

## Prosperity of Arabic Literature and Arts in Umayyad Era

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### **Abstract:**

*One of the strong factors of the prosperity of Arabic literature and poetry in Umayyad era is that the Umayyads drowned Hijaz and its people with the money for the fear of revolution of the inhabitants in Medina and Mecca, including the characters of Quraysh and Ansar, so they gave them the best of kindness. Emergence of Islamic influence and religious values appeared in the different arts of poetry, such as in the praise, including the multiplicity of cultural sources. The emergence of a foreign trend was alongside the Jahili current and Islamic trend as well, because of the mixing of Arabs with the other nations in that era.*

*As for the social relations between Arabs and Persians (loyalists), the rulers of Umayyad caliphs relied on the people, especially the people of conquered lands and gathered a great wealth. The grievances against the loyalists were the most severe and the most terrible, because the imposition of tribute to those was inappropriate to the Islamic law. It was normal to find some poets against this injustice raising their other races like the Persians.*

*State of Bani Umayyad was built after the stages of struggle and preparation. The successors of Bani Umayyah were keen to attract poets who were praising them so that their state can live and they revive their memory in their poetry. Therefore they were giving to the*

*poets a lot of rewards, so the political poetry and spinning flourished, as each poetry had its style and clear feature.*

**Key words:** Prosperity of Arabic literature in Umayyad era; Political poetry; Poetry of antithesis; Yarn; Art of speech; Art of writing.

## 1. HISTORICAL BACKGROUND

Prosperity of Arabic literature and its arts in Umayyad Era is a subject that needs to be mentioned here as a historical background to the Umayyad policy of establishing their state, because it is one of those factors that are directly related to the prosperity of literature and its arts at that time.

After the death of the fourth caliph 'Alī b. 'Abī Ṭālib and the establishment of a state by Mu'awiya b. 'Abī Sufyān in the year 40 H. the system of government in the Islamic State changed from Shura based on the principles of equality and where the rulers follow the Prophet, to a system of despotic monarchy ruled by Umayya's sons alone, as they were dominated by the Sultan and willingness, and the fanaticism emerged as an abhorrent hate, which had been destroyed by Islam and made all of the people in equal position on the basis of prophetic saying: "No one is preferred on the others, either he is an Arab or Ajami, but by the faith".

Sons of Umayyah were keen to provoke the fanaticism and disputes between the different tribes. They even demanded revenge for 'Uthman b. 'Affan, who made themselves the right to avenge his murder on the grounds that they were his family and his blood relatives, ignoring the right of the new caliph 'Alī bin 'Abī Ṭālib, so they were the first who opened the door of the division between the Muslims on such a wide scale. Thus the Islamic Group divided into various parties and Shiites, and all of the Shiites began to try to impose their principles and circulate their views by various means. Hence the sect of Shiites arose, as well as Khawarij, they both (Shiites and

Khawarij) were supported by many of the poets, as well as the other poets were supporting 'Abdullah b. al-Zubair and the party of Umayyads and who were spinning in their orbit from the princes of emperors in the Arab-Islamic cities and many commanders of their armies. Hence the political poetry as one of the arts of the poetry emerged in the Umayyad community. As well as the poetry of two different images also grew up in the poetry by stirring up inter-tribal fanaticism and preferring one tribe to another to preserve the band, to retain the state and the power.

The war that broke out between 'Alī and his followers who became the outsiders against him, was the cause of the separation of Muslims and the emergence of various political parties, including the Kharijites.

In the battle of Şiffin the position was very hard for the soldiers of Mu'awiya and his army was nearly to suffer a severe defeat in front of the soldiers of 'Alī b. 'Abī Ṭālib, but they raised here the Qur'an on the teeth of the spears for the arbitration of the book of God, and the idea of arbitration was a trick resorted by Mu'awiya to save his army from the defeat. After passing some of the time it became clear that the arbitration did not lead to a result on the issue of succession, and some of the soldiers of 'Alī b. 'Abī Ṭālib hated the principle of arbitration, as the rule of God is very clear and the arbitration expresses the doubt and confusion, and this doubt is not permissible after the death of a lot of them.

The number of outlaws was twelve thousand and their slogan was "(The authority is only for God and not for the men)", and they chose a successor to them named 'Abdullah b. Wahhāb al-Rāsibī, making him their leader in the jihad against 'Alī and his companions. 'Alī sent Ibn 'Abbas to them to negotiate with them, but they held their opinion and asked 'Alī to repent until they return to him.

