

The loving spirit and the alienated spirit in Andalusian poetry (a stylistic study)

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INTRODUCTION

Praise be to God, Lord of the worlds, and prayers and peace be upon the faithful Prophet Muhammad bin Abdullah, his family and companions, and peace until the Day of Judgment, and after..... that the country of now was and still is a dear and lofty country. Therefore, this country remains in the heart of every Muslim and Arab, as it is our past that we cherish, and our future that we long to see, and we look forward to it with a satisfied eye of love and connection. The choice fell on the title of the research, which is the loving spirit and the alienated spirit in Andalusian poetry, a stylistic study, and it dealt with the semantic fields, which are the fields of love and alienation, because alienation had motives in the poet's soul and his being. As there is nothing more severe for a person than being forced to leave his homeland, and I also dealt with the field of love because of its great importance in Andalusian poetry.

Semantic fields

1- The alienation field

The multiplicity of motives of alienation in the poet's soul, so we find them in honest poetic experiences, which draw pictures of pain for us, because there is nothing more difficult and difficult for a person than to leave his homeland and his family, and to live far from them deprived of his will and endure humiliation, for every person does not know his destiny and importance except He is close to his family, and for this reason it is not easy for him to find himself overnight away from the one he loves and adores.

Alienation is either moral or spatial. Moral alienation is what became popular under the term alienation among researchers in the modern era, by which we mean waiver and abandonment of some natural rights and the loss of society and its separation from itself and its feeling of oppression, persecution and alienation (1) or spatial alienation, as the poet relied on The Andalusian when he is far from his homeland, because the spatial alienation is linked to the place and society together, it is the alienation of a society and a land they are attached to, or the alienation of a poet from his homeland or society to others, and for this, the nostalgia for family and loved ones, and the manifestation of the population is a manifestation of the homeland that combines its covers with spatial and human elements (2).

Through this, we can say that the alienated soul is most represented in spatial alienation, because spatial alienation combines two meanings: distance from society and distance from loved ones and family. Alienation, as we know, carries multiple meanings, including the feeling of loneliness and brutality. It is also abuzz with meanings of longing and nostalgia for the first homeland. There are many Andalusian poets who spoke about this alienation, including IbnHabish (d.

My body and my soul separated since you left
What separates me from the energy, perhaps
He established double, and that of his longing double
You give me the soul or I give you the body

The representations of the soul were manifested in this text through the expressions that indicated the estrangement of the soul, and perhaps the most prominent word indicating the mournful soul is the word parting that came in the text. What follows from that is the relationship of the poet's soul to the

place and to what the place contains. The poet's soul is not with the poet, but is where she wants. His spirit is close to him, which reflects the poet's distressed state, so the poet expresses his condition explicitly by saying ((what separates me from her energy)) to reach under the influence of his soul's estrangement to strive towards closeness by gifting the soul, and it is closer to reflecting the poet's address to those who miss him to guide, that is, to return his soul to him, and this is evident Through his second choice ((or give you the body)) meaning that he has no need for the body and soul to separate from it, and this reflects the extent of the poet's pain due to his feeling of alienation of the soul.

Alienation increases the poet's longing for his homeland, and this is what happened to the Andalusian poet, whether his alienation was by moving from the West to the East or for some other reason. 747 AH) (4):

You have taken hold of the soul, O hour of cores
It is my informant, I wish my hair when to meet
Peace be upon every longing and shorter and find it
I have the intention of what I lived in keeping their covenant
And you ignited in the folds of induction to refuel the atmosphere
And does the world improve, and does passion return?
At the Liwa, my grandfather and the residents of the Liwa
Until the day he met them and what he intended

Alienation has an influential role as it describes it as one of the most important things that affect the soul, because it is one of the most important factors influencing the behavior of the expatriate poet, and that the spirit is the main factor affected by alienation, and this is evident through the poetic text. His family and loved ones, as this was manifested through the connotation of the vocabulary that reveals the intensification of his spiritual alienation. The word "Kadhim" denotes the intensification of nostalgia and the feeling of alienation, but it is not apparent, as he conceals it, which led the poet to ache in his soul. However, those feelings that are stable in his spirit are disclosed in his poetry, so the poet wonders about The meeting that his soul longs for through his poetry, which reveals his feeling of estrangement towards what surrounds him, as he does not see with his eyes, but rather with his soul; Because the reality reflects to him only the image of his separation and his distance from his family and loved ones, just as it is through his poetry and through this poetic text he carries what expresses his reflections and hope for the meeting. was connected to them.

