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Motives of the Escape from the Reality in Andalusian Poetry in the Era of (Sects and Almoravids) as a Model

Abstract

We often think that escaping is the way to alleviate political and social pressures and problems. The immigrant is forced to leave his homeland, desiring to be rid of tyranny, because a society based on political disintegration was naturally for its children to grow up in awe of anxiety and psychological turmoil. This difficult situation is in the psyche of the Andalusian society, where the difficult political conditions that afflicted the country and spread terror and destruction in the souls had its effect in forcing people to leave their countries and seek refuge in other countries where protection and safety are available, so many Andalusians suffered from a life of misery and homelessness, which was reflected these conditions affect social life in the era of the sects and the Almoravids, leaving negative effects such as poverty, deprivation, destitution and a feeling of psychological alienation. Which we will see in this study.

Keywords: Motives, Escape, Reality, Andalusian Poetry, Sects, Almoravids.

Introduction

The political conditions, their fluctuations, deterioration, the economic shocks and social chaos that they usually left are the strongest incentives and motives for emigration, because (the biggest motive for emigration is the disruption of economic conditions as a result of the corruption of authoritarian rule, the deterioration of security and the spread of social and administrative corruption) (Al-Maqdisi, 1973).

Due to the negative turmoil and social corruption (Anan, 1960) (The Andalusian people, under the tyranny of sects, suffered many forms of persecution and injustice, and this was not limited to the troubles of the comprehensive social chaos in which he was living and the reversal of conditions in all aspects of life (Norton; 2019). But at the same time he was suffering from the greed of those princes and

tyrants who used to make their kingdoms private estates).

As a result of these turbulent conditions were not confined to the era of sects only, but their impact extended to the era of the Almoravids, and thus (Andalusia entered upon the Almoravid conquest of it a new stage, as it turned into a state within a broad and wide state ruled by people from North Africa, including the violence of poets and the harshness of its climate and the desolate sand. It is easy for people to digest the new situation and adapt to it" (Al-Saeed: 1979).

In this situation, the Andalusian people suffered from a loss of security and tranquility, so many of them were forced to migrate and move from one country to another, so the "character of the anxious adventurer who wanders from country to country showing his skill to those who appreciate it is the same as the various skills required of a soldier." A writer, poet, architect,

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and owner of any other craft) (Abbas: 1962). Let's say that it was a comprehensive trip, although the highlights of its images were manifested by (disengagement from the homeland and displacement).

Being far Away from Home

It was one of the most prominent causes of alienation in Andalusia, as Dr. Ihsan Abbas mentions (wars and strife, and the evacuation was not limited to this only, but one of its reasons was to seek sustenance or escape from taxes and injustice).

This phenomenon is considered "one of the most dangerous manifestations, and it is an idea that contradicts the inevitable persistence that we always imagine for medieval societies, as the movement of movement is no longer limited to the scientific or commercial state or the company for the sake of making a living).

The deportation first began when the incident of the barbaric strife and the departure of many of the people of Cordoba fleeing with their lives in the various regions of Andalusia. The strife ended many scholars and writers with death and displacement (Al-Tilmisani, 1968). Its effects were made clear in Andalusian poetry on its growth. The literary jurist (Ibn Hazm Al-Andalusi, 456 AH) depicted him and the people of his town from Cordoba, and the destruction and destruction that came to it until it became a desolate and desolate desert, and that their departure was not by choice, but rather they were forced to do so, as he said in a poem:

Peace be upon the home we left Left empty of
the parents, a desolate waste
You see it doesn't mean anything Nor did any of
its people live forever before us
In home, our choice did not ruin you If we do,
you would be our grave
Fates from God saved our destruction It skipped
when it happened or forced
The best home which left the peace When the
clouds irrigated the what it went and came
(Abbas, 1980).

