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THE CONTRIBUTION OF MODERN ARABIC LITERATURE TO THE BUILDING OF ETHNIC COHESION

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Abstract:

Literature generally expresses aesthetics and happiness and is the best tool to reduce man's stress and maintains his peace of mind. The languages such as Tamil, Sinhala and English have literary works published in Sri Lanka and they are excellent examples for this. This study portrays that modern Arabic literature, which plays an important role in this manner, expressing taste and distaste and that it has a profound influence on the formation of ethnic cohesion. The Modern Arabic poetry and prose have made very deep impact in strengthening the human relationship from early times to the modern periods. In the contemporary context where contradictions, violence and inter-cultural conflicts are extensive, it is possible to avoid them to some extent through literature. Literature can be included as an important component of various projects to promote the ethnic cohesion, especially among communities living in a pluralistic environment.

This study is therefore intended to include such theories and to illustrate the extent to which modern Arabic literature embodies these goals. Furthermore this study is seen as a social descriptive analysis based on secondary data. The study comes to the conclusion that modern Arabic literature has made a significant contribution towards the strengthening of harmony among races and suggests the need for the time being to examine separately how much each part of Arabic literature has contributed to ethnic harmony.

Keywords: Literature - Ethnicity - Coexistence - Poetry - Prose

Introduction:

Literature is a natural form of expression rooted in human thoughts and feelings. What is literature? Many scholars have put forward their ideas about it. In this sense, it refers to the design and coloring of contemporary literature, with all the elements that make up a particular period of civilization and culture, "says William Henry Hudson. As another puts it, "Literature is the expression of the artistic sense of a culture. Literature,

therefore, seeks to enable people to live a life of infinite enlightenment and social development and uplift through a beautiful sense of life and experience. That is why scholars call it the artistic mirror of literary life. Abdul Qahir al-Jurjani, a literary genius of the medieval Arab period, put it this way: It lured people."

Therefore, literature is capable of improving human life by exposing the experiences and greatness of man in life. Literature can build social cohesion, unity, coexistence and peace. Ethnicity can be enhanced through the components of literature, such as poetry and prose, and their subdivisions.

Comparative literature plays an important role in the courses taught in universities and other educational institutions today, with the aim of helping all races, regardless of their differences, to understand their literature and live in harmony with others.

Ethnic relations had been severely disrupted as a result of the Crusades between the Christian and Muslim communities in the middle Ages, the Mongolian invasion of Baghdad, the colonial domination, the fall of the Islamic uprising, the Great World Wars, the New World Order, globalization and the activities of Zionism against humanity.

Looking back to the early period of Islamic history there we find all people and races lived in unison as a single community. One race served as a shield to protect the other race and they lived with good qualities like brotherhood, compromise and mutual understanding. One behaved in a way respecting) the cultural feelings of the other and the traditional religious sentiments. "Consultations of all religions were sought and governance and socio-economic issues were taken forward. During the Medieval period; Khalifa Haroon ar-Rashid, who ruled the Islamic world had been a member of the Advisory Council and had been involved with many Muslims and people of other faiths who might have been pioneers.

Objectives of the research

1. To evaluate the comprehensible contributions of Islamic literature to fostering racial harmony throughout its historical period.
2. To illustrate the work of pluralistic racism of modern Arabic literary personalities.
3. To understand the role of Arabic literature in resolving contradictions in modern times.

Methodology

The study is based on secondary data as research sources and is characterized by a qualitative analysis. The researcher used the following materials in the secondary sources: The Arabic texts, Arabic magazines and research journal and proceedings of the conferences were used in this research.

Discussion and Findings:

1. The Influence of Arabic literature on fostering ethnic harmony in Islamic historical periods

Arab Islamic literature has made extensive contributions, as have various social and religious activities that have contributed immensely to the promotion and building of peace and ethnic harmony in the multicultural environment of Islamic history. It is an indisputable fact that literature plays a major role in strengthening the peace process through literary concepts and activities in today's environment where more and more conflicts and problems are being created.

