

## The Criticism Concept of Arabic Poetry in Ibn Qutaibah and Ibn Sallam Al-Jumahi Perspectives

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### Abstract:

This study aims to compare with the analysis of the thoughts of Ibn Qutaiba and Ibn Sallam Al-Jumahi in Literary Criticism. The research methodology involves a qualitative analysis of the writings of Ibn Qutaibah and Ibn Sallam Al-Jumahi. The historical and cultural context in which these two scholars were writing is also considered in order to better understand their views on poetry criticism and how they reflect broader trends in Arabic literature. The data obtained are from books by the two critics, Al-Shi'r wa Al-Shu'ara and Tabaqat Fuhul As-Shu'ara. By comparing the two thoughts, the results of this study reveal that both Ibn Qutaibah and Ibn Sallam Al-Jumahi had similar criteria for evaluating poetry but differed in their emphasis on certain aspects of poetic form and content. Ibn Qutaibah concludes his assessment of the identity of poetry because his criticisms by looking at the suitability of its 'Arudh and Qafiyah. Meanwhile, Al-Jumahi criticizes the legitimacy of poems by revealing the identity of the poem & its poet to see the originality or from which tribe (region) the poem originates.

### Keywords:

Arabic Poetry; Ibn Qutaibah; Ibn Sallam Al-Jumahi; Literary Criticism

## INTRODUCTION

Arabic poetry has been an integral part of Arabic literature for centuries. Studying Arabic literary criticism is very important in understanding Arabic literary works. The standard of criticism concept of Arabic literary has developed over time, and Ibn Qutaibah and Ibn Sallam Al-Jumahi are two important figures in Arabic literary criticism who have made major contributions to the development of Arabic literary criticism. Arabic literary criticism has become one of the topics that has attracted the attention of academics around the world (Al-Badawi, 2019). As a very rich and well-known literary tradition in the world, Arabic literary criticism has created many theories and concepts that have influenced the development of world literature (Aziz & Yahya, 2019). One of the most important periods in the history of Arab literary criticism was the Abbasid period, during which many famous literary critics were born and wrote their important works.

The Abbasid period was the golden age of Arabic literature, in which many famous writers lived and worked, including Al-Jumahi and Ibn Qutaibah. During this time, many works

of literature, including poetry, prose, and plays, were written and criticized by renowned literary critics (Annabil & Tasnimah, 2021). Among the most famous literary critics of the Abbasid period are Ibn Qutaibah and Ibn Sallam Al-Jumahi. Ibn Qutaibah and Ibn Sallam Al-Jumahi are famous literary critics from the Abbasid period. These two critics are renowned for their contributions in developing Arabic literary criticism and creating many concepts and theories that are still relevant today. Ibn Qutaibah is known as one of the greatest literary critics of the Abbasid period, and he has written many important works on Arabic literary criticism (Keating, 2020). Meanwhile, Ibn Sallam Al-Jumahi is a literary critic who is famous for his work entitled "*Tabaqat Fuhul As-Shu'ara*", which is considered one of the important works in the history of Arabic literary criticism.

Ibn Sallam Al-Jumahi was a poet and critic of Arabic poetry in the 7th century AD. He is known as one of the leading figures in Arabic literary criticism of his time. His famous work entitled *Al-Qira'at* is one of the main references in the study of Arabic literary criticism. As for Ibn Qutaibah, a Muslim scholar who was born after Al-Jumahi, in the 9th century AD, he is known as one of the leading figures in Arabic literary criticism. His famous work, *Adab al-Katib*, is one of the main references in the study of Arabic literary criticism. In addition, Ibn Qutaibah also wrote several other books related to literary criticism (Al-Samman, 2020). Ibn Qutaibah and Ibn Sallam Al-Jumahi are considered to be phenomenal figures in Arabic literary criticism for several reasons.

Both scholars made pioneering contributions to the field of Arabic literary criticism. Ibn Qutaibah, in particular, is considered one of the founding fathers of Arabic literary criticism, and his works are still widely studied and referenced today. Ibn Sallam Al-Jumahi also made significant contributions to the field, particularly in his emphasis on the social and moral implications of poetry.

The views and ideas of Ibn Qutaibah and Ibn Sallam Al-Jumahi had a profound impact on later scholars and critics in the Arabic literary tradition. Their works were widely read and studied, and their ideas helped to shape the development of Arabic literary criticism for centuries to come.