The poetry of IbnSahl Al-Andalusi was not devoid of this color, as he said (5):

O robbed of the heart from me when I fell asleep
Don't ask today what my liver suffered
Attached to me, the soul has drawn
Your love for me has no patience or mercy left
I wish separation and I wish love was not created
And look at me, the soul is exhausted

Here the poet represents the truest expression spiritually, and he expresses with all his feelings about separation, especially since this separation is inseparable from the sincere love emanating from his soul. The love of the soul is the deepest type of love and the most attached; Because the soul is the source of human sincerity towards what it feels, so we notice that when the poet expresses the beloved, he puts the heart in the place of theft when he wanted to express the possession of the heart of the beloved for his heart, as it is a symbol of love, and we also note that when the poet wanted to express his suffering and experience the pain of separation, he He used to express that (the liver), and when he wanted to express the distress of his life and his feeling confined to a painful area, which is the area of suffering and crisis, he expresses it with the soul that relieved him of everything, then he concludes it by expressing the spirit. The spirit here is the important factor for the poet's personality. Previously, as compliance with the pain of separation, as its expression of the soul, heart, liver, and soul, the presence

of the soul had an influential dimension in expressing the severity of the intensity of the factors of the pain of separation that led the poet to lose his soul. Separation; Because he is spiritually attached to the beloved, and this attachment led him to weaken, to the point of his soul dying.

Alienation was able to impose itself on a large number of literary writings and social research. Alienation is an old and new phenomenon whose emergence was not associated with a limited period or a known time. However, the features of alienation in the poetry of poets in general abound and increase in an era in which anxiety and instability abound in society, whether they are social conditions. political, social, economic or other (6).

The meaning of the term alienation is still undetermined, as it differs in its meaning according to its different uses in research, which makes it move away in its meanings from the common meaning (7). The researcher Abdulaziz Ateeq referred to this term in his book Arabic Literature in Andalusia by saying: "And the most important meanings that revolve around them are their nostalgic poems: longing for homelands and their own experiences in the homes of exile, depicting boyhood playgrounds, mentioning their happy days and vows in their homes, praising alienation from some of them and vilifying them with others, mixing between nostalgia and nature in their poetic images, and preferring to stay in the homeland with the craving for alienation, and portraying What ... some of them in the homes of alienation are not welcomed and appreciated, and thus regret the risk of alienation (8) Likewise, among the poets in whom the features of the alienated spirit were found is the poet Ibn Pharaoh, as he says (9):

So the soul relieves me even as if I am
Nostalgia for those who gifted all wishes
I fly to sing it with the fullness of my wings
There is no wish left for me but to meet

The feelings of nostalgia are mixed with the feelings of the soul, the effect of alienation. The feelings of nostalgia often emerge due to alienation, which necessarily reflects many images of nostalgia. The image of the meeting, he is in a state of nostalgia for those who love to meet him.

Alienation is often embodied in losing loved ones and moving away from them, as the poet loses his beautiful and happy life that was close to the one he loves when he moves away from them, as the saying of the blind, lengthening (10)

Do you love my heart away from you?
And I will not rely on my eyes after I separate you
I have replaced the soul from my body
The highest singer is tears and vigil

The poet here has reached a degree of separation to its highest degree to reveal the suffering and spiritual pain that dominates the poet. The poet's inability to accept his estrangement and his distance from the beloved, for when the soul enters it, a person cannot then leave, so when the poet wanted to express the impossibility of his separation from the beloved, he replaced it with the soul.

Love field

The studies that dealt with love in the Arab heritage were divided into two parts. The first: It is love and adoration as a human phenomenon that does not exceed the limits of human conditions in their various ways, such as the attachment of the heart to the beloved, the pain when abandoning or parting with him, and the bewilderment when witnessing the beauty of a created being. The lover of the beauty of the creature is a behavior in an initial stage in which the traveler must rise to the love of the Creator of beauty. Therefore, according to them, the love of the creature is nothing but metaphorical love. As for the love of the creator of beauty, it is the true love or true love (11).

