

## Acculturation between Arabs and Berbers from a civilized

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### ABSTRACT

Andalusia was suffering from a conflict based on norms and ethnicity and what dominated it in terms of dialogue and coexistence that reached the point of conflict and fighting after it ignited the discord that appeared in the fifth century, I found on another side a dialogue that accepts the other and the disappearance of all aspects of nervousness and the denial of the other the positive relationship between Arabs and Berbers.

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### First: intellectual acculturation

The Berbers contributed to the civilizational development of Andalusia and were an active party in the political, social and intellectual equation. If the history of Morocco and Andalusia is referred to with great reverence and appreciation, then this means that the Amazighs had a great share of this reverence and respect.

The contribution of the Berbers in the aspects of the intellectual contribution in this aspect, but it is a logical explanation of the sequence of civilizations and cultures and their great contributions to Arab culture and the budget of the illiteracy ace and other customs gives me an excuse in the atmosphere of the state. Opinions are almost closed to some researchers who believe that the Berbers did not master the Arabic language and had little influence.

The encouragement of Arab rulers on the greatness of Arab culture, writing in it, knowledge of it, and its literature encouraged a group of Berbers (literatures and thinkers) to gather at the court with all the obligations of authorship at their disposal (1), which showed us books written in Arabic, such as the book (Tabaqat Min Grammar and Linguists) by Abu Bakr Wells Badi, the book of Ibn Faraday and others.

The Berbers took from their knowledge of the sciences of Sharia and literature and their mastery of extreme perfection as an appropriate means such as promotion and access to positions (2), the most famous Berber writers who excelled in the field of Arabic prose. Munther bin Saeed Awk (3), famous for his rhetorical magic and skill

in performance, Abdullah bin Al-Hajjaj Al-Zajala, who was famous for his ministers and their writer in the Diwan, Abu Bakr Yahya Mughili, and Abu Jaafar. Bin Othman Al-Mushafi. Walsh's mother in the introduction, a large group of poets appeared, including Munther bin Saeed, the son of the Knight Al-Kistula, Ibn Al-Maqhafi and others.

Bilal G. wrote Arab scholars on the science of the barbarians according to philology, such as Abu Muhammad bin Hamad bin Abdullah Muhammad Ham and Dr. bin Abi Dalim (4) and Abu Bakr Abdullah bin Hartama Kordofan (d. 370 AH) (5).

When you stand on the other mental science about the grandfather that the Berbers have written these sciences in Arabic, which also prompts me to say the importance of the Arabic language for them, the popularity of its universality, as well as the beautiful suggestive words. The deep suggestive proportions. I do not forget to say that the majority of the Berbers expressed their tongues, melted in the crucible of Andalusian society, and adopted the Arabic language as the language of dealing, literature and science in all aspects of life. and its types (6).

Acculturation means that the interaction between cultures, which is subject to the principle of mutual influence and influence, as a result of communication between them and their friction with each other (7). Pictures of literature in this era have reached the stage of perfection, or almost reached the development witnessed by Andalusian and Eastern urbanism alike. The space of this literature expanded and many names appeared to me. Cordoba, Seville, Valencia, and Murcia were places for

those intellectual forms of society and sects. The literary centers of many poets and users of poetry came to the fore, and groups arose to establish them. Natural development under local conditions and external influences was in such a way that it needs little encouragement, and the natural motion of evolution is guided by an appreciation of what remains in our literature of that era” (8).

Yes, literature spread in that era and did not seek to Andalusia by drawing a literary article from heritage and religious reference data over the centuries that preceded the centralized and sects, and Berber poets had a wide presence in the literary arena, and appeared on the scene of their flags stained with poetry. Inspiring poets, they created descriptors and photographers. The Arabic language was best represented in it (9).

It is no secret to anyone that the country of Andalusia has established its mental and literary foundations on Levantine foundations, especially in the first ancient times. It called for it to live within the framework of knowledge and oriental literature, and always everyone who wants fame in poetry. The path that runs behind the Orient and their venom, whether it is through the construction of a poetic poem or fantasies and imaginary images, and that the poet’s quantity and status seem to be able to resist the bright poets, and the share of the Berber poets. In those oppositions, a book of many reviews the ammunition of Ibn Bassam, the famous sayings that predicted a clear dependence on Mashreq, he said: "But the people of this horizon refuse anything but to follow the people of the East, and return to their news." As usual, we return to Qatada; Even if those horizons are a crow, a whole otton - Sham and Iraq fly to a burial on this idol, and they read this book as an arbitrator; And their wonderful news, and their new poetry. Industrialization, the ultimate goal, and the high climate” (10)

Palace Altdana imminent Altinai  
It has come from the old to the end  
Umm al -Izz replaces the judgment of justice  
And clothe the quarters with the garments  
of chastity  
And he casts souls with a disease of weariness  
Kareem Al -Muluk and Aalaq Al-Sana  
T .shelter NiCd and climate patio  
afflicted ,and succumbed to the death of  
a good solace

Despite this apparent exaggeration in responding to everything that is Andalusian to the Orient, but this one way or another predicts that the poets of Andalusia have reached a tradition that includes a great deal of the importance of the East in preserving the literary model.