The writings of Ibn Qutaibah and Ibn Sallam Al-Jumahi were produced during a particularly rich and vibrant period in Arabic literary and cultural history. Their works reflect the intellectual and cultural trends of their time, and provide valuable insights into the literary and cultural debates of the era (Aqili, 2017).

However, although many works of Arabic literary criticism have been written during the Abbasid period, there has not been much research specifically discussing the concept of Arabic literary criticism developed by Ibn Qutaibah and Ibn Sallam Al-Jumahi. Therefore, research that discusses the concept of Arabic literary criticism developed by these two well-known critics is very important to understand the development of Arabic literary criticism and its contribution to world literature. In the context of literary studies, criticism implies a consideration of the pros and cons of a literary work, as well as assessing whether or not the work has artistic value. The word consideration means 'assessment' or 'give value'. Therefore, literary criticism is not only directed at music, painting, and dance but also at literary works such as novels and poetry (Rahmi, 2021).

Returning to the discussion of literary criticism, in the history of Abbasid literary criticism, Ibn Qutaibah and Ibn Sallam Al-Jumahi are two of its critics and famous for many works produced. Thus, they have their own standards and concepts of criticism of Arabic poems (Keating, 2020). The researcher will describe those concepts in this paper to compare and add insight into criticism and assessment of Arabic literary works. Based on the findings, the study recommends further research into the development of Arabic literary criticism and the contributions of other scholars to the field. The study also highlights the continued relevance of Ibn Qutaibah and Ibn Sallam Al-Jumahi's views on poetry criticism and their ongoing impact on contemporary Arabic literature and criticism.

The research entitled "The Criticism Concept of Arabic Poetry in Ibn Qutaibah and Ibn Sallam Al-Jumahi perspectives" will discuss the concept of Arabic literary criticism developed by these two well-known critics and clarify their contributions to the development of Arabic literary criticism. This research will also discuss how these two literary critics evaluate Arabic poetry and their views on plagiarism and the authenticity of Arabic poetry. Plagiarism in Arabic poetry refers to the act of copying someone else's work or ideas and presenting them as one's own. This practice has been condemned by many Arabic literary scholars throughout history, as it undermines the integrity and originality of poetic expression. The concept of plagiarism in Arabic poetry reflects a deep-seated respect for originality and creativity, as well as a commitment to upholding the highest standards of literary integrity (Grunebaum, 1944).

This research has several important reasons to be carried out. First, the study of Arabic poetry criticism is a branch of literature that studies classical Arabic literature. This is important because classical Arabic literature is one of the intellectual property of mankind,

which has a broad influence on world civilization, including Indonesian literature. Second, this research is also necessary because it can contribute to developing the science of literary criticism. In the study of literary criticism, Ibn Qutaibah and Ibn Sallam Al-Jumahi are considered as key figures who have made major contributions to the development of classical Arabic literary criticism. Therefore, research on their views on Arabic poetry criticism can provide useful insights for the development of modern literary criticism.

Third, this research hopefully can provide a better understanding of aesthetic values and norms in classical Arabic literature. Classical Arabic poetry has distinctive rules and regulations, including criticism and evaluation of poetry (Al-Fayez, 2019). By understanding the concept of criticism of Arabic poetry according to Ibn Qutaibah and Ibn Sallam Al-Jumahi, we can better understand the aesthetic values contained in classical Arabic poetry. Fourth, this research can provide insight into the social, cultural, and historical context in which classical Arabic poetry emerged. Literary criticism does not only discuss poetry from an aesthetic point of view but must also pay attention to the social, cultural and historical context in which the poem appears (Albanian, 2018). In this research, we can understand the social, cultural and historical context in which classical Arabic poetry emerged, thus enriching our understanding of classical Arabic civilization.

From the explanation above, it can be concluded that this research has an important urgency to be carried out, both in terms of understanding classical Arabic literature, developing the science of literary criticism, understanding the values of aesthetics in classical Arabic poetry, as well as to enrich understanding of the social, cultural and historical context in which classical Arabic poetry emerged. This research focuses on the ideas and approaches of two prominent figures in the Arabic literary tradition, Ibn Qutaibah, and Ibn Sallam Al-Jumahi, rather than providing a general overview of Arabic literary criticism. By examining the works of these two critics in detail, the research provides a more nuanced and specific understanding of the subject.

