

The study of Andalusialiterature ‘art in the period of feudal kings

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Abstract: One of the literary proeses in Arabic literature is art of Epistles. The Epistles have been exchanged between two persons for connection who were friends or enemy together or between official governments. In Arabic literature usually the responsibility of writing these letters has been claimed on the famous and talented writers. Treatises in Arabic literature generally recognized by both the Court and the Brotherhood, that each of which includes a variety of topics. In this article the writer decides to considers some aspects of letters which has been written in the period of Andalusia by studying of treatise 'art in Andalusia literature.

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Introduction:

Epistles lexically derived from messengers. Ibn Mansour, Arab language, material (R S L) (Al-Fayroozabaadi, without a history, substance messengers) say to anything which the plural form of it means sending. Ibn Wahb said this is Tarsol Altrsl of Trsl Trsl and it will be say when someone does his action in writing of epistles again. And someone who to do this action for the first time it has been used the verb of send for him and he is sender. Epistle is a noun and it has been diverted from sender reporter. It is the mission of the derivation of the word is that someone sends from far away. so the noun of tarsol is diverted from it and resale (epistle) is also from it (Ibn vahab 1969, p. 152). Alrsalh is oral or written word that was delivered to the person or group and is the carrier of thought, opinion or feeling, or a social and political thought among itself. Ali Ibn Muhammad believes that Tarsol is unique in the traditional sense of the term paper which is sent to a specific person in order to show some concepts of prose content or to satisfy a temporary affair, such as condolence, congratulation, intercessions and orders (Muhammad, 1990, vol. 2, p. 481). Epistle in terms of objective thought and expression is divided into two types: The aim of the thesis is to investigate and reflect on a problem without thinking too much attention is given to the style statement. In this kind we can point to philosophical epistles of Ebn bajeh and epistle of Ibn seyed batlusi which is called al_Netasar. In this epistle he pointed to errors of described in the statement of Ibn Arabi. (Ibn khaghan, Ghalaed al_oghban, the study of sheikh tahreb al-ashur, 1990). Also the epistle of Ibn hazm is in response opposition and criticism of Ibn seyed. While in the part of its stating the first aim is showing the skills, style or mode of evident features.

However, sometimes these two parts are assembled in a treatise (Abbas, 1962, Ss287-288).

Types of epistles in Andalusia period:

Andalusia Epistles can be divided into 2 categories Court and Brothers:

1. The epistle court is related to the country's political affairs, and in the alternative rhetoric Board. And it shows that the government agencies such as correspondence and treaties between them have more bureaucratic in nature and official. These epistles are letters about governmental affairs such as kings' orders to their agents or describing a situations or treats which is sent to the authorities. These epistles have a great value because they contain the historical events, the position of war, the names of the kings and commanders and images of political areas that turn all of the Epistles to an old historical document (Alshkh, 2003 a, p. 77). Epistles court sometimes called official epistles and it has been issued by the board of the governs and is related to the country. Therefore, it focuses on the accuracy of the information and follows the formal correspondence in the standard epistles. On this type it can be noted to conventions and traditions, regulations and letters conquests, transfer of reign, granting title and Inform and invite or encourage the submission of Jihad (Abd Aal 0.1996, p. 162). So greetings and assignment of responsibilities and communications agencies are in this category which they are differ in their approach to the themes (Moghadasi, 1989, p. 218). So that letters which king addressed to governors and military officers or agents of the enemy exported from this category (Atiq 0.1976, p. 448). Qlqshndy in his valuable book considers this type of letters as an epistle which is interested in interests of the nation and sort of it.

2. Brotherhood epistles:

These letters had been current between brothers and friends and people that have been going on with intimate relationships. These kinds of letters had been a wide field for inventions that the authors have been competed to each other. And the authors of the Epistles choose a polished language in their personal emotions and states the powerful ornate style (Atigh, 1976CE, p. 454). In this type there are personal speech which people and friends exchange together which were closer to the literature and verbal inspiration and the topics that can be expressed in this way are thanks to the enthusiasm, praise and blame, complain and syllable greetings, praise and worship and intercession, apology and description of humor. Also we can consider the religious polemical treatises as brotherhood epistles (Aal 0.1996, p. 78). Brotherhood epistles are letters which are related to the ethics and politics behaviors of people and wisdom and proverbs and also related to the Nature and the sword and the pen and trips, Shu'ubiyya or encourage the Board to pay sermon, encouragement of people to fight toward the enemy, complaints and criticism of governors, showing the Andalusian society, Image of Andalusian cities fall into enemy hands, And the honor and glory of God and the philosophy and science of Andalusia (Tavil, 1991, p. 206). These letters show the picture of killer life and livelihoods of people. Heena Al-phokhery defines these letters in this way: Literary Tarosl that all writers have tended toward it contains brotherhoods of all kinds, Debates and conflicts and arrangements and tales of fantasy and officials. By its intentions we can pointed to Statement of apology and longing, Praise and satire, Reproach, lament and complain, Propitiation and description, mockery and debates between sword and pen and variety of flowers and animals (Fakhouri, 1991, p. 43).