All this and others come from the intellectual acculturation that has been tainted by social and cultural life, and the fondness of Berber poets and the perfect for the precise concept of acculturation, which means the interaction between the influencer and the affected as a result of the cognitive contact between the outcome. them, and arguably in one geographic area. This also means that “the cultural exchange between different peoples and in particular the modifications that have been made to the primitive culture of society as a result of friction with the more advanced cultural confrontation which leads to the uplifting of the individual, group or people” (11). On this, Anan Ji sees that the barbaric creativity in that cultural expansion has rejected a wide range of interest in philosophical sciences. It appears to me that poetry carries philosophical ideas and logical origins, and the individual turns towards philosophical and spiritual contemplations that he cannot criticize. It passes of unremarkable importance in sticking to the question of the intellectual - Satmak - in the subject of the philosophy of life and death Alvin T. The barbarian poets took a philosophical position about the phenomenon of death. They did not like death in their poetry the term expiration, but they put it in a philosophical framework and looked at it from the philosophical position of this phenomenon that a person must go through. Which inherited Umm Hisham loyal standing in front of her. The truth of death is the stance of the philosophical truth that must be shown by the dispersed reunion, and what does not help howling or crying, everyone drank the Menon cup, he said (12):

The survival of the creatures is subject to the annihilation  
I have a solution of his day to approach  
Does the king reign over the ribs of al -Manon?  
Is death cracked included everyone  
Outdoes life Bbth severe  
Didn't she see how his hands used to rinse?  
And Wafi lady AIDS  
He is the head ,twisted with the determination of hearts

And there is no cure for it in tears  
And the ashes of the victory of weeping  
How is a disease treated with a disease?  
Palace Altdana imminent Altinai  
It has come from the old to the end  
Umm al -Izz replaces the judgment of justice  
And clothe the quarters with the garments  
of chastity  
And he casts souls with a disease of weariness  
Didn't she see how his hands used to rinse?  
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What is sufficient for him in wailing?  
So there is the singing of the sapphire  
And that I defend dieback Bsagm

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In another place, he stood before the philosophy of death as well, explaining the fact that people are familiar with it, which is that death, does not please people except with the dignity of souls. He said (13).

and found despair that had destroyed greed  
And Dhul -Naha is well-  
armored with beautiful patience  
For as long as she was praised for stifling heresies  
For the soul where you see its nails fall  
What is it without the generous and free person  
who is convinced

What better patience while improving alarm  
And Mnaya arrows not stray  
The vinegar t of sorrow in Hjoaha Sunan  
There are fates for tragedies, and their most tragic .  
As if to die in us revenge Mankm

The philosophy of death found an echo in the poetry of Ibn Hamdis the Sicilian, which is attributed to the Berbers, and he sees that death is like a snake that stings them and extends his hand to their souls to kill them, but it is necessary and there must be a return to the soul, when he said (14).

And stinger what her upscale  
Extend the hand Janneh  
Back from the past  
It is necessary to return the naked  
And stinger what her upscale

I saw the bathroom exterminates fi'l  
And our souls are his fruits  
Each man has seen heard  
And naked in the boy is his soul  
I saw the bathroom exterminates fi'l

The poet Ibn Abdoun al-Tajibi (15), who attributed his lineage to the Berbers and had a philosophical vision on the subject of human extermination, the treachery of days, the misfortunes of immortality, and the passing of nights. . His philosophy came on the basis of observing past events, so he said (16):

What nights God sacked our family from the night and betrayed the hands of others

All the while in all of us she hurt her wounds, which she deviated from consideration

Pleasing something except for Tagore him every year he revolted against the offender from the cast

He went beyond the philosophy of the death of another lament, lamenting about himself. He chose himself as well. That is why the poet Al-Bara (17) lived the best in the boundaries of the children of priests who go back to

their origins, such as Sanhaja Berbers and I belong to them. And we see that the philosophy of death may stand on a larger scale from her side, so the gray-poetryed man trusted her until he saw ominous imminence of death, so he put himself before the time of her genetically inevitable departure, he said (18):

I saw the aging line T. Nassila, I told him to be alert to departure

And do not wiggle a little you have, so what in the gray poetry and rub from a few

And supplies knocked on the door of the Lord more difficult because it was not necessary to enter

So what are the minds of the thief with God except on a more general than God than the effect of acceptance?

On the same subject he indicated his end through the philosophical view of the descriptions printed on his book Bayaa, when he referred to himself as a self-indulgent, the term VCAR Bdno is imperative in the way philosophical ideas manage indirectly on the ideas of poets influenced by philosophers such as among this in many places, He mentioned those inevitable dates for their coming, and inherited himself after the corruption of his knees was overwhelmed by an exaggerated corruption, so the poet regretted himself and said (19):

It is the fates and appointments that come to me to catch up with the doctor

Arrows trump the unseen bow, and their purposes are not hearts.

