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**ORIENTAL SOCIAL INFLUENCES IN ANDALUSIA UNTIL THE END
OF THE ERA OF THE CALIPHATE (422 AH / 1030 AD)**

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Abstract

Andalusian society, since the Islamic conquest, has been affected by many oriental customs, even in the smallest details, as the people of Andalusia were influenced by the east by entertaining themselves; And that is by going out to the parks and enjoying the councils of rap, music and singing, and it is no secret that Andalusia, with its charming nature, and its picturesque scenery that culminate in parks with flowers, green trees, clear water, and the moderate atmosphere helped Andalusian poets to improvise, and singers to sing, and flirt with the charms and beauty of the land of Andalusia, so many when The poets of Andalusia in particular mixed their poetry between nature and other poetic purposes, As people used to go to it in their spare time for self-entertainment and recreation, they were also influenced by the oriental community customs. As for the tarab gatherings in Andalusia, they represented an important element in Andalusian social life, since the beginning of the third century AH, when Andalusians considered the art of singing, music and dancing one of the most important means Amusement and joy, influenced by that from the Orient. The rap councils appeared in the Orient since ancient times, then the people of Andalusia were affected by it, and it was transmitted to them through the arrivals from the Orient to Andalusia. The trumpet councils are divided into two types: private trumpet councils, and public trumpet councils. Private trumpet councils were set up in palaces and private parks. Many of these councils used to meet in order to hear male and female singers, in addition to the fact that each council had its own rapture, and each party had its own music and singing, influenced by that from the East. Influenced by that simplicity from

the Orient, and in particular by their influence on the Iraqi Baghdadi Tarab councils, since the arrival of the East expats to Andalusia, the country has witnessed a wide renaissance in the public Tarab assemblies, as the art of singing and its folds of muwashahat and azjal has developed. The original poets of Andalusia were not able to make a new update on oriental art, but rather they froze and were known in that period to imitate and formulate models of oriental art.

Introduction

Parks and music boards are among the most important means of amusement and self-entertainment. The beginning of the emergence of these means of entertainment dates back to ancient oriental times, as it flourished and spread since the beginning of the Abbasid era in the Islamic East (132-232 AH / 750-847 AD), and these oriental social customs have moved to the country of Andalusia since the Islamic conquest (92 AH / 711 AD), Through the eastern conquerors, and the gradual arrivals, the Andalusian society was greatly and clearly affected by these entertainment means, until it became part of their lives, and it increased and spread to them, as is the case in the East, parks and boards of private and public raptures, which people frequent in their spare time for recreation and psychological comfort from the pressures life and work, In addition to the flourishing of music gatherings in the palaces of the Umayyad Caliphs in Andalusia, influenced by the Abbasid Caliphs in the Levant. The nature of the research required dividing it into two main axes, as it dealt with in its first axe: going out to the parks, which was divided into two parts: private parks and public parks, and in its second axis: rapture councils, which was also divided into two parts: private music councils, and public music councils The research was followed by a conclusion, and a list of sources and references that were used in writing the research. The research relied on several important sources, including: Nafh Al-Tayyib by Al-Maqri; And al-Kamil fi al-Tarikh by Ibn al-Atheer and al-Maghrib fi Hala al-Maghrib by Ibn Sa'id al-Maghribi; The Dove Collar by Ibn Hazm Al-Andalusi. The research relied on several old and modern references, including: Ziryab - Al-Alam Al-Arab by Al-Hanafi; Islamic Cordoba for disagreement; Cordoba, the capital of the Caliphate of Salem; The economic and social life in the province of Granada by Massad.

Amusement parks:

Andalusian society, since the Islamic conquest, has been affected by many oriental customs, even in the smallest details. And that is by going out to the parks, and enjoying the boards of rap, music and singing, and it is no secret that Andalusia, with its charming nature and picturesque scenery, culminates in parks with flowers, green trees, clear water, and a moderate atmosphere that helped Andalusian poets to improvise, and singers to sing, and flirt with the charms and beauty of the land of Andalusia; Therefore, many poets of Andalusia in particular mixed their poetry between nature and other poetic purposes, so, without controversy, Andalusia was characterized by its luxury and bliss, so many poets described its nature and good appearance, and the best witness described Ibn Khafajah ⁽¹⁾ saying:

“O people of Andalusia, God bless you... water, shade, rivers and trees.”