## **METHOD**

The research discussed in this paper uses an Arabic literature qualitative approach with a literature review. In carrying out research with this literature review, several stages of activity are carried out, such as reading research materials carefully. Literature study used in this topic aims to obtain information or data from the study of texts or documents related to the research

topic taken (Ridley, 2021). The research on the concept of criticism of Arabic poetry, according to Ibn Qutaibah and Al-Jumahi, used the method of literature study by collecting data from the thoughts of books left by these two figures and related studies about it.

The following steps that can be taken in using the literature study to explore the concept of criticism of Arabic poetry according to Ibn Qutaibah and Al-Jumahi are:

The first step is to identify relevant texts that can provide information about the concept of Arabic poetry criticism according to Ibn Qutaibah and Al-Jumahi on their works (*Al-Shi'ru wa Al-Shu'ara and Tabaqat Fuhul Ash-Shu'ara*) (Kohn, 2018). These texts can be in the form of works written by these two figures, works that discuss their thoughts, as well as studies that examine the critical concept of Arabic poetry in general.

The next step is to evaluate the selected text by reading and understanding the contents of the text as a whole and paying attention to matters relating to the concept of Arabic poetry, according to Ibn Qutaibah and Al-Jumahi including their thoughts of criticism. After evaluating the selected texts, the next step is to analyze the contents of the text with a focus on the concept of criticism of Arabic poetry according to Ibn Qutaibah and Al-Jumahi (MacLeod & McLelland, 2019). This analysis can be carried out by comparing the thoughts of the two, examining the differences and similarities in the concepts of Arabic poetry criticism expressed by the two, and paying attention to their views on certain poetic works.

Interpretation of the results of the analysis after conducting the analysis, the final step is to interpret the results of the analysis (Fink, 2019). Interpretation can be done by formulating conclusions or findings obtained from the results of the analysis of the selected texts. The researcher also created columns in order to show the differences clearly. Because this type of research is a form of comparative analysis, the methodology used is a descriptive-comparative study. Then, the data is presented succinctly in describing the characteristics and thoughts of each criticism context according to Ibn Qutaibah and Ibn Sallam Al-Jumahi.

## **RESULTS AND DISCUSSION**

### **Ibn Qutaibah**

Ibn Qutaibah was a well-known literary critic among the Abbasid people, some calling him "*al-Qutb*" or "*al-Qutaib*" (meaning "saddle"); when he was a child, he was called "Abu Muhammad". Qutaibah was born during the reign of Caliph al-Ma'mun ibn al-Rashid, in this period and at the end of Abbasid rule under al-Dinawar (Al-Saqr, 2020). Some scholars believe that al-Dinawari, in his name, is associated with his homeland, the Kurdistan region, Iran.

Meanwhile, al-Mawarzi refers to the region where his father was born. In some Arabic literature, the name Qutaibah is a tougher form of the word Qutbah, which means the name of an organ in farm animals. However, it is still unknown why this word is associated with it. Qutaibah was born in the 2nd century 213 Hijriyyah (828 A.D. to be exact), coinciding with Abbasid rule led by Caliph al-Ma'mun ibn al-Rasyid, al-Dinawar or al-Dinur (Qutaibah, 1119).

As a teenager, he emigrated to Baghdad to study the scholars, while some of his teachers, including Muhammad bin Ziyad bin Ubaidillah al-Ziyadi who was a famous hadith scholar, then Qutaibah also studied linguistics, nahwu, and great to Abu Hatim al-Sajastan (Al-Saqr, 2020). Many scholars, such as Harmalah bin Yahya and Abul Khatab bin Yahya al-Hassani still exist. Before Ibn Qutaibah was known as an Arab critic, he also served as a religious judge (*qadhi*) in the region (Febriyan et al., 2021).

