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**ANDALUSIAN LITERATURE - THE ALMORAVID ERA -
LITERARY BOOM
LITERARY LIFE UNDER THE ALMORAVID STATE**

Prof. Dr. MAHMOOD SHAKIR SACHIT¹

OTHMAN MOHAMMED AJAJ²

**^{1,2}Anbar University, College of Education for Human Sciences, Department of
Arabic Language.**

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Summary:

Literary life witnessed prosperity and development in the era of the Almoravids. In this era, literature flourished in its poetry and its prose, and its forms varied. It is the era of muwashahat and delayed, and the era of great poets and writers in Andalusia, but it was subjected to diminution and attack, especially poetry, and it was said that the leaders of the Almoravids did not pay attention to literature and poets No one praised them, and had it not been for the mediation of some kings of the sects, they would not raise a male or a fate for them, but what we see is quite the opposite, and we see abundant literature, especially the poetry of praise, as we find praise for the leaders of the Almoravids, their judges and their workers, as well as their lamentation after their death many poets, Which indicates that everything was flourishing in this country, it has its literature, scholars, art, and what has been said are mere allegations to challenge in this era and its leaders.

Introduction:

Praise be to God, the conciliator to obedience, the humiliation of difficulties, the beginner with blessings before they are due, the motivation for calamity, and the listener of success, who does not respond to his question and does not disappoint his

hopeful, for he answered my call and pleased me what was difficult, and he came close to me that was far, but after ...

The difference of eras and the multiplicity of states resulted in the difference of cultures and the multiplicity of arts, and each state became its supporters, and at the same time it had enemies, and among the multiplicity of countries in Andalusia was the coming of the Almoravid state and its control of Andalusia (484 AH), after the kings of the sects failed and defended it, but the kings of the sects They were the ones who sought the help of the Almoravids, after Al-Mu'tamid bin Abbad, the greatest of the sects' kings, had crossed by himself to Morocco for the help of the leader of the Almoravids for his victory. The famous battle of Zalaqa in which the Islamic armies defeated the armies of the Christians, broke their backs and restored the prestige of Islam and Muslims in Andalusia, after they were paying tribute to the Christians, and when Ibn Tashfin saw the kings of the sects and they did not agree, but rather conspired against him in their siege of Fort (Letit), he isolated them One after the other, until Andalus settled under his control, and Andalusia witnessed during their reign a great development in all scientific, economic, and urban fields, and it became a destination for the East and West, and many scientists, writers, and doctors emerged in it, so one of the most prominent things that encouraged culture and science was The civilizational openness between Andalusia and Morocco, as the Almoravids united between the two enemies, and this state that saved Andalus from being lost, and extended the rule and the Arab caliphate in Andalusia for another four centuries But this state has not been spared from being attacked and attacked by its leaders and civilization if it is described in the most horrific descriptions, and it has not been granted its right in most cases. A lot departed from him for the sake of challenging this country, and that the poets Yusef bin Tashfin did not praise him had it not been for the mediation of Al-Mu'tamid bin Abbad, but this matter in it is an exaggeration of what is in it. And the ammunition by Ibn Bassam (d.542 AH), the link by Ibn Bashkual (d.570 AH), Morocco is in the Moroccan jewelry of Ibn Said, whose basis was al-Mashab al-Hajari, and other valuable books that only conveyed the facts, find otherwise, so we find abundant literature, and the most important thing is that the leaders of the Murabitun encouraged the writers, so the necklaces were from Ibn Khaqan to Ibrahim bin Yusef bin Tashfin, and Ibn Baja was The philosopher, the composer, and his minister for twenty years, and as we repel our research, we will touch upon literary life in the era of the Almoravids, and explain the link between their leaders and writers and writers, and we will infer through them that the Almoravids were not dry, but rather are the shepherds of literature and its people.

Literary life at the beginning and development of the Almoravid era:

The literary and cultural life that was in the era of the kings of the Taifas continued in the era of the Almoravids after the conditions of the state had stabilized, the literary prosperity remained and continued, and many poets returned to their politeness and praise of the new rulers - the Almoravids - and they are between accepting and optimistic about the new situation.