The paradise of eternity is only in your homes... If I had to choose this, I would have chosen ⁽²⁾

Therefore, this corner was chosen to learn about the parks and music halls in Andalusia, and the extent to which they were affected by the Islamic East in detail, as follows:

1-Going out to the parks:

God Almighty has granted the country of Andalusia a wonderful nature - as we mentioned above - it was the richest and most beautiful place in the Muslims, as green mountains rise in it, and wide plains extend over it, and rivers and streams flow in it, and birds and nightingales sing on the branches of its trees, and the breeze perfumes its moderate atmosphere, and it was distinguished Its land with its orchards and parks of an oriental nature, Al-Maqri ⁽³⁾ has elaborated on his description of the glamorous and joyful nature of Andalusia until he mentioned, saying: "The merits of Andalusia are not fulfilled in the words, and the streams of its bounty do not break its dust, and I am commercial and it is the holder of the prized possession, in the countries of the West and the East."It appears from this that the people of Andalusia considered going out to the parks as a means of recreation, influenced by the people of the East, as these mesmerizing parks were divided into two parts:

A- Private parks: they mean the gardens and orchards belonging to some well-to-do individuals, or the palaces of the sultans and rulers, as their owners used to resort to them for picnics, fun and leisure in their spare time influenced by the Levantine community customs. Among those private parks for some well-to-do people are: Paradise ⁽⁴⁾ feddans of Issam, Paradise attributed to Qaddah bin Sahnoun, and Paradise attributed to Ibn al-Muadhdhin. And the paradise attributed to Ibn Kamel, the garden of Ibn Imran, and so on, all of them are unparalleled in beauty, goodness, good soil, and the winding of trees in the spring, so one cannot describe the splendor and beauty of those parks that were owned by high-ranking women ⁽⁵⁾.

In addition to the existence of palace parks, as these palaces were located outside Cordoba, such as the park of the palace of Sayyid Abi Yahya bin Abi Yaqoub bin Abdul Mumin, and the park of this palace is located on the river Wadi al-Kabir.) verses about the park of this palace, he said, quoting from Ibn al-Shaar ⁽⁶⁾:

"Is it not preferable to the palace in which I was raised... upon the water, under the stones, with arches?

He is the highest factory that made the dust rise... and lifted it from his veil of glory and majesty

So I ride aboard the river with glory and honor... It is suffocating and the horizon of time is weddings."

Some of the visitors and poets how similar these parks are to the parks of the East, especially the parks of Damascus. Until the Minister Ibn Ammar described that when he was walking in the parks of those palaces, it was as if he was walking in the parks of the palaces of Damascus, and he sang verses from poetry in which he said:

"Every palace after Damascus is blasphemed...there is the joy of the genie and the pleasure of smelling."

A clear view, sparkling water... fragrant riches, and a smellier palace.

I slept in it and the night and the dawn were with me... Gray amber and warmer musk ⁽⁷⁾

Among the famous private parks in Andalusia, whose influence on the East was very clear even in its name, is: Al-Rusafa Palace Park, also called: the Marwanid Caliphs Park. This park was located in the north of Cordoba. He mentions that he took it as a park to entertain himself, and he used to spend a lot of his time there, to the extent that he took that palace as a good dwelling for him, and that the reason for his fondness and love for that place is that it reminds him of his original bright country, and he reminds him of his grandfather Hisham ⁽⁸⁾, and he was transferred to that park from The Orient, and especially from the Levant: the strangeness of the plants and the vineyards of the trees, of different types of fruits and the wonders of fruits. And he chanted:

A palm tree appeared to us in the middle of Al-Rusafa... It distanced itself from the land of the West from the country of palm trees

So I said, I resemble myself in estrangement and strife... and the length of my separation from my sons and my family

I grew up in a land in which you are a stranger... Like me, you are in exclusion and estrangement

Gawadi Al-Muzn watered you from the side of it, which ... sweeps and the two fishermen continue to sting" ⁽⁹⁾