A: Epistle's court and its themes in literature of Andalusia in period of feudal kings.

That kind of speech which is written in reign of kings and their subject were political side and contain political exchanges. If we consider the public space that was dominated on historical period of Arab in Andalusia as editions and wars and conflicts on cities and feudal kings, In that case we deal with the kings who ruled this land and tried to say political speeches which can make their reign strong and these speeches add ability to withstand toward internal and external greed Because they are looking to expand the geographical scope of their societies by creating Coalition, Signing treaties and agreements between the kings of the lands In the context of strengthening the friendship and Influence and ensure the survival and development and also attracting the allies and exchanging the scientific information of war (Assad,

Nasereddin, sources of pre-Islamic literature and historical value).

Among the political rhetoric can be pointed to letters that included the training of kings to poor people and their agents in all of the reign and express their rules and guidance by these epistles. In the case of sedition these epistles have been contained threats to the country's rebels, Warning against the danger to their disobedience and invoking of rebels in supporting of reigns. It is interesting that in these epistles we can find some phrases that show the futility of military solutions, employing, and need to resorting peaceful epistles that its goal was inciting of rebels and obtain their heart or earn their trust or encouraged to adhere the unity to raise the status of Islam in the land of Andalusia and fighting with foreign reign.

B: Brotherhood epistles and its topics in Andalusia literature in feudal kings.

This letter is sometimes called a personal letters and its mean is the letters which are current among the poets and friends at different times and contain the concept of brotherhood and friendship, reflecting the social conditions prevailing in the shadow of the feudal kings, friendship and love between people of the same country. In the 5th century, these letters show how to express the emotions and consider the great part of social relationship of people in poetry. Actually it was a lyric prose poem in which the poets could express their feeling freely without rhyme and meter and then express their own emotions (Badvi, 1964 AD, pp. 580-581). One of the most important topics of brotherhood epistles are: Praise, blame, congratulations, complain, blame, loving kindness, apology, intercession and descriptions and other social issues. We will study every one of these letters separately in the following section.

1. Blame Letters (Epistles Altab): Blame is the biggest cause of friendship and love and affection between two sides and it is one of the most important factors in strengthening the relationship between two friends because friendship is last as long as possible to blame. So if someone feels that his or her friend don't adhering the right of friendship or feels coldness in his or her speech, so he or she would try to understand the root cause of the depth of friendship between them to remember their friendship. All of these feelings have been collected in the form of the blame because its accent and the way of addressing are according to the writer's mental state and its subject is blame. The letters with the blame themes, we can point to the letter of Ibn Shahid Mojahed Al Ameri Ibn Daniye where he was blaming due to the neglecting the friendship and having been fun with politics. And remind the youth and memories of the past to him.

2. Admiration and praise letters (Epistles Madhe): These letters are exchanged between friends to praise the feelings of friendship, love and intimacy. Of course some of them were written to praise and express love and affection of their kings or in praise of Ministers and nobility. Letters of praise addressed to an expression of friendship and closeness to the Board and kings and use them to earn their trust and satisfaction and the only way was praising and bowing toward them. We can see this matter in the letter of Ibn Zeydun that he has written his letter in praising of kings and has expressed his friendship and the best example of his letters is Aljdydh. He has written this letter for king of Ghortabeh While he was in prison and he has asked mercy and compassion in his letter (Bin Awad, 1996, p. 118). In this letter he has started his speech with praise and exception and he uses the feature of addressing to become close to the king and it seems that he wants to address him face to face. This long letter contains some pages that could be extended the reinforcing of the praise. It can be pointed to the courage, understanding, and wisdom, kindness, Determination and foresight, president of policy and action and grace and dignity.