Literary life in the era of the Almoravids underwent developments, including: it first faded away, and this is the state of states at the beginning of their inception, as they are busy fixing the pillars of the state, and then turn to other matters and this is what happened at the beginning of the Almoravid state and the crossing of their leaders, and this is what started from it Some of the opponents of this state wanted to

challenge it, because literary life in this era has not been free of stabbing and distortion, So the plagues planted their poisoned daggers in the literature of this country so that they could say that it is a barbaric and fanatical Bedouin state that does not give value to thought and literature. This state, which confirms the stagnation of literature in it and the fight against the people of thought, says: ((The coming of the Almoravids to the country of Andalusia was a harbinger of a long-term upheaval, as the state of civilization indicated, and barbarism erected on its ruins, and as for good awareness, it was replaced by myths, tolerance and fanaticism prevailed)) (1) This is how Duzi and those who followed his approach portrayed the state of literature and poetry in the era of the Almoravids, but this error can be shown by what is found from the large number of writers, poets and literary works in this era.

It is worth noting that the Almoravids entered Andalusia for the sake of jihad after the kings of the sects sought assistance from them, so they were indifferent to the life of extravagance and other things. Some matters of the state must stop, including praise poetry, because its most prosperous was in the court of kings, for it was far from luxury and luxury, so pleasures were closed and desires were obscured, so the first generation played from social life in Andalusia, because what was blocked by literature was court poetry and not, either. Whoever said poetry is for the sake of art and beauty, these circumstances did not affect him (2).

In spite of this, the poets praised the princes of the Almoravids and their leaders from Yusef bin Tashfin (3) to their last leaders, so how after that we insulted the depletion of literary life, and from the poets Abdul Jalil bin Wahboun in a poem in which Yusef bin Tashfin congratulates and approved this apparent victory chanting:

Grow in Humeir and grow yourselves sour These are bonds with which there is contact

Joseph Yosef, as you are from him Kamen, neither is it a system (4)

And Prince Yusuf bin Tashfeen Abu al-Hassan ibn the grandfather praised the rulers of the sects, saying:

Then say to the one who sleeps, you become attentive, then he will

The night has passed for you and the magic has passed

And look at the morning a sword in the hands of a king

In God, support and victory are on his armor

Parishioners are cared for by a watchful, alert party

It was also sponsored by watcher Omar (5)

It cannot be said that literary life has been stagnant and poetry and thought have fought, and if this was taken as an excuse from the enemies of the Almoravids to challenge this covenant, the reason for which the literature was tempered is that the people of Jihad and their religious belief did not make them assimilate directly into the Andalusian society, for they are the people of Jihad and religion, and they differ from the kings of the sects, who have spoiled their lives with amusement and extravagance, and the praises have increased in their court. Among the things that

were said that the Almoravids did not understand the Arabic language, literature did not flourish during their era because they did not understand poetry, and that Yusef bin Tashfin did not approach poets and other slanders that were attached to this The state or its policies (6).

As for what was said about this state that it did not encourage literature and authorship in general and poetry in particular, like what the Banu Ubad used to do, this situation was not prevalent for all kings of the sects, rather that the matter is nothing more than the Andalusian nervousness represented by the literary effect in the letter of Al-Shakandi (7), which Excessive praise of the kings of the sects, and the insult of the princes of the Almoravids, Al-Shakandi says: ((And God only called me who Tfajron before this call Mahdia Absagmut eyebrow or welfare Albarghoati or Yusuf ibn Yasin, who nor the son of slaves mediate the poets of Andalusia in praise what they have a male and waved his deal and after they mentioned mediated by certified bin worshipers, the accredited told him was Ancdoh Does the prince of Muslims know what they said? He said: I don't know, but they ask for bread)) (8).

