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IBN HANI ANDALUSIAN LOYAL (AL PROPHET HOUSE) A MODEL

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ABSTRACT

Anyone who reads Ibn Hani's poems feels that they stem from sincere feelings, far from being arrogant. Hani grew up in a stage in which he dominated nature over the rest of the poetic arts and objects, and drew his literary culture from that milieu, so he was supposed to drift with the same prevailing trend. He grew up son Carefree Andalusian in Seville, and earned her poetry, literature, arts, and the T has a close relationship with him had Bhakmha and is like a shelf nature of, and then accused him of her family doctrine Philosophers There is a tendency in his poetry Fatimidism is clear, and his loyalty to that creed, which sparked controversy among the intelligentsia of Seville. Alu must be standing in this study, impact and influence in the poetry Mutannabi Morocco (Ibn Hani). It is God reconciled.

Introduction

Ibn Hani Al-Andalusi is Abu Al-Qasim Muhammad bin Hani bin Saadoun Al- Azdi Al- Andalus (326 - 363 AH, 937 - 973 AD), one of the most prominent poets of the Maghreb and Andalusia in the era of the Fatimid state. He was called Mutanabi al-M Gharb because he was the most famous of the Moroccans. Ibn Hani's lineage is related to al- MuhallabibnAbiSafra. And he is with them like Al-Mutanabi when the people of the East Born in Seville and received when its owner, and accused him of her family doctrine of philosophers and apparently its impact evident in his hair,

Vosaaa say in theirs , Farahl to Africa and Algeria , and there is contact Palmaz al - Obeidi (author) son Ishmael and dwelt with him in Mansuriyah b the proximity of Kairouan, and when he left the goats to Egypt Ibn Hani ' returned to Seville and killed his generation when he reached (Barqa). I have absorbed IbnHaaniAndalusian and drew from Asefi springs, depending on the culture of his father and his knowledge on the one hand, as well as observing the broad teachings of the religion of the Islamic religion and embraced the doctrine and secure his faith on the one hand another Z. And he has in Al-Muizz other than praise and elites of poetry, Ibn Hani draws his vision from a set of principles in which he sees what can achieve his personal ambition, with what he enjoys of literary elements that in all their conditions seem to be in line with what he can outweigh his stature 0 With what he enjoys Mamdoha political qualifications and Dr. j 's intention and literary, was SolanumQa in his bid for the poet , who like the doctrine of the Fatimid in his hair is better represented, like sate principles, this ambition of faith has overcome the poet , what was the bulk of his quest victory for this doctrine , and saw in the character of the goats for what makes Of that creed lay before him .

Literaturereview

1. Manhal literary culture of

Since the fourth century AH presumptuously religious and linguistic studies and of literary on pain Square Cultural from Andalusia , and perhaps IbnHaani was among those who sat down to Sheikh grammarians Andalusian Abu Ali Frier, and listened to the language of his lectures in the Mosque of Cordoba, and sat down to other professors or linguists, which led to the growth and expansion of the Queen of language has a culture, and it was for the pre - Islamic poetry , the impact of a notable of the organized by the Qarb and drafting, this as well as the mixing of Arab tribes that were taken from the cities of Andalusia homes have, which remained retains its spirit of Arab thoroughbreds, and the whole students of literature However, Ibn Hani is not matched by another poet with a wide linguistic reserve except Al-Mutanabi, the wise poet (Muhammad, 1962). Moreover, culture was literary and wide and was the literary culture extensive complementary cultural aspects of the other that helped the growth of his personality, he pursued through his father's love of literature and the tendency to him, and cannot be us to erase the role of genetics and their impact in Taku yen personal poet, and in its inception, He grew up as a writer who acquired poetry, and he was helped in that by his extensive memorization of Arab poetry , their news , days and literature , in addition to his relations and contacts with literary environments in Andalusia, all of this helped the emergence of the queen of poetry in his literary spirit and his inherited poetic instinct, and the attention of his father, the writer and his poet, and directing him to All that helps him in his literary future is the development of his poetic faculties and blows into his heart the springs of poetry and inspiration, in addition to the poet's life in the literary environment of Andalusia full of writers and poets, in which literature and poetry met the care and encouragement of the causes of life, strength and maturity (Muhammad , 1962).

