

Betrayal in the poetry of the Andalusian Ibn Ammar

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Abstract

This research aspires to study treachery in the poetry of Al- Andalusian son of Ibn Ammar, to ask about the impact of the environment on the building of Ibn Ammar's political and literary character, and to reveal the motives and reasons that made him prey to treason as well as to the explanation of treason from an Islamic perspective and their ontophanies with Ibn Ammar.

Keywords: *Treason, poetry, Ibn Ammar Al-Andalusi.*

Introduction

▪ **Environmental and cultural influences**

There is no doubt that the poet is a son of his environment and a part of his society grows and thrives in his arms, so his personality is built according to what he lives and what habits, traditions and customs that penetrate into himself and the cultures that pass to him, so shades of these influences appear in his behavior and in his literary product. "Abu Bakr Muhammad bin Ammar was born in (422 AH / 1031 CE) into a poor, destitute family of neither an unknown origin that had neither glories to be proud of nor feats that they claim." (Bin Ammar, 1957) This submerged origin had a great impact on the poet's life, as he later contributed to the formation of Psychology and way of thinking. Poverty did not prevent him from attending educational circles in Andalusian mosques, so he learned to read, write, recite the Qur'an, principles of religion and grammar, in addition to general information in history, literature and arithmetic. Then he moved to (Shalab), a city whose people were famous for poetry and followed the circles of scholars and among intellectuals and writers, so his literary culture grew and linguistic and Aainat (Ben Ammar, 1957). He went, "he travels around Andalusia seeking sustenance, desires the power of the hand, and organizes praise contracts for everyone who can give him a little money with which he lives ... He still wanders in Andalusia, and he does not care about those who love or whoever I please with the notables or the market." Bin Abbad, 1999), and Al-Marrakchi mentioned pleasant news about this: "It was mentioned in some of his travels (Shalab) that he only owns an animal whose fodder cannot be found. And he directed it to him; Ibn Ammar saw her for the sake of prayers and the best rewards "(Marrakchi, 2006). His father (Al-Mu'tadid Billah) praised the king of Seville, an ingenious innocence (1053 AD), including his saying:

Spin the bottle, the breeze has shone, and the star has distracted its mind.

And in the morning he gave us his camphor when the night took back the amber of it

A king if kings are crowded with a resource and towards it, they will not respond until it is issued

(Bin Ammar, 1957)

Al-Mu'tadid approved this poem and ordered him "with money, clothes and a compound, and he ordered that it be written in the poets' diwan, and it was so. Then he attached to the dependent on God and he was then a young man, and his condition with him did not continue to increase, and his service to him was strengthened and confirmed, until Ibn Ammar became afflicted with the approved From the hairs he cut, and below him by his vein. "The bonds of the relationship between them were documented, especially since both of them are those who lend poetry and share in the joys and joys of life, so he combined between them the common qualities and similar ways of thinking, so the approved "shared with him in what the man does not share in his brother nor his father," and he was entrusted with the ministry and the administration of the country's affairs. Ibn Ammar said in his "thinking and the focus of his policy, is to seize opportunities and grab occasions to consolidate his position and elevate his status. The world was found to achieve his goals and satisfy his desires" (Bin Abbad, 1999) He has a Machiavellian and outreach tendency and he is the one who says:

I am Ibn Ammar, and I do not hide from anyone except the ignorant of the sun and the moon

And between my mind and my mind, every precedent is like an arrow separating the bow and the chord

If he delayed me from my time, there is nothing wrong with the benefits of books ... in the direction

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(Bin Ammar, 1957)

These verses are an example of his self-inflation and the arrogance that spread in himself, especially after he managed to overcome Alfonso VI, King of Castile with trick and cunning, so he pushed his aggression against Seville with a checkerboard, so this increased his ego and pride and made him give himself above his destiny and he felt that the approved could not dispense with him because he owed him. By staying on the throne of Seville (Ben Abbad, 1999). And he himself began speaking in denying the baptized and committing to obey him. He is the mastermind behind the matter of the state, and to him he is credited with preserving it. Signs of treachery appeared when Ibn Ammar entered Morsi in a busy procession and "dressed up in the garb of the approved in carrying the long on his head ... and imitated it as he wrote it in the last petitions submitted to him: God willing) without mentioning the name of the approved person, and sealed in both hands"(Bin Abbad, 1999). Ibn Ammar acted according to his own whim, forgetting the suspicions based on this behavior and the doubts that would fall to his friend.