Not only was the distance from the cities of Andalusia, but the neighboring cities were subjected to a similar situation in it, and among these cities of Sicily, which fell among the Normans, a number of poets left them, including Ibn Hamad al-Siqali (d. 527 AH), Abu Al-Arab al-Siqali (507 AH) and Suleiman bin Hamad al-Siqali (440 AH), as well as the distances from Kairouan, the home of Ibn Rashi al-Qayrawani (460 AH) and Abu Al-Hasan al-Husari Al-Qayrawani (488 AH), and they are the ones who are called the contingents on Andalusia (Al-Shantarini, 1979).

Ibn Bassam dedicated in his book (Al-Dakhira) a chapter to them, and the poet Abu Abdullah bin Sharaf Al-Qayrawani (Al-Isfahani) (460 AH) described in a poem by him a true description of the day on which the Nakba occurred as if it were a day The gathering of the people, where the noise, the clamor and the screams, and its people left behind them everything from the furniture and what is heavy to carry, wearing the balls of wool, and there are widows carrying their infants. As for the one who survived them, he decided to leave far, humiliated, torn by the country, east and west, he said:

After a day, as it was if a crowd had come
barefoot and naked
Crowded there over there as crowded people
and sheets are recited
Chaos and noise like the noise of people crying
and beds getting old
My days after them are bad, filled with grief,
sorrow and tired
Bereaved widows pregnant with a baby and
infants
A horse, as the sun shine shrouded in the
flooding as vain
Its place of expulsion passed, it became
manifest in the clothes of evacuation for people
Their time passed among them, when the power
given, so they fled, hoping for justice in the land
They left the home and the furniture and
everything, no one can carry worth things
They wear a worth wool so that the prophetess
would become sensible among the people
Every time the land grow by them, the parting
horses and men mounted on their land
They tore the country to the east and west,
pouring down tears and rain

The poet in the previous verses briefed us accurately on the conditions of the people at the time of deportation, in another poem he describes the real suffering of the people during the journey, especially what was (maintaining the harem in their homelands and then becoming to him from exposure in the solution and travel and riding the appearance of the sermons and horrors) He said:

After the harsh time, I got my beloved, to be with
The type of its people, around it, the alienation
ruin its relationship
They have never heard of exaggeration, so they
have seen the home
Nor their eyes saw a beach, then their eyes
wandered in the depths

The movement of deportation has increased after (The fall of some cities in internal wars, and one of their worst conditions was when a city fell

into the hands of a foreign enemy, and perhaps something of that same happened when the circling emirates fell into the hands of Yusuf bin Nashifin) (Abbas, 1962).

This means that the fall of cities in Andalusia led to an increase in the emigration of Andalusians from their homes and leaving their countries, and as long as the movement of evacuation recurs because of the political motive, the poet will find monitoring this departure and describing its scenes with an artistic treatment whose features vary from one poet to another, and the Andalusian poet was not far from accidents and calamities. He describes in his poetry the general position of the cities that are exposed to evacuation when they fall into the hands of the enemies and presents the tragic effect that the evacuation had on the souls of the Andalusian departed from their homes. The Franks in the year 478 AH acquire this event of great importance. Al-zahed (Ibn Al-Assal) who is the Al-zahed Abdullah bin Faraj Al-Yathisabi was born in Toledo, from which he was released when the Romans seized it (D. 487 AH) (Dhaif, 2, 1953). Andalusians warn against residing in their country and rings the alarm for them, saying to them: to leave, that is, if you do not remedy the danger, then evacuation is the alternative:

People of Andalusia, urge your mounts, so what
is the safe, wrong place in it
The dress slips from its edges, and I see the
island's descending from the middle
We are among an enemy that do not leave us,
life with serpents in pot (Al-Telmisani, 1968)

Dr. Ihsan Abbas commented on these verses by saying: (If we were to hold Ibn Al-Assal accountable according to his apparent words, we would have said that he favored a defeatist position, in which he called his people to evacuate their homelands because Toledo fell while she was in the middle of the country. The negative color of expressing the truth at that time is an exaggeration in warning and reminding) (Ihsan, 1962). Among the poems that depict the catastrophe for us are those of the great catastrophe that Al-Maqri wrote in his book (Nafh Al-Tayyib) whose name was not mentioned (Taher, 1980). The poem is composed of seventy-two lines depicting the tragic effect that the catastrophe had on the hearts of the Andalusians, and it includes a horrific description of what befell the people of Toledo when they were expelled from it and driven from their homes, tossed about by their unknown fate. He says: (Al-Tilmisani, 1968).