Among the other private parks: The Meadow Al-Khaz Park, which is one of the Meadow Parks, including the Al-Nadir Meadow Park in the city of Cordoba. This park is located on the bank of the valley, where aquatic and amphibious animals such as geese used to float, and it was one of the best and calmest parks, and was frequented by some ministers and presidents. For recreation, psychological comfort, and staying away from responsibilities and work pressures, until Minister Abu Al-Hussain Al-Waqshi ⁽¹⁰⁾, quoting Ibn Saeed Al-Maghribi ⁽¹¹⁾:

"God has a day in the meadow of Khaz, good for us... in it there is bliss, where the meadow and the river are

And the geese have a game on its sides... If it runs, the pearls between us will be scattered.

And the sun is tilting towards the middle... as if its lover is waiting in the west.

One of the famous parks of Andalusia, which reflects the oriental influence in terms of the beauty of its nature and the return of people to it for hiking and rest, is the Pavilion Examination Park: which is located in the city of Granada.

It seems that Andalusia had a lot of public and private parks, all of which had beautiful and breathtaking scenery because of the grace and beauty of nature that the country possessed. Like the Sultanah Park: It is a park located on the Seville River. It is one of the parks that Seville was famous for ⁽¹²⁾, as well as the Silver Meadow: This meadow is located on the banks of the Seville River, and it constitutes a wide land, as poets used that park to compete with poetry ⁽¹³⁾.

In addition, one of the distinctive parks in Andalusia, which was similar to parks in the East, is the Bride's Park: this park overlooks the Great Valley and is located between Riyadh and the orchards. He spread from his cloud a robe of dew, poured from a drop of rose water, and showed from the lightness of a tongue of fire, and showed from his rainbow the Hanaya, myrtle, Haft

Banjis and Jilnar, and the garden has breathed its water, and he gave thanks to his waterers, so he wrote to his owner:

A friend who left me... me and myself from him, the sunna and the sunna

We are in the gathering that brings comfort... to hear, to sing and to sing."

Al-Maqri described the Bride's Park by saying: "It is an inventive place, as if Hassan was deposited in it, whatever river you want flows, the flow of numbers, and it is tamed as the cold has swarmed the hand of Raqem, and a flower is envious of musk, its water, and he wishes the morning to poison his face."

B - Public parks: In addition to private parks, public parks also spread, and one of the best places for public outings in Andalusia was in the city of Granada as a park: Hor Ma'mel, which was more popular with people to go to; This is for a picnic and self-entertainment, as this park was called: The Master of Granada Parks ⁽¹⁴⁾. In order to mention that the poet Hafsa ⁽¹⁵⁾ met in a literature lecture and poetry session of Abu Jaafar Ibn Abd al-Malik ⁽¹⁶⁾ in the Hor Mo'mel Park in Granada, so Abu Jaafar addressed verses of poetry to the poet Hafsa, saying in them:

"God took care of a day when he did not comfort the slanderer... one evening and showed us a hopeful sea."

And my moon tweeted on the dawk and bent... a rod of basil from above a stream

You see, the garden is pleased with what it seemed to him... a hug, a hug, and a kissing sip"
⁽¹⁷⁾

The city of Granada was distinguished by many parks that were considered by the people of Andalusia as charming and beautiful squares that they visited in their spare time. For self-entertainment and recreation, influenced by oriental societal customs, among those parks: Al-Lashtah Park, Al-Zawiya Park, and Al-Mashaikh Park ⁽¹⁸⁾.

In addition, there were parks in Andalusia located on the rivers, and people intended them for entertainment, as is the case in the Orient, and among those distinguished parks that are located on the rivers are: The Shenil River Parks, also called by Andalusians: The Senjil River Park, and this river is located on its banks Beautiful parks, as this river was one of the branches of the Guadalquivir River, which is located in the city of Granada, and the people of Granada had a great passion to sit on its banks, as they spent the evenings in joy and pleasure, especially in the summer and spring, They were greatly influenced by this by the people of the East, to the extent that they likened this river to the Nile River in Egypt, and for this they called it a name close to the word Nile, only adding the letter "Shin" to the letters of the word "Nile" and it became meaning a thousand Nile (Shnel). This is due to their great admiration for him, and their great resemblance to the Nile of Egypt, and that it is more beautiful and broader than it, so his name was estimated at a thousand Niles; That is, it is a thousand-fold ⁽¹⁹⁾.