How are the soldiers keen in favor of supply from the unseen?

I do not grieve for the world except for the sins committed

The villa is heavy on the length of Agrara and Yah and live from the difficult day

If I don't mean the same C and cry over Hoba Bethtan Scoop

The poet Ibn Yang al-Shatibi wishes (20) that his life will return to being influenced by the philosophical method by the traditional Arab and Islamic reference mentioned by the Qur'an. He wishes to restore his soul directly to the body after it reminds us of death and a tragically bitter exodus. From this world, saying (21):

How good it would be to live if the boy was like a full moon, hopefully after imperfection

There is no way to perpetuate the legacy, as there is no way to immortalize a corpse.

The philosophical construction of the Aban era, which was centered upon, after finding encouragement from those authorities and princes, was one of many influential ideas and influenced by the poetry of wisdom, especially after it flew in the horizons and the books translated from Greek and Persian expanded, and the philosophy of poetic strife became the wisdom I knew about Andalusia.

It must be realized that the poetry of philosophy, which has to search for the existence of creation, has the depth of a new direction in the course of the intellectual life that was influenced by the Berber poets with the influence of Emma ... after the familiar Arab intellectual scene and has matured under the influence of the doctrine of Ibn Masarra (22), which is considered Pioneer of philosophy in Andalusia.

#### **Second: traditional references to Berber poets.**

The heritage references constitute for any poet of the tributaries of poets to have in the illumination a poetic delicacy that pushes towards a creative intellectual area that draws the features of that text.

Reed does not dive into committees of terminology or linguistic concepts and terminology because the reference term has become known as is the case in returning to the heritage and drawing inspiration for its meanings and values (23), which means in literature that a writer for the stock refers to an original material from which he strives while preserving the constructor of the event and the existence of The subject "because people do not understand except by referring to Waller's feature on the reality of the semantic variable text that is governed by a linguistic system. Imbued with reference to more than one description of it repeatedly to a fixed landscape"(24) any intellectual production based on ancient origins must He gets entangled with the same poet and understands her feelings.

There is no doubt that the reference to a concept may interfere in some of its aspects and ideas with intertextuality, as it seems that he reads any innovator who cannot, in the absence of a reference structure of

tanassah, until some interpreted that “intertextuality renews the reference of starting. Time” ([25]) understands that any reference to heritage is a heritage asset that derives an initial article from visions and ideas even straightforward within the text are counted. to the Creator, and when it goes back to the Berber poets and the return of two thousand metric tons is certain, the inherited cause alluded to T. him in the previous pages, and by this I mean that great clinging to everything that is Arabic, which gives me an adequate explanation for this clinging. Their texts came to include clear quotes from the Holy Qur’an, and honorable prophetic hadiths, including texts and ideas of poets and writers, and a clear intertextuality of this concept, which means returning the old texts. of the heritage that may appear directly or that which is hidden among the foldable statements and structures that make up the text.

#### **Religious references: (The Noble Qur’an and the Noble Hadith).**

What we mean by references are those legacies that were produced by man and transmitted orally or in writing, or those that God Almighty bestowed upon the Arabs and all mankind, and by this I mean the Noble Qur’an.

The Andalusian poet launched his clothing from other Arab poets to discuss the excavations of traditional knowledge to capture what is useful from it. It could be a document that supports the idea of Ta Yeh, or one that is fraught with flashes that must be remembered. I say the poet launched the Andalusian search in inventories of knowledge famous for its cultural richness The history of its people and symbols. The best poet who wrote Berber texts is that the equation in Arabic relates what is an ancient heritage that carries between the folds of religious or historical notes. And the recipient (the reader) looked at me to find a text that carries because he missed the reality events that surrounded her contemporaneously with the recipient, which makes poetic taste wrapped in my cover; one goal and the other technical.

Perhaps one of those religious reference data for poets and Berbers is the Qur’an, its verses, its sciences, and its jurisprudence. The Holy Qur’an is the word of God Almighty. It is the source of loftiness for Islamic culture, and poets use it as a stubborn flaw. Some of his ideas and the inclusion of those texts in these beautiful methods that do not penetrate into error (26).

The most important Berber poets who interacted with the religious texts and the reference point of the promise was a poet of religious heritage, Ibn al-Qastala, a competitor, in his saying (27):

Tejert Fastmskt Takes Over The Most Trusted Fbhrak  
With Aadak Doom and Survival

The Most Merciful does not invalidate the devoid of  
prostitutes except with the right to your subsequent right

Ohm who fix this king is full of tempeh on your face, but  
that libre is contagious like egg yolk

Nations among you with God is the most honorable of  
those who love and succeed him, but you have fear

And the reference is clear to the verse: “It surrenders his face to God, so understand a benefactor who is more confident and to God is the outcome of matters” (28) when this observation is with other subsequent verses, if he finds that because my religion composes a poem in the elegy of Muhammad bin Suleiman Ibn al-Hakam (29), which foretells of a religious culture inspired by the Holy Qur’an. It is a clear indication of linking religious work with Danawa, especially after inciting the enemies of Sayyid Hamad bin Suleiman who tried to grudge him and his family.

