

EXPLORING ARABIC LITERATURE IN THE BAHRAIN AND IRAN REGIONS

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Abstract: The development of Arabic literature in Bahrain and Iran has apparent differences. This assumption aligns with the use of different languages in the Bahrain and Iran regions, thus influencing the development of Arabic literature in the region. This study aims to (1) explore Arabic literature in the Bahrain region, both in terms of the history of literary development and its figures, and (2) explore Arabic literature in the Iranian region. The results (1) Arabic literature in Bahrain has developed in the last half-century. Bahrain has even become a pioneer in the Gulf countries in writing drama texts. Arabic literature in the Bahrain region also pays attention to oral literature (folklore). Arab literary figures in the Bahrain region include Ibrahim al-'Arrayyd, Qasim Haddad, and Ali Al-Sharqawi; (2) The development of Arabic literature in the Iranian region is marked by the movement of translating literary texts from Arabic into Persian, for example, the translation of Jurji Zaydan's *riwaya*. Among the Iranian scholars who paid attention to Arabic literature were Professor Mulla Ahmad Al-Nodshi, Mulla Al-Baytoshi, Professor Burhan Al-Din Al-Hamdi, and Professor Baba Marduk Al-Ruhani.

الملخص: إن تطور الأدب العربي في البحرين وإيران له اختلافات واضحة للغاية. يعتمد هذا الافتراض على استخدام لغات مختلفة في منطقتي البحرين وإيران، مما يؤثر على تطور الأدب العربي في المنطقة. يهدف هذا البحث إلى (1) استكشاف الأدب العربي في منطقة البحرين من حيث تاريخ التطور الأدبي وشخصياته. و (2) استكشاف أثر الأدب العربي في المنطقة الإيرانية. وحصلت نتائج البحث (1) أن الأدب العربي في منطقة البحرين قد تطور في نصف القرن الماضي كما يتضح من تقسيم الشعر، وهي الشعر عمودي، وتفعية، وقصيدة النثر. حتى أن البحرين أصبحت رائدة في دول الخليج في كتابة النصوص الدرامية. يهتم الأدب العربي في منطقة البحرين أيضًا بالأدب الشفهي (الفولكلور). ومن الشخصيات الأدبية العربية في منطقة البحرين إبراهيم العريض وقاسم حداد وعلي الشرقاوي. (2) تميز تطور الأدب العربي في المنطقة الإيرانية بحركة ترجمة النصوص الأدبية من

العربية إلى الفارسية، على سبيل المثال ترجمة رواية جرجي زيدان. ومن العلماء الإيرانيين الذين اهتموا بالأدب العربي الأستاذ ملا أحمد الندشي، وملا البيتوشي، والبروفيسور برهان الدين الحمدي، والبروفيسور بابا مردوخ الروهاني.

Introduction

The development of an era is essentially always followed by the development of literary civilization, starting with oral literature to written literature. Literature also includes every aspect of life that comes from society's response to a culture (Bustam, 2015). History records that the Arab literary civilization, which is experiencing rapid development, cannot be separated from the attention of the Arabs toward language and literature (Azizah, 2019). Explore the civilization of Arabic literature in an area as an effort to find out how the development of an era.

The researcher studies Arabic literature in this study in the Bahrain and Iran regions. The areas of Bahrain (a gulf country) and Iran are indeed close to each other, but the civilizations of the two regions are in contrast to each other. Bahrain, an Arab nation, use Arabic in its speech (Al Anzarouti & Hamed, 2020), while Iran uses Persian (Snir, 2006). Thus, research on Arabic literature in the Bahrain and Iran regions is urgent to compare the two regions that use these different languages.

In the researcher's view, Bahraini Arabic literature is easier to explore because it belongs to the Arab family than the Iranian region, which belongs to the Persian family. However, the researcher exerted his efforts to collect data on Arabic literature in the Bahrain and Iran region in depth, based on a critical study of the literature data relevant to this research.