The parks in Andalusia were not limited to the city of Granada only, but many of the other Andalusian cities were characterized by their charming and wonderful parks, with beautiful green gardens, which were characterized by singing and brown boards, and among those parks: the city parks of Almeria, it was one of the most beautiful and wonderful parks that people

intended In that city, they are: Mona Abdos Park, Mina Ghassan Park, Barkat Al-Safar Park and Ainu Al-Natayah Park ⁽²⁰⁾.

Other public parks were distinguished in the cities of Andalusia, such as the parks of the city of Seville, as the parks were many and distinguished, and people used to go out to those parks in their spare time for entertainment and enjoyment. With "Sevilla spectators".

Among the other distinctive public parks in Andalusia are the parks of the city of Toledo: It is called (Tolato), which means the joy of its residents, as its residents lived in the middle of charming and breathtaking scenery, as it is located on the bank of the Great River, and is a major center for all the countries of Andalusia, and the city of Toledo all its lands are parks ; This is due to the large number of orchards in it, the rivers penetrated therein, the luscious gardens, and the abundance of fruits and their different colors and tastes ⁽²¹⁾.

It seems that the people of Andalusia lived in a beautiful atmosphere, with moderate and pure air; For the abundance of green lands, and the abundance of streams and rivers. Parks abounded, and tanning sessions abounded on the banks of the rivers, influenced by the Eastern societal customs, and the best witness was what al-Bakri ⁽²²⁾ said about Andalusia: "Andalusia is shamanic in its goodness and air, Yemeni in its moderation and equatoriality...", Al-Maqri also mentioned that: "Andalusia is from the Levant region, and it is the best of the regions, the fairest of them in air and dust, the freshest in water and the best in air, animals and plants, and it is the middle of the regions, and the best of things are in the middle." It seems that many scholars likened the country of Andalusia to the Levant in the East; This is due to the great similarity between the two countries in terms of temperate climates, and in terms of the abundance of green lands and parks, and so on.

So we conclude from the above that the people of Andalusia took advantage of that bliss to enjoy nature and life; Therefore, they would go out to the parks to rest and to entertain themselves, and to get rid of the burdens of life, even if temporarily, and spend their time among the shades of green trees, fresh running water, songbirds, and the sweet fragrances of flowers. This was embodied by many poets, as the poet Ibn Saad embodied the goodness by saying, quoting from Ibn al-Abar:

"God has a wheel that overflows with chains...in a meadow that has matured our branches

The doves have thrown it to him, choking on it... So she answers it and returns the melodies.

Ibn al-Zaqqaq al-Balani, quoting from Ibn Sa'id al-Maghribi ⁽²³⁾ said:

"And Agheed circumambulated the cups in the morning ... and exhorted them, and the morning had cleared."

And Al-Rawd gave us his brethren... and his fragrant scent Al-Anbari has breathed."

Ibn Khafajah said, quoting from Al-Shantarini ⁽²⁴⁾:

"The committee in Andalusia has a good body and a soul

We made her morning from a mustache, and her night was from a night

So if the wind blows in the morning, it will wake up, and I yearn for Andalusia.”

2- Tarab boards:

The Tarab councils in Andalusia represented an important element in Andalusian social life. Since the beginning of the third century AH, the Andalusians considered the art of singing, music and dancing among the most fun and joyful means, influenced by that from the Orient. . Since the establishment of their state in Andalusia, the Umayyads have renovated civilization and painted it in the oriental form ⁽²⁵⁾, and this pillar will be devoted to talking about the councils of raptures, which were divided into two parts:

A- Private Tarab councils: Private Tarab councils spread in the Andalusian society, and these councils were clearly influenced by the Islamic Mashreq councils, especially the Abbasid Caliphs’ Tarab councils. It is mentioned that the Caliph Al-Mustaqfi’s tuning councils by Allah in Andalusia were similar to the tarab gatherings in the Orient, in terms of their quality, the origins of singing in them, and their high position, so much so that the Caliph Al-Mustaqfi had a daughter whose name was Weladah, who used to set up tarab gatherings; It is mentioned that it was similar to the gatherings of the raptures of Aliyah bint Al-Mahdi in the East. As the caliphs and princes were fond of oriental art and singing, they were greatly influenced by it, so special tarab councils spread, and these councils became part of their lives and culture ⁽²⁶⁾.