Umayyads drowned Hijaz and its people with the money for fear of the revolution of the inhabitants of Medina and

Mecca, where the characters of Quraysh and the sons of Ansar were living, Umayyas gave them a lot of money to prevent them from doing anything or taking any part in the rule. So the luxurious life was seen every where in the cities generally, as the entertainment of music, singing and dancing. Hence the poetry of spinning and entertainment that had its advantages and clear features.

Some of the poets were revolving around the kings of Bani Umayyah, their leaders and dignitaries of the state, so that they can be loyal and rewarded. If their goal was achieved their praises were great and if they were tricked into submission, they were inclined to slander, as well as the other arts such as jihad poetry, description, lamentations and the other arts of the poetry. [1]

## **2. DEFINITION OF ARABIC LITERATURE**

The word "literature" evolved with the development of Arab life and its transition from the stage of Bedouin to the stages of culture and civilization, until it took its meaning, which comes to the mind today, is "the eloquent word that is meant to influence the emotions of readers and listeners, whether it is used in the poetry or prose.

If we return to the pre-Islamic era to know the word: "literature" we did not find it on the tongues of poets, but in the sense of calling for the feast, it came on the tongue of Ṭarfa b. al-ʿAbd:

“When we call the people to the feast in the winter do not differetiate among them.” [2]

Here this word is taken in the sense of "feast" to which people are called. Then the word in the pre-Islamic era moved from this sense to another meaning, until it was used on the tongue of the Messenger of Allah in the sense of moral cleansing. As it

is mentioned in the Ḥadith of Prophet that my God taught me in the best way.” [3]

The word may have been used in the pre-Islamic era in this moral sense, but we have not received the texts that support this view. Nalino went on to say that it was used in the Jāhiliyyah in the sense of the history and biography, assuming that it was inverted on the system of “inversion” in Arabic. [4] However, it is a far-fetched imposition, and closer to the word has moved from the sensual meaning of calling for the feast to the mental meaning.

If we go through the pre-Islamic period we find the word revolving in the moral and cultural meaning, adding another new meaning, which is an educational meaning. There was a group of teachers called “Literary teachers” who taught the children of the caliphs of Bani Umayyad the poetry, the speeches and the news of Arabs, their descendants and their days in ignorance period and Islam. This word was used against the word "science", which was then called on Islamic law and related study to the jurisprudence, Ḥadith and interpretation of Qur'an. [5]

### **3. FACTORS OF THE PROSPERITY OF LITERATURE AND POETRY IN Umayyad Era**

#### **1. Mixing of Arabs with the other nations**

Arabs were keen to spread the teachings of Islam. In the era of ‘Umar they rushed to open the provinces of Persia, Syria, Egypt and the other nations, and some Arab tribes moved to those nations, and those nations began to learn Arabic, as the language of conquerors and rulers, but they did not get the mastery in Arabic in all of their situations, hence the standard Arabic speech and Arab rhythms gradually weakened.

The emergence of melody was one of the reasons for the development of grammatical science as it is known. The poets

were getting fed up with the remarks of grammarians, as this is Farazdaq's saying in 'Abdullah b. 'Abī Ishāq al-Ḥadramī:

“If 'Abdullah had been one of the Persian peoples I satirized him, but 'Abdullah was the master of the Persian peoples”.

'Abdullah b. 'Abī Ishāq said to Farazdaq: “It was better to say so...”.

There are some very interesting examples also mentioned in the books: (Statement and Clarification) by Al-Jāhīz, (The songs) by Al-Aṣfahānī and (Layers of the great poets) by Muḥammad b. Sallam al-Jumhī.

## **2. Impact of Islamic Religion**

Emergence of Islam had an impact on the different arts of the poetry in Arabic. There was a lot of issues related to the resurrection and propagation, calculation, paradise and hell, as well as some poets became far away from the dirty spinning and playful music that created the appearance of a new kind of yarn attributed to Qais and Jumayyil and the other poets belonged to the tribe of Banī 'Udra. The religious speeches also appeared in the poetry of the praise and enthusiasm, urging to leave the abandonment of the world and its luxerious decorations.