3. Satiric letters (means Alhja'): Satire is the opposite of praise, in which the author attempts to express bad traits and negative capacities of the person, who satire and show him in the ugliest way. He uses the Physical characteristics such as long and short stature or impotence, obesity, etc. Or he uses the ugly moral characters of human being such as lies and hypocrisy, Violation of the covenants and promised etc. we can point to letter of Abu Amer Assyri that Send it to Abu Faraj Muhammad ibn Abi and in that letter he satirized the people of Shntmry and also satirized And some of their characteristics such stupidity, fear and sense of incomplete and small mind, The other bad traits of them. One of the epistles which carries the meaning of humor and satire and, ridicule is the letter of Ibn Zeydun which in the letter he mocks his minister Ibn Abdus with the language of his beloved and accusing him of ignorance and stupid characters and directly insult him in the way of insulting the enemies. However, Ibn Abdus give his answer with a great letter which other poets like Ibn Nbat and safdari and others have described it. Ibn Zeydun writes in his letter: he directly uses satirize such ridicule and satire and mockery in the fullness of historical allusions. That the overall goal of them is despising satirical bow. He does this thing in order to shows the despise person as a leading man and a perfect example of each field in the history to show the high of his culture and his knowledge. However some time like the first part of the letter that we mentioned it, he uses the third

person pronoun. To show that the receiver of the letter is not merit to be addressed by the sender of letter because of contempt (Muhammad, 1990, vol. 1, p. 391).

4. Condolence letter (Al-Taziye Epistles): Condolences is an expression of affection, friendship and social intimacy as we said in admiration letters that this kind of letter was written in the situations such as fighting the good progress of the child or pilgrimage to the holy shrines, the letter of condolence also is in this way. The validity of these letters is because of this matter that arising out of participation in the expression of sorrow and sympathy for the person who called her condolences and participating in sorrow on that moment is too difficult. Among the letters of condolence we can point to letter of Ibn Taher that has started it with convention wisdom introduction that the world is pride and prosperity and the end of it is desolation. Here the author has started his letter with the declining world and then transferred to stating virtues and attributes of that person and finally, expresses condolences, Invitation to patience in facing to this tragedy, because these disasters are wisdom and exams from God. One of the Letters of condolence for relatives is the letter of Ibn Albar wrote to one of his friend because of death of his mother and started his letter with the transformation of the world and fraud here he wants the reviser will be patience in the face of this tragedy. Among the Andalusian letters which is mixed the condolence and congratulation is the letter of Ibn Abar. Combination of hard feelings and emotions of grief and sorrow, joy and happiness for personal loss is obvious to everyone.

5. Letters of seeking intercession and mediation (Epistles Alshfah): These letters were written with the aim of mediation and influential class of people in the country toward the kings. The intercession or mediation was done by famous writers, well that they had a great place to kings. These people were like a bridge poor people could have connection with the kings. One of the mediation letters is the letter of Ibn Zeydun that wrote it to the Batliyus king and in that letter requested for the intercession of one of the poets. Sometimes intercession and mediation was one of the Lords of the ministers that we can consider the letter of the Ibn Taher that he requested intercession for one of the governmental minister in the reign of Bani hood in Sar Ghest. Also Ibn Sharaf Al-Ghirani wrote a letter and requested intercession for one of the elders because had been charged from his family and his home for pickers who spoke to him. These charges caused that king mozafar rejects him from his home and his friends. Alghirani started the letter with the expressing a desire to praise to meet the king. We can

say that the intercession letter is a technical phenomenon that contains the situations of The Andalusian society and political intrigue and anxiety in the historical period of feudal kings which has shaken the foundations of the Andalusian society. Consequently rebel groups emerged against government and then riots spread across the land. So these letters are as holes which we can become familiar with this group and hope to see some sought. And see Herald of the people that brought the complaint of people to the government and kings. Usually some literary scholars that had a good place to the kings were responsible to do this mission and their speech was accepted by kings. Just as these letters reflect the intimacy and affection and mutual sympathy and support in the community of Andalusia.

Result:

Since it happened and with a looking at the political situation in Andalusia and in the feudal kings. We are witnessing the creation of the large cities the number of court creates competition, coalition and the need to increase the coverage and consequently caused to increasing the Court letters.

1. Court letters contained the letters of assignment of office or dismissal, threatening letters, reporting letters, and pray letters.

2. In addition to great dramatic growth of epistles in the branch of bureaucratic, we're seeing the growth of the brotherhood epistles which can say that the most important themes among them are: blame letters, praise letters, complain letters, a greeting, condolence letters, and letters asking for intercession.

3. Letters that were written in the period of feudal kings, due to its contents, including political and social conditions in the historical period of Andalusia that in addition to its literary importance of it, is a great importance in the term of historical and social significance.

4. Most of the letters which is written in periods of kings of Andalusia are affected by way of prose writing in East Muslim world. And they have weighted and rhyme prose that it is hidden away in the poem.

Resources:

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