But the whole thing is not the case, so whoever reads the history of Andalusian literature in the era of the Almoravids carefully reads, he finds the dark image that was given to this era much, because of the literary prosperity and abundance of writers and poets in this era and the existence of the most famous works that adopted important sources on the history of this era's literature When you read the history of this state and the praise of the scholars who contemplated it or came after it, when they talked about this state and its rulers who described their lack of understanding of literature and the Arabic tongue, and did not encourage science and literature in their attendance, how is that and we find one of the historians of the Marrakesh monotheists who included narrations in his book that were later taken as a pretext To challenge this covenant, we find him do justice to this period, albeit a little, saying: He met with him and his son from among the notables of the book and the knights of rhetoric unless his meeting was agreed upon in an era of the typhoon, for whoever wrote for the prince of Muslims Yusuf: (the author of the dependable on God Abu Bakr, known as Ibn al-Qusayrah, one of the men of eloquence, and the one who won the rhetoric, was on the way of the ancient The book) (9), as well as those who wrote for the prince of the Muslims Ibn Abi Al-Khasal, Abd Al-Rahman bin Malik Al-Maafari and many others, and literary arts, poetry and writing flourished in this era. This makes it an encouragement for them to flourish literary in this era (10).

Literary renaissance in the era of the Almoravids:

The literary revival rose above the decadence of the sectarian era. Because of the state's religious policy, which was adopted in facilitating its affairs and public affairs, and that the matter of the Almoravids in Andalusia began with jihad. The panegyrics for the sake of gain and fame, and other indecency, luxury, and flirtation with nature and a description of the beauty of women, and some of the appearances that have weakened. The truth differs from this matter, as these accusations that describe this era are not without, either of Andalusians intolerance towards Moroccans, as they are less civilized and less share in the appreciation of poetry, and the matter is also not without the resentment of the poets of the kings of the sects who used to praise the kings and gain from them, and the Orientalists who were intolerant to The Muslims, as poetry did not weaken, but rather adapted itself and did not die, but kept pace with this era with its current developments, and then there are poets of the kings of the

sects who did not soon fast in the beginning of the era of the Almoravids (11), as did Ibn Abdoun, who said Ibn Bassam about him: ((When he was silent he mentioned The kings of the sects in Andalusia, folded the hair unconsciously, and was absolved of its sweet and bitter, except for a puff of source, or a frightened look)) (12).

As for the migration of some poets to other countries, for example, to eastern Algeria (the Balearic) and a section in Tunisia and Algeria, this follows the poet and the state has nothing to do with this matter, but this is part of the basis of freedom for the poet, among the poets who immigrated to Abdulaziz Al-Dani Abi Al-Salt, Al-Tartoushi, Ibn Al-Labana and Ibn Hamidis al-Siqali, and this matter does not mean that they abandoned the saying of poetry and were not forced to do so, and the Almoravids did not prevent anyone from saying poetry, except that they were the first of them to be the people of jihad, conquest and arranging the conditions of the state, so the official poetry that was thrown in the court fell (13).

But if some poets were silent and abandoned the saying of poetry during this era or migrated outside the borders of the Almoravid state, then many poets did not remain silent from saying poetry, and poets uttered after silence, for example Ibn Khafajah who was silent during the era of the kings of the Taifa and returned to the saying of poetry during the era of the Almoravids (14) And in the sermon of his office, he stated that the reason for his return to rhymes was Prince Ibrahim bin Yusuf (d.510 AH), and he said in the introduction to his office: ((And when he entered the island of Andalus - God reached its protection and sufficiency - the future prince Abu Ishaq Ibrahim, the son of the Emir of the Muslims and Nasir al-Din - God raised him up with what he imitated, enabled his command and immortalized him, cherished his victory and his hand, and spread his obedience with his step and hand! - I had to give him a professional hand in the governorate. And he covered his thin rug and fulfilled the right of obedience most, so soon he raised and enlarged, and fabricated and lowered, and he interceded the charity, then he commended, and accepted the turnout of care and generosity, so he was honored, and included with his shadow and his emotions, and he encompassed him, so he afflicted me with his righteousness and beauty, and his humanness and his desire were associated with me:

And who finds benevolence bound (15)

So I turned there on the rhymes of Anani, and her Sunnah at that time was on the cloaks of Sultani, artificial rather than resorting, and despondent rather than indulgent, contenting with my hand from the gifts of Mannan, and the witches of the horse and hehab)) (16). And the poets (17).