Its people expelled from it, and they became
wherever fate desired for them

So it returned as a infidelity home, whose people
had troubled matters

Then he shows to us his feeling of bitterness
over the people of Toledo, who chose to stay in
their city, as they have neither home nor money
beyond the sea:

It is enough sadness that people said: Where is
the transition and the journey?

Did we leave our role and flee from it, and we
have no role beyond the sea
Nor a loss of liking well with its denial, so we like
the early days

A shadow and a river and a stream of water, no
one or place there

It is eaten from fruits and drunk from its streams

Such poems are characterized by the peculiarity of exhortation and the originality of the experience, hence (this poem can be described as a realistic curve, as its phrases are woven from the words of certain people, in a limited place and in a known era, so that the verses in their specificity and originality of their experience hardly extend to other similar events or the convergence of poems Other similar ones) (Al-Daqqaq, 1975).

When Valencia was subjected to the seizure by Sayyid Al-Kanbitur in 487 AH, its people faced various kinds of ordeals, described by some personalities (1975).

Which gives an idea of the turmoil of scholars and poets in the country and hit them on the horizons after the fall of the cities, including (Ibn Khafajah Al-Andalusi, d. 533 AH), who lived this ordeal and was forced to leave his country for the Far Maghreb. He was among those who suffered from homelessness and loss, and engaged in wrangling, as he said before his departure:

A land that slandered its people, and led to its
ruins

The hand of the two youngsters wrote in its
wrath: "Neither you are the same one, nor the
homes are the same homes." (Ghazi, 1979)
He also spread his concerns in another poem in
which he complained about his departure from
her and his strangeness by repeating the word
(oh) and issuing it.

Oh, a strangeness that bleeds us, oh, a journey
whose intentions are long

Oh, a deportation that does not meet, oh, from a
house that does not resonate

The life of alienation and displacement had a profound effect on changing the poet's psyche and changing his view of life and people, as it made his mood dark, in addition to that "it is not limited to the feelings of the self, but goes beyond that to monitoring the emotions of the group and expressing the phenomenon of

comprehensive sadness through calamities and this is what distinguishes this poetry to Arrange before or after the deportation not long ago.

Displacement

The outcome of the political circumstances that force poets to leave (displacement) to leave the cities (subject to the desire of the ruler who orders the exile of any poet, so he is thrown outside the borders of his town when he is afraid of him or feels a danger of his return to the entity of his rule) (Al-Abdali, 1988, (MA Thesis). Many poets were subjected to the penalty of exile, because "the cults and the Almoravids were among the most turbulent Andalusian eras, both politically and militarily, and in terms of the severity of the division and disharmony witnessed by the nature of the relations between the rulers in that era and the sedition and slander that resulted in it that pushed a large number of poets to prisons, detainees and exiles).

Displacement is a source of fear and pain from the state of deprivation that is embodied in living away from the homeland, and among the poets who were subjected to the punishment of displacement, the poet (Ibn Ammar), where he was displaced under the order of Al-Mu'tadid, who expelled and exiled him from Seville to Zaragoza. He described to us his long wild journey while on the back of the horses that brought him He quickly folds the width of the desert from his land, so he is praying for it because it has kept him away from his homeland in his saying:

It turned me over lands that made me think of
them coming to me
The darkness plunged into me until I thought the
link between the dark stars
May God remove the enemies, to brought me
from the land of the highest and the noblest
(Khalis, 1975)

Likewise (Al-Mu'tamid ibn Abbad), who was exiled by the Almoravids to a sculptor in Marrakesh at the fall of Seville in the year 484 AH. In Ibn Khaqan's description of this journey of displacement, he said: (Then he and his family gathered and carried the maidservants of the facilities and joined them in their wings as if they were voices after the palace was narrowed and the people were tired of the era, and the people They were crammed into the two banks of the valley, and they wept with tears like Al-Gawadi, so they walked, mourning beside them." (Ibn Khaqan, 1989).