So far, research related to Arabic literature in the Middle East region tends to examine Arabic literature that is associated with the great revolution in the Middle East region, including research on the development of Arabic literature in the Gulf countries due to significant changes in the socio-economic field (Akhmedova, 2021), research on realism in Arabic literary works and their relationship with conflicts that occurred in the Middle East, research on Arabic literary works that were born from the expression and representation of the Arab Spring (Affan, 2018). Meanwhile, in this study, researchers found the uniqueness between the Bahrain and Iran regions, which are close to each other with prominent

language and cultural differences that affect the development of Arabic literature in the region.

This study aims to (1) explore Arabic literature in the Bahrain region, both in terms of the history of literary development and its figures, and (2) explore Arabic literature in the Iranian region. This research is expected to be helpful as the author's contribution to the scientific treasures, especially in Arabic literature. The researcher also hopes this research can be beneficial as an additional reference for all those looking for concerns related to Arabic literature in the Bahrain and Iran regions.

Method

This research includes literature research because the researcher uses library sources to explore the scope of Arabic literature in Bahrain and Iran. It aligns with library research's definition of collecting library sources, reading, taking notes, and processing research data (Sugiarti, Andalas, & Setiawan, 2020). The data collection technique used in this research is the reading and note-taking technique. The researcher reads sources related to Arabic literature in the Bahrain and Iran regions in various literature sources, then records possible data related to Arabic literature in the Bahrain and Iran regions.

In the data analysis technique, the researcher uses descriptive analysis with the data analysis model from the perspective of Miles and Huberman (Santosa, 2015, p. 75), namely; (1) data reduction, the researcher only selected data related to Arabic literature in Bahrain and Iran; (2) presenting the data, the researcher noted and then grouped the topics of Arabic literature in the Bahrain and Iran regions; and (3) conclusion of research results.

Results and Discussion

Arabic Literature in The Bahrain Region

A. Development of Arabic Literature in Bahrain

The Kingdom of Bahrain comprises countries with abundant natural gas reserves and production (Kholil, 2007). Thanks to its natural resources, Bahrain embarked on a diversified development path after gaining independence in 1971. One form of development of the state of Bahrain is the eradication of illiteracy, the illiteracy rate of around 10%, which is very small compared to the illiteracy rate in Egypt, which reaches 30 to 40%, not to mention several other states. During modernization, the literary scene in Bahrain has also intensified, such as the establishment of institutions, publishers, and magazines (Tüske, 2009).

As in other Arab countries, previously considered marginal, the literature born in Bahrain has continued to develop and undergo many changes and adaptations in the last half

century (Tüske, 2009). Contemporary Bahraini poets have succeeded in writing classical poetry (shi'ir amudi), free poetry (taf'ila), and prose poetry (qasidat an-nathr). Nevertheless, the pioneering generation of contemporary poetry accuses young poets of not being familiar with Arabic literature, which they say causes the low level of their poetry. Although in many cases, this accusation appears to be accurate, as many poems have been freely written without thinking about it, it is only to be noticed in a society where poetry still plays a crucial role in the development of Arabic literature in the Bahrain region (Michalak-Pikulska, 2006).

B. Oral Arabic Literature in Bahrain

Not only poetry but Arabic literature in the Bahrain region also pays attention to oral literature, namely folklore. The University of Bahrain was one of the first universities in the Arabian Gulf to recognize the importance of studying folklore courses. This course, established around 1983, focuses on the methods and ideas of folklore (folklore) in Arabic and globally regarding its context, meaning, origin, genre, art, development, main characteristics, and differences. This course also demonstrates the methodological application of selected folkloric texts from Arab and global cultures, such as folkloric biographies, folklore proverbs, fairy tales, myths, and folklore poetry, which investigates the social, economic, and cultural environment (Al Kaabi & Abdulghaffar, 2020).

Folklore stories have started to get much interest since there was a large project called Bahrain Folklore Stories held by one hundred Bahrain University students from the 2007 to 2017 academic year under Dr. Dheya Al-kaabi to compile and document Bahraini folklore. This project is the first survey to explore stories across towns and villages in Bahrain. It is the most extensive compilation of folklore in the Arab World in collaboration between the University of Bahrain and the International Organization for Folklore (IOV). The project in the form of this book has been distributed through sales at book fairs held in Bahrain and the Gulf Cooperation Council (GCC) countries. This book was unveiled and promoted at the Riyadh International book fair and the Abu Dhabi International book fair (Al Kaabi & Abdulghaffar, 2020).