This term was referred to by Islamic scholars and imams. They said about it, wrote about it, and justified its reasons. Among the jurists who provided a conception of the concept of love is Muhammad Ibn Dawood in his book "Al-Zahra." He is a pioneer in the search for this concept. He presented a special vision in love, and this vision can be considered the jewel of the theory. Arabic in love (12).

Love has influenced many human feelings, as it is linked to distress, which is followed by sadness, cost, and hardship.

IbnDawood explained the reasons for falling in love, and they are represented in three factors, which are (14):

1- The metaphysical factor: This factor stems from the words of the Messenger of God, Muhammad, peace be upon him: "Souls are conscripted soldiers; those of them who are familiar with each other are united, and those of them that are repelled are divided." God Almighty created every soul in the shape of a sphere, then cut it and placed in each body a half, and each body met the half that was cut off. Who is with him and this is the reason for the love that binds them.

2- The astronomical factor: which means that the constellations control the agreement of the spirits between them, and it is represented in the fact that the agreement of the spirits "is from the sun and the moon being in the two births in one constellation, and they correspond to each other by pinning or inserting affection, for if this is the case, they are the companions of the two births, imprinted On the affection of each one of them for his companion" (15)

3- The scientific factor that is represented in the response of the exchange of influence between the two lovers through the activity of the glands that respond to the movement of the feeling of each of them (16).

And this came in the book Al-Zahra, with the words of IbnDawood Al-Asfahani: "Love is greed that is born in the heart and materials of eagerness gather in it. Corruption of thought and with the corruption of thought comes emptiness, lack of reason, hope for what does not happen, and wishing for what will not happen, so that it does not lead to madness, then the lover may kill himself, and he may die of grief, and he may look at his beloved and die of joy or sorrow." (17)

We find that these reasons represented in the three factors are characterized as outside the capabilities or limits of the mind, compared with the view of IbnHazm, who dealt in an extensive way with the phenomenon of love. Between caring for the immediate reality and overcoming this reality, which is characterized by some philosophical contemplation, and the third axis, which is represented in the needs of the body and the aspirations of the soul (18).

IbnHazm Al-Andalusi enumerated the types of love and their relationship to their causes, so he mentioned: the love of intimacy, the love of kinship, the love of friendship and knowledge, the love of greed for the beloved's prestige, the love of ... one puts him with his brother, the love of attaining pleasure and relieving grief, and the love of two lovers for a secret they meet over which they must cover it, and these types of Love is annihilated with the extinction of its causes, as it is redundant with its increase and deficient with its deficiency, sure of its nearness and lukewarm by its distance from each other, i.e. most of the types of love expire with the expiration of the cause related to it, and love in it increases with its increase and decreases with its decrease. Of all of that remains the love of true love that empowers the soul and it is A love that does not annihilate except with death and does not end without it (19).

The word poetry appeared among the Andalusian poets, affecting their emotions and feelings, as they expressed their feelings of ... and the phenomena they went through in life, in which they felt that love is the one that leads them to it. The word love with the soul was mentioned in a different way, some of which appeared directly through the two words, and some of them are revealed through what the words recommend, and that is what the poet IbnSahl Al-Andalusi said (20)

Right in my religion it's love in you or

For your love from my heart, even if it overwhelms me

With the kiss of my asceticism, it is your fair countenance

On my body I heal from the soul to the body

The poet's loving self is related to what it loves. This self is not related to the spirit of its resemblance, but it is related to its land. This love appears on an ordinary level; Since it is the attachment of the soul to its home, the attachment of the soul to the soul is not similar to the attachment of the soul to inanimate objects. The poet's love for the place appeared as an indication of the poet's address to his

homeland, revealing the degree of pain and suffering from his loss of it. The strength of the poet's faith in the national belonging stemming from his soul was manifested through the indication of love.

The sign of love came to be represented by the love of the king, and it is a kind of love (the love of greed for the sake of the beloved), and it is one of the forms of love that we mentioned previously on the authority of IbnHazm Al-Andalusi. Lisan Al-Din Al-Khatib says (21)

Pride is only for a king you serve
So the soul dissolved in the body

The significance of love is evident through the degree to which the soul has reached, which is the degree of substitution of the soul in the body, and it therefore reveals the degree of love that made the poet feel that his soul, due to its intense attachment, came to the body of the king, but this love is an outward love resulting from the poet's vigilance as he repeats with these words. Especially since this love is the love of a man for another, and the poet's love for the king is a love that must absolutely be observant of boundaries and formality, just as this love was associated with pride, which indicates that whoever belongs to the king with his beliefs, work, or point of view, this affiliation must stem from the deepest What can be truly steadfast, and this can only come from the Spirit.