Music and singing continued to flourish in the councils of the Umayyad Caliphate, and they were influenced by the East, to the extent that the councils of the Caliph Al-Mansour bin Abi Amer Al-Tarabi were attended by ministers and delegates, and they enjoyed that tarab session until they danced after the music. Female singers, who were equipped with musical instruments, as these tarab gatherings were held in the palaces or orchards of the Caliphs, or in the homes of the wealthy. On the day the Caliph Al-Mansour set up a council of rapture that he prepared for fun and entertainment, and among the crowd of attendees, Minister Ahmed bin Abdul Malik bin Shahid ⁽²⁷⁾ attended and he suffers from gout, so the minister, leaning on one of his companions, danced influenced by the beats of music and singing. Caliph al-Mansur said:

"Here is a sheikh who led an excuse for you... he performed his dance exhausted

He couldn't stand dancing it holding on... He bent over dancing it holding on.

A disgrace from shaking it moderately... Gout fell on it and killed it

If I were as you know me... I would pay homage to you on my head" ⁽²⁸⁾

Abu Amer Ahmed bin Abdul Malik bin Ahmed bin Shahid (and he is the grandson of the aforementioned son of Shaheed) expresses the state of pleasure and joy that permeates private tarab gatherings. He describes a gathering he attended in which he drank alcohol, danced and had fun. In it, he said:

“And our father’s drunkenness will rise above us... Except for the incestuous ones

We throw our caps at him... and drag the torturers of the turbans

And the sings sang in it... for us, and the sparks returned

We clap hands... for her, and dance with skulls"

It seems from this that the Umayyad caliphs were influenced by the trumpet councils, clearly and clearly, with what was in the East. The East Tarab councils were among the most wonderful councils in terms of their good furniture, spaciousness, abundance of writers, and diversity of arts. For this reason, the impact of the Orient on Andalusia was characterized by the Umayyad Levantine tradition, in addition to that, the Umayyad Andalusian Tarab councils were characterized by Baghdadi splendor ⁽²⁹⁾.

Special tarab councils were set up in palaces and private parks, and many people gather in these councils; This is to hear male and female singers, in addition to the fact that each council had its own rap, and each party had its own music and singing of its own, influenced by that from the East, as the character of those sessions was of an oriental character, even mentioning that the Caliph Al-Nasir distinguished his court with the female singers who were brought from the East. The Caliph Al-Nasir sought to graft the civilization of Andalusia with the eastern traditions, so he ordered the recruitment of male and female singers from the East. In the year 344 AH / 955 AD, he sent a ship to the East to buy the singers. Indeed, the ship returned loaded with large numbers of female singers; This is because the female singers became famous and abundant in the Arab countries ⁽³⁰⁾.

Oriental female slave girls had a special place in Andalusia. It is reported that Tamim Ibn Abi Tamim was sent to Baghdad to buy a female singer, and when she reached him, a special council of raptures was held and he invited his attendants to her, and he ordered the Baghdadi maidservant to sing, and she sang to him the poetry of one of the poets with her voice and tune it:

"And it seemed to him that after the passion subsided...a lightning composed, diminishing its brilliance."

It looks like the hem of the robe and without it... It's hard to reach, with no corners

So he went to see how he waved, but he could not stand it... He looked at him and was stunned by his grief

Fire is what his ribs contain... and water is what his eyelids allow."

So, Prince Tamim and those who were present with him in the council enjoyed themselves, then they told her to sing more; She also sang some verses from one of the poets:

"God entrust in Baghdad to me a moon at Karkh from the orbit of buttons its beginning" ⁽³¹⁾

It is inferred from this that the Eastern Tarab councils and Oriental women singers were influenced by the princes and caliphs of Andalusia, in addition to the fact that the Tarab councils in general included many poetic purposes, such as praise, description, and wine, and other poetic topics in which the atmosphere of those councils flourished. Even Abbas Ibn Firnas - who was mentioned above - excelled in formulating melodies, music and singing, which was influenced by the singer Ziryab.