C. Figures of Arabic Literature in Bahrain

1. *Ibrahim al-'Arrayyd (Bahraini Playwright)*

One of the leading figures in Bahrain's literary and cultural movement is Ibrahim al-'Arrayyd, a poet, philosopher, academic, and diplomat. Born in 1908 in Bombay, he was a pioneer in playwriting in Bahrain and throughout the Arabian Gulf. He started writing in the

1930s. However, it was not until his late forties that he fully developed his artistic potential (Michalak-Pikulska, 2006).

Al-'Arrayyd spent the first twenty years of his life in India. It allowed him to learn English fluently, which facilitated his familiarization with literature written in that language. Apart from that, he is also well-versed in Urdu and Hindu literature. All these literary influences are from a particular character in his poetry which differs from the traditional Arabic style (Michalak-Pikulska, 2006).

The poet Al-'Arrayyd first met Arab literary circles in Bahrain in the mid-1920s, a period of cultural revival in the Bahrain region. In 1931 Al-'Arrayyd founded the private school al Madrasah al-ahliyya. He wrote and performed the play *Wa-Mu'atasimahu* for its inauguration. *Wa-Mu'atasimahu* is the first drama written by a Bahraini playwright. Previously, dramas performed in Bahrain were written by Arab authors such as Syria, Lebanon, and Egypt, along with adaptations of European works (Michalak-Pikulska, 2001).

Al-'Arrayyd's play *Wa-Mu'atasimahu* refers to the Arab history that took place during the reign of al-Mu'tasim of the Abbasid dynasty in the ninth-century victory over the Byzantines at the battle of 'Amuriyyah, one of the most spectacular victories in Islamic history, took place. This work is written in classical Arabic. The play consists of an introduction, three acts, and a conclusion. al-'Arrayyd also wrote another historical play under the title *bayna al-dawlatayn* (Between Two Countries) (Michalak-Pikulska, 2001).

2. *Qasim Haddad (Bahrainian Poet)*

Qasim Haddad was born in 1948 in Manama, Bahrain. After completing his secondary school studies in Bahrain, he worked in the public library from 1968-1975, then at the Ministry of Information, in charge of arts and culture. Qasim Haddad was one of the founding members of the Bahrain Writers Association (*Usrat al-Udaba' wa al-Kuttab*) and also one of the founders of Bahrain theater (1970). He is the editor-in-chief of the literary magazine "*Kalimat*". Since the early 1980s, he istiqomah to publish his articles from the *Waqf li-l-kitaba* series. She is passionate about participating in international cultural events (Michalak-Pikulska, 2006).

Qasim Haddad is the author of several volumes of poetry; he received many work awards, and many of his poems have been translated into other languages. He has published the following series of poems: *Al-Bishara* (Bahrain, 1970), *Khuruj ra's al-Husayn min al-mudun al-kha'ina* (Beirut, 1972), *Ad-Damm ath-thani* (Bahrain, 1975), *Qalb al-Hubb* (Beirut, 1980), *Al-Qiyama* (Beirut, 1980), *Shazaya* (Beirut, 1981), *Intima'at* (Beirut, 1982), *An-Nahrawan* (Bahrain 1988), *Al-Jawashin* (Marocco 1989 – rekan penulis Amin Shalih), *Yamshi*

makhfuran bi-l-wu'ul (London 1990), *'Uzlat al-malakat* (Bahrain 1992), *Naqd al-amal* (Beirut 1995), *Akhbar Majnun Layla* (London – Bahrain 1996), *Laysa bi-hadha ash-shakl, wa la bi-shakl akhar* (Kuwait, 1997), *Qabr Qasim* (Bahrain, 1997), *Al-'Amal ash-shi'riyya* (Beirut, 2000), *'Ilaj al-masafa* (Beirut, 2000), *Lahu hissa fi al-wala'* (Beirut, 2000), *Al-Mustahil al-azraq* (Roma, 2001), *Warshat al-'amal. Sira shakhsiyya li-madinat al-Muharraq* (Bahrain, 2004) (Michalak-Pikulska, 2006).