Ibn Qutaibah was an expert in Nahwu science and Arabic and an independent jurist. Ibn Qutaibah focused more on the field of hadith and language science. In the field of Hadith, hadith scholars and scholars know Qutaibah as a scientist who is "honest in narrating" and that his morals and ethics can be improved by his honesty. Ibn Khalkan said: "Ibn Qutaibah is a trusted and respected Hadith Scholar". Ibn Kasir also said: "Ibn Qutaibah is a trustworthy and honourable person" (Kasir, 2018). The works of Qutaibah in the field of language and literature are as follows:

- *Ada' al-Wahsyu*
- *Ma'ani al-Shi'ri al-Farsu*
- *An-Nabatu*
- *Al-hajwu*
- *Al-Alfaz al-Muqarabah bi al-Aqab al-Mu'arrabah*
- *Al-Ibil*
- *Jami' an-Nahwi*
- *AL-Isytiqaq*
- *Tabaqat as-Syu'ara*
- *Arab wa 'Ulumuha*
- *al-Shi'ru wa al-Shu'ara'* (Al-Saqr, 2020)

Most scholars declared Qutaibah's death on the night of Rajab in 276 A.D. (Febriyan et al., 2021). This opinion is also agreed upon by many scholars such as al-Suyuti, al-Baghdadi, Ibn al-Anbari and al-Jauzi who say that Ibn Qutaibah passed away on the first night of the month of

Rajab in 276 A.D. (Qutaibah, 1119) which coincided with the year 889 AD at the age of about 61 years (Al-Saqr, 2020).

### **Ibn Sallam Al-Jumahi**

Al-Jumahi's full name is Abu Abdullah Muhammad bin Salam bin Ubaidillah bin Salim Al-Jumahi, a scholar of Arabic literature, linguistics, and history; he is also well-known as a hadith scholar. He was born in Basrah in 150 H/767 A.D.; some scholars believe he was born in 139 H (Gbodofu, 2022). Not much is known about his personality, but almost part of his scientific life is known as a writer, linguist, Arabic historian, and hadith scholar. His teachers are Hammad bin Salamah, Mubarak bin Fadallah, Zaid bin Abi Raqqad and Abu Awana. His students known are Ahmad bin Zuhair, Ahmad bin Ali Al-Barr, Abdullah bin Ahmad, Abu Khalifa Fadl bin Hubbah, etc (Al-Luwati, 2018).

In the world of Arabic literature, al-Jumahi is known as the initiator of systematic literary criticism through his work entitled *Tabaqat Fuhul As-Shu'ara*, which contains information and biographies about Arab poets from pre-Islamic times to the 3rd century of Hijrah. He systematically classified his compositions according to the poet's popularity, the theme of his poems, and the number of his works. It was also through this book that Al-Jumahi became the first person to expose the plagiarism of poetry in Arabic literature. Al-Jumahi later inspired the birth of literary critics afterwards to continue working in Arabic literature (Al-Khuli, 2018). Among his works, it was *Tabaqat Fuhul As-Shu'ara*'s book that was the most popular and widely used as a guide for critics afterwards.

Ibn Salam Al-Jumahi passed away in Baghdad in 232 A.D./86 H. due to an internal disease that had long been eating away his body (Ulum, 2022). Before his death, the Abbasid nobles took him along with the famous Muslim doctor named Ibn Miskawayh, but unfortunately he could not be helped and passed shortly after that (Al-Khuli, 2018).

### **Opus Description**

#### ***Al-Shi'ru wa Al-Shu'ara***

This book, written by Ibn Qutaibah, contains the ways and methods of Qutaibah's criticism of poets. Later, scholars used this book as a primary source of Arabic literary criticism. The book, which is now divided into two volumes, contains a discussion of the collection of biographies and histories of poets from the Jahili period to the Abbasids, as well as a collection of their works completed by Qutaibah's critique and evaluation of their poems. *Al-Shi'ru wa Al-Shu'ara* (poems and the poets) was first printed and published in Leiden, England in 1904, after

which it was revised and reprinted several times in Egypt and European countries. There are at least two specific discussions contained in this book:

Contains a discussion of the poem's content, division, grammar assessment, meaning, diction of word choice, and various criteria for the defects of the poem.

The history of the poets' life, such as their living conditions, economic levels, tribes, descendants/nasab, nicknames/Duniya, and degrees/laqab of some poets, also includes some of their poetry works. There are 206 poets whose biographies are systematically discussed in this book, ranging from pre-islamic poets, shade al-Islam, and Umayyads to Abbasids (Qutaibah, 1119).