:(Literary life during the reign of Ali bin Yusuf (18)

Life flourished in all its forms during the reign of Ali bin Yusuf, cultures diversified and arts flourished, and literary life flourished in this era, so literary flourishing was poetry or prose, and poets returned to flock to the princes of the Almoravids, says the owner of the solutions: ((And when Ali bin Ali bin Wali Joseph, after his father, did things better, and Ahmad stood up, and he intended the purposes of glory in the path of the sublime, and he loved honor and imitated scholars and influenced virtues, and he was a lot of charity, great righteousness, very related, and God dressed him with reverence, and threw him in the hearts of love, so the nation met him)) (19), The governors listened to the poets and approved them for their poems (20), and many of them held important positions in the state who were good at writing, so the Divan of

Creation occupied many writers who were good at poetry and rhetoric, so if the era of the entry of the Almoravids did not aid literature and did not pay attention to the poets because of jihad and conquest. The fortresses, as soon as the state stabilized until the governors of the Almoravids and their workers over the provinces surrendered to the power of Andalusian culture, if the stories of poetry depressed during the reign of Yusef bin Tashfin were correct, then they are not true of the era of Ali bin Yusuf, As soon as he took over the matter, social life began in Andalusia in a bright and bright way, and the councils filled with poets returned, and they returned to the acquisition of poetry and came to the princes flattering and touching the affluence and generosity, and it is strange in the matter that the orientalist Douzi who challenged this covenant recognized himself the demand of the Almoravids in the era of Ali ibn Yusuf was based on this literary life and took tolling and regret, but he says that it is a tradition for the kings of the sects, and they listened to poetry and music and extended their protection shade to the people of philosophy, but this is nothing but love for tradition without consent and awareness (21).

Dozi tried to offend the era of Ali bin Youssef, as it is an era in which there is neither prosperity, literature nor thought, although reality contradicts all of that. A great development in the field of literature, and this era can be considered a covenant of completion and maturity of literature whose deep roots extend in Morocco and Andalusia. Literature and poetry all returned to their activity, and what helped literature flourish at this stage was the journey to the East for many writers and their equipments with a surplus knowledge As well as security and social, economic and political stability, as well as the unparalleled encouragement of the governors of the Almoravids for scholars and literati, the expansion of the area of the Almoravids and the development of administrative aspects, which in turn led to competition among writers by showing the aspects of science, especially literature and perfecting the art of writing, to rise to prestigious places in the country (22), Prince Ibrahim bin Yusef bin Tashfin, known as Ibn Taishit, the governor of Murcia, was one of the most prominent people who encouraged the literary movement. He heard from Abu Ali al-Sadafi and had a special lesson from him that he held in his home (23), And he has many hands in the care of science and literature, in addition to his help and courage, for he held a sky in this atmosphere that he managed its astronomy and seized it, so he was its king, and he was appreciating poets, wise men and writers, who took Ibn Baja the philosopher as a minister and writer until his death for more than twenty years, and he is the one who Al-Fath bin Al-Khaqan wrote his book entitled Qawalat Al-Aqyan (24), and Ibn Khaqan says: ((The person of literature was still in hiding, and his support was invisible, and he found him stumbling and his approach invalid, until God wanted to raise his name and revive his drawing and illuminate his horizon, and restore his splendor. Glory has become a sweet spot for the nation, and it is delusional over the nation and its name and loyalty, dressing the world with beauty and renewing its people's hopes, not to mention a high king who organized the dispersal of the sublime, so religion became flat in its aspects, and when those horizons were illuminated, and the depression of the market of credit returned to it Hypocrisy, I saw that I serve his high council by offering the book to him, and I will be honored by his appearance in his hands, so I branded it in his name)) (25).