The other matters, it was a nightmare from the afternoon, and the people were crowded to the two banks of the valley, and they wept with

tears like Al-Khawadi, so they walked and mourned beside them." Mn.

The poets of Andalusia dealt with this journey of displacement because of its sad and tragic impact. Ibn al-Labban (d. 507 AH) depicted the scene of the boarding of al-Mu'tamid and his family on ships on their way to exile, and how the ships included them in their hollows, and the graves contained their dead in an unforgettable event, and people saw that they were on the banks of a river Al-Wadi Al-Kabir, the women of Al-Mu'tamid, as if they were pearls, beautiful and elegant, and their faces were torn with their nails from the horror of the tragedy and the severity of sadness. Then he describes the people saying goodbye to them and the ships going in the middle of the sea as if they were camels being swarmed by the first in his saying:

It's time to say goodbye, all screaming from
sacrifice people
Their ships sailed, and shouting accompanied
them, as they were camels carrying them
How many tears flowed in the water, and how
many pieces of liver did those pieces carry
(Al-Saeed, 1977).

The other things that forced the poets to leave their homelands was expulsion, when they fell victim to intrigue, slander, and the malice of the envious, especially the court poets who held a high position and high status. Circumstances of the ruling court" (Al-Tamimi, 1999).

Social Motives

There is no doubt that some of the Andalusian poets have suffered those hardships and compelling circumstances that forced them to migrate in search of a livelihood. Not only, but it extends to include other members of the people, whose etiquette is not their craft, and this is a natural matter" (Al-Saeed, 1979).

Poverty

Poverty is one of the most important motives that push poets to travel in search of livelihood. The poets of Andalusia suffered a lot from bad social conditions, especially the era of sects.

This is because the corruption of the rulers in the age of the sects and their squandering of wealth on the pleasures of this world was naturally to be contrasted by the other side: "The face of poverty and deprivation which classes were suffering from. It is in line with the principles of Islam and is obtained from the mouths of misery and need" (Al-Yabri, 1988).

At the advent of the Almoravid era, the status of the poet declined, as there was no improvement in the standard of living of the individual, and this may be due to the preoccupation of the Almoravids in fighting against their enemies in Morocco and Andalusia. Just as the Almoravid princes were not like the Prince of Muslims in their abstention from people's money as they indulged in increasing wealth and gains. (Ihsan, 1962).

This social situation "prompted poets to complain about their bitter reality and the disintegration, collapse, and loss of values and principles that befell their society.

Their voices rose by criticizing the reality of their society and complaining about the corruption of the conditions that were first motivated by the corruption and misbehavior of their kings" (Al-Tamimi, 1999).

What the research found is that the poets did not end there, but rather began urging people to leave in order to seek sustenance and to live a decent life, and poems in this aspect were received in abundance. The humiliation and the land of God is vast in which he can travel to any place he wants, and the poet (Ibn Ghanem Al-Makhzoumi, died 470 AH) (Ibn Khaqan, 1989) calls for leaving such a town in which Al-Aziz is humiliated in his saying:

The home refuses its condition, the home left
and make the leaving faster
It is definitely not an obligation upon you to live in
a town that calls the dear one humiliated
A free man will not be satisfied with the abode of
humiliation, if he does not find in the fearful one
slandered
So do not be on lead land to free yourself, and to
satisfy humiliation as long as you live a way
(Al-Shantarini, 1979).

