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THEME OF AL-ANDALUS IN MODERN ARABIC LITERATURE: AL-MU'TAMID IBN ABBAD

The toponym “al-Andalus” is the historical name given to the area in Western Europe where the Arabs established a state in the Middle Ages (711–1492) and formed the Islamic culture. The history of Andalusia during this period is full of good lessons and useful connotations.

When the Islamic countries were a unified community in Andalusia they supported the power, helping their friends and avoiding the enemies effects. But at the beginning of the tenth century as a result of internal infighting and divisions and Muslim Spain was ruled individually by taifa rulers.

The strongest dynasty in Muslim Spain was the Abbadid dynasty and the most powerful and prominent ruler-Malik of Andalusia was al-Mu'tamid- ibn –Abbad.

On the day when the state of Bani Abbad fell and al-Mu'tamid ibn Abbad was exiled from al-Andalus, the page of al-Andalus's happy days was closed and its prosperous period was concluded and perhaps this is the reason for the hidden sense that made Andalusian historians, literarians and writers yearn for the memory of al-Mu'tamid.

The work of ibn Sa'id al-Maghribi (1214–1286) “Kitab al Mughrib” and the book ‘نصف الطيب في غصن الاندلس الرطيب’ (“A pleasant fragrance spread in the sweaty branches of al-Andalus”), written by the Algerian scholar and historian Ahmad al-Maqqari at-Tilmisani (1577–1632) in 1038–1039 AH are considered to be the primary source on al-Andalus and Maghreb. “Nafh at-tib” contains rich historical information about al-Andalus, its history and culture up to the 14th century.

In modern Arabic literature, the main theme about the history of al-Andalus and the fiction works written about Mu'tamid ibn Abbad is taken from the book of al-Maqqari.

The study examines the history of al-Andalus and fiction works in modern arabic literature dedicated to the last ruler of the Umayyad dynasty in al-Andalus – al-Mu'tamid ibn Abbad.

Key words: *al-Andalus, the Muslim conquest, Islam in Spain, al-Mu'tamid ibn Abbad, modern Arabic literature.*

The history of al-Andalus. While saying al-Andalus it is intended Iberian Peninsula (Spain and Portugal) ruled by the Arabs. When the Arabs conquered Andalusia, they occupied the whole territory from Mount Elbert to the Bay of Biscay, which the Arabs called **حائط إفرنجة** (‘Frank Wall’).

So, the word ‘al-Andalus’ came from the word ‘vandal’ (lat. ‘Vandalus’) and then arabized. After the barbarian tribe that occupied the peninsula in the 5th century AD was pushed south by the Germanic tribes, they settled for a long time in an area called Vanda Lucia. Barbarians living on the shores of the Zuqaq Sea, (Strait of Gibraltar) recognized as a peninsula and when the Arabs arrived there, they said them that it was ‘Vandalus’. The letter ‘Waw’ is a definite article in the Tanja barber dialect. And this word was arabized and become “al-Andalus” [4, 263].

Spain was invaded by the Arabs in 711–716 during the Islamic conquests after seizing North-West Africa.

After the Muslim conquest of Tunisia and Eastern Algeria in 700, barbarians became a major force in Arab conquests. These tribes, who converted to Islam, also had taken part as a major human resource in the Spanish invasion. However, disputes between Arabs and barbarians have always been a source of internal infighting in Muslim Spain.

In 756, Abdurrahman al-Dakhil, a representative of the Umayyad dynasty, conquered the whole country with an army assembled from Syrians, Yemenis and Andalusian barbers and was appointed Emir of al-Andalus in Cordoba. Thus, the Umayyad Emirate was founded in Spain [1, p. 38, 39].

The Umayyad kingdom, which had been in power in Spain for nearly two and a half centuries, collapsed at the beginning of the tenth century as a result of internal infighting and divisions and Muslim Spain was ruled individually by *taifa* rulers from 1031 to 1492.

Indigenous *taifas*, ruled by *Muluk al-Tawaif* (*maliks/kings* of the territorial divisions) were

represented in three main groups: barbers, saqalibas (الموالي أو الصقالبة), and Andalusians. The latter included all Arab and Iberian (Greek and Roman) origins [1, p. 93].

The barberians ruled the southern shores from the Guadalquivir River (الوادى الكبير) to Granada. Until the 11th century the Hammadid and Zirid dynasties ruled in those areas. Saqalibas ruled mainly in the East. However, they did not establish a dynasty like barberians.