And he said in a long poem in praise of Al-Mansur bin Abi Amer (30), while he was preparing the army to meet the Christians. It is as if we would not be overwhelmed by the importance of the hadith of the Messenger of Hamad (may God bless him and his family and grant them peace) in which he said: “The fine has prevailed (31) and the reference in its verses is clear to (Zamzam, al-Safa and al-Marwa) in his saying (32):

Fawateh Ezz is what it has without Zamzam and without  
the request of Marot Agaful

Is it an obstacle for them and for all Sunnis, do you  
tolerate or accumulate on you?

Swords on the inventory of precious manumission and  
land to house the old Zulul

The poet believes that his work is no less than that of the status that Zamzam, Safa and Marwah raise in the Almighty saying: “As-Safa and Marwah are among the rituals of God. They volunteered for good, and God is thankful, All-Knowing” (33) and his poem called (Amriya Ibn Darraj), in which I find praise mixed with emotion,

leans towards this commander in chief as he is  
Congratulations on the conquests that came at his hand,  
and this leader (the ministers) (34) could inflict a major  
defeat that led to the storming of the city of Fez.

It is the order that dominated his poetry collection  
from the poem (Alp Aya) with reference to the Battle of  
Al-Mansur, which opened its way to the city of (Qelna)  
and Castile, which was ruled by Anne, on which (Jersey,  
son of Verzland) was leaning. And the religious heritage  
represented by the Holy Qur'an to confirm this victory  
and make it linked to the Islamic spiritual aspect, in  
reference to the noble Qur'anic verse, he said in the verse:  
"The ancient immigrants and their supporters who were  
their physicians in truth, may God have mercy on them.  
Where you will win great (35) He said (36):

And who owned it gave his Senna parchment to Lords

Whoever preceded him to the lofty mihrab, in wars, and  
in the mihrab

The same two thousand T is the clear religious  
reference in his poetry, in an attempt to highlight his  
religious culture along the most delicious store for me as  
long as he insisted on displaying in one of his poems, so I  
used to quote the decorations of his poetry and surprised  
him from The as mentioned by Al-Razi (37), where Ibn  
Darraj said (38):

The earth shines with the light of the Lord, and the dawn  
is shining for the eyes of the converts

Attacking the House of Prophecy and Guidance is more  
than attacking the son of the Prophet Muhammad

The quotation is clear from the Almighty's saying:  
"And the earth was illuminated with the light of its Lord,  
and the Book was laid down, and the prophets were  
brought as martyrs, and He judged them with truth, and  
they were not unjust" (39).

And in another place, Ibn Rakeb may quote the verse:  
"If those who believed and emigrated and fought with  
their money and themselves in the cause of God and those  
who sheltered these, then some are the fathers of some of  
them" (40) in his saying (41):

And they are the ones who took shelter and that they  
helped them, what came to them from the Most Gracious,  
they did not know

He said in praise of Mansur bin Amer, who delivered it as  
long as the attributes are derived from the spirit of the  
Holy Qur'an and its meanings, thanking Mamdouh, who  
lived among Al-Zaraniah and in protection, he said (42):

The Omani, God forbid, was found in the custody of King  
Mansour, what is the party?

From the riots of the wicked I will reap if they envy the  
wicked one, the darkness of my days, if the title is

The quote is clear in the Almighty's saying: "It is the evil  
of darkness if it is depressed, and the evil of evil in the  
contract, and the evil of envy if envied (43) and it is an  
idea that the poet has always insisted on and highlighted  
from time to time by making the Qur'an the umbrella they  
remained under.

For the poet Ibn al-Hanna (44) (died 430 AH), a poem  
honoring the Ahl al-Bayt (peace be upon them) inspired  
all the Qur'anic fragrances purer than the fresh Qur'anic  
notes. He knows that it is close and clear to their house.  
Peace now is the revolution of the Caesar, Imam Al-  
Hussein, peace be upon him. He said (45):

The sons of Fatima were the messengers of Al-A'la who  
were breastfed and nourished with grace and generosity at  
weaning

The people of the tribes, if they allied themselves with  
them, would be the best of the land, and no part was  
decided upon them

Name them in the sky of glory from the honor of a house  
upon which Arabs and foreigners collapsed

Virtues are permissible in every honor, as if they were in  
the nose of the highest pride then

The reference is clear to these verses from the blessed  
verse: "God only wants to remove the impurity of the  
household and purify them (46)

And when the great famine came in the year (297 AH),  
the poet Abbas bin Nasih Al-Masmoudi praised: (47)  
verses of condolence through which people suffered for  
the gravity and great drought they suffered at the time of  
reproaching for the misfortunes I did. From ugly, he kept  
hanging on the lives of people, except that after he leans  
on a cultural reference to the Qur'an, which is derived  
from the Qur'an in the Almighty's saying: "With hardship  
is easier than with hardship is easier" (48). He was able to  
give them hope, so he said (49):