Al-Mu'tamid felt the way Ibn Ammar was preparing to break him, so he sent him a poem in which he reproached him and said:

For me changed who changed Harith and every boyfriend changed him by accidents

I will engage if I become involved with you, as long as we are blessed, and there is no third between me and you

(Bin Ammar, 1957)

Ibn Ammar replied:

You are the ideal and what I am a lower, nor am I who has been changed by accidents

I think what was between you and me, the sweetness of which has gone away from the wicked man.

I disguised myself, not that I deny you for your reason, nor that I renounce your pledge

But I think it helped her, as well as the Muthanna Triangle

Ibn Ammar, in these verses, responds to the approved and admonishes him, and he tries to draw doubt from his heart and restore his confidence in him, so he attributes the bad suspicion and suspicion between him and the approved man. The greed or the desire to possess and take power by force from the hand of its owner, the approved king is rather an aspect of Ibn Ammar's desire for life and his fear of returning empty-handed as he was previously suffering from deprivation and distress to live or to be killed with the slightest misstep or slander in it, and there is a narration. I confirmed the poet's feeling of his death at the hands of his companion, when Ibn Ammar lay with the dependent on one pillow after he had taken up the night and the wine and tiredness from them, so dreams coincided with Ibn Ammar so that the dream visitor would come to him and say to him: "Hey, Ibn Ammar..Did you believe the plot of the kings and rest You are standing and trust the approved, then you are playing with reassuring pleasure and pure ecstasy? .. Horizon, drunk, so yourself, the approved will kill you..yes, this beloved friend..yes, this one who pulled you from the back of the donkey to the trampling of the ministry .. He himself will kill you (Abaza, 2008). What he had dreams and ideas he did not let him congratulate on the prestige and fame he had reached, so he was worried about the fate of this friendship. His soul, apprehensive of suspicion and mistrust of others, left an impact on his behavior and actions, as the "psychological complexes that he experienced during his upbringing and the days of his misery and misery writhed deep in His soul is like a snake and it spews its toxins and makes him not refuse any human being friendliness nor sincere friendship for him "(Bin Abbad, 1999), and therefore Ibn Ammar made efforts to exploit his position and his friendship from the approved that friendship coated with friendliness and loyalty to fulfill his aspirations that ultimately brought him to the bottom of the bitter reality. Ibn Ammar was captured by Banu Suhail, so he was imprisoned in the Shaqoura castle, and then he was offered for sale, and they decided to hand him over to whoever pays the highest price (Bin Ammar, 1957), describing his condition:

In the market, I started calling out for kinds of money

And God is the one who tries his money from implicitly at the high price

So will a boy Majid buy me I will serve him as long as my family?

(Bin Ammar, 1957)

So the Mu'tamid bought him not in need of him, but to avenge him, so Ibn Ammar entered Cordoba, "the worst entry and the worst was upon a mule between Adli that is a straw, and his restrictions are visible to people ... It was before that, when he entered Cordoba, it shook him and the faces of its people, notables, and superiors came out, and the happy ones are those who reach Kissing his hand or returning Ibn Ammar, peace be upon him "(Bin Abbad, 1999), to begin the journey of torture, begging, and compassion for Ibn Ammar, and he says asking for the intercession of Rasheed with his approved father:

And I wept in a slick of thunder, telling my noise in my chains and chains

So if he did not evict you or say what you said: I am the messenger of some slaves

If I had the mercy of his eyes, I would give birth to my anguish and melted iron

(Bin Ammar, 1957)

The poet's helplessness has reached the wailing and he is most crying, describing his painful and restricted state, expressing his defeated self and showing his weakness in the face of the authority of the approved after he reached a closed path in his goal, leaving nothing left for him but to plead with the heart of the baptized to give him mercy, so he sent a poem to the baptized saying:

*Your qualities - if you recover - dwindle and praise and excuse you if you punish me
Your tenderness! In taking your opinion, do not obey my enemy, even if they praise you and speak
out
My hope is that you have something other than running my enemy today and have fun
And why not, having entrusted friendship and service to be repeated in the night of sins, and it
becomes
And between my ribs - from his whims - an amulet that would be useful if the pigeon was
successful*

(Bin Ammar, 1957)

It is said that when al-Mu'tamid heard this poem, "there was a man from the Baghdadi in his presence, and he made a visit to the house: (and between my ribs ...) and says: (What did he want in this sense?)" One of the al-Mu'tamid's answers was that he said: (As for if God robbed him of chivalry, why He was executed by intelligence and intelligence, but he looked at (Al-Hadhli) house from an invisible side:

And if the death sprouted its nails, every amulet was rolled out to be useless'

(Dozy, 2012)

He had a difference in the heart of the baptized and reached what he wished to obtain a pardon, including not an authorization, but hastening him to write what happened between him and the approved son, to his son Al-Radi, which prevented this from being achieved. Rahma, so he "hit him with Tabarzin, breaking his head, and leaving Tabarazin in his head" (Dozy, 2012), so that he fell victim to the path that he followed the path of treachery and betrayal.