2. Accusing him of the doctrine of the philosophers

And through the sources of facts and literary events in Andalusia' cultural arena, it was revealed to us that Ibn Hani was accused in Andalusia of the doctrines of the philosophers, and as a result of that he was killed, as the Sultan of the Jurists had the final say in the political and religious aspects of his life, and their word had supreme over the Sultan of the kings of Andalusia , so it has become common Sultan scholars obstacle against the spread of philosophy throughout the country because they were (excommunicate philosophers and Lifton deny the philosopher and the hottest Aq books, descend Sultan on their desires and destroy books philosopher, or punished accused them as the owner of Sevilla did the son Haani what advised him to leave Medina)) (Al-Faqi, 1975) . And shows us Dr. Mohamed Abdel MoneimKhafajah, that the poet read or may have studied a bit of it but in any case, not emptied this Luo n of culture did not drink his heart love the doctrines of philosophers (Muhammad,1962), and perhaps it is important to mention in this the study, while extrapolating the life of Ibn Hani, was that he was loyal to the Fatimid state, believing in their imamate, and did not conceal his admiration for them (Al-Fiqi, 1975). It seems that the beliefs of his Shiite were deeply rooted and pervasive in his soul, it has nhl its origins and the basis of his father , who was one of the advocates doctrine of the ears following the Fatimid secret in Andalusia, was found in the land of Andalusia time of the Umayyad state opportunity for the Shiites to become active to call themselves, despite all Andalusian Umayyad precautions against Shiism and called for it even to say al-Maqdisi ((that at the end of the fourth century AH that the Andalusians if they found a Shiite, they might kill him, and even after the end of the Umayyad state, we find great historians and great thinkers intolerance against the Shiites of great intolerance (Shawqi, 2009) . And our sources that he was ((accusing the philosophy of exhibits in his words and his poems course Maari and still go to extremes in that even exceeded the right and left in Mala face him in the interpretation of people of Andalusia and postulation to get out of his homeland))(Shawki, 2009) has worsened the relationship of the parishioners with their king because of him, as he was accused of his sect when they referred to him (Al- Hanbali, 1979). And he moved between a number of Andalusian cities, then he became obligated to the governor of Seville, so he praised him and won his admiration, but his stay there did not long and he was forced to flee from it, so he intended Morocco, and historians of literature have referred this to what he knew of his tampering with religious sanctities, and his frivolous biography and openness with that. forcing people to being accused of the doctrine of philosophers and the conduct of heretics (Omar, 1974). the back section of researchers and historians of literature Andalusian, insulting to exit IbnHaani from Andalusia to what he belonged to him from a political belief and doctrine of Shiite acknowledged publicly in his poems, as though the denial of the people of Seville must do so (Ibn Hani, 1962) due to the existence of the Marwana caliphate in that region and what is known about it from its disagreement with the doctrine of the Fatimid school of thought.