A time that was more truthful in its days than that its bazaar had indigestion

The lameness is a crisis of time, and that abhorrent existence made him suffer

Form of Hadith: The various texts that poets extracted from our Islamic heritage, and formed them are other specific additional derived ideas S.A.M mentioned in the hadith books and the biography of our Prophet Muhammad Hamad (peace be upon him). and his family), and this is derived from the texts of ideas, and from the honorable hadiths that touch the taste of the recipient as well, after the Creator (the poet) felt that the recipient was passionate about everything that came from the greatest. The Prophet, may God protect him. him and his family and give them peace) whether it is a text or an idea. There is no doubt that the hadith is the source of my happiness with legislation, the master, the hadith and the Messenger (may God bless him and his family), but it is one of the capitals of the Arabic language in eloquence and eloquence. The poet Ibn Maqana al-Ahbouni (50) relies on the hadith of the Messenger of Hamad, may God's prayers and peace be upon him, his family and his companions, who said in his farewell: "God, Glory be to Him, may He be glorified and exalted, console you. He said the opposite of water, mud and darkness and their opposite, so he said (52):

O my daughter, Ahmed, you are the best relations for your father, he was the delegation of Muslims

The vision was revealed to him, and the faithful spirit loved over them in the darkness.

I was created from the water of justice and piety, and from all the people of water and mud

This son of the knight Al-Kistala conveys in his poetry the name of the companion (Abu Dahdah), and he is the Prophet of praise (may God bless him and his family) in Paradise, so the Messenger of God, may God's prayers and peace be upon him, said: "How many of the races of Abu Dahdah will be in Paradise?" The poet, while talking about him, mentioned his name as a reference at the same time to the hadith of the Holy Prophet, may God bless him and grant him peace. his family and gave them peace) on the one hand, and according to the story of this

companion who bought with his money the hanging walnuts and gave them to the orphan, he said (54):

Summarizing the teaching programs I found in my sleep, I fixed them and agriculture

And Rahman borrowed the paradise of his immortality with the stability of its walls, and Abu Dahdah

Oribit's virtues over the orators increased her exploits to her praise

So, you grew in its crown, the kings, and they baptized the ways of obtaining it and allowing it

She wore the clothes of her year and loyalty, and kept the reign of her swords and spears.

Likewise, he said in quoting the reference, complaining about the tightness of the land with him and his children, so he said (55):

If the earth narrowed, it welcomed them to their destination, I welcomed them among the magic of the day

If the citron splits, he will gather them, then he will see him who melts rocky

If he concludes the era in their crises, then love the era of his moon over them

So they won over themselves a part that was rich in what the head of the speeches and the masses did not see

And in these verses a clear reference to include what Mrs. Aisha, may God be pleased with her, said when the Prophet Muhammad (may God's prayers and peace be upon him and his family) died. She said: The Prophet (may God's prayers and peace be upon him) died. He and his family and he) in my house, and in me, and in my magic and my day, and God combined my saliva behind me (56).

Based on the foregoing texts in the reference of the poets who took the Holy Qur'an as a reference for them in building their creative texts, as it covered many poetic topics through which the Berber poets treated purposes in praise and satire, describing battles, lamenting cities and other things... So they represented these references because of their impact. Exaggerated, so, as we have noted, many invoking Qur'anic verses and taking their meanings and expressions and using them to give their poetic texts strength and skill in expressing their poets' intentions.

What I also noticed was the great influence of the Berber poets - like their predecessors among the poets - by the Holy Qur'an because of the sweetness of meanings, the lucidity of words and the strength of the poetic structure, as well as the eloquence and eloquence of the word. With the Qur'anic comma in which the verses of the Holy Qur'an are abundant (57).

The presence of the honorable prophetic hadith was also a confirmation of what the poets mentioned in their poems, confirming the idea that is intended to be communicated because of its impact on the souls, and an interpreter brought the verses closer to them, as it is the second source in the legislation, and those quotes were predominantly indicative.

#### Summoning Heritage

If I understand heritage as knowledge and traditions that are passed down from generation to generation, then this means that deed, bragging, and other moral matters are not the same as material, which are passed on by generations until they become an integral part of the true inheritance of the nation. What accumulated traditions, customs, experiences, arts and sciences in societies, their political and historical strength, and what strengthened between them in shaping the image of that society, fall within the whole concept of heritage.

The heritage reference is a cornerstone in declaring the references on which the poets relied and included them in their verses, but in reality it returns "everything that the ancient writers humbled from rhetorical images and stylistic combinations inherited from them by contemporary writers, as well as one of the general literary meanings" (58)

I cannot determine the time of the beginning of the heritage or when it will end, and what its limits are, because it is a broad concept that does not contain it in time or place. The Nile Valley also, although some researchers do not consider all the ancient past to be heritage, as many of the experiences were devoid of general human experiences devoid of touches specific to human experiences (59).