And we find among the princes of the Almoravids as well as Aba Al-Hussein Bin Siraj (26), who is the most knowledgeable of people in grammar, Arab poetry, stories, languages, and news. About fifty heads of the masked people meet with him to hear

from him, along with skilled writers such as Abu Abdullah bin Abi Al-Khusal and that class (27).

The rulings that were applied to literature in this era do not apply except to the beginning of the rule of the Almoravids because their sublime goal distracted them from literature and others because soon the state stabilized and the judgment of Ibn Yusuf began as a sponsor to respond to these false propaganda (28), for the literary movement in the era of Ali bin Youssef has flourished and increased interest in poetry and literature in general and encouraged poets, so the people of Andalusia flocked to his country to praise him, including the great blind poet Altayli (29), and the poets intended the Crown Prince of the state Tashfin bin Ali, the most famous of them Abu Bakr Yahya bin Muhammad bin Yusuf (30), Poets gained a high position among the ruling families, including Prince Abdullah bin Muzdali, who was the subject of the poets' attention, and the matter also came to praise the judges and jurists for their high position in the Almoravid State. In praise of Ali bin Yusuf, Emir of the Muslims (31).

The development of poetry in this era includes all paths of life. Poetry is affected by what happens in the poet's surroundings. Battles, chaos, calamities, wars, and others produce motives for poets to portray these features, because they are considered media in that era, and among those poets who were affected by these situations Ibn The Alley (32), Who described in some of his poems the battles that took place between the Christians and the Almoravids, and depicted the fear of the enemies and their fear of the leader of the Almoravids even in a dream (33), he says: [Al-Tawil]

Even if soaking is not soaked, it is darker
Fear of your revenge is like darkness

Divide your kind in a dream, so they separated
Between the usual dread and the eyelids (34)

We also do not forget that in this era the arts of poetry flourished and developed, such as the poetry of nature, whose themes were derived from the rich nature of Andalusia and the Maghreb, the abundant rivers, winding forests, the many parks, the moderate atmosphere of the south and the snow of the north, all of which made Ibn Khafajah (35) the pioneer of this art, and the Mawshah who It flourished during the reign of Ali bin Yusuf at the hands of two great scarves, such as Ibn al-Labanah, the blind Tatili, Ibn Baqi, Ibn Baja, and Ibn al-Sayrafi, and the art of zajal, which reached the height of its prosperity at the hands of Ibn Qazman (36), the poetry of wisdom, the lament of women with authority, and the poetry of facts. Historical (37), and other arts that flourished and developed in this era, some of which we will discuss in later discussions.

Moreover, authorship in this era is in literature. This era was the era of classifying great selected groups that are still important sources in literature and others. We refer to them to prove facts, or to confirm a specific case, or to quote an important topic, including: the book (Qawat Al-Aqyan) because Khaqan, In which the poems of the previous and contemporary generation of him were mentioned, as well as the book (Al-Thakhira fi Mahassan Al-Jazirah) by Ibn Bassam Al-Shanterini (39).

The governors of the Almoravids since Ali bin Yusef and after him have not departed from literature, which indicates that the notables of the book from the island of Andalusia summoned them to his court, to be in the service of the state and in carrying out the affairs of the state, such as Abu Bakr Ibn Al Ahdab, Abu Bakr

Muhammad Ibn Al Quburnah, and Abu Abdullah Bin Abi Al-Khasal and his brother Abu Marwan, and Abdul Majeed bin Abdoun and others who served the Almoravid state (40).