So he learned from him and took the oriental art from his school, so Prince Muhammad bin Abdul Rahman ⁽³²⁾ used to summon Firnas to his private Tarab councils to sing to him thin hair, so that he wrote verses of poetry on an apple with gold water, and raised them to Prince Muhammad, so the Prince ordered one of his Tarab councils to sing it while it was :

"Some are yellowed apple because of their fear of the pain of being bitten."

I secured it and wrote it well, with that of pure gold

And I said in it the truth after that, and speaking the truth has no objection

Muhammad is the most honorable successor of God's successors on earth."

It is worth noting that the Umayyads, since the establishment of their state in Andalusia, sought to renew Andalusia, and make it of an oriental character, with Arab drawings, so they took care of the public and private Tarab councils, and the diversity of the arts of those councils such as singing, music, poetry, prose and so on, and planted from the seeds of Eastern art panels in all Cities of Andalusia. Abd al-Rahman al-Dakhil, the founder of the Umayyad dynasty, was keen to make Cordoba another Damascus, in which he would revive the heritage of his ancestors, and make Baghdad his era, so he sent merchants to the East to buy him the female slave girls, such as the Hijaz, Iraq, and other countries of the East famous for the art of singing and music. He has allocated a special house for them in his palace called Dar al-Madaniyat ⁽³³⁾.

The first singers who were brought from the East to Andalusia was the singer: Fadl Al-Madaniah: who was skilled in singing, full of qualities, and her origin goes back to one of the daughters of Harun Al-Rashid, the Abbasid Caliph. There she mastered the art of tarab, and bought for Prince Abdul Rahman with her owner, whose name is: Alam Al-Madina, and other companions came to Andalusia and lived in Dar Al-Medinaat, which belongs to the Caliph's Palace ⁽³⁴⁾.

B - General Tarab councils: The Andalusian public Tarab councils were characterized by simplicity, influenced by that simplicity from the Orient, and in particular they were affected by the Iraqi Baghdad Tarab councils, as it was one of the habits of the general Tarab councils in Andalusia. To be in the Tarab Majlis is a singer or singer who sings to the melodies of the lute, or to the melodies of the flute in which the percussionist blows, or the cymbal to be played on the maqam of the clique. Until the Iraqi singer Ziryab came, and the latest changes were made to the tarab councils, and his changes had a great impact on the Andalusian society., and among those changes that affected the people of Andalusia are: his creation of the platform on which the singers and musicians stand, and also making the tarab councils according to an arranged oriental organization and coordination, in addition to the fact that he founded a school of music that had a great and clear impact throughout Andalusia, to the point that it overshadowed the music that prevailed before he entered the country, and after he transferred the bright Tarab artworks; The people of Andalusia followed him and were influenced by his Oriental arts and creativity ⁽³⁵⁾.

Public Tarab councils were not limited to the singer Ziryab and his oriental arts. The Andalusians joined the Eastern Tarab councils to sing in a poetic way, that is, songs that carry poetic weights, so they were greatly affected by this, so much so that they fell in love with this type of songs, and the reason for their affection and love for those songs is: The Orient is between poetry and rapture at the same time, that is, they combined in singing the syntax of tarab by means of

several things: the first is by the harmonious melody, and the other matter is by the weight, and also by the analogy ⁽³⁶⁾.

Tarab gatherings were taken for fun and for self-recreation, and spread in all classes of society, public and private, and this happened in the East first, and then this entertainment joined the country of Andalusia; Because of the arrival of the arrivals to it, including the eastern singers and artists, and they transferred these customs to them, and from the people of Andalusia who were influenced by the eastern music, and by the singer Ziryab and his sons in particular: Abbas bin Firnas, who attended one of the public music councils that were set up in nature, and one of the sons of Ziryab sang from his poetry saying:

"And if the oppressors hadn't made me hard, they would have made me hard...a bathroom that collapsed into the home and fell

You pray and cry for those who are whimsical...the wails of tears shed for them."