3. His relationship with the Ismaili doctrine of

The Fatimid Ismaili movement has reached the country 's Andalus height of its greatness and strength at the beginning of (century X AD) (Reynold,1967) when he managed Fatimids to take ((for themselves the caliphate title and privileges that have confirmed they have the divine right))(Reynold,1967). The doctrine Ismailia known to researchers as ((the doctrine accompanied the universe since initiating it was limited to the class of Albabarn people and the prophets speaking and imams infallible, preachers and arguments and visionaries)) or may be defined as ((philosophical theory of humanity and the idea is based on the foundations of unorthodox knowledge constant of the pillars the statement A is withheld except for the protesters)). And it has become evident the effect of Shi'ism, especially the Ismaili creed, on the poetry of the poet we are dealing with, so that it can be counted as representing ((the spiritual framework in which Ibn Hani moved in an ascending movement, not a horizontal extension, because our poet began to progress in this belief in a gradient that we can count. Slow, but it cannot be fast and that the teachings of this doctrine appear clear in his poetry, until it was said that his collection is the best representative of this idea))(Ibn Hani, 1962). It remains to say that Muhammad Ibn Hani al-Andalusi, had found under the Fatimid caliph al-MuizzLadin God his goal after praising the princes and leaders, as he was not satisfied with what he found with them, it is in addition to his realization of material gain, but his religious gain was greater , represented in His closeness to the caliph who represents the Imam in the eyes of the Ismailis, and who possesses the status that raises his status among the people and his followers, in addition to the qualities of courage and heroism that Al-Muizz enjoyed , which I found its share of admiration for Ibn Hani. The poet remained attached to the Fatimid goats, even if he had conquered the region of Egypt at the hands of his leader, Jawhar al-Siqali, and al-Muizz moved to the city of Cairo in (late Shawwal 361 AH and summer 972 CE) , (Farroukh, 1981) Ibn Hani left with him (and asked his permission) In returning to his family to come with them and join him, then he gave him permission, so he went out to his country, and when he reached it gently, he went down to one of its notables to rest, then he added days and went out for a drunken night from his house. You passed away on Wednesday, sixty-two and three hundred, and he was over forty))(Yaqoot, 2011). Literature historians have differed in determining the cause of his death, some of them believe that his political orientation was the basis, and there are those who believe that his embrace of the Ismaili doctrine, his exaggerations in it, and his openness to the Shiite da'wa was the cause, in addition to mentioning other reasons such as insane and extravagant in it. And when the news of the death of Ibn Hani's of the Fatimid Caliph al-Muizz Li Din Allah reached in Cairo, he said with great sorrow and regret for him ((This is what we had hoped to be proud of the poets of the East, but we were not able to do so)) (al- Hanbali, 1979) and so ended the life of this Andalusian poet who His fame filled the horizons and his century, his contemporaries, Bab al-Tayyib al-Mutanabbi, in East Pain, and they said about him that he was Mutanabi al-Maghrib.(Farrokh, 1981).

4. Ibn Hani's the goats' shadow

Grew up son Carefree Andalusian in a thriving cultural environment that promotes the study of language, religion and literature, from Morocco, and was the secret Rah night his country was given by the doctrine of the Fatimid in Morocco to defend its statehood, or participation by faith, to ascertaining that such culture The Fatimid and to stand on what was hidden from them and beats to help him promote the Ismaili doctrine in his poetry, so his poems became the platform from which he heard the loud voice of the Fatimid doctrine. Ibn Hani Al-Andalusi, who saw that his goals were realized by praising the princes and leaders, until he ended up praising the Fatimid caliph Al-MuizzLadin Allah. Ibn Hani arrived at Kairouan, the capital of the Fatimid caliphate within the year (344 AH or 345 AH), and sought there to meet the caliph, so he sang his poetry and praises to the person of the caliph and vinegar, indicating her majesty and greatness, depicting the glory and glory of Makin, and with it the name of Ibn Hani is associated with the end in the same Caliph when he made Ibn Hani a special poet of whom the poets of the East and its kings were proud. A number of poems spoken by son Han Joel in praise of the goats to the religion of Allah the Fatimid one and only twenty poems, took her name for long launch critics and writers and the public is (Almaziat), ((and perhaps these poems of the direct causes of the short life of Ibn Hani, and the subsequent resentment and curse after his death))(IbnHaani,1962) as stated in which the superlatives. The truth is that the life that Ibn Hani lived in the confinement of Al-Muizz was different from what it was in the confines of the family of the Ali family, after he was absorbed in his pleasures and desires, he became a poet describing life in all its meanings and manifestations, and the poet of the Caliph, so he found in the greatness of Al-Muizz and his time a wide space in which to organize poetry , on the one hand and other ((the goats on the great side of understanding and after consideration and careful sent Renaissance literary and scientific throughout his country 's vast, and was educated highly educated and fluent in all the languages prevailing in his time as poet slaves)) (IbnHaani 1961) , as well as p what he enjoyed the goats from the attributes of personal and leadership qualities with recipes received from the strongest recipe Imamate was MdahIbnHaani which involves both political and religious sides because it was exaggerated in the Ismaili followers approach. What helped Ibn Hani to embrace the Ismaili doctrine was that he lived in a difficult time. The beginnings of the fourth century AH were full of political conflict and doctrinal strife, and the Ismaili converts tended to demonstrate piety, including Ibn Hani, who saturated and was brought up on the principles of that creed, which was inherited originally from his father, so we find a n most of his poems involve conventions and ideas are deep and complex and difficult the average reader , that Ibn Hani Andalusian was not in-depth esotericism neighborhood n exit from Andalus, and all that shows his Shiite beliefs represented in love with Al Prophet House (May God bless him and grant him peace) and prefer them over others, because they are more deserving of the caliphate than others, because they are the fittest and the best , and he used to attack and expose the Umayyads to those who resurrected Shiites to the Ismailis, as it is believed, so he fled and sought refuge in al-Mu'izz to protect him (Ibn Hani, 1962) , and we cannot deny the existence of Some principles for his belief during his existence at the time of the Fatimid Caliphate of Al - Muizz , so the prince was with him as the Imam never sinning, and that God, glory be to Him, made him a successor on earth. But after his