And another evidence of the interest of the rulers of the Almoravids in literature and art, is that the Almoravids, despite the harshness of the desert and their religious commitment, could not resist the magic of Andalusia, the joys of civilization and Andalusian life in all its manifestations and charms, especially the art of singing, music, and music, so the era of Ben Youssef was An era of indulging in the joys of life and Andalusian civilization, as he had a passion for music and music, and this was evident in the Tarab Majlis attended by Prince Ali bin Yusuf, as Minister Abu Muhammad Abdul Rahman bin Malik Al-Ma'afiri (d.518 AH) (41) said: [Al-Razz]

Do not blame me if you rejoiced loudly Sending people, Karim Taroub

Pockets of pockets are not a right for us It is only the right that hearts be hard (42)

Matters of singing, singing, and human councils were among the usual things in Andalusia, and the princes held ritual gatherings in their palaces. Ibn Bajja describes one of those councils as a council held in Valencia, and he says: [Al-Tawil]

How many fun days have we managed to stop Cups star between remorse gambling

He was distracted by his dread and the pilot You did not want to dance back to back melodies (43)

This great prosperity in this era, which recorded an eternal memory in Andalusian history, we still praise the muwashahat, and the dawn is still circulated by many poets and other arts that remained alive and vibrant, and then we soon believe an Orientalist or Arab lie about this era influenced by the orientalist as a covenant. A degeneration of literature in general and poetry in particular, which were shown to be false in the face of historical facts, which do not know deviation from the truth.

The era of the Almoravids accepted his diligence and diligence, which stirred the people with enthusiasm, and raised the fighting morale that collapsed during the reign of the kings of the sects before the entry of the Almoravids, and this was reflected in the literature that kept pace with the era with its events and conditions and began to adapt itself to suit the circumstances surrounding it, What has been said about Andalusian poetry is that it takes its last breath in this era, as if it were an entity with the weight of calamity.

This issue includes prose as well, as the fifth and sixth centuries AH were an important stage of prosperity in Andalusian literature, its poetry and its prose, where we find a huge crowd of poets and writers who enriched Arabic literature with their production. In the era of the Almoravids, the princes 'demand for jihad and interlinking for the sake of God was great. To repel the abusers of Christians and others, which made many researchers point to the sluggishness of literary life in this era, but the matter differs due to the existence of evidence indicating the opposite, so there was a literary and poetic movement and interest on the part of the princes in the book (44), If you look at the book of Al-Majeb by Al-Marrakchi, the Almohad historian, from whom the Almoravid State did not hand over it, you would find in his book two titles, one of them: The Book Leaders in the Almoravid State, and the other

is the Senate: the book during the reign of Abu Al-Hassan Ali bin Youssef, and he mentions the greatest book of Andalusia at that time (45), and this It indicates the existence of a wide literary movement, because it is not possible in any case to separate literature from its society; Because it is an essential part of the nation's civilization that expresses its conditions: (its weakness and strength, its laziness and its impotence), it provides us with its culture and its prosperity, so the arts of Arabic prose multiplied in Andalusia, and the Andalusians dealt with what was known in the East in terms of sermons, letters, debates, and shrines, and they added some to it It was dictated by the conditions of their lives and their environments, and it was common to classify scholars program books, which included mentioning their sheikhs, their narrations and their vacations, And the book had the advantage of combining poetry and prose and mastery in them.

Conclusion:

The era of the Almoravids is considered the era of authorship and literary and historical encyclopedias, for it is the era of the well-known literary classifications, and it contains books that are considered the literary and historical reference for researchers to the present time, so it is a golden age compared to what he wrote in it, and when there were evacuated scholars who served literature And knowledge throughout the ages, and they were the starting nucleus for those who followed them from the scientists.

The literary life under the state of the Almoravids flourished and grew. Because she found someone to encourage her and do her thing, the loyalists of the Almoravids encouraged the literary movement, especially Ali bin Yusuf, who witnessed a great development in the field of literature, and it was for this encouragement that Ibn Khafajah returned to say poetry, and Ibn Khaqan composed his book Al-Qawlaat by Abu Ishaq Ibrahim bin Yusuf, and it became among scholars Motivation in various sciences, and writers found in this era a fertile land, and a flowing river, which planted various sciences throughout it, and among the reasons that led to the flourishing and growth of literature was the spread of civilizational centers between Morocco and Andalusia, cultural and civilizational communication and the exchange of cultures throughout this country, which showed The most famous scholars, jurists, and poets.