The barbarian poet was able to extract from the Arab Islamic heritage what is luminous in an attempt to adhere to the bonds of Arabism and Islam, and dedicate it to his life and poetry in order to draw closer to the Arab woman,

which has always been an obsession with his imagination. (60):

So, O Yahya, you are a legacy of the exploits from which you have gained your abundant fortune.

The return is clear, as it seems, to the reference to the feats that Arab kings were known for in the Arab and Islamic heritage.

As for the poet Ahmed bin Abd al-Malik bin Shahid, his thinking returned to the issue of the well-known Hashemite right which the Banu Umayyah stole from them. He said while bidding farewell to Cordoba seeking asylum in the city of Malaga after the Umayyad rule in Andalusia had exhausted him (61):

Come to my house, break them down as pillars, for there are builders on the ground for me, and pillars.

If I drive you away from the evil of one group, then there is a brotherhood on earth that is most generous to me.

And if Umayyah crushes my right, then she shall come upon the back of the Hjjah, Hashem (62).

As for the blind poet Taleel (d.525 AH), he returned with his poem in which Aba Al-Hassan Ali bin Al-Qasim lamented the judge of the city of Salé (63).

Spell sperm on knowledge and experience in anything human intent or envy

People competed in this world and they knew that it would kill them for themselves.

They took initiative and condemned them to failure, and they multiplied, and I counted them.

Say to the narrator on the authority of Luqman or Libid: Time never left Luqman or forbid

And for the one whose concern is the building that raises him up, the wrath does not leave a lion in the wrath.

What is the son of Adam, his demands do not perish, he hopes for tomorrow, and perhaps he does not live tomorrow

The reference is clear to the story of Luqman the Wise, whom God Almighty gave him wisdom and prevented him from prophethood, and he was known for his righteousness until he was appointed as a judge in the time of the Prophet David (peace be upon him) and God honored him with that great rank despite what those

around him tried to underestimate him because of his dark skin, and he was struck by him The proverb is longevity, and now its light has faded. The reference also to the eagle known as (Labad), is the last eagle contemporaneous with Luqman the Wise of the Seven Eagles (64).

As for the poet Abu Madyan al-Talmisani (d. 594 AH), he begged for what he left behind in the Islamic heritage about the Muhammadan truth, which says that Muhammad (may God bless him and his family and grant them peace) was the first thing that God Almighty created in His creation, in His pure and holy creation, and that is a perfect and eternal truth. Muhammad (may God bless him and his family and grant them peace) in his prophetic mission, so the poet based on what he knew of the Islamic heritage, saying (65):

O heart, you have visited, and that atmosphere was not covered, as a wonder for a heart with bliss has been slashed

The love increased and all patience disappeared. He treated him before the visit, so he passed away.

And the flame of his rage found a kindergarten, for which it was dissolved from strong patience . . . . .

Rather, my longing for the beloved, Rama, and the wreaths increased, and what did not turn around

Oh God, my longing for kindness after I visited my beloved and before him was nothing but me.

A land dearer to the Most High than the Most High, the Messenger descended on it and in it he has resided.

### **Summon characters and tribes**

When the Arabs dominated their attention to the tribes, lineages, and ancient personalities known by their lineage, they began to draw inspiration from those tribes and personalities that were brilliant in order to raise their status and to prove their originality, the Berber poets had many references, so the poet Ibn al-Hanat (d. It is based on the Hashemite lineage, as they are the best of human beings as a crown and elevated from the Hashem family.

The sons of Fatimah, messengers of Al-Ula, were breastfed, with grace they were nourished, and with generosity when they were weaned.

People, if people swear that they are the best of creation, they do not break an oath

He named them in the sky of glory, from the honor of a house to which the Arabs and the non-Arabs were called

Virtues that are allowed in every kindness, as if they are in the nose of the highest

As for the blind Tutleyan poet, he relied on the Qahtani lineage in his praise of the kings and leaders. She belonged to the Qahtan tribe, donkeys, Taghlib, Qais, Tamim, Quraish, and Al Hashim, the most present in the map of Arab poetry in general and Andalusian poetry in particular. He said (66):

A tree that grew from above the blossoms of the planets and increased them by belonging to the Azad

And the water of the sky, the more it was wet, it ran through the pliable rod and the hard rock

More than what you claim is misery and dew, and more than effort without purpose, and more than my efforts

Makarim al-Qahtaniya al-dhithiyah, which reverts to what corrupts the age or transgresses.

With it, the riders cut off every Tanufah, and if they went down to a cave, they would go to Najd.

As for the poet Abbas Ibn Firnas, and because the topics of his poetry are related to industries, sciences and philosophy, he also relied on invoking personalities known as philosophy, such as the character of Ptolemy (67) when the god described the names with the throat at the request of Prince Abd al-Rahman al-Awsat.