Literary activities in the Middle East: Literature is one of the most widely used means as from the antiquity, and the Arabs had been very prominent in it since antiquity. "It was promoted to depict the living conditions of the Arabs. It is noteworthy that the poets and the literary works composed by them were very well received by the people of that time".¹

The literary activity of the medieval Arabs was focused on the concepts of love, peace, and racism that permeated the interior of the society through literary elements and their literary works were exposed to the humanity. The Holy Qur'an, the basic source of Islamic ideology, and the Hadith (Tradition) of the Messenger of Allah (Peace and blessings of Allah be upon him) emphasize the ideas of peace, coexistence and racial harmony. "Give good things and gifts, and bring peace to the people. Most of their vain talk is of no use except to indulge in things that cause it."² As the Holy Qur'an mentions. In this way we can understand that the Qur'an and Al-Hadith have a paramount role to play in building peace and harmony among human beings.

Likewise we could categorize the literature published in Islamic historical periods as follows and briefly look at how they have contributed to the enrichment of ethnic harmony.

2. Reconciliation during the time of the Prophet Muhammad and his Companions:

Muhammad, the Messenger of Islam, was sent as a blessing to all the creations of the world so that he could be the one who upholds racial harmony with all people. They lived in racial harmony with all the people of holy Mecca who lived there before and after their life was to be blessed by the Apostle of Allah. Known for his true honesty, he was a mediator for tribal arbitration when tribal conflicts arose. The golden literary voice of the Apostle, the words uttered by him took precedence and received an overwhelming response from the people. When the Messenger of Allah prophet Muhammed, may Allah bless him and grant him peace, is referred to having said, "I have been given concise and clear narration Jawami' ul-Kalim with concentration and consciousness "and "I am the best narrator and (the) clear speaker of the Arabs."³

¹ .Hitti Philip, 1938, History of Arabs, Published in Oxford university press , pp24

² .Holy Quran, Chapter Annisa, verse 114, published by Mushaf Mecca, KSA, 2014

³ . Imam Mohammed Ismail , saheehul Buhari, Dar al Makthab Al Wakfi, Cairo, Egypt, p 523

The Prophet Muhammad Peace and blessings of Allah be upon him was one of those who maintained blood ties with the racists who acted against the Messenger of Allah (Peace and blessings of Allah be upon him).⁴

When Prophet Mohammed (peace upon him) "Whoever harms a Dhimmi, I will be his opponent, and whoever I am his opponent will be his opponent on the Day of Resurrection"⁵

Further the prophet Mohammed (peace upon him) says" whoever wronged a covenant, degraded him, charged him beyond his ability, or took something from him without his consent, then I will be his opponent on the day of resurrection."⁶

In Medina, the Muslims maintained ethnic relations with the Jewish and Christian Communities, respected their religious traditions, and were able to mingle and live with them. During social activities, they practiced them on a humanitarian manner, loving, giving, and participating in Common causes with the people of other faiths. The Prophet urged his community and comrades with its milk and said, "Allah does not love those who do not love men" and "Love those on earth, and who in heaven will love you."⁷

The poems of Hassan bin Thabit (R.A) (Allah would be pleased with him), Abdullah bin Rawaha (R.A) and Kaab bin Zuhair (R.A), three of the leading poets of the Prophet's time, their poetry also contains reflexion of ideas that promote internal harmony. Even in their poems related to elegies one can see that there are more acts of ethnic harmony such as the observance of justice during war, the avoidance of injustice, and the protection of church and temples and the people engaged in worship.

3. The racial temperance of Umayyad and Abbasid times:

During the Umayyad and Abbasid periods (Hijri 41-656), Muslim rule spread to many parts of the world and provided an opportunity for interaction with diverse communities and cultures. Literature was seen as a medium for disseminating ideas such as social cohesion, unity, peace and coexistence, and the Abbasid rulers introduced their contemporary comparative literature corruption as a separate art and sought the scientific investment literature of diverse literary personalities. "Poetry and textual literature, especially theatrical, novels, short stories, epics, textual literary inputs, and popular literary texts in Persian and Indian civilizations were translated. At the same time, comparative literature began to flourish freely, and social cohesion and racial harmony began to prevail among the diverse population."⁸

Texts such as " Kalila Wa Dimna' (Translation of an Indian Political Philosophical Work) and "Alf Laila Valaila" (Thousand Nights), which are translations of Persian and Indian ideas from the Abbasid period, appeared in this period. Notable poets of the Abbasid period were Abbas bin Ahnaf, Abdullah al-Aftassa, Al-Muttanabi, Abu Thammam, al-Asma'i, Al Farazdaq, and Ibn Jarir. It is obvious that the Arabic literature that

⁴. Imam Ibnu Katheer, Tafseer Ibnu Katheer, Darul Kuthb, Val-01, p 31

⁵. Imam Abu Dawudu, Abu Dawudu

⁶. Imam Abu Dawudu, Abu Dawudu

⁷. Imama thirumithi, sunanuth Thirumithi

⁸ Mohammed Kunaim Hilali, 1999, comparative literature(Arabic) Darun Nahla, Egypt, p-137

emerged in the Abbasid period with its multi-cultural ecosystem contributed immensely to the development of racial harmony. One can observe that the scientific upsurge that emerged during the Abbasid rule also gave rise to a great literary tradition in a multi-cultural context that converged with literature and reflected a pluralistic character.