Literature review

▪ Treason from an Islamic perspective

Betrayal has multiple meanings according to what has been attributed to him, and it has been said that "the meaning of betrayal is imperfection, just as the meaning of loyalty is complete. And of it: betray him, if it is lacking, then it is used against faithfulness and loyalty, because if you betray a man in something, you have made him deficient. (Zamakhshari, 2002) As for the Holy Quran, it has several connotations: Some of them are indications that the eyes are distracted due to their deviation to look at what is not permissible and the harm is hidden in secret, as in the Almighty saying: "It is known that the eyes are treacherous and the breasts are hidden." (Ghafir: 19). God does not love those who betray. (Al-Anfal: 58). Some of them are evidence of disbelief and hypocrisy {and if they want to betray you, they have betrayed God beforehand} (Al-Anfal: 71). Among them are indications of disobedience (God knows that you were circumcised). (187) you have been circumcised. (187) Treachery, in all its connotations, indicates breaking the covenant, honesty, and deviating from the path of the right path to roundabout roads. Everything that goes beyond the Islamic religious controls enacted by God Almighty is counterproductive that harms and hurts man. When the poet approached the path of ambitions and self-love to the point of vanity that ultimately led him to betrayal and forgetting the one who bestowed upon him, it led him towards a slippery road in which he lost his good qualities. People are not fulfilling him and his goal justifies the means, for he was "indifferent to custom and ideals when seeking to achieve his goals in life" (Farroukh, 1984), and this is contrary to the Islamic Sunnah, so dealing and reaching goals must be associated with loyalty and honesty, as it is what refines and molds the soul. It has a balance and a vision of its origin in the Sharia, not reality, circumstances and traditions." (Elhami, 2005), and these qualities are what Ibn Ammar missed, as he was "not defended nor contested, but the disadvantages of his actions went with the merits of his words: He became addicted to alcohol, and humiliated himself with treachery. He replied, and he was like the one who blew his mouth and made his hands wide "(Mu'nis, 1985), and if we come to the first determinant to understand life, the Holy Qur'an, we find the Almighty's saying warns against deception and treachery, and that a person will not follow his whims under the umbrella of thought (O those who believe, do not betray God. The Messenger, and betray your faithfulness, even though you know." (Al-Anfal: 27). But he did not care what was stated in the Qur'an, so one of the causes of betrayal was the weakness of his religious commitment. So he gave free rein to his self-emptiness and absorbed in worldly pleasures and joys, so he loved wine and liked the gatherings of mankind and the brown and the boys. From His Highness"

He mentions the sittings of wine that are accompanied by dancing and singing in an invitation to him to use the forbidden and to allow it without any intention to deter it, supported by religious and social freedom, and this is contrary to morals, he says:

*How many nights did I have her presence, so I became a name for women and ours
I provide myself with generosity and high, my ears, and suffice with singing and singing*

(Bin Ammar, 1957)

In addition to the majlis of wine and rapture, there is his indecent spinning without ambiguity or shame for both sexes. He is fond of sensual pleasures and everything that stimulates pleasure and a person has him, including his saying flirting with a maid:

*If I torment my soul, I will love you and shake it, I will rejoice at your meeting
God knows best, I never visit if I need that shop other than seeing you
I wish the sergeant, when we met, would not have Raya a delicious person for Mac*

(Ben Ammar, 1957)

And also what he said flirtatiously with a boy drinking wine:

And his identity is watering the madam as if it were a moon revolving around a planet in the majlis

The movements swayed, the wind rattling like a branch, shook with breath

He seeks a cup on Sawsan's fingertips and runs another from Narges quarries

(Bin Ammar, 1957)