long companionship with the goats and his contact with the Ismailis in his surroundings, as he was able to articulate more about his beliefs and exaggerate and exaggerate them, on this the poetic stage is divided with the goats, but he did not adhere to the Ismaili norms and ideas, in that he is insulting the truth as he believed, because his father He is one of the advocates of Ismailism, it is unreasonable that Ibn Hani needs someone to cultivate these principles in himself, and it can be said that he needs an environment that enables him to disclose his contents and protect him from being exposed to any danger, and we can also say that the first stage of his contact with the condolences of the state, the stage of relative stability in a few wars, and the outcome is settled in favor of the goats and his army, can also be considered as in his poems first and exaggerating the fear that tired hearer notice him, and the fact that acclaimed successor he certainly would like and would like to praise him as praising Read the FT of successors No. , and with the same way of starting the poem until the poet up to the purpose of the original and true of the poem, and an example of this poem in praise of the goats to the religion of Allah Fatimid that dating the battles fought by the army goats with the Romans and the refraction of BaniUmayya in front of the goats Army, has been and This battle took place in the year forty-four Hijra (344 AH - 955 AH) when Al-Muizz conquered the city of Sicily on the coast of Almeria (Abu Zayd, 1967) , as IbnKhalidun mentions in his history, and we did not touch his Ismaili ideas and beliefs, in a way that overwhelms his early poems . We looked at his poem, and saw him once again emphasize one of the ideas of the Ismaili creed related to the imam's attachment to God Almighty, and that he is the best of the Arabs and the non-Arabs, but better than all.

The face of the essence of the water of the throne is connected , oh, the best of the people from Arabs and non-Arabs

A pure sweat, glory is linked to the

family of Ahmet, if they grow old and are chafed(Ibn Hani, 1962)

And the saying that this behavior shown by Ibn Hani in his poetry, being that he had not yet deepened in the understanding of the Ismaili faith and had no goal other than earning money and making the bid round, and all he does is an attempt to move the praise for giving, so what is his saying:

For all the people of SayedMajid,

as if in the palm of his hand to irrigate

Haw Z basin of God in his palm

But Yahya, the master of creation, is the key to terms and sustenance

is overflowing with fullness and ladiness(Ibn Hani, 1961)

Ibn Hani resided in the caliph's courtyard praising the state and the caliph and supporting its right to inherit the Prophet (may God's prayers and peace be upon him), defending its enemies from it, and the Ismaili's tongue in Africa became defending them and calling for belief, and by virtue of this task he had to defend the lineage of the Fatimid against those who accuse them of corruption Their lineage , demeaning the status of the and accusing them of usurping the caliphate, as he had to deprive the Abbasids, and in addition to that he had to call people to obey the Fatimid caliph and believe in the Ismaili creed, so that it would be their way of salvation from the torment of the hereafter, and the reason for that is that the Ismaili creed, even if it triumphed

politically in Africa, however, was not able to contain all of Africa's population within its delinquency, and it was not able to completely eliminate the doctrine of the Sunnah in the countries under their rule, in addition to the emergence of some who were hostile to the Fatimid. Therefore, all these reasons became burdensome for Ibn Hani, the poet of the court, and it became necessary for him to respond to them without forgetting the Romans who aspired to seize the edges of the Fatimid state (Ibn Hani, 1962).