One of the most important elements of literary prosperity in the era of the Almoravids was the encouragement of the Almoravid rulers for science and scholars, and their interest in the literati, which made them show their poetic talents that were blossomed in this era. Intellectual property in Andalusia, which made poets develop their arts, and diversify their purposes

The great and good poetry that reached us in this era from the Almoravid poets is a strong evidence of the evolution of poetry. As the abundance of poets in Andalusia in light of this era is the best witness to the availability of poetry reasons for the people of Andalusia, and the availability of its motives Therefore they were passionate about it and awake in it.

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(17)- See: The Prophetic Praises in Andalusian Poetry, Fatima Omrani, Al-Mukhtar Foundation for Publishing and Distribution, Cairo - Egypt, 1st Edition, 2011 AD.: 80-81.

(18)- Ali bin Yusuf bin Tashfin, the Emir of the two Muslims, rose to the throne in the place of his father, and was called by his title Prince of the Muslims and followed his Sunnah in striving and frightening the enemy. The Wafi of Deaths: 22/212.

(19)- Al-Hallal Al-Mawshia in mentioning the Akhbar Marrakesh, by an unknown author from the eighth century AH, achieved by Dr. Suhail Zakkar and Professor Abdel-Qader Zemmama, Dar Al-Rashad Modern, Casablanca-Al-Maarab, 1st Edition, 1979 AD: 84.

(20) - See: History of Arab Literature in Andalusia and Morocco, the era of the Almoravids and the Almohads: 42.

(21) - See: Andalusian Poetry: A Study of Its Development and Characteristics: 28.

(22) - See: the highest outpost of Andalusia in the era of the Almoravids, d. Hussein Moannis, Library of Religious Culture, Cairo - Egypt, 1992 AD: 7; See: The Almoravid State during the reign of Ali bin Yusuf: 330.

(23) Moroccan Genius: 73

(24) - See: The political and civilizational history of Morocco and Andalusia in the era of the Almoravids, Dr. Hamdi Abdel Moneim Mohamed Hussein, University Knowledge House, Alexandria - Egypt, 1st Edition, 1997 AD: 327.

(25) - Qawalat Al-Aqyan and Mahasin Al-Ayan, Ibn Khaqan (d.529 AH), verified by Dr. Hussein Yusef Kharbush, 1st Edition, Al-Manar Library, Zarqa, Jordan 1989 AD. Pp. 45-47.

(26) - Abu Al-Hussain Siraj bin Abdul-Malik bin Siraj bin Abdullah Al-Imam Abu Al-Husayn Al-Alamah the linguist was among the smartest of the world (d.507 AH). Wafi of mortality: 15/81.

(27) Moroccan Genius: 74.

(28) See: The Establishment of the Almoravid State: 445.

(29) - The blind Tatili (485-525 AH) Ahmad bin Abdullah bin Hurayrah Abu al-Abbas al-Qais al-Tatili al-Tatili, the damaging origin known as the blind (d. 525 AH).

Necklaces: 850; Ammunition: S2 / 2/728; The one who suffers from the deaths is Salah al-Din Khalil bin Aybak bin Abdullah al-Safadi (deceased: 764 AH), investigator Ahmad al-Arnaout and Turki Mustafa, House of Revival of Heritage, Beirut - Lebanon, 1420 AH - 2000 CE: 7/83.

(30) - Ibn Al-Sayrafi (d. 557 AH) Yahya bin Muhammad bin Yusuf Al-Ansari, Abu Bakr, Ibn Al-Sayrafi: a historian, one of the glorious poets of the people of Granada, who wrote "The History of the Littorian State" and was one of the most prominent poets and praises of its princes Al-Alam Al-Zarkali: 8/164.

(31) - See: Kharidat Al-Qasr and Al-Asr Newspaper - Department of the Poets of Morocco and Andalusia-, Imad al-Din al-Katib al-Asbahani (d.597 AH), translated by: Azharnouch, edited and added to it by: Muhammad al-Marzouki, Muhammad al-Arousi al-Mutawi, al-Jilani bin Hajj Yahya, the Tunisian publishing house, 1971 AD: 2/932.