3. *Ali Al-Sharqawi (Bahrainian Poet)*

Ali Al-Sharqawi was born in 1948 in Manama, Bahrain. He worked for the Ministry of Health, and from 1968-1971, he stayed in Iraq because he was awarded a scholarship at the Baghdad Laboratory. After returning between 1971 and 1979, he spent many years in prison for political reasons, and it was then that he began publishing his poetry. He is a member of the Bahrain Literary Association (*Usrat al-Udaba wa al-Kuttab*). In 1997 the Bahrain Ministry of Information established a particular literary association for Al-Sharqawi to concentrate on literary works (Michalak-Pikulska, 2006).

Ali Al-Sharqawi has published the following volumes of poetry in classical Arabic: *Ar-Ra'd fi mawasim al-qath* (Bahrain, 1975), *Nakhla al-qalb* (Baghdad, 1981), *Taqasim dahi bin Walid al-jadid* (Bahrain, 1982), *Hiya al-hajsu wa al-Iitimal* (Beirut, 1983), *Ru'ya al-futuh* (Bahrain Arab Saudi, 1983), *Al-Mazmur 23* (Beirut, 1983), *Li-l'anasir shahadatuhu aydan aw al-madhbaha* (Bahrain, 1986), *Mashaghil an-nawras as-saghira* (Bahrain, 1987), *Dhakira al-mawaqid* (Bahrain, 1988), *Makhtutat Ghayth bin al-Yara'a* (Bahrain, 1990), *Wa 'Arabah* (Bahrain, 1991), *Ma'idat al-qurmuz* (Bahrain, 1994), *Al-Wa'la* (Beirut, 1998), *Kitab ash-Shin* (Bahrain, 1998) (Michalak-Pikulska, 2006).

He also published volumes of poetry in dialects: *Ufan ya fulan* (Bahrain, 1983), *Asdaf* (Bahrain, 1994), *Bar wa bahr* (Bahrain, 1997), *Lulu wa muhar* (I vol. – Bahrain, 1998; II jilid. – Bahrain, 2001), *Sawalil sayf* (Bahrain, 2000), *Hiwar shams ar-ruh* (Bahrain, 2001). Bahkan Puisi-puisinya dinyanyikan oleh penyanyi Arab terkenal, seperti Samira Sa'id atau Khalid al-Shaikh (Michalak-Pikulska, 2006).

Arabic Literature in The Iran Region

A. Development of Arabic Literature in Iran

Discussing the history and development of Arabic literature in the Iranian region can be related to how Islam entered Iran. The Arabs controlled Iran's territory during the time of Khulafaur Rashidin. Since 640 AD, the entire Persian part has been owned by the Islamic, Amawiyah (661-750), and Abbasid (750-1258) governments. Various local dynasties have

stood around him, the Tahydris (820-872) in Khurasan, the Samanids (900-994) in Transoxiana-Khurasan, the Saffarids (867-909) in Kirman-Khurasan. The majority of the population is Shia, and its emergence is likely due to a very complex historical accumulation, part of which is due to the political disillusionment of the Persians towards the Arabs, as well as the existence of an 'institutionalized' Arab Persian cultural meeting through the marriage between Hussain, son of Ali bin Abi Talib and daughter of the Persian emperor (Thohir, 2009).

In the Abbasid period, many literary figures were of non-Arab descent, some of whom were Persians. Around the tenth century onwards, Muslim Persians began to replace Arabic with Persian. Today, the three great nations of the Middle East (Arabs, Turkey, and Iran) have become intellectually isolated from each other. In Iran, Arabic is still taught as a classical and scriptural language in schools; the language has also been reintroduced into Turkish religious seminars. However, Cairo, Tehran, and Istanbul are still culturally very far from each other (Snir, 2006).