5. The lineage of the Messenger (PBUH) and Ibn Hani's love

As Ibn Hani said his life in Andalusia, listening to the hadiths and images of jihad that began with the revolution of Hussein bin Ali (peace be upon them both), and these evidences continued until the emergence of the emerging Fatimid state in Morocco, with all the resistance and violent political pressure it encountered to demolish its pillars, until it became A refuge for every persecuted family of the family (AbdelMoneim, 1962). The strong faith that the poet carried in the folds of his soul to the doctrine that he had embraced, plunged him into a collision course with the men of power and the general public who accused him of philosophy, which the poet drew from it, and what was required of him by the sectarian culture that he believed in. However, all these difficulties did not discourage the poet from what he believed and embraced, but rather he remained conservative and exaggerated in what he goes to and carries him of a strong belief and passion inflamed with the love of the family of the noble Prophet (peace be upon them). This culture had to appear in his poetry, and he must draw from its sweet source what he would achieve his goal of enriching the poem and enriching the poetic structure with the vocabulary, phrases and Qur'anic sentences that support his loyalty to the family of prophet hood. Ibn Hani stopped his poetry to praise the glory of the Fatimid state, so his poetry became the tongue of an Ismaili speaker, and he repeated it in their assemblies and councils, so they surrounded him with a special curse to the exclusion of other poets as he was the defender of the Fatimid beliefs and more deserving of the caliphate, so Abu al-Qasim became the poet of the caliph and the faith.

When he says:

*It is the cause of the world, and for
whom it was created from the purity of the water of revelation, and it is a mug
from the yak of the paradise, where
it emerged, then from the characteristics of the Prophet, it is the significance of the
inheritance of the resident Bethrib.*

*The reason is that things are
from the spring basin, which is the healing of their
fruits, and the dead are dead, and on him
from the light of God is a*

higher splendor for him, and the canal is the highest(Ibn Hani, 1961)

In the text of the Fatimid effect seems clear of the language used to build h the house peace be upon them as they descended from the Prophet (r) , who is in his view is located is like a forward when the doctrine of the Shiites, and what it takes this show of reverence and respect, the poetry has more in it than The use of words from the

Holy Qur'an, including (the revelation, the spring basin, the flame of al-Qabas, the yak of paradise, the essence of the kingdom, the illumination, the intercessor , the trustworthy , the light of God) are all attributes that the Creator gave to his noble Prophet (may God bless him and grant him peace) until Ibn Hani came. And he used it against the Fatimid Caliph (Al-Muizz is the religion of God), and the matter did not stop at this point , but rather he continued in his quotes relying on the Islamic religious heritage and the story of the Prophet Muhammad (may God bless him and grant him peace):

*As if you were the Prophet Muhammad ,
you were the one who preached to us ,
this one whom he sought to deliver with his love
It is as if the Ansar supported you
in her books
the rabbis and the news , and in it it degrades the insistence and the looming (Ibn
Hani, 1961)*

In this text, the poet shows us his exaggeration in praising the Caliph Al-Muizz, as he likened him to the Prophet Muhammad (PBUH) and likened his soldiers to the honorable Companions. The preaching in the heavenly books was only for the person of the greatest messenger and no one else

*Are the sons Fatim us crammed
you are loved by God and the God of the
people of the prophecy and the message and guidance
and revelation and interpretation of the prohibition
that has been said of the good land Yeh was not
if you sense the rock to do well have
Asim and took refuge except you ran on
his successors in the land of the righteous
in the evidence cushion Ethar
analysis not NATO nor deny the
truffles can testify to him the creation referred
erupted and flowed rivers(IbnHaani 1961)*

He tries to excuse himself in the revenue of these qualities and AdvaIha on Mamdoha he died Boss his kinship to the Prophet House (peace be upon him) and ends with a ratio of Fatima Zahra (peace be upon her). And he uses in some of his verses what the epic of Al-Hussein (peace be upon him) prepared for him , so he remembers the battle of Taf with all the meanings and scenes of pain and grief until I cried the sword:

*Is the sword, sword blocks either similar lines are
common to him as if Alavrnd tears
So Adab, and as for its body, Vasqil, you
remember the day of Taf, it is flowing (Ibn Hani, 1961)*

Dropping the blood that ask her sword met with tears pouring and the link that sug this set up the relationship associative, is the revenge motive of revenge for the killing of the martyrs and has GhaliIbnHaani in a unhide love Ahl al- Bayt al - Sharif , according to the doctrine of special Isma'ilis of Muslims and the year of . He re-uses

this image again, but this time he specifically mentions the murdered of Karbala, so he said:

The friend ran with its two pages as if

The dead man was mentioned in Karbala, so together (Ibn Hani, 1961)

Ibn Hani does not hesitate to announce his Aqqi without fear or fear, so he says:

Lee is strict, and he is Shiite, as the bearer ,

if Muizz al-Din has authority

Almost preceded my balls to the champion, Al -

Mnaya did not anticipate the term (Ibn Hani, 1961)

The poet does not hesitate to take advantage of all the appropriate opportunities to announce what he believes and embraces in terms of doctrine and belief, and he does not miss any of them , in saying:

God, from Al-Rai, is affiliated with the

Shiite, AmlakBakr, that they are affiliated

with the fittest of the Al-Aqsa Maghreb without morality

To the Most High, the Wali was originally from Mary, and

I do not receive a non-Shiite

literature other than Shiism and the Hanafi religion (Ibn Hani, 1961)

In some of his poems, he mentions the harm that some sects of the Shiite sect suffer from, as happened to the Kharijites and one of their groups (Abaza):

They were not ignorant of what they encountered in Shi'ism

The instigation of a buyer or a buyer's wrong

And what you humiliate of the people of stubbornness to them

What is administered from the Ibadi religion

Whoever burns the heat of fire, you are its stove

It is the freedom against the free people (Ibn Hani, 1961)

The abundance of exaggeration, exaggeration and exaggeration, was not a feature specific to Ibn Hani's poetry alone, but rather the dominant feature of poetry in general, whether the poetry was bright or Andalusian, but its clarity in Ibn Hani's poetry came from his being a poet who represents a belief. For her , and he did not know to show moderation in a way , and was not limited by limits, and he was dazzled by a person praised from a religious ideological point of view, and for his love for the qualities of courage and heroism that he possessed, which made him assign him the qualities of the divine self until he reached the stage of divinity, removing him from The attributes of human beings to reach him to a degree close to those of the supernatural , because the Imam (the Caliph) is a character characterized by the Ismailis as infallible, so from here was ((his exaggeration is consistent with his belief, and if it seemed to others otherwise, and perhaps this is the reason for many of his exaggerations and some of them go to The limit of his atonement)) (Omar, 1974) . In spite of everything that was said in his hair, the wording is Anmazat Ba consistency with the content of the poem , they are strong Dzlh knocks the ears if the theme of strength and intensity or are thin fresh that they express their feelings Mcpopp passion of love, whether real or are non - existent originally. He was proud of his origins and Arab descent , which ends with Arab tribes , ancient , so lost images of each Arab Championship , and that the introduction receded grief how not a descendant of Doha

Muhammadiyah Hashemite close descent from Fatima Zahra Rihanna The Messenger of Allah (Allah bless him and God and peace) , and as watering The Messenger (may God bless him and grant him peace) from the al-Kawthar basin, for the angels lived the goats, and they became an interconnected relationship. The Messenger and the al-Kawthar basin were matched by the goats and the angels greeted. He made the Hajj and its rituals not to be completed if he was not one of the honorable household. With Fatima and Ali (peaceis upon them both):

*Watered KawtharAlkhalda Doha Hashem
saw the people of the house that no feelings
and not in front of a non - crown meet
him Zahra attributed our own thing in
front of the world saw the same Bmakhr
And Moez Al-Din lives on our behalf the angels
if you are not among them, and if there is no ritualization
on him, the guides of his glory and the dialogue and the previous
what you included in your family ,
whoever took them from them is a forsake (Ibn Hani, 1961)*

This revenue has been baptized in all of the verses we'll see what extent of the ability of IbnHaani in thousands Dah of the Islamic heritage and in his hair.