## **3. Multiple Cultural Sources**

The cultural sources had multiplied in this age, because of the mixing of Arabs with the other nations and the emergence of a foreign current alongside the Jāhīlī current and the Islamic trend as well.

If the ignorance period with its traditions, fanaticism, days of battles and its feats had disappeared in the beginning of Islam, because of its tolerant teachings, the positions of the Prophet and the righteous caliphs, the fight against the fanaticism and obscenity, and the call for the brotherhood, equality, forgiveness and amnesty, but the spelling, pride and

obscurity returned in the saying as it was before in the pre-Islamic era, even it increased in some cases.

The foreign current appeared in the construction of buildings, opening of the canals, methods of collection of taxes and writing of the divans, and its impact began to be evident in many of the debates that took place among the people of different sects.

#### **4. Social links between Arabs and Persian loyalists**

The governors of Umayyad caliphs pretend outperform people, especially the people of the conquered nations, as they accumulated a great wealth. The grievances of the loyalists were the most severe and the most terrible, but ‘Umar b. ‘Abdul ‘Azīz ordered the tax deduction of those loyalists who accepted Islam, as he ordered to remove many grievances and levies, and many of the pious and righteous supported him in that, because the imposition of tribute to those was inappropriate to the Islamic law.

It was normal to find some poets narrowing this injustice, and dispraising the Arabs by raising the other races like Persians, such as Isma‘il b. Yasār the poet of Medina. He has many poems glorify his Persian people and underestimate the Arabs. Some of the poets of the loyalists lived a happy life in the shadow of the successors and rulers of Bani Umayyad such as Ziyād al-A‘jam and Mūsa the brother of Isma‘il b. Yasār.

#### **5. Encouraging by Caliphs**

One of the factors affecting the prosperity of literature, poetry and language in this age was the position of the caliphs to the literature and authors. The successors of Bani Umayyad were Arabs who tasted the poetry and literature and made it a fun. They had some rich councils full of the poets seeking and competing the caliph and listeners in the criticism and scrutiny.

## **6. Multiplicity of Arab Cities**

In the era of Bni Umayyad there were multiple capitle cities and towns in the Arab-Islamic state. There were centers of poetry, literature and language in those capitle cities, and each city rose by its messege and characterized by its poets.

In Mecca, Medina and the other cities of Hijaz the luxurious life and singing councils appeared and the poetry of yarn flourished. There were some wel-known poets such as 'Umar b. 'Abī Rabi'a, Al-Ḥarith b. Khalid al-Makhzūmī, Al-'Aḥwaṣ and the others, as we see there were some other poets such as 'Abdul Raḥmān b. al-Ḥakam, and 'Abdul Raḥmān b. Ḥassān b. Thabit, Muūsa Shahwāt and Isma'il b. Yasār.

The councils of Sakīna Bint Al-Ḥusain was full of the poetry, literature and criticism. She had remembered many poems, as the poets were going to her and benefited by her opinions in the criticism, and Al-Farazdaq was one of those who listened to her.

Kufa and Basra had had gotten their fam, as 'Alī b. 'Abī Tālib made Kufa his capitle city during his war with Khawārij, and Basra received a great attention from the successors of Bani Umayyad. The councils of Jarir and Farazdaq in Basra had a significant impact on the poetry and language. Khawarij and shiites had an audible voice, which was represented by the poetry of Jarir, 'Imran b. Ḥatān, Kumait b. Zaid and the others. The writers of Arab rhetoric have written that the causes of the poetics fam of Kumait is that his originilty is the literary environment of Kufa, in which there many great poets and authors were found. The attention of scientists to the poetry increased, as well as there was a market in Kufa, which had an impact on the renaissance of the poetry and its prosperity.

In Egypt, the poetry was active in the state of 'Abdul 'Azīz b. Marwān who was praised by Kuthayyir, Nasib and the other poets who were foreigner poets came to prais the governor, and certainly their poetry had an impact on the hearts of Arabs in Egypt. Here we find some poems mentioned



in the books of history indicate the events in Egypt, but did not have the beauty of the poetry of Hijaz and the poetry of Kufa or Basra. [6]

There was no literature in Syria except what was transmitted to it with the arrivals of people from Iraq and Hijaz to the caliphs, because the large number of Arabs that were residing were from Yemen had no luck in the fluency or standard Arabic language and had nothing like 'Adnanian 'Arabs who had this productive mood inherited from the pre-Islamic and Islamic literature. [7]

The status of literature in these centers varied according to their political, natural and economic affairs. As for Damascus, the capitol of caliphate has become a centre for the delegations of dozens of poets, in which 'Uday b. al-Ruqayyat was very famous, as well as, there were some other poets from the house of Umayyad, such as Yazid b. Mu'awiya who had played a role in inciting some poets.