Love came dissenting from pain, pain, and suffering from lossThe condition of most poets, just as this situation "does not only include the longing of lovers and the pleasure of meeting, but rather carries on the other side the reality of life with the impossibility of connection, the replacement of conditions with the departure of loved ones, the separation of lovers, and the power of estrangement, so the specter of separation must occur between them for reasons known at times and unknown at other times; and hence The poet, who was known for his tenderness of feeling and not being embarrassed in expressing his feelings when parting with his loved ones, deliberately wept and shed tears of the eye as a way to show his impact and reveal the secrets of his soul" (22) and from that what the poet IbnHabish said (23):

O Hajiri, if you see my condition, you will sympathize with him
What is in existence is a good sight for my eyes
The soul melted into the atmosphere, and the body was absent from exhaustion
Since the clear veiled your beautiful face

The sad expression, in which the poet's soul weeps, represents "a human phenomenon burdened with charges of anxiety, tension and frustration, to reflect the sad psychological reality and give its language the features of human expression, transforming it into the harshest languages in terms of impact and impact." It is about a soul attached to its beloved to the point where this soul got sick, so the body was diagnosed with the disease, so the poet expressed his condition in his own language, which reflects the image of suffering and pain from the pain that afflicted the members of his entire body, while it is the disease of the soul that prevented the poet from practicing his normal life. Everything, so you no longer feel anything but the feeling of heartbreak for the beloved, the pain, and the grief of the ferocity of separation, and we find the poet deliberately using the word (withholding), which indicates that the poet and the beloved have been forcibly separated from them, as he did not say (withheld), which indicates the ease of fate in separating them, which This was reflected in the intensity of the degree of love felt towards the beloved, and love is linked to many situations that the one who is accompanied by the feeling of love is exposed to. Leaning like a chameleon with the sun... and hastening to walk towards the place where he is) (25) and from that the words of the poet Ibn Al-Haddad Al-Andalusi (26)

Khalili from Qais bin AylanKhalia

By living the two of you on the right, I am

My stirrups zigzag

Relax to smell the soul from its complexes

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It was reflected in the poet's tracing of the beloved's impact on psychological manifestations that roamed the poet's soul, which loved and became attached. The poet relied, in expressing his love spiritually, on the word (zag) and (its zigzags), which are two words. The relationship between them is a direct relationship that reveals his feelings of loyalty and sincerity. However, this love did not come with crying, wailing, regret, tension and extreme sadness, according to the meanings of these two verses that cross. About the poet's spiritual love coupled with loyalty and sincerity to the beloved despite the distance, and to follow the beloved here is only a reflection of the poet's desire to connect the beloved and not turn away from him, because he does not desire anyone else as a partner for him in his life, according to what was mentioned in the verses that followed these two verses. Love was also linked to the desire and love of the soul. And its attachment to science, as stated in the words of the poet Ibn al-Jinan (27):

As for we have known and the minds are witnesses
Is science but the soul and creation is a corpse
That the extinction of science is the root of the fatalities
And what is the body after the spirit in cohesion?

The poet linked the life of the human spirit to science and restricted it to it to indicate the severity of his illness. He spread the importance of science to the public, and this reflected his intense love for science and the pleasure of his soul with knowledge. Therefore, he linked science to the spirit, and in this connection he relied on the word spirit, as it is the basis of human life, and without the spirit he is doomed, so he used this The picture is to express the love of knowledge and its importance, and to make creation a corpse that can only live with the life of the soul, and the soul has no life without knowledge.

Conclusion

Praise be to God, by whose bounty good deeds are done, and after: In this research, the semantic fields were touched upon, and I concluded that the field of estrangement and love is one of the most existing fields. The spirit of love and the approaching spirit are present in abundance in Andalusian poetry. And they are in their contentment and among their families, as well as the spirit of love was of different types, there is the spirit of love for the beloved, the spirit of love of the country, the spirit of love for the king, and the spirit of love for knowledge, and it is deceived by the meanings to which the word spirit came out.

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MARGININGS

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