B. The dominance of Persian in Iran

The Iranian-Persian civilization became the second important region in the Islamic World, with Indo-Iranian language characteristics and Aryan ethnic characteristics, and the dominance of the Persian language for a long time. The area of Iranian-Persian Islamic culture includes areas of present-day Iran, Afghanistan, Tajikistan, and certain parts of Pakistan and the Caucasus with similar artistic traditions. In many ways, food, music, and literature belong to the same World, which shows the solid Persian cultural environment that can be distinguished from other Islamic regions (Thohir, 2009).

Most Sunni Kurds are among Iran's purest ethnic groups because they maintain their identity and are less influenced by outside forces and their solid Sufistic tradition. Other Islamic community groups with Persian-Iranian patterns are Baluchistan people who live in Iran or Pakistan (Thohir, 2009, pp. 183-184). 80% of the Iranian population speaks Persian, the rest of the Bakhtiari and Lur tribes use the Luri language, and the Kurds use the Kurdish language (Thohir, 2009).

C. Tracing the Footprint of Arabic Literature in Iran

Traces of Arabic literature can be found in the Iranian capital, the city of Tehran. The University of Tehran, founded in 1935, consists of Faculties including; arts/literature and education, law, theology, medicine, pharmacy, agriculture, science, technology, and veterinary faculties. There is an essential library in Tehran Gulistan Palace which stores

literary manuscripts, including the parliamentary library, the faculty library at Tehran University, and the national library (Thohir, 2009). Arabic literature is still a concern for Iranian scholars through the faculty of literature that is part of universities in Iran.

Traces of civilization in Iran that are hundreds or even thousands of years old can also be found at the Faculty of Engineering, Guilan University, where there are works by students majoring in engineering and art in the form of mockups of significant and historic buildings in Iran. Houses in Iran have specific characteristics to deal with both winter and summer. Beautiful Arabic calligraphy is engraved on blue ceramic in the shape of a teapot. However, upon further investigation, the writing was not in Arabic but Persian written in Arabic (Persian-Arabic). The meaning of the article is "If you are humble, then no one will be jealous," which is the advice of Imam Ridho, brother of Sayyidah Fatimah Ma'sumah (Kholil, 2014).

In the center of Iran, in almost every aisle, there is a bookstore. It presents books by not only Shia scholars but also books written by Sunni scholars, as in Iranian libraries, which also present books from various schools of thought. It is because of the openness of Iranian society to the books written by Sunni scholars (Kholil, 2014).

Another trace of Arabic literature in Iran can be traced to the al-Tawhid magazine published by Munazzamat al-l'âm al-'Arabi (Arab Information Organization) in Qumm, Iran. During the 1990s, it was outstanding among Islamic magazines in its commitment to regularly publishing not only poetry in the form of qasida but also syi'r hurr (e.g., poetry dedicated to the memory of 'Ali ibn Abi Talib) and short stories (e.g., discussing the tragedy of 'Sarajevo'). The magazine also appeals to readers, encouraging them to write short stories that will be published in the magazine. The magazine also publishes short stories translated from Persian (Snir, 2006).

D. Figures of Arabic Literature in Iran

One of the most prominent everyday habits among Iranian Kurdish writers is that they frequently travel from their country to Arab countries, especially the neighboring countries of Iraq and Syria, due to their proximity to study Arabic language and literature. Among the most prominent contemporary Kurdish scholars in Iran are "Professor Mulla Ahmad Al-Nodshi", and Mulla Al-Baytoshi scholars "Professor Burhan Al-Din Al-Hamdi" and "Professor Baba Marduk Al-Ruhani" and others. They emerged and developed in contemporary Arabic literature in Kurdish countries and left traces of poetry, literature, and various sciences (Jwanrodi & Rustum, 2014).

Scholars who are well-known in Kurdish and Arabic literature and those who have a reputation in literary associations include Badi'uzzaman Mahi Al-Sanandji, Irfan Al-Sanandji, and Sheikh Habibullah Al-Mudarris Ar-Ruhaani. All three settled in the present-day province of Kurdistan in western Iran. Mahi Al-Sanandji was very familiar with the treatises and antics of Arabic poetry. Apart from teaching at the faculty of arts and literature of Tehran University, he is involved in writing books in various fields and also writes articles in newspapers and magazines (Jwanrodi & Rustum, 2014).