This book consists of ten chapters, each dealing with different topics. The first chapter discusses the beauty of poetry, and the following chapters discuss the types of poetry and techniques in writing poetry. The following chapters examine the relationship between the poet and the ruler and how poetry was used as a political tool in Arab society at that time. This book also discusses the importance of the Arabic language and adab in literature and provides examples of poetry from famous poets in the history of Arabic literature (Wargadinata & Fitriani, 2018). Ibn Qutaibah also provides views on the characteristics and qualities that must be possessed by a good poet and poetry and provides criticism of poems and poets that do not meet these standards (Al-Samman, 2020). Overall, *Al Shi'ru wa Al-Shu'ara* provides a rich and in-depth insight into Arabic literature at that time, as well as providing views from an important scholar and thinker in the history of Arabic literature.

### ***Tabaqat Fuhul As-Syu'ara***

As for this book which we are studying, it has been known as "*Tabaqat al-Shu'ara*" for a long time, based on Ibn al-Nadim's narration in Indexing, and Yaqoot al-Hamwi in "*Ma'am al-Adab*." In this regard, Mahmoud Shaker relied on a manuscript copy that fell into his hand and bore this title: "*Tabaqat Al-Surah Al-Shu'ara*" (Abdel-Samad, 2019). The one who verified this book is the orientalist (Yusuf Hill), who printed it in the year 1919 AD in the city of "Leiden" in Hulda. It was printed by Dar al-Ma'arif within the series "*Thakhira al-Arab*", and this edition is considered the best edition and the most beautiful investigation by scholars today (Gbodofu, 2022)

This book is al-Jumahi's most popular work among poets. The Book of *Tabaqat Fuhul As-Syu'ara* (classification of champion poets) is said to be one of the books used by Abbasid poets in the study of al-and al-day (literary criticism); it groups poets by age and level of quality to

poetry. Al-Jumahi collected the works of the poets and criticized them to find out the number of the poet's collection of poems. Then, he classified the poets who had anthologies against his poems. In addition, Al-Jumahi also classifies poets based on his era, namely the Jahiliyah era and the Islamic era, into ten levels, and each level has four of the best poets of its time. Based on its geographical area found, 22 great poets from villages in Arabia were added by Al-Jumahi to the book, including villages in the regions of Mecca, Medina, Taif, and Bahrain, including eight Jewish literature (Al-Jumahi, 2013).

Al-Jumahi begins the writing of his book with a very long introduction. In his discussion, he raised differences in the different ways of criticism of the times, such as the methods, writing, and placement of the *tabaqat* of the poets. In summary, there are several things that Al-Jumahi discusses in this book:

Criticized Jahili's poetry in the beginning because old poetry became the basis for the birth of new works afterwards. Summarize poems they think meet the criteria that meet the best *tabaqat* and are error-free, as well as the originality and manipulation of poetry. Discover the abundance of Arabic poetry that has no clear history, has no theme, has no function, is not needed in Arabic, is meaningless, has no excuses, etc. Attention to cultural and historical context: Ibn Sallam al-Jumahi also places literary works in their cultural and historical context so that he can provide a more complete assessment of the work. He pays attention to Arabic literary traditions, aesthetic norms, and socio-cultural values contained in literary works (Al-Jumahi, n.d.).

### **The Comparison of Thoughts Between Qutaibah and Al-Jumahi**

Many poets created their works from the time of Jahiliyah to the present in various forms. A poem by a poet cannot be said to be good or bad according to the ability and understanding of the critic who reviews it because each critic has a different way of criticizing and judging a poem. However, over time, literary criticism began to develop. In the beginning, the development showed the methods and rules used in literary criticism and bookkeeping activities for its methods of criticism, as did Ibn Qutaibah and Ibn Sallam Al-Jumahi.

In making a classification, Ibn Qutaibah discusses the level of poetry with a special category so that it can be said to be a good poem (Qutaibah, 1119). The several levels are:

The highest level is a poem with a good choice of words/*diction*/*uslub* (the suitability of the poem to '*Arudh* and *Qafiyah*) and has beauty in its meaning. Poems that meet this criteria

are usually only capable of being written by popular poets. The poems that Qutaibah considers to meet this level are the following poem by al-Nabighah:

كليني لهم يا أميمة ناصب # وليل أقاسيه بطيء الكواكب

"Call me to them, Oh Omaima Nasib, and the night I suffer is slow the planets."