I have been carried away by a machine that makes the philosophers ignorant without me

If Ptolemy had inspired a craft, he would not have been burdened with the tables of the law

If the sun sees it in its horizons, it sends it its measured light

And the houses of the moon that are hidden together without the eyes at every omen

They appear in it during the day as they appeared in the night, in their darkness

The poet Abd al-Jalil Ibn Wahbun looked at the masculine niche of the ghazal, and found him returning it to the family of Madhhaj, to bestow on him the attributes

of the right lineage, an attempt to clarify the status of the beloved who was smitten by him, in addition to his traditional reference to Harut (68) and the magic he performs that robs the souls in reference to his beauty and affliction With such beauty, he said (69):

Oh sleep, come back to my eyelids as long as I stay up,  
for the cause of my grandfather is my slavery and pity

I hugged him while the crescent of the horizon was shining, and he turned away from my head, bewildered, indifferent.

Perhaps these characteristics mentioned by the poet Ibn Wahbon represent a society, which he does not see as a defect in the words of the poets.

### Conclusion

It seemed to me from the foregoing that no poet can break away from the heritage. He is the one who draws his material from him, whether that is directly through quotation or inclusion, or by absorbing the concept of heritage and representing it according to signs or hints that reflect his creative vision in the text. The nourishment is from the past. It means the poet's repetition of what his predecessors said, rather it means the inspiration and awareness of this heritage with the possibility of renewal in it and imparting the spirit of the age to it (70).

Finally, we say that it is not surprising that the poets of Andalusia embody the oriental heritage and embrace it. On the contrary, if this is not represented, this is in addition to the importance we have presented in emphasizing the idea of the creator, who, on the other hand, represents pride in the Arab and Islamic heritage.

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3. Mecca News and what came from its effects / Abu Al-Waleed Muhammad bin Abdullah bin Ahmed bin Muhammad bin Al-Walid bin Uqba bin Al-Azraq Al-

I saw a path shining over his beam, while Harut was puffing.

Al-Hassan had a secret in it, and my eyes informed about it from the length of what they searched

Does not indicate the blbl of his sight, he still sends my soul to everything that is resurrected .

From the family of a person who has been entrusted to me by whom I have been appointed, the covenant has not diminished from my friendship or breached it.

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#### Margins

1. See: The intellectual contribution of the Berbers in Andalusia: 3

2. See: The intellectual contribution of the Berbers in Andalusia: 27

3. Munther bin Saeed Awk, the judge of the Cordoba community, and the preacher of Al-Jujini. He is the author of the Qur'an, the Sunnah, and piety, and the response to the people of whims and innovations. He is an eloquent poet. He was born in the sixty-fifth year. One Hundred Others Looking: Bringing the Best of the Monotonous Branch of Andalusia: 1/372

4. He was a vizier and court clerk during the princely decade and was known for his insight into the Bedouins. See: The History of Andalusian Scholars by Ibn al-Fardi: 191

5. He is Abdullah bin Harthama bin Dekwan from the people of Cordoba, and his origin is from Jayan, and his nickname is Abu Bakr, and he was a writer who knew the language and grammar, for more insight into the history of the scholars of Andalusia by Ibn al-Ali. Fardi: 195

6. See: The intellectual contribution of the Berbers in Andalusia: 38

7. See: Dictionary of the surrounding material culture

8. History of Andalusian Literature in the Age of Madhabs and Almoravids: 86

9. On the impact of the influences of the Andalusian environment on the poets, see: Andalusian Literature, Evolution and Renewal: 326.

10. Ammunition in the advantages of the people of the island: 1 / 3-4

11. Culture and Comparative Criticism: 74

12. Diwan: 316

13. Diwan: 522

14. Abu Muhammad Abd al-Majid ibn Abd Allah ibn Abdoun al-Fihri Aliyaber, from Evora, west of Badajoz, his father took care of his upbringing, and aspired himself to apprenticeship on the figures of the writer of Andalusia in his time, his birth and death in Evora. Al-Mourabitoun Service (d.529 AH). For more

37. At the end of a short miracle dough / the father of Pride Al-Razi (d. 604 AH) / investigation: Ibrahim Al-Samarrai and Muhammad Barakat Hamdi Abu Ali / Dar Fikr n Share Walt and distribution - Amman Den. I 1985.

see: Al-Dhakhira in the Beauty of the People of the Island: 2/668 and Al-Maghrib in Jewellery of the Maghreb: 1/294 and the History of Arabic Literature: 8/344.