E. Arabic Literary Translation in Iran

The translation movement in the comparative study of Arabic to Persian and Kurdish literature is more exciting and active than the translation movement from other languages into Persian and Kurdish. Among these translation movements were the book of al-Adab al-Muqoron by Muhammad Ghunaimi Hilal in 1994; the book Ta'sir al-Hukmu al-Farisiyah fi al-Adab al-'Arabi fi al-'Asri al-'Abbasi al-Awwal: Dirasah Tathbiqiyah fi al-Adab al-Muqaran by Issa Al-Akoub in 1995; the book Muatsarat 'Arabiyah wa Islamiyah fi al-Adab al-Ruusiy by Mukaram al-Ghumri in 1999; the book of al-Adab al-Muqaran by Thaha Nada in 2001, 2004 and 2005; the book Dirasat fi Nadzhoriyah al-Adab wa as-Syi'r al-Qasasi by Muhammad Abd al-Salam kafafi in 2003; the book at-tarjammaat al-'Arabiyah li Ruba'iyat al-khiyam: Dirasah Naqdiyyah by Youssef Bakar in 2004; Tolstoy and Dostevsky fi al-Adab al-'Arabi by Mamduh Abdul al-Way in 2006; and so on (Khezri, 2019).

Various ideas say that literature should help create an Islamist society. Creating a modern Islamic cultural and artistic discourse is not limited to Arab writers. Found also in other Muslim communities, such as Turkey and Iran, it is interesting to consider that the Arabs, Turks, and Persians, as three great nations, became intellectually and culturally isolated from each other during the twentieth century; that is, while Cairo, Tehran, and Istanbul have grown apart from the perspective of modern secular cultural discourse, contemporary Islamist discourse has brought them closer together (Snir, 2006).

F. Historical Narrative of Jurji Zaidan – Novelist and Translation

An exciting but rarely researched example of the role that innovative Arabic literary works played in the development of modern Persian literary culture can be seen in the reception of Persian translations of the chronicles of Jurji Zaydan (1861–1914). Zaydan is a significant figure in the Arab World who has contributed a lot to the discursive and intellectual innovations called nahda Arabs (Rastegar, 2007).

Zaydan's Islamic Riwaya is a long prose narrative often described as a novel, although it differs from the traditional novelistic writing criteria measured by European schools. Zaydan describes these books as narrations in their subtitles (he calls the silsilat series narrated al-Islam). Iranian scholar Mujtaba Minuvi – Zaydan's early translator into Persian active in the early and mid-twentieth century – chose to use the term *tasnifat* to describe Zaydan's books, not *ruman* (*rumanha*; Persian term for novels taken from French, romance) (Rastegar, 2007).

Based on the biography of Zaydan's life, which informs his writings that his history has been translated into at least 25 languages during his lifetime. Of these, eight are translations into Persian. However, although interest in the translation of his work continues in Iran, its influence on the development of modern Persian literature remains less. It is because scholars are more inclined toward translating European language texts (Rastegar, 2007).

To date, 19 of Zaydan's narrations have been translated into Persian in 43 printed editions. The earliest translation was published in 1903 and continues to be published today (mostly in reissues of previous translations). The Tehran-based publisher has reissued at least 10 of these translations between 2000 and 2002, others having republished one translation as recently as 2005. It broadly indicates that interest in Zaydan's work is widespread among readers. Zaydan's translation should be considered to occupy an equal place in the interest in classical European texts which were translated in the early twentieth century and continue to enjoy widespread interest to this day, such as those of Victor Hugo, Emile Zola or Charles Dickens (Rastegar, 2007).

One source states that eleven editions of Zaydan's books were published in Iran between 1955 and 1963. In the same period, nine translations of Alexandre Dumas appeared, with fourteen translations from Victor Hugo, thirteen by Dostoevsky, twelve by Hemingway, and ten by Tolstoy between 1953 and 1962, a roughly equivalent period. It shows that the European Texts dominate as a whole (Rastegar, 2007).