The poem belongs to the highest level because Qutaibah judged the poem to be good on the selection of diction that could be seen from the orderly arrangement of *wazan* and *Aaliyah* referring to *Bahr thawil*. In addition, this poem also has an aesthetic significance that can be understood by the reader with the intention that the poet is feeling great anxiety and sadness.

The second level is good poem from the choice of words/diction/*uslub* (the suitability of the poem to *'Arudh* and *Qafiyah*) only, but poor in giving it a meaningful purpose. An example is the poem created by 'Uqbah bin Ka'b bin Zuhair bin Abi Sulma:

ولمَّا قَضَيْنَا مِنْ مِثِّي كُلِّ حَاجَةٍ # وَمَسَّحَ بِالْأَزْكَانِ مَنْ هُوَ مَاسِحٌ  
وَشُدَّتْ عَلَى حُدْبِ الْمَهَارِي حَالُنَا # وَلَا يَنْظُرُ الْعَادِي الذِي هُوَ رَائِح  
أَخَذْنَا بِأَطْرَافِ الْأَحَادِيثِ بَيْنَنَا # وَسَالَتْ بِأَعْنَاقِ الْمِطْيُ الْأَبَاطِحُ

This poem does not contradict the rules of *Aaliyah*, and each rhyme ends in the letter "ha" (ح), and its *harakat* is *dhamma*. However, the meaning does not have much meaningful message that the writer is trying to say because it only contains fictional stories and the poet's experiences poured into the verses.

The next lower level is poetry which is considered not of good value because the lafaz does not follow the rules of *Aaliyah* but has a meaningful meaning. Like Labid ibn Rabi'ah's poet:

مَا عَاتَبَ الْمَرْءَ الْكَرِيمَ كَنْفَسَهُ # وَالْمَرْءُ يُصْلِحُهُ الْجَلِيسُ الصَّالِحُ

This poet uses a limited choice of diction and words that do not fit the structure of Arabic poetry, but it has a good meaning which is regarding the advice to befriend those who are kind and good people.

The last level is a poem that can only be understood if the poem is read in its entirety and repeatedly to understand the intent stored in it. In this category, Qutaibah chose al-A'sya's poet:

وَفُوهَا كَأَفْحَاجِيٍّ عَدَاهُ دَائِمُ الْمَطْلِ

كَمَا شَيْبَ بَرَّاحٍ بَا # رِدِّ مِنْ عَسَلِ النُّحْلِ

Al-Asya's poet looks complicated to describe a woman fantasizing about her lover and likens her lover's lips to a blooming flower, and her saliva is like honey that comes from the flower. In this latter category of poetry can be concluded that there is a type of poetry that, from the side of *lafaz* and its meaning, needs a pause to be understood by reading the text of the word on the poem itself to the end as well as its meaning which is implied in a sense.

Unlike Qutaibah, which assesses the quality of the verses from the structure and how much the work can be understood for its meaning, Al-Jumahi assesses the quality of the poem from a different angle, namely by looking at the degree of plagiarism of the work. Although before the age of the trend of literary works was recorded in the 18th century, plagiarism of literary works actually began to be noticed by critics (Al-Jumahi, n.d.). Until then Al-Jumahi began to create systematic criticism of plagiarism through his work entitled *Tabaqat Fuhul al-Syu'ara*, which was suggested to be a manual of critics afterwards, such as Taha Husein and Mustafa Shadiq Ar-Rafi'i.

Al-Jumahi discussed about the practice of plagiarism (*an-Intihaliyyah*) in the Arabic poem Jahili. Al-Jumahi adopted this practice after studying several cases in which the literature of the time recognized a work that did not belong to him by collecting evidence of the original work (Al-Jumahi, n.d.). However, plagiarism does not only apply to copying and imitating other poets' work but also includes activities detrimental to the original owner of the work (Ulum, 2022). Al-Jumahi's main thoughts and ideas regarding the quality of poetry based on plagiarism can be summed up as follows:

The main idea that Al-jumahi put forward is that the poem must be fulfilled through the production process by the author (Al-Jumahi, 2013). He also came up with the term plagiarism activities by looking at the causes and processes of plagiarism.

Unequivocally criticize and openly against poets suspected of plagiarism of another poet's work for taking poems by poets in a group, then supplementing them with some other

poems. Among those suspected is Muhammad bin Ishaq bin Yasar. The cause of plagiarism of Arabic poetry is due to the fanaticism of the Arabs towards their kiblah and the existence of poetry falsifying the poem's identity (Al-Jumahi, n.d.).