Thus, we see the multiplicity of cities in the state had a significant impact on the poetry and literature, had provided the poets a wide way to say, and the multiplicity of doors for their sayings, hence the competition among the poets was intensified.

#### **4. 1. POLITICAL POETRY AND FACTORS OF ITS PROSPERITY**

This new political poetry was a stage that was passed by the poetry in Arabic in some aspects. The rivalry was among the tribes in ignorance period, where the poets were saying defending their tribes or instigating them in war and fighting or calling them for the peace and reconciliation. The rivalry arose also among Muslims themselves when the political strife emerged in the days of 'Usman where the poetry was said. Political poetry was the result of the natural evolution of this

poetry, which was said in the rivalries among the tribes and groups. [8]

State of Bani Umayyad was built after the stages of struggle and preparation. Their successors were keen to attract the poets, to convince the praises until their state can remain forever because of the poetry, and revive their memory, and support their supporters. Therefore they were awarding the poets enriching them and improving their reward.

The poets in the support of Bani Umayyad believed that the succession of Bani Umayyad is an infallibility of sedition, and a security of turmoil and anxiety. The revolutions of Kharijites, and the kidnapping of the lives of people continuously, as well as the revolutions of Shiites and the other enemies of the Umayyad state were frightening to many people. They believed that the state of Bani Umayyad is a strong and safe bond for all Muslims. Successors of Bani Umayyad marched in the Islamic conquests in the east and west and there were many conquests seen under their reign such as Andalusia and the others.

Taking allegiance was an innovation and an area for saying the poetry, which is one of the topics of political poetry, and hence there was an area for poets to compete.

The subject of political poetry -as it is clear from its title- is a political issue with all of its dimensions and areas, since that era the political poetry is said in the support to the allegiance of the Crown Prince, the elimination of sedition, the talk about the Caliph sponsored the Sharia, the implementation of the provisions of religion, dispraise the political enemies of the caliphate, the legacy of the deceased heroes of Politicians, advocating the ideology of a party, calling for it and so on.

## **4. 2. POETRY OF ANTITHESIS AND FACTORS OF ITS PROSPERITY**

### **A. Poetry of the antithesis**

The poems exchanged by the two poets in the spelling were named (the antithesis). This type of the poetry in the Umayyad period was very common. Originally, this poetry is that a poet says a poem that his opponent retracts or responds to it, and which is committed to what the owner has committed to the weight and rhyme, and often presents the same meanings that the poet intended to deny or accept or corrupt in any way. [9]

### **B. Poetry of the antithesis and its prosperity**

The poetry of antithesis was found between al-Aws and al-Khazraj, and Bakr and Taghlab, and 'Abas and Dībyān. The antithesis arose in Islam in the defense of its faith, such as the poetry of Ḥassān b. Thābit, Ka'b b. Malik, and 'Abdullah b. Rawāḥa. Thus we see that the antithesis have gone through the stage of neuralism in the pre-Islamic era to live under the days of the Arabs and their wars and then to defend the faith, and to respond to their opponents in the era of Islam and its victory after the opening of Mecca, and the people entered it in groups, It is known that Islam defiles the despraise and prohibits to bring down the symptoms of people. It also ends up proud of genealogy, and sees that all people are equal in front of God.

After the righteous caliphs, the state of Bani Umayyad was established, which saw that the opening the door of neuralism is as a means of spreading the division among the tribes so as not to fight them, and they also revived many of the pre-Islamic customs and made the teachings of Islam shortened. Hence the poetry of antithesis flourished in their era to a large extent, and its prosperity was due to the following reasons:

1. Social factor
2. Political factor

### 3. Personal factor

Thus, we see that the antithesis had a social motive, and that the entertainment of the unemployed groups that were formed in Basra and Kufa was one of its main reasons. One of the most important goal of antithesis is the tendency of the poets of the antithesis to humor. Jarir became angry when al-Farazdaq accessioned to Al-Akḥṭal said:

“If you give Farazdak a dirham to accept the Christianity he will be a the Christian.”