4. Arabic Literature Enriching Racial Relations in Spanish and Indian Rule:

The East and South Asia, it began to merge with communities with diverse socio-religious traditions. This was followed by Muslims interacting with other communities there through mutual literary activities. They also strengthened their racial harmony through Peace promotion activities. In this background; Muslims went to Spain and India (713 AD) from the earliest times and maintained close ties with diverse communities and maintained ethnic harmony and social harmony. Literature and all other forms of art flourished during the Muslim rule in Spain, which began in 711 AD and lasted until 1494, especially during the reign of Abdur Rahman III (928–1031 AD). Poets such as Ibn Saidun, Ibn Hazm, Abul Baqa, and Ibn Abduh Rabbih, who lived in this period, lived and wrote poetry on a variety of themes.

During the Muslim Reign in the West (AD 711) and Africa, Key poets sang poems to promote racial harmony between Christians and Muslims. The poet Ibn Abd al-Rabih has written many poems in the book *Al-Iqd al-Fareed* to enhance interaction between various communities. He also got the cooperation of the rulers to take these poems to all the communities. Moreover, in early India, Arabs, Afghans and Persians made significant contributions to Arabic literature. Professor Iqbal was one of the Indian poets and a scholar of Islamic philosophy who wrote independent poems and organized his literary activities to inculcate peace and unity among different races. And since the early twentieth century to this day there has been many writers of Arabic in northern India whose literary activities have been seen as reflecting peace and human unity. Notable among them are Masood Annadwi, Abul Hassan Ali An Nadwi, Muhammad Arrabiul Hasan and Salman Al Hassaini. He added, "The Aligarh Islamic University, founded by Sir Ahmed Ahmad Khan in India in 1875, has been instrumental in overcoming the racial tensions caused by colonial oppression, and especially in promoting peace and brotherhood among the Hindu and Muslim communities."⁹ It is clear that literature has made a significant contribution to this end.

5. Modern Literature on ethnic cohesion:

It also can be seen that literary activities that further reinforced the notion of racism and peace along the literary path that has been trodden in Islamic historical periods have been continuously maintained until modern times. In today's contemporary modern world context; Wars and conflicts are on the rise between communities; various attempts are being made to alleviate them. At the same time, it is noteworthy that peace is promoted through literary activities and through racial harmony. Western colonial domination of the Muslim world, especially in the nineteenth and twentieth centuries. The atrocities being perpetrated by the

⁹. Masood An Nadvi, *Muslims in India*(Arabic), Darul uloom, Lucknow, India, p 17

West in Muslim countries today have also given rise to conflicts between different races. Arab Literary Scholars began their literary works by condemning such acts that affected humanity.

The popular literary scholars such as Mahmood Ash Sami al Baroodi, Ahmad Shawqi, Hafil Ibrahim, Ibrahim al Mazzini, Dr. Jabir al Kameeha, Uztaz Najeeb Kailani, Thowfeek al Hakam, Mahmood al Aqqad, Uztaz Thaha Husain Mahmood Darviz, Muthlak Abdul Khaliq, Abdur Raheem Mahmood, Abu Salma are very well known and they contributed through their literary works such as poetry, story, theater, novel and others. It is worthy of note that many of them lived amidst the pressures of war, ethnic clashes and domination, colonial violence and their literary themes centered on peace and unity. The literary scholars in Arab countries such as Egypt, Sudan, Algeria, Yemen, Saudi Arabia, Kuwait, Bahrain, and the United Arab Emirates have been making great efforts and achievements in this direction. No one can deny that the work of the literary Scholars was immense in creating a smooth environment in which disagreements and differences of opinion between the races were on the increase.