The story of the martyrdom of Imam Hussein, pbuh, in the poetry of Ibn Hani That for the Arabic culture that you drink IbnHaani after the clear of the hair of me this introduction, as if the poet Badawi what is known as the luxury of civilization and Rgdha something, Depicting visitor of the night at the time of stars stability and the combination of vigilance and lie, then move on to the plate dawn and expiration The night, and if a little thing remained of it, gives the recipient a sense of the value of the temporal significance that came in his depiction, and the speed of the expiration of the night as a sign of its association (with the isolation of blood that tends and deflects) all this pictorial he drew from his inner aspirations and desires, so the storm came in it tinged with the kind of sadness that accompanies Moments of return and separation. His separation from his loved ones is equivalent to the mother's bereavement with her son, and among his analogies is what he sees:

*The moons rise from their crowns, all thinning the
margins above them
And on them Sabgatka Dad like
eyes of snakes or locusts (Ibn Hani, 1961)*

The faces of BaniHashem are the (moons) that give the crown its splendor, and their light appears even from whether the shields they wear are shaved, indicating that they are men of war. Suffered. Ibn Hani, while he was in the midst of a life of entertainment and palaces, did not forget to draw from the legacy of his belief that he believed in and was loyal to it, so he took the scene of the killing of Hussein (peace be upon him) and says:

*The friend ran its two pages as if
The dead man was mentioned in Karbala, so together (Ibn Hani, 1961)*

The picture he drew of blood that dripped from the sword was a cry for him when I remembered (the Karbala slain), and he did not forget, but the situation returned to him the scene with all the grief he carried.

Whereas Ibn Hani represented the Ismaili School in Andalusia, and he is its speaking voice; Therefore, he intended to exploit this school because it was originally a branch of the Shiite sect, so he used the story of the killing of Hussein (peace be upon him) and the results that followed, to establish from it a material suitable for intercourse and comparison between the original and the similar, so he says in his praise of the caliph (Al-Muizz is the religion of God).

The illiterate and those who stimulate the question

Astonished understanding Atohmomak prominent

world respond to them Motma

dressed Amaaibhm and Rze tread raid

Carry eliminate God in his enemies

Balsabakan the first two lead them in prayer as

though your grandfather in FuwarisHashim

Aalak after different platforms,

or you leave with creatures uncontroversial

Claimed by the flood mentions Noah

and the crown Matlqa you to Moha as

if SubhthmTsbaha

Kallabsat mourning sackcloth

for Trah of the tendons and Triha

Jeb Real embraces Truffle Mchiha

them to see Hussein Zbaha

drifted to you Almherquan wildest

both have explained morning pronounced (IbnHaani 1961)

He made the story of the Umayyad conflict with Hussein (peace be upon him) and his Shiites a depiction of events that took place in Andalusia, which is certainly a natural and vivid extension of the conflict that arose between the Umayyad state and the supporters of the Prophet's family (may God's prayers and peace be upon him). The poet's time, which is an approach to what was the case in the time of the master of the martyrs (peace be upon him), and he may combine separate times in a present time.

Results& Conclusions

The notice of Ibn Hani Andalusian was Sjmh with what he believed in him and believed in the stage of the numerous political conflicts and religious , and if we want to pull this view to recent studies and contemporary, it is not permissible to deny that era and that the verdict on his hair from what is familiar and customary now for every Maqam article and each era has its own art and rationale. He also helped to increase this characteristic and advantage of him and that he was the first Ismaili poet known in terms of historical precedence, and the best poets of Andalusia in terms of poetic quality. Thus, the research resulted in a set of results that can be summarized according to their appearance in the study in what follows.

- 1- He was named "Mutanabbi" in Morocco for his influence by the poet Abu Al Tayeb Al Mutanabi, especially in his delinquency to philosophizing in his poetry and adopting the doctrine of philosophers.
- 2- Mgallath in praise of Moez State stems from the door closer to the Fatimid Sultan's deep faith Balak the de Fatimid.
- 3- His departure from Andalusia was the reason for his loyalty to the doctrine of the people of the house, peace be upon them. As the tooth and love of the worms of the prevailing religious belief in Andalusia at the time.
- 4- I met several factors in his death , including Mgallath in praise of Alvatman as well as crazy extravagance e in it.
- 5- 5 Cultural adoption of its terms of reference to the heritage of the religious , especially the biography of the Prophet (r), marjoram pure peace be upon them , and preferred a Mmaazarh from that of Shiite beliefs in the love of each house of the Prophet peace be upon them in his hair.
- 6- His inspiration for the story of the martyrdom of Imam Hussain (PBUH) in his poetry is evidence of his loyalty to (the Prophet's family), peace be upon them.

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