### 4. **3. POETRY OF SPINNING AND FACTORS OF ITS PROSPERITY**

Spinning is an ancient art of the poetry found in the pre-Islamic era. The poets of ignorance period mostly began to say their spinning and then moved after spinning to the other purposes such as pride, description and so on.

The spinning was one of the arts that was strengthened in this era, because of the new Islamic life and a lot of the luxury of noble men in Hijaz, as it was an art intended for itself, and describes the emotions of the poet, his passions and tendencies, and the poets of Hijaz differed in this art because of their different environments. [10]

The yarn in the Umayyad Era was very active. Hijaz was homeland of Umayyad’s spinning, which grew upthere, and drew the attention of researchers at all times. The reason was the inhabitants of Hijaz who felt that they were in the paradise of the life because of the blessings of Bani Umayyad who were keen to provide to the people of Hijaz an entertainment has the reasons to play, a rich and Luxurious life leisure and peace of mind, leaving the governance and succession to Bani Umayyad without discussion or discord, and in this luxurious environment the poetry: Yarn flourished and divided into two types:

### **A. Noble Yarn**

It is a noble yarn related to the tribe of Bani 'Udra because their poets committed themselves to honor and dignity.

### **B. Clear Material Yarn**

It was brought by the poets of the cities that were influenced by the luxury and soft life. So we see that the poetry in the town has the nobility in its feelings, the decency, the lamentation and nostalgia, which is a high quality of the poetry. It is said by the poets such as Jumyil of Buthaina, Qais of Laila, Qais of Lubna and many Poets of the noble yarn in Bani 'Udra, which was known for the beauty of women and the multitude of lovers.

We see in the cities of Hijaz the pornographic emotional poetry. This kind of poetry had increased rushing with the Bani Umayyad, which was narrated by 'Umar b. 'Abī Rabi'a in Mecca, and Aḥwaṣ in Medina, which increased suddenly and obscurely with the Abbasids after the leak of non-Arab elements of Persians who were disobedient in the words and deeds. This was represented by many poets like Bashshar b. Bard and Abu Nuwas, as we will see in the literature and its arts in the Abbasid era.

The position of some caliphs of Bani Umayyad who were the poets of yarn, also was a reason of prosperity of the yarn. The caliphs closed their eyes to the poetry of the yarn, which was scratching the shyness of the noble ladies and the reputation of their dignity, as 'Umar b. 'Abī Rabi'a addressed some daughters of the caliphs in his yarn... However, he was awarded the prize of the caliph, because the kings of Bani Umayyad were afraid of Hijaz. They knew that Hijaz revolution caused them some great difficulties, shaking their kingdom with some violent events. Therefore, they were tolerant with Hijazis, perhaps it would put them away from the revolution.

Other poetic purposes had been also flourished in the Umayyad Era, such as: Description, enthusiasm, lamentation, and poetry of the thieves.

## **5. CHARACTERISTICS OF THE POETRY IN UMAYYAD ERA**

### **A. Meanings and Fictions**

Poets of Bani Umayyah followed the approach of the poets of ignorance period. They did not come out in their imaginations and thoughts of the poets in the ignorance period, although they exceeded in the arrangement of thought and bringing the meaning closer to the mind, because they were influenced by the book of God (Qur'an) and the conversations of His Messenger (Ḥadith), as they both (Qur'an and Ḥadith) are examples followed in the meanings and wisdom, as well as, their connection with the other Open Nations had an impact on their poetry, but they were not exaggerated in this impact, they did not deepen in the simulation, as it was happened later in the Abbasid Era.

### **B. Vocabulary and Methods**

We noticed that there was a difference between the style of the poetry of enthusiasm and the antithesis, and the style of the poetry of yarn, especially 'Umar b. 'Abī Rabi'a was characterized by a simple and smooth style, perhaps the residence and luxurious life of some poets in the Arab cities, was a reason for this tenderness and smoothness. As for the poets of the urban area, their poetry was rough, hard, strange and severe. It is similar to the pre-Islamic poetry, and may had been increased in some cases. [11]

## **6. ART OF RHETORIC AND FACTORS OF ITS PROSPERITY**

**A.** Factors of renaissance in the field of rhetoric in this era had been varied. Arabs were owners of the healthy thought, natural skills, the ability to master speech, the eloquence of logic, to reach their goals, and to leave an impact on their listeners. This feature is natural and logical. Arabs of the Jāhiliyyah had enjoyed with this nature. This situation continued also in the early days of Islam and Umayyads Era.