The strongest dynasty in Muslim Spain was the Abbadid dynasty in Seville. Before the rule of Abbadid dynasty Seville (الشبيلية) was in the hands of Hammad's sons (Ali ibn Hammad, Qasim ibn Hammad and Yahya ibn Hammad) from the Fatimid dynasty. As a result of the ongoing conflict between the Fatimids and the Umayyads in 1031 the people of Seville appointed Ghazi Abu al-Qasim Muhammad ibn Ismail ibn Abbad to government because of his intelligence and foresight. Abu al-Qasim's father, Abu al-Walid Ismail was a well-known judge of Seville. Abul-Qasim, the founder of the Abbasid dynasty prevented anarchy in Seville during his reign until 1042. After his death, his son al-Mu'tamid succeeded his father. He expanded the emirate's territory by subjugating the *taifas* of Valba and Chaltesh from the west; fighting the barbers in the south, subjugated the *taifas* of Ronda, Arcos, and Algeciras. During his reign, Cordoba was also annexed to al-Andalus.

After the death of al-Mu'tamid in 1069, his son al-Mu'tamid (Abu al-Qasim Muhammad ibn Abbad) came to power and ruled it until he was dethroned by Yusuf ibn Tashfin in 1091.

In 1091 two sons of al-Mu'tamid ibn Abbad – Mamun, who succeeded his father in Cordova and Razi, who ruled in Ronda were killed. Al-Mu'tamid was captured and taken with his family to Yusuf ibn Tashfin to Morocco. Ibn Tashfin ordered to imprison the *Malik* in the fortress of "Aghmat". *Malik*, who lived in prison there until the end of his life, died in 1095.

Yusuf ibn Tashfin was the leader of the Islamic dynasty al-Murawids (دولة المرابطيين) in northwestern Africa. Al-Murawids came to Spain in 1085 to help the sons of Abbad in the battle against Alfonso VI, ruler of Leon. They entered Spain again in 1090 for the same reason under the command of Yusuf ibn Tashfin, this time taking the opportunity to annex the Muslim Spain to Africa's reign.

As for the further fate of al-Andalus, the rule of al-Murawids in Andalusia lasted for half a century.

When their state in *Maghreb* collapsed, the Almohads (الموحدون) was represented in power for about a century and a half (1121–1269). In the thirteenth century, as a result of the intensified Reconquista movement all the eastern and central provinces of al-Andalus fell into the hands of Christians. At this time the Arabs were able to maintain Islamic rule in the country of *Granada* in southern Spain for two centuries. As a result of an agreement between the *malik* of Granada and the Catholic kings of Castile in November 1491 and with the fall of the Muslim Emirate of Granada in January 1492 the Muslim rule in Spain was ended [14, p. 244–258].

Al-Mu'tamid ibn Abbad: In Arabic historical sources and Arabic literature. During the time of the *taifa's* rulers, al-Mu'tamid and other *maliks* turned their palaces into a stage of entertainment and rejoicing. In this respect, Al-Mu'tamid ibn Abbad, the *malik* of Cordoba had a luxurious life.

Cordoba was the home of *fuqaha* (Islamic jurists), and it was accumulated by poets and writers. Al-Mu'tamid was also a talented poet. During his time, poetry and literature flourished in al-Andalus and Cordoba. At the same time, he appointed poets such as Abd al-Jalil ibn Wahbun, Abd al-Walid Ahmad Makhzumi Al-Andalusi and Abu Bakr ibn Ammar as his ministers (*wazir*).

We acquire information about al-Mu'tamid ibn Abbad from al-al-Maqqari's work, *Nafh al-tib min Ghusni il-Andalus ar-Ratiib* ('A pleasant fragrance spread in the sweaty branches of Andalusia').

There are poems written by al-Mu'tamid for entertainment and wine, correspondence with *maliks* and *wazirs* and lamentations (*marthiya*) for his slain sons. While in captivity he wrote poems about his lost glory, misery and sorrow.

Among Ibn Abbad's poems, his poems dedicated to his wife al-Rumaikiyya have a special place. Al-Mutamid's acquaintance with his life partner was also through poetry. They have an interesting saga:

(In 1059) Al-Mu'tamid walking on the river *al-Wadi al-Kabir* with his friend Ibn Ammar (who was *wazir* of al-Mu'tamid) the sight of a wave in the bright water with the breeze of the air admires him and the poet says:

صنع الريح من الماء زرد

The wind makes from water emerald.

Then al-Mutamid asked Ibn Ammar to continue the verse. Ibn Ammar stopped to answer and when he waited al-Mu'tamid he heard a voice of concubine:

اي درع لقتال لو جمد

Which frozen armor can be fought?

Al-Mu'tamid admires her intelligence. He takes the concubine from her owner and marries her [11, p. 714].