When Ibn Zaryab finished singing, Abbas extended his hand to the lute, took it and sang the two verses, then connected them to two houses of his own accord. He said:

"I tightened a hand with Mahmoud when he betrayed her... A time for reasons of hope cut off

He built a qiblah for the endeavors of generosity and glory... to which all the best bowed."

Although the jurists in Andalusia did not look at the tarab councils with satisfaction, and considered the people's preoccupation with those tarab assemblies an inappropriate and forbidden matter, some hard-line judges were ordering to break the musical instruments carried by singers in the streets, despite that the Oriental influences spread in all parts of the country. The pillars of Andalusia, as these artistic influences reached Andalusia from the Orient gradually, with the artists coming from the East, so the people of Andalusia were affected by them. .

In addition to the ingenuity of the Eastern Muslims in playing many well-known musical instruments and transferring them to the Andalusian society, and when they received a great and clear influence, they endeavored to invent new instruments, and among those instruments they invented, namely: the guitar, which they considered the most beautiful musical instruments, and the oriental music was in Andalusia had a great impact on the development of ancient Spanish music, until rapture and music spread in councils, celebrations, and public weddings. In the words of one of the philosophers: "If a scholar of Seville dies and I want to sell his books, they are carried to Cordoba so that they can be sold there.

Thus, it can be said: Since the arrival of the East expats to Andalusia, the country has witnessed a wide renaissance in the public Tarab assemblies, as the art of singing and its folds of muwashahat and azjal have developed. New about oriental art, but they froze and knew in that era the imitation and formulation of the models of oriental art, and indeed that Andalusia lived in luxury then caused great interest in the poetry of nature.; but all that they have in the poetry of nature is abundance. As for their ideas, ways of describing and their methods, they all borrow it from the East and transfer it by quotation. All of this was influenced by the East, especially by the Abbasid poets ⁽³⁷⁾.

The era of the Umayyad Caliphate is the era of the Tarab renaissance in Andalusia, and the oriental music in Andalusia in the public Tarab councils. Where art was in Andalusia in general; Art borrowed from the people of the East; This is because the people of the Orient who came to Andalusia took this art with them in all its forms with them, and on the other hand, the Andalusian society received all the Tarabic arts, and was affected by it in a very large way⁽³⁸⁾.

It is clear from the foregoing that the people of Andalusia in the Umayyad era were influenced by the Islamic East, with all means of entertainment and entertainment, including public and private music gatherings. Those gatherings of tarab should drink alcohol and food specially prepared for that tarab session, in addition to the presence of friends and notables to those gatherings. To enjoy and hear songs and dance.

Results

- The people of Andalusia were influenced by the parks of the East, to the extent that some visitors and poets described how similar those parks are to the parks of the East, especially the parks of Damascus.
- In Andalusia, there were a lot of public and private parks, all of which had beautiful and breathtaking scenery because of the grace and beauty of nature that the country possessed. The people of Andalusia were affected by the East by exploiting those scenes for enjoyment, comfort and excursion.
- The Umayyad caliphs were clearly influenced by what was in the East. The Oriental Tarab councils were among the most wonderful councils in their good furniture, spaciousness, abundance of writers, and diversity of arts. For this reason, the impact of the Orient on Andalusia was characterized by the Umayyad Oriental tradition. Moreover, the Umayyad Andalusian Tarab councils were characterized by Baghdadi pomp.
- The Umayyads, since the establishment of their state in Andalusia, sought to renew Andalusia, and make it of an oriental character, with Arab drawings, so they took care of public and private music councils.
- The prowess of the Eastern Muslims in playing many well-known musical instruments and transferring them to the Andalusian society.
- Since the arrival of the East expatriates to Andalusia, the country has witnessed a wide renaissance in the public Tarab assemblies, as the art of singing and its folds of muwashahat and azjal developed, and this revival coincided with the period of the Umayyad Caliphate until its fall in 422 AH / 1030 AD, but the original poets of Andalusia could not make a new update on the oriental art. Rather, they froze and were known in that period for imitation and formulation of oriental art models.

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