**B.** The emergence of conflicting political parties had a significant impact on the rise of rhetoric and its prosperity. Speakers of each party tried to invite the people, spreading its teachings and principles to join their party or at least sympathize with them. They found in the rhetoric an effective way to achieve what they want.

**C.** Some of the reasons for the rise of rhetoric were the delegations and forums. The forums were known since the pre-Islamic era, where the literary markets were found such as the market of 'Ukāz and the others represented a field for the competition among the writers and preachers. Delegations used to come to the Messenger of Allah, and the preachers and poets were presenting their skills... This situation continued also in the era of Bani Umayyad. Mu'awiya was calling the chiefs of tribal people to discuss what was being presented to him, as there were the delegations of Khurāsān and the others, asking some preachers such as Saḥban b. Wā'il to address the people.

**D.** Islam gave the people an independent personality and freedom of thought, and provided the speakers the meanings and methods, which was also a reason for the prosperity of rhetoric. As the consecration of the Holy Prophet was helping them to show their fluency and mastery in their speeches. [12]

**E.** The caliphs did not come out of their familiarity considering that if the speech (khuṭbah) is delivered the speaker must be standing except that it was narrated about al-Walīd b. 'Abd al-Malik that he was delivering the speech and he was sitting. He may have had an excuse for his nature or he saw that the purpose of standing was to supervise those who were listening to him. [13]

## **7. CHARACTERISTICS OF SPEECH IN UMAYYAD ERA**

1. Emergence of religious tendencies
2. Existence of political tendency
3. Clarity of words, the ease of phrases and avoid the prostration style of priests and wisdoms and proverbs. As we see in the preachers in ignorance period.
4. Praise of God in the begin.
5. To simulated the style of Qur'an in the persuasion and getting help by using its verses.
6. Diversity between the brief and extensive method. [14]

## **8. ARABIC WRITING IN UMAYYAD ERA**

Arabs in the pre-Islamic era were illiterate in most of their affairs, as the writing was not common among them, so they did not have the written messages.

Islam came and the poetry was Divan of Arabs, as a record of their incidents and news that they kept it in their chests for their next generations, and Islamic life brought the new things, and new knowledge, and the codification and writing was not found, so a team of Arabs wanted to save the narrations about the past, and behind this saving there was no purpose except that the literature is the book of the Arabs, the collection of their news and the appearance of their nationality, but that era gradually disappeared behind the covering of the past, and the first century did not end until the



people had in the narration of the literature a new intention, and even the social and intellectual life forced them to narrate everything was spoken by the Arab tongue, and called them to the blogging.

In the era of Bani Umayya, the tribes were keen to record the news and poems of Jāhiliyyah. This recording mostly was found in Kufa and Basrah. They began to codify the war in the time of the Holy Prophet, and began to classify the historical and literary works that did not reach us. The codification movement began to expand in the era of Bani Umayyah to have a great expansion, and the writers of (Records) had a great contribution in the renaissance of writing in that era, because these (Records) used the language of the nations in open territories, for example, the divan of tribute was written in Egypt in Roman and in Iraq in Persian, then the Arabization of these (Records) began in the era of ‘Abdul Malik and his son Sulaiman, as they took some writers were proficient in their profession, and some of them had the knowledge of Roman or Persian or Syriac language that had a long past. Hence those writers such as ‘Abdul Ḥamid b. Yaḥya al-Kātib could raise the writing. They put some rules and principles for the writing in Arabic, thus they opened a wide door that had an impact on the writing and the writers. ‘Abdul Ḥamid b. Yaḥya was considered the first teacher of the industry of Arabic writing, [15] until it was said that the writing began with Abdul Ḥamid in the Umayyad era and ended with Ibn Al-‘Amid in the Abbasid Era. [16]

There is no doubt that ‘Abdul Ḥamid the writer was a pro-Persians, was fluent in Persian, and benefited by the methods of writing that was written by the Persians. Unfortunately, Dr. Ṭāhā Ḥusain believed that he was very close to Greek. It is no surprise that ‘Abdul Ḥamid contacted Greece in their schools in Al-Jazīra and Al-Shām. However, this view of Dr. Ṭāhā Ḥusain was based on the suspicion. [17]