Rejecting plagiarized poetry as a meaningful poem (Al-Khair & Balhady, n.d.). Ibn Sallam Al-Jumahi considers plagiarism of Arabic poetry to be a highly reprehensible and unethical act. He emphasized that a true poet must be able to create poetry with authenticity and originality without taking poetry from others. According to Ibn Sallam Al-Jumahi, imitating and plagiarizing the poetry of other poets is not in accordance with the ethics of poetry. Therefore, Ibn Sallam Al-Jumahi emphasizes the importance of originality of poetry in the world of Arabic literature. He considered that a poem would be more appreciated and respected if it was created independently without plagiarizing or imitating someone else's work. This view shows that Ibn Sallam Al-Jumahi highly appreciates creativity in Arabic literature and criticizes plagiarism in poetry.

### Similarities And Differences

Based on some of the analysis points above, the summary that can be taken from the results of this comparative criticism view between Ibn Qutaibah and Al-Jumahi has something in common, namely that poetry is a literary work that has special value in its position for Arab society since the time of Jahili. Thus, bookkeeping and binding of poems is the best solution in defending such works even after the poet who created them has passed away. The most important thing is that Qutaibah and Al-Jumahi both pay attention to the content of the poem to assess its quality.

However, the two critics have distinctive differences in their ways, perspectives, and methods of criticizing poetry. A comparison of the characteristics between the two figures can also be seen in the following series of tables:

Table 1. The Differences between Al-Jumahi and Qutaibah

Point of View	Ibn Sallam Al-Jumahi	Ibn Qutaibah
<b>The Identity of the Poetry and their Poets</b>	Accessed the identity of the poetry and its poet to see the poem's originality and from which tribe or region the poem originated. Al-Jumahi believes that a work of poetry	Closed his assessment of the origins of poetry, the biography and life of the poet, only described some of them

	can reflect the status of the society where the poem was born	
<b>Poet Classification</b>	Classified poets into 10 levels based on their region, era, and religion (Such as for Jews, poets have to be separated from Muslim poets)	Mixed the writing of poets' biography from the Jahili to Abbasid periods and criticizing some of their poems
<b>Low-value standard of poetry</b>	Imitation/theft/plagiarizing the idea of the poem is unforgivable because it can degrade the quality of the poem	When the poem contains: الأخطاء، الأسناد، الإيطاء، الإقواء، and الأجازة
<b>High-value standard of poetry</b>	Complimentary from plagiarism	The ability of the poem to have meaningful content is a crushing weakness, also when the poems do not conform to the rules of Arudh and Qafiyah
<b>Focus</b>	Evaluation	Technical and meaning

## CONCLUSION

Al-Jumahi's concept of criticism emphasizes the importance of the critic's personal experience and intuition in evaluating a poem as an original work, while Ibn Qutaibah's approach is more focused on the objective analysis of poetic form, content, and language. Furthermore, Al-Jumahi's view of poetry as a means of communication and social interaction contrasts with Ibn Qutaibah's emphasis on poetry as a form of artistic expression. These differences in perspective highlight the diversity and richness of the Arabic literary tradition, as well as the complexity of literary criticism as a discipline. The research also provides a valuable foundation for further exploration of the works of these two influential critics and their lasting impact on the field of Arabic literary criticism. As a research work, literary criticism

has a task and purpose, namely assessing literary works from technical aspects, showing the objective value of the work and determining the quality of literature in its level. In addition, it also aims to find out what is added to the heritage of literary works both in the language and the literary world as a whole, measure how much the literary work is related to its environment, and how much influence the literary work has on the poet.

In conclusion, future researchers who seek to expand on the research on "The Criticism Concept of Arabic Poetry in Ibn Qutaibah and Ibn Sallam Al-Jumahi Perspectives" can undertake various approaches. One such approach is to undertake a comparative study of the views of these two influential literary critics with those of other prominent critics in the Arabic literary tradition. Another recommendation is to promote the translation of Ibn Qutaibah and Ibn Sallam Al-Jumahi's works into other languages, which will make their insights accessible to a wider audience of scholars and readers. Furthermore, reception studies can offer insight into the impact of their works on the field of Arabic literary criticism.

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