15. Diwan: 140

16. Ibrahim bin Masoud bin Saad Altjebi Alibiri Abu Ishaq. (d. 460 AH) an Andalusian poet, originally from the people of the fortress of punishment, famous for Granada and exiled the king, and he is an ascetic poet during the era of the princes of the cults, and most of Morocco in jewelry in Morocco: 1/132 And Andalusian news and translations are derived from the travel dictionary of my predecessor: 135

17. Diwan: 105

18. His desk: 37

19. Ibn Lang Abu Amer Ibn Lang al-Shatibi was born (482 AH) and died in 547 AH. He was a historian and a man of literature who lived in Khatifa, and his collective sermons show the son of Egyptian girls. For more information, see: Qilalat al-Aqyan: 186 Maghreb in Hala al-Maghrib: 2/388

20. Bringing the best from Al-Andalus branch, monotonous: 3/596

21. Muhammad bin Abdullah bin Misra bin Najeh, from the people of Cordoba, nicknamed Abu Abdullah. For more see: History of Andalusian Scholars: 323

22. See: The heritage reference in the poem The Iraq War: 1

23. Novel and book: 67

24. The traditional reference in the heavenly poetry of Yahya: 48

25. See: Religious and Heritage Monuments in Andalusian Poetry: 24

26. His Diwan: 67

27. Luqman: 22

28. He is Abu Hisham Muhammad bin Suleiman bin Al-Hakam bin Ayoub bin Suleiman bin Thabit bin Yasar Al-Kaabi Al-Khuza'i, see: The History of Damascus by Ibn Asaker: 3/333.

29. Muhammad bin Abdullah bin Muhammad bin Abdullah bin Abi Amer bin Muhammad bin Abi - Walid bin Ali bin Abdul Malik Al-Mayfri Mansour bin Abi

Amer For more information see: Take the news of Granada: 2/57

30. Explanation of the problem from the hadith of the two Sahih: 2/207

31. Diwan: 8

32. Cow: 158

33. Waziri bin Attia, the leader of the Berber tribe, Majruh, was in the presence of the delegation of Mansour bin Abi Amer. Cordoba and Waziri pledged to obey him (d. 391 AH). For more information, see: History of Islamic Spain: 2/264

34. Repentance: 100

35. His desk: 17

36. The end of the summary in the science of miracles: 147

37. Diwan: 71

38. groups: 69

39. Anfal: 72

40. Diwan: 359

41. Diwan: 367

42. Falq: 3-5

43. Abu Abdullah Muhammad bin Suleiman bin Al-Hanat Al-Rayna is a verse from the people of Cordoba, his father used to sell wheat in Cordoba.

44. Khariyat al-Qasr and al-Asr newspaper - The Department of Moroccan Poets and Andalusia: 2/305.

45. Parties: 33

46. Abu Alaa, or Abu Ali, Walaa Al-Haqfi, just as his father Abbas was a slave to the crowd of the girl Muzahim al-Thaqafi; Al-Masmoudi origin, his father left a small Funko in Egypt and hesitated in Hejaz to request the language, then his father left for Iraq and killed Asmi and other Basraan and Kufi scholars, and then returned to Andalusia for more information, see: Bringing his goodness from the monotonous branch of Andalusia: 1/321 and analogies from poems The people of Andalusia: 294

47. He brought the best from the monotonous Andalusian branch: 1/341

48. Abu Zayd Abd al-Rahman ibn Maqana, from the village of al-Qubmaq in the villages of Ashbona (present-day Lisbon, Portugal), and we do not know anything about its origins and whether the Arab arts were built in them alone or that differed over writers and scholars in other cities. And we meet him in the early era of the princes of the reluctant communities in Zaragoza to praise their emir Mundhir bin Yahya al-Thibi.

49. The news of Makkah came in terms of its effects: 1/121 AD Watching: Belief in the Holy Qur'an and the Heavenly Books: 95, and Elite Interpretations: 3/219

50. Ammunition in the virtues of the people of the island: 2/470 Viewed: Bringing the best from the monotonous Andalusian branch: 1/434

51. Al-Minhaj Explanation of Sahih Muslim bin Al-Hajjaj: 7/33

52. Diwan: 383

53. Diwan: 557

54. Explanation of Sahih Al-Bukhari by Ibn Battal: 5/262

55. See: Literary Image in the Noble Qur'an: 13 and beyond

56. Arab Heritage as a Source in Epistemology and Creativity: 6

57. The Impact of Heritage on Modern Iraqi Poetry: 15

58. His office: 265

59. Diwan: 154

60. Salé, north of Morocco, including between Marrakesh on the sea coast, nine stages, an ancient and immortal city, where the traces of the first known credit valley are linked to architecture, the last of which was one of the kings of the sons, Abd al-Moumen, and he had taken the heads of the city by the enemy of the East, who is now known in modern Salé, which is located on the bank The sea for more viewing: Al-Rawd Al-Matar in Country News: 319

61. Diwan: 58

62. For more see: The detailed history of the Arabs before Islam: 5/56

63. Diwan: 65

64. Ibn al-Hanna al-Andalusi: his life and the rest of his poetry: 170

65. Diwan: 60

66. Ptolemy is considered one of the wise men of the Romans. His books on medicine and the meaning of wisdom. For more see: End of the Lord in the Arts of Literature: 15/253

67. Abbas bin Firnas poet: 115

68. For more information on this topic, Harout's story, see: The End of God in the Arts of Literature: 15/52

69. Khuraidat Al-Qasr and Al-Asr newspaper - The Department of Moroccan Poets and Andalusia: 2/102.

70. See: Traditional Effects of Andalusian Poetry: 23