Zaydan's work is primarily oriented towards historical Islamic themes, bearing in mind that some of Zaydan's works deal with specific historical events of interest to Shia Muslims, such as the *Sab'at 'Asr Ramadan* (Seventeen Ramadan) or *Ghadat Karbala'* (Girl of Karbala). On the other hand, there is no republishing of texts which, for example, celebrate the achievements of the Abbasid Sunni Caliph (Rastegar, 2007).

The role of translation from Arabic into Persian as a factor influencing literary innovation and shaping the growing understanding of genre literature in the twentieth century. The evidence presented here suggests that these Arabic texts played an essential role in the emergence of modern Persian literature. Modernity in literature emerges through

various intercultural interactions. Persian prose novels are not the result of the monogamy of influence exerted by Western historical novels alone. As we can see, Zaydan's history translation is part of a larger regional framework and even global transactions.

Comparison of Arabic Literature in The Bahrain and Iran Region

The researcher presents a comparison of Arabic literature in general in the Bahrain and Iran regions in the following table.

Table 1. Comparison of Arabic Literature in Bahrain and Iran

Aspect Comparison	Bahrain	Iran
Dominate Use of Language	Arabic	Persian
Interest in Arabic Literature	More interested	Less interested
Arabic Literature Type	Open type	Classic type

Table 1. above compares Arabic literature in the Bahrain and Iran regions, including the dominance of language use, interest in Arabic literature, and types of Arabic literature in the two regions.

The dominance of language use in the Arab and Bahrain region shows that the Bahrain and Iran regions use different languages. The Bahrain region uses Arabic, while the Iranian region uses Persian. About 80% of the Iranian population uses Persian daily (Thohir, 2009). The difference in language between the two also affects the strength of their respective cultures and literature. Iran is strong in Persian culture and literature (Thohir, 2009), while Bahrain is synonymous with Arabic literature.

Public interest in Arabic literature in the Bahrain and Iran region shows that Iranian people's interest in it is still lacking, mostly only scholars who study and apply Arabic literature in their environment. One example is the teaching of Arabic as a classical language and the language of the scriptures in Iranian schools (Snir, 2006). Meanwhile, Bahraini people's interest in Arabic literature is more. Arabic literature in the Bahrain region is not only studied by literary scholars but is also applied by people in everyday life. For example, making poetry in everyday life tends to be free and without thinking about the contents of the poem (Michalak-Pikulska, 2006).

The public's interest in Arabic literature in the Bahrain and Iran regions has influenced the type of Arabic literature in the region. Bahraini Arabic literature tends to be free and accepts contemporary literary writing styles such as folklore. In contrast, Iranian Arabic literature tends to be classic due to the lack of public interest. Arabic literature in the Iranian region is synonymous with the movement of translating literary works from Arabic into Persian.

Conclusion

Based on an in-depth study of Arabic literature in the Bahrain and Iran regions, the researcher concludes that; (1) Bahraini regional Arabic literature has developed in the last half-century. Bahrain has even become a pioneer in the Gulf countries in writing drama texts. Arabic literature in the Bahrain region also pays attention to oral literature (folklore). Arab literary figures in the Bahrain region include Ibrahim al-'Arrayyd, Qasim Haddad, and Ali Al-Sharqawi; (2) The development of Arabic literature in the Iranian region is marked by the movement of translating literary texts from Arabic into Persian, for example, the translation of Jurji Zaydan's *riwaya*. Among the Iranian scholars who paid attention to Arabic literature were Professor Mulla Ahmad Al-Nodshi, Mulla Al-Baytoshi, Professor Burhan Al-Din Al-Hamdi, and Professor Baba Marduk Al-Ruhani. They often travel to Arab Arab countries.

The differences in language use in the Bahrain and Iran regions greatly influenced the development of Arabic literature in the two regions. The area of Bahrain that uses Arabic tends to experience significant growth in Arabic literature, from written to oral literature (folklore). While the Iranian region is identical to the high Persian culture, Arabic literature is only accepted by Iranian scholars, especially in translating Arabic literary works into Persian. So Arabic literature in Bahrain seems to be more developed than in the Iranian region.

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