There are other verses that we refrain from mentioning because of the obscene spinning in it. This type of poetry and the gatherings that accompany it indicate the weakness of his faith and his remoteness from the Islamic teachings and principles on which the Holy Qur'an urged (Say: Our Lord forbids and disgraces what has appeared from them and what has appeared in them) Al-Haqq} (Al-A'raf 33). The ambition and ambition of Ibn Ammar to assume the reins of affairs in his capacity as the king, and the minister did not allow him what he used in terms of tricks and intrigues, so he took advantage of Ibn Taher's weakness, despite the close relations between them, to sign him and occupy Murcia, thus recording another betrayal of the betrayal of the country. Instead of preserving his land of Andalusia, we find him weaving plans to plunder it, for he "told him himself, and his bad opinion asked him to dominate his order and control that country for himself" (Kings of Taifa, 185). Sincerity is in harmony with the policy of Ibn Ammar and his goals (Ibn Ammar, 1957) when he said:

The minister came with her revealing misfortune and shame

He broke the oath and departed from Sunan, he met and eliminated the turnout in Al-Adbar

(Bin Ammar, 1957)

And when the baptized sent him a poem in which he would admonish him for the signs of betrayal and he answered him poetry, denying his doubts about him.

And am I but a servant of your obedience, which if you die from it, an heir will replace me?

Prepared, given that the opinion does not weaken. It is in the past that it used to be sufficient and perceived the successor

You will remind me that my pregnancy is groaning with your hands on the ropes

And you ask me if he is absent from the present, and the opinion is absent from me, Baath

(Bin Ammar, 1957)

The poet resorts to reminding the baptized about his merit in the affairs of the state. Rather, he says in another poem in which he reminds the baptized of his services, so he does not owe the baptized anything.

I have good deeds, if I die in part for eternity, he would not be raised by the Deputy Serbi

(Bin Ammar, 1957)

The poet thinks that what he has done is sufficient to remove him from his missteps, for even the age to mention his good deeds, does he not mention them by the approved!

Ibn Ammar did not even care about the friendship that had brought him to the Mu'tamid, after he had said most of his poetry praising the Mu'tamid and being elevated, including:

Qudhi has won your love, and you have met happier current readers

If I did not thank you, the sincere intention of a people to support it, the Passover verse

I have no true religion, no righteousness, no honor for myself, and no birth

(Bin Ammar, 1957)

And if with him they spell him and his wife Etemad, who was a girl, and he says:

Is there no living in the West, a permissible life, reproduce camels and possess beauty

Whoever knight of the horse, moreover, the fever was heated and became the children

I see you, I love women, and I never knew you like men

I chose it from the daughters of Al-Hagan, Rumikiyah, which is equal to Iqala

She came with all the short excuses, the wicked carpenters, uncle and maternal uncle

With zero faces, it was as if they had thrown them, so they came confused and lazy

(Ibn Ammar, 1957)

So the poet robbed the approved of his wealth of virtues and insulted him with a stinging insult, and in that a betrayal of the days of friendliness and serenity that brought them together and the right of friendship between them. Obscene approved:

I remember our days in youth and you, if you persist, you are Hila

I embrace the damp penis and sip blooming water from you

And he persuaded you without the forbidden, so he divided your effort that it is not permissible

I will reveal your offer little by little, and I will leave you alone immediately

(Bin Ammar, 1957)

So he lost the affection between them of reluctance to relate to the whims of himself and the anger he witnessed against the approved man, so he released his tongue relying on his heart and feelings, and turned away from the mind that "clenches the tongue, sneaks it, doubts it, doubts it, and restricts the merit and makes it reasonable for it to proceed in the way of ignorance, error and harm" (Al-Jahiz, 2010) These verses were the definitive evidence of Ibn Ammar's betrayal and treachery of the Mu'tamid, and his defamation in a way that makes them look like a brow. Moreover, he proved through these verses his lack of loyalty to the

right of friendship, for “a friend is not a friend until he preserves his brother in three times: in his misfortune, his absence, and his death” (Ibn Abi Talib, 2010). Ibn Ammar abolished what he had built in the years of his life in terms of glory and pride because of his self-arrival, which allowed him to destroy the covenant of love and loyalty.

Conclusion and results

1. The environment in which Ibn Ammar grew up and the circumstances he experienced had a great impact on building his personality and way of thinking, which was reflected in his poetic output.
2. Ibn Ammar, thanks to his intelligence and acumen, was able to secure a place for himself among the celebrities of his juice politically and morally.
3. Ibn Ammar had a Machiavellian inclination to reach an end that justifies the means.
4. Ibn Ammar's anxiety and fear of the unknown fate of his friendship with the approved made him not be saved from friendliness and friendship.
5. Ibn Ammar's ambition and greed made him turn against his approved grace.
6. Ibn Ammar eventually feel prey to his conspiracies and treachery.

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