Al-Mu'tamid's daughter Buthaina was also one of the poets of al-Andalus. She was witty, had a bright beauty and a strong memory. At the same time, it is known that she was captured during the looting of her father's castle. A merchant from Seville bought her because she was a mysterious concubine and gave her to his son.

The life of al-Mutamid ibn Abbad, as an interesting personality is one of the most beautiful subjects in the history of al-Andalus.

The work "Al-Mu'tamid ibn Abbad" written in 1892 by Ibrahim Ramzi about Ibn Abbad is considered to be the first play in prose in Arabic literature. The author used many historical sources on the history of al-Andalus, including the work of al-Maqqari [17, p. 37].

Ibrahim Ramzi describes three main themes in the play. The first topic is the relationship between al-Mu'tamid and a *wazir*, the poet Abu Bakr ibn Ammar (trust and respect between them, then the cooling of this closeness and the betrayal that resulted in the assassination of *wazir*). The other two events are the conquest of *Ishbiliya* (Seville) by Alfonso VI and the arrival of Yusuf ibn Tashfin in Muslim land to help the rulers of the Andalusian *taifas* (*tribes*), keeping part of his army for his own purposes on his way after a joint battle against the Spanish king and coming again when the opportunity arises to capture al-Andalus. The author summarizes the subsequent events in the history of al-Andalus until the time when the Franks took these territories from al-Murawids and put an end to Muslim rule in Spain.

Among the interesting works written about Ibn Abbad is the story of the Egyptian writer and poet, author of several literary historical novels and short stories Ali Aljarem (1881–1949) – "*Shaeer Malik*" ('King poet'). The author describes al-Mu'tamid as a ruler who governs his country with his will, strength and intelligence, as a king who won the hearts of Andalusian people with his soft heart and kindness. However, this *malik*, who conquered hearts with the magic of his poetry, loses his property for a flavor of a glass of wine and died in exile as a handcuffed prisoner.

Ali Aljarem made extensive use of the al-Mu'tamid ibn Abbad's poems, as well as the poems of the Malik's *wazirs*. These poetic examples, given in accordance with the events taking place within the framework of historical events, adds a special color to this play.

Ahmad Shawqi, the '*Ameer of shu'ara*' ("Prince of poets") of modern Arabic literature also addressed this subject.

The play '*Princess of Andalusia*' ('اميرة الاندلس') was written by Ahmed Shawqi inspired by Spain. Shawqi Dayf writes that he started writing this play, which the poet completed in the last period of his life, while in exile in Andalusia [5, p. 254].

The events in the work date back to the 11th century during the reign of *taifa rulers* (ملوك الطوائف) in Andalusia. It was at this time that the *wazir* Abul-Hazm Jahwar ibn Muhammad declared the fall of the Umayyad state in 417 A.D. (1026 A.D.) laying the foundations for the first *taifa's* rule in Andalusia.

As a result, each emir created an individual state and established a ruling dynasty from his family and relatives. The emergence of such *taifa* rulers paved the way for the strengthening of the Christian Reconquista movement (the return of conquered territories).

The main conflict in the play is embodied between several parties-personalities such as al-Mu'tamid ibn Abbad, *malik* of African barber dynasty al-Murawids in *Maghrib*, Yusuf ibn Tashfin and king of France Alfonso VI. Ahmad Shawqi chose al-Mu'tamid ibn Abbad and his daughter Buthaina as the heroes of his work.

The play describes the mood of the kings of that period, how they lived in wealth and splendor, how their property was confiscated, how corruption and strife arose and increased among the *taifa* rulers. Among the tribal rulers there were those who were overthrown and those who were killed; those who took bribes and those who betrayed. Against the background of all this, the author tried to reflect the situation of ordinary people and convey it to the reader.

Although Ahmed Shawqi referred entirely to this work on the history of al-Andalus, he did not agree with the period of the fall of *taifa* rulers in Spain, so adding imaginary power to it, ended the play with the marriage of al-Mu'tamid's daughter Buthaina to an Arab young man, Hassun in the *Aghmat* fortress in northern Africa, with the consent of his parents.

Ahmad Shawqi based the facts about the lives of al-Mu'tamid, his wife Rumaikiyya and his daughter Buthaina on al-Muqarra's book and worked within the framework of historical events. Against the background of these historical events, he created the story of Buthaina and Hassun with own imagination.

In this work, it can be said that Ahmad Shawqi tried to reflect his own situation in exile through al-Mu'tamid.