We find the poet (the Al-Hakeem Aba Al-Salt Al-Dani, D. 529 AH) warning against sitting by breaking the house depressed, for there are those who earn their living by tricks, because sustenance does not reach a person while he is sitting, so he must strive and move in order to live, and that is in his saying:

Do not be afraid to break the house depressed,
your time will end between despair and hope
Take to yourself in something you live by,
because most people live with tricks
Do not say that my sustenance will reach me,
and if you still like that, the sustenance is not like
the life (Al-Dani, 1973).

Migration in search of sustenance becomes clear to us in its strongest manifestations with the wandering poets "who circumambulate the princes praising their winnings with their

poems...and one of them may change from a state of wandering to a state of stability, thus guaranteeing a lasting provision." (Abbas, 1962).

These poets expressed their poverty to the princes and that their first goal is to obtain money and giving. Ibn Darraj al-Qastal (d. 4 AH) is considered one of the poets who devoted their poetry to the purpose of earning. His harsh circumstances forced him to wander to a country in search of money and stability, which he lost in his homeland. Between him and his wife a sad picture, leaving behind his young son despite his strong attachment to them in a poem in which he praised (Al-Mansur Bin Abi Amer), saying:

Let the constant intentions go, and they will be
embodied in the width of the land and sink
Perhaps because of the pain of the cores that
angers you, a humiliated one will be cherished,
or a captive will be released
That did not rebuke the birds of secret with their
letters, so they tell you that benefit
The length of the journey frightens me, and that
high matter
Let me return the water as a fairy, to where the
water of the honorable
When it bowed down to say goodbye, and my
patience and breath ran out
The covenant of affection and passion appeals
to me, and in the cradle the call is small

The strong need of (Ibn Sarrah Al-Shantarini, 517 A.H.) motivated him to leave to the minister, Abi Al-Ala bin Zahr, to earn a living from him. Idleness in a town that loses its talents:

The sustenance has causes, and among its
causes are surviving works and hard work
I don't have mother if I do not lead a way that
guides life to me
So the sweet one disturbs his peace as long as it
does not flow between appearances and hills
The breaking is rust unless it is preserved in
every battle by striking inspiration
I camped out of anger over a lost land, with the
opinion behind me, and the passion in front of
me
The idle status dealt my thoughts, the guardian
adealt orphans' thoughts (Al-Karim, 1985).

The Brothers Al-Khazzaz Al-Basti, one of the poets of the private group) declares this justification for the trip at the beginning of his speech to Mamdouha Al-Wazir Ibn Habous (Al-Andalusi, 1953).

To you, we left it as sacks of wine, with which we desire deserving glory and riches.

The most important feature of the poetry that was said in this aspect is the poet's expression of his own suffering (the feeling of

injustice and detraction pushes him relentlessly to express the pain and sadness that rages in his soul, screaming from the depths of his soul, with that society that robbed him of his strength, happiness and livelihood, and the challenge between them reaches a point in which he works Discontent, grumbling, and complaining are a prominent feature of that poet.” (Al-Rubaie, 1983).

The suffering of the wandering poet becomes clear to us when he does not obtain his demand after his journey, so he is forced to leave the Mamdouh after he was leaving to him, and this is what was stated in the words of the poet (Ibn Malik Al-Qurtubi, 470 AH).

I will leave you without power to do, and that for my life will cause the consequences (Al-Shantarini, 1979).

Feeling Alienated

Psychological alienation may push poets and writers to leave their homeland when they suffer injustice, neglect and loss. The poet is torn between looking outside his city or country for his ambitions and dreams, and living in a spiritual and psychological exclusion from members of his community. (Al-Saeed, 1979).

The poet in the age of sects sensed this meaning when his city fell into the hands of the enemy.” The feeling of alienation is a step following the fall of the city. and the place” (Bahjat, 1988).

In the Almoravid era, the poet neglected and limited his social influence, while the rank of jurists rose to dye the state with a religious character, and Prince Yusuf bin Tashfin gave them priority over the rest of the owners of other sciences. Their words are audible, while the poets have diminished and their social influence has been limited, so the poets’ cries rose, complaining of the unfairness and injustice that befell art in general, and then they had that feeling of isolation from society” (Al-Saeed, 1979).

