخ الوصول اليه 2019/5/25. <https://tinyurl.com/2zprf88u> الأدب في العصر الأموي،

Conclusion

Arabic etiquette is one of the richest of all literatures, because Arabic literature means the etiquette of creation, from human childhood to the decline of Arab civilization. To it the secrets of their languages, then it roamed the countries of the earth carrying religion, literature, civilization and science, so it eradicated every language that came down to it and expanded the sciences of the ancients and the literature of the ancients. In general, like the pre-Islamic era, the era of early Islam, the era of veterans, and the contemporary era in poetry of praise and slander, this article explains these matters in detail, and Almighty Allah is the Grantor of success.

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