Ahmed Shawqi, like Ali Aljarem and Ibrahim Ramzi, worked this play against the background

of historical events. It is true that he did not elaborate on the cause of fall of the powerful ruler such as al-Mu'tamid as much as Aljarem wrote in his work "Shaeer Malik". However, unlike Ibrahim Ramzi's play 'Al-Mu'tamid ibn Abbad', the poet added new events to the subject with his imagination in the context of these historical events. The most important of these is the adventure of al-Mu'tamid's daughter Buthaina with a young man named Hassun. The author works on this love story almost from the beginning to the end of the work and at the end of the work he finishes this story with a happy ending, as if the poet was trying to give lightness to the description of the tragedy of the protagonist Ibn Abbad and the calamity which experienced al-Andalus. This is because the play 'al-Mu'tamid ibn Abbad', which was developed on this subject before him, was not so successful because it did not go beyond historical events.

Mustafa Kamil's play "فتح الأندلس" ("The conquest of al-Andalus") that he wrote in 1893, about the conquest of Spain by the Muslims, probably, was one of the works that attracted Shawqi's attention while writing this play. It is known that Ahmad Shawqi had a close acquaintance with Mustafa Kamil, who had a good relationship with Khadiv Abbas [17, p. 14].

During the four years spent in Spain, the poet was even more impressed by the Andalusian environment in which he lived. Huseyn Shawqi, the poet's son, notes:

"It was Ishbiliya (Seville) that inspired my father to write the play in prose – "Princess of Andalusia". In its castle, my father met with the spirits of favorite characters of his work – al-Mu'tamid ibn Abbad (who was more famous as a poet than a malik), his wife Rumaikiyya (who was a poet like him), his mother Abbadiyya (who had gained life experience in palaces) and his daughter Buthaina (the exemplary princess of the century)" [3, p. 63–64].

Another work written on the subject of al-Andalus is the play 'غروب الأندلس' ('The collapse of al-Andalus'), written in 1952 by Aziz Abaza, which considered the pioneer of the Poetic Drama movement after Ahmad Shawqi. Aziz Abaza wrote his work in the genre of drama and used a beautiful style of poetry.

Conclusions. The events take place in the late 15th century during the fall of the Muslim kingdoms in Granada. In this work, the poet draws a parallels between the situation in Egypt in the middle of the twentieth century and the invasion of the Arab East and Egypt by foreign exploiters, the end of Arab Islamic rule in Andalusia and the complete capture of the country by Christian domination. As Taha Hussein said: "The author describes Egypt and the current situation of the Egyptians in those years, more than Granada, its people and what happened to them" [7, ط].

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Шахбазова Шахана Мугадас. ТЕМА АЛЬ-АНДАЛУСІЇ В СУЧАСНІЙ АРАБСЬКІЙ ЛІТЕРАТУРІ: АЛЬ-МУ'ТАМІД ІБН АББАДО

Топонім аль-Андалусії – це історична назва області в Західній Європі, де араби заснували державу в середні століття (711–1492) і сформували ісламську культуру. Історія Андалусії того періоду сповнена цінних уроків і корисних конотацій. Коли ісламські країни були єдиною спільнотою в Андалусії, вони підтримували владу, допомагаючи своїм друзям і уникаючи наслідків ворогів. Але на початку десятого століття в результаті внутрішніх чвар і розділень мусульманська Іспанія залишилася під владою общинних правителів. Найсильнішою династією в мусульманській Іспанії була династія Аббадідов, а наймогутнішим і видатним правителем Андалусії – Маліком – був аль-Мутамід-ібн-Аббадо. Коли держава Лазні Аббадо попадало й аль-Мутамід ібн Аббадо був вигнаний з аль-Андалусії, сторінка щасливих днів аль-Андалусії була закрита, і його період процвітання закінчився, і, можливо, ця таємна причина змушувала Андалузії істориків, поетів і письменників тужити по пам'яті аль-Мутаміда. Робота ібн Саїда аль-Магриб (1214–1286) 'Кітаб аль-Мугріб' і книга 'نفح الطيب في غصن الاندلس الرطيب' («Приємний аромат розноситься в тінистих гілках Аль-Андалусії»), написана алжирським вченим і істориком Ахмад аль-Маккари ат-Тілмісані (1577–1632) в 1038–1039 роках хіджри, вважається основним джерелом по аль-Андалусії і Магрибу. «Наф ат-тиб» містить багату історичну інформацію про Аль-Андалусії, його історію та культуру аж до XIV століття. У сучасній арабській літературі основна тема історії аль-Андалусії і художніх творів, написаних про Мутамід ібн Аббадо, взята з книги аль-Маккари. У дослідженні розглядається історія аль-Андалусії і художні твори в сучасній арабській літературі, присвячені останньому правителю династії Омейядів у аль-Андалусії – аль-Мутамід ібн Аббадо.

Ключові слова: аль-Андалусії, мусульманське завоювання, іслам в Іспанії, аль-Мутамід ібн Аббадо, сучасна арабська література.