According to this view, Ahmad Shawqi, the great literary figure who lived in Egypt in the early 19th century, was a versatile scholar. He lived in a time when colonial oppression and religious and racial tensions were at an all-time high environment, and he set out his literary works with the aim of dissolving them and creating a more serene state. He sang his 289-stanza poem in 1894 at the Conference of the world Countries in Switzerland, praising the historical antiquity of all races living in Egypt and the superiority of Egypt as the cradle of inter-racial peace and coexistence. In these poems he sings of the ethnic harmony and peace that prevailed among the Christian and Muslim communities and warns against such acts of sabotage.

The birth of Jesus carries with it humanity, virtue, peace and coexistence. The universe itself has become brighter due to his birth. He has eliminated all vengeance, jealousy and bloodshed and made the earth brighter and brighter. All religions emphasize the need for love among humanity and peace with all. People who ignore the burdens of others will always be miserable.”¹⁰

The poet Shawqi emphasizes in this poem that peace and unity should be observed by all races and all communities and that all obstacles leading to the sabotage of humanity and brotherhood should be removed.

The poet Ali Mohamed Thaha points out the present situation through his poems “This is a war of life or a bath, and a sterile struggle of good and evil. Islam fought it as an individual, guided by a gentleman, and challenged by selltment.”¹¹ Further the poet points out in his collection of poems about new year as follows:” You have never had the opportunity of a tyrannical or a tyrannical tyrant. You have missed the sword surge. It was not afflicted by stone or wood, and today the idols of peoples are tolerable it is astonishing that they made them in a time when the blind and the blind could see. Dwarf humans impersonated the logic of the bone-sniffing gods.”¹²

¹⁰ Deevan Shawqi

¹¹ <https://www.aldiwan.net>

¹² <https://www.raialyoum.com>

Through these poems the poet emphasizes that wars and clashes among the communities and various races should be avoided and peace, good relations and ethnic cohesion between them should be renewed.

At the same time, Palestine is facing a major war. Scholars and literary figures were among those who were expelled from their homeland by the Israeli army as refugees and have taken refuge in many countries. They made their literary works known to the world by emphasizing their tragic conditions and the need for peace and tranquility. Mahmoud Darwish, one of the Palestinian poets in this genre, expresses the following in his poem.

"Do not pass us by like birds flying over corpses, passing over our blood, adorned with lies in the name of speech. Let us live freely on our earth. In the past we all lived in freedom and unity in the Holy Land. We never wanted to shed blood in the land of the Holy Land. We want everyone to live in freedom and unity."¹³

Similarly, many others have contributed to peace by publishing numerous literary works on ethnic peace. One of the modern poets of this genre was Ibrahim bin Masood Taiyya Alberi, who wrote about peace and racism. His following poem is situated to condemn those who disturb the peace. "Tell them the message of peace so that you and others can be at peace and that it will help everyone to live in safety. Those who disrupt peace and racism will remain hypocritical. They will face disgrace in the world and after death."¹⁴

In the early part of the 20th century, English imperialism created tension between the Hippies and the Muslims in Egypt and engaged in acts of racism. On this occasion Ismail Sabri, one of the foremost poets of the time, wrote some poems in the face of admonition to uphold racism and to refrain from affecting it; Commenting on this, Professor Tasooki said, "It is a poem with a lofty purpose and a light style that defends racism in a way that is generally understandable to all. Dr. Ahmed Sawqi a pioneer and leader of modern Arab poets of the 20th century, has made significant contributions to the strengthening of multi-religious racism, and especially to the preservation of cohesion among Christians and Muslims.

In his poems he emphasizes concession, generosity and patience and makes it very clear what their repercussions were. A special feature of the poet Ahmad Sheikh is that most of his poems include Quran verses and the Traditions of the Prophet as evidence. Poet Shawqi has sung many poems aimed at spreading ideas of coexistence, peace and cohesion among Muslims and Christians.

In general we can observe that all the religions in the world differ but have pro-racist views such as peace, . tranquility, and the maintenance of racial relations.

¹³ eltaib-elshanhory.yoo7.com

¹⁴ eltaib-elshanhory.yoo7.com

Conclusion

Literature in general can be seen to have made a massive contribution internationally and nationally to the building of racial peace throughout its historical period. It can be seen that Arabic literature, especially with its rich historical traditions and literary traditions, has built ideologies such as peace, inter-racial harmony and coexistence from its antiquity to the present day.

This study reveals that literature is generally used for the promotion of peace and harmony among races, pointing out that literature in general is different from the perspective that is put forward depicting it only as entertainment and fun.

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