## **9. CHARACTERISTICS OF THE WRITING IN UMAYYAD ERA**

1. It was characterised by a clear method and brief, balanced and meaningful style, which was far from being artificial as it was necessary to be without being increased or decreased.
2. Appearance of Islamic character in the writing.
3. Writing often was free from being assonant or rhymed. As well as, the importance to the artistic style decreased in the beginning and ending.
4. Then the artistic style appeared on the hands of 'Abdul Ḥamid b. Yaḥya al-Kātib such as a lot of synonymous sentences with their meanings, long lengthening and spreading the idea, the accuracy in the praises, the arrangement of ideas and the prevalence of rhetorical images...

## **10. CONCLUSION**

After we have explained in full detail the prosperity of Arabic literature and its arts in the Umayyad Era, we can record here a summary in the following:

1. The attention of the Umayyad caliphs in the cities of Hijaz was more than the towns, so as to extinguish the fire of the revolution in the cities, so they gave them gifts and a lot of money.
2. The Arabic literature in two types: Poetry and Prose flourished in the Umayyad era, especially: The political poetry, poetry of antithesis and poetry of the yarn with two types: The explicit material yarn, which flourished in the cities of Hijaz, where there was plenty of luxury, means of living and enjoying the gifts of the caliphs, which grew up in the countryside with a sense of deprivation of the care of the Umayyad caliphs and their

- gifts. Arabic poetry in the Umayyad Era had various purposes such as the praise, description, lamentation, deprivation, jihad and enthusiasmand pride.
3. As well as, the art of speech also flourished in the Umayyad era. The rhetorical discourse had a religious color and political, social and rhetorical speech was related to the social issues.
  4. Arabic writing prospered, especially in the late Umayyad era, and ‘Abd al-Ḥamid b. Yaḥya was the first teacher of Arabic writing. So it was said: “The writing began with ‘Abdul Ḥamid and became ended with Ibn Al-‘Amid”.
  5. The prosperity of literature and poetry in the Umayyad Era had some strong factor, including: The emergence of political parties such as: Zubairis, Alawites, Umayyads and Kharijites, including the return of the Arab tribes to what was known in the ignorance period, and it is known that it was very different because of the exces in the pride of blood relation, proportion and attribution, and there were disputes among them usually due to the strong feeling of tribal jealousy, customs and social traditions that had returned to the first status, which was in the Jāhiliyah, because of the policy of the Umayyad caliphs who opened the door to the division among the Arab tribes, preferring each other, for the first time after the end of the succession of the righteous Caliphs.
  6. Emergence of various religious groups such as: Shiites, Kharijites and the others. Each sect has a talented poet and preacher in addition to the Umayyad’s poets, and every tribe and sect used the language of poetry on the tongue of its poets to show the virtues of its glories to pride. Therefore, the poetry and prose and its arts flourished, as well as the art of speech and art of writing, because the Umayyad caliphs themselves were

giving the impotance to the literature and poetry, and setting out awards for those who brought one stanza of poetry.

7. Multiplicity of cultural sources, because of the mixing of Arabs with Persians and the other defeated nations, and the emergence of the melody in Arabic language, which was considered an indescribable shame of the glorious Arabic language to the Umayyad Caliphs. Therefore, we see that they were appointed those teachers who were pure Arabs for the education of their children.
8. Multiplicity of capitle cities and towns, where there were many centers of poetry, literature and language in the era of Bani Umayyad, and each city rose by its messege and distinguished by its poets. The councils of poetry, literature and criticism were full of poets, writers and critics.
9. competition among the poets for the awards of the caliphs on the basis of excellence in the skill and ability of the literary industry.
10. It is said that the literature in the Umayyad era had more Arabic and Islamic color than in the Abbasid Era, because the Umayyad era was closer to the era of the righteous Caliphs and the Prophet, as the poets were using the verses from the Holy Qur'an and prophetic Ḥadith to support their claims and promote their doctrine. The poets were also committed to the provisions and laws of the Islamic religion. We also see that the poets were following provisions and laws of Islamic religion, with the inclusion of the noble verses and the Noble Prophetic Ḥadiths at the beginning and the closing of the various kinds of resonant speeches, as well as in the pure Arabic writing, which had a balanced and unique type of the styles.

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