In the face of all these contradictions that the Andalusian society experienced and their impact on the poet’s psyche in particular, “the poet had to suffer psychological alienation, which began with the loss of their individual lives and what it contains about relationships and ties in a way that does not allow them to be restored again, and this is deprivation and expulsion from the world of feeling emotional belonging and social significance” (Al-Tamimi, 1999) Thus came the poets’ poems full of wishing to leave in search of someone who appreciates their knowledge and virtue, as happened to (Ibn Hazm Al-Andalusi, D. 456 A.H.) where he felt alienated in his homeland because his people and his brothers did not appreciate him

as he deserved, so he wished the trip to Iraq and then his people would miss him and feel Thanks to him, as he said:

I am the sun in the atmosphere of shining sciences, but my fault is that I am aware of the West

I were from the east side, I would find what I lost from my memory of looting
Towards the corners of Iraq, I have a young man, and it is not surprising that the young people are lonely

The Most Merciful descends, my journey is among them, so when it be available, regret and tiredness appear (Ibrahim, 1998).

(Ibn Al-Labbana Al-Dani, t. 507 AH) decides to leave his people and his brothers who lost him and did not do him justice in what he deserves of fate and status, and he is polite and valiant, as in his saying:

I left a neighborhood, they hurt and harm (they lost me and which boy did they get lost)*
when not take care of me for any behaviors and decency, then doesn't it be overcome

The days have threw me cheaply, and my pledge of ammunition will not be sold (Al-Saeed, 1977).

It is true that neglect may affect all people, but the poet’s feeling finds it difficult to admit this situation in that he is neglected and is not able to he and his art, so leaving was the only solution for those who suffered psychological alienation among his people of Andalusian poets.

It seems that Homs (Seville) was not described to any writer or poet, as it was repeatedly mentioned by several poets, preferring to leave it for other countries. About that, Ibn Abdoun said, which darkened him, and he no longer cares to dry him, as there are many regions that did not prophesy, because the land of God wide. The poet (Ibn Shamakh) (Al-Shantarini, 1979) was forced to leave his city of Seville, after it had let him down and forced him to leave and search for glory in other cities. He said:

If he stays in Homs, the fire will remain in stone, and if he is captured, he will walk in the horizons as chains

A rugged life for me can raise, and in my father's home, give us hopes

Likewise, the poet (Abu Omar Youssef bin Abdul-Albert 463 A.H.) (Dhaif, 1953) when he left Seville after the residence there created him, and said:

I lived in Homs, and the place in a town for a long time, for my life, is a trait that inherits wear and tear
If the hardness is free with a people he comes to and does not distance himself from them, he is blind and ignorant
Proverbs are only given to whom understand, and a person is only punished for being wise
(Al-Tilmisani, 1968)

(Al A'mah Al-Tatiliyah, t. 525 AH) was tired of staying in Homs, and he himself told him to leave it, expressing this meaning in his poetry many times (Abbas).

Conclusion

From the foregoing, it becomes clear to us that the migration of Andalusians from their homelands in the era of the sects and the Almoravids was not a coincidence or a free choice. Rather, several reasons justified this departure, including the political and social ones. It was due to the dangerous events that shook Andalusia when the cities fell into the hands of the foreign enemy, such as the fall of Toledo, and for Seville, a clear impact on the displacement of Andalusians. In the form of collective waves to other countries, the Nakba may be individual when the poet is subjected to injustice and persecution in the event of displacement from the homeland, and this is the harshest thing that can be on a person, and he may leave for sustenance and when he feels psychological alienation, and therefore the real motives for the migration of Andalusians lie in society with all its conditions and variables, otherwise What would force them to emigrate if the conditions were different from what they are in society. Perhaps this explains to us the frequent movement of poets and their sojourn in the various cities of Andalusia.

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