(32) - Ibn al-Zuqayq al-Balansi (528 AH), Ali bin Atiya bin Mutrif, Abu al-Hasan al-Lakhmi al-Balansi bin al-Zuqayq al-Balansi, a poet, had a gentle spin, and the praises of which he was famous. Seen: The singer from the poetry of the people of Morocco, Abu Al-Khattab Omar bin Hassan Al-Andalusi, known as Ibn Dahia Al-Kalbi (d.633 AH), with an investigation by: Professor Ibrahim Al-Abyari, Dr. Hamid Abdel-Majid, Dr. Ahmed Ahmed Badawi, see: Dr. Taha Hussein, Dar Al-Alam for All Printing and Publishing And Distribution, Beirut - Lebanon, 1374 AH - 1955 CE: 100; See: Al-Wafi with deaths: 21/212.

(33) - See: Poetry in the Era of the Almoravids and the Almohads: 105-107; See: The State of the Almoravids during the Reign of Ali bin Yusuf: 332-333.

(34) The Divan of Ibn Al-Zuqayq Al-Balansi, edited by Afifa Mahmoud Dirani, published and distributed, House of Culture, Beirut - Lebanon, 1964 AD: 266-268.

(35) - Ibn Khafajah Al-Andalusi the poet, Ibrahim bin Abi Al-Fateh bin Abdullah bin Khafaja (d.533 AH) was a resident of eastern Andalusia, and he had a collection of poetry in which there was an abundance of good. Wafi of mortality: 6/55.

(36) - Ibn Qazman Al-Zajal Muhammad bin Issa bin Abdul-Malik bin Qazman bin Qurtubi Al-Qurtubi Al-Farid Al-Zajal (d.555 AH). Admin of deaths: 4/211.

(37) - See: The State of the Almoravids during the reign of Ali bin Yusuf: 331-42.

(38) - Consider: Andalusian poetry, a study of its development and characteristics: 27; See: History of Andalusian Thought: 21.

(39) See: The State of the Almoravids during the Reign of Ali bin Yusuf: 343.

(40) - Abd al-Rahman bin Muhammad bin Abdullah bin Malik al-Maafari, see: The complement to the book of relevance, Ibn al-Abar, Muhammad bin Abdullah bin Abi Bakr al-Qudai al-Balansi (d.658 AH), investigator: Abd al-Salam al-Harras, Dar al-Fikr for printing - Lebanon 1415 AH- 1995 CE: 3/18; See: The briefing in the news of Granada, the two ministries by San Al-Din Ibn Al-Khatib (d. 776 AH), whose text and his footnotes were written by Muhammad Abdullah Anan, Al-Khanji Library - Cairo, 2nd Edition, 1973 AD: 3 / 401-402.

(41) - See: Nafta al-Tayyib from the branch of al-Andalus al-Rutayb, and its minister Lusan al-Din bin al-Khatib mentioned to Shihab al-Din Ahmad bin Muhammad al-Maqri al-Tlemceni (d.1041 AH), edited by: Ihssan Abbas, Dar Sader - Beirut - Lebanon, first edition, 1968 AD: 3/232 ; Seen: Briefing: 3/401.

(42) The Divan of Ibn Khafaga, verified by Dr. Mustafa Ghazi, Al Maaref Institute, Alexandria - Egypt, 1960 AD: 345.

(43) - See: Andalusia at the end of the Almoravid era and the beginning of the Almohad era (the second era of the Taifas), political and civilizational history, Dr. Abd al-Latif Dandash, Dar al-Gharb al-Islami, Beirut - Lebanon, 1st Edition, 1988 AD: 436-437; See Moroccan ingenuity: 74.

(44) - See: Andalusian prose in the era of al-Taifa and al-Murabitun, d. Hazem Abdullah Khader, Al-Rasheed Publishing House, Baghdad - Iraq, 1st Edition, 1981 AD: 55.

(45) See: The Admire: 164 and 173.