



## Satire on Islamic dogmas in Andalusian poetry

**A.M.Dr. Hakim Jassim  
Abdullah**

Teaching at Sumer University / Faculty of basic education, Iraq  
[hakimgassim@gmail.com](mailto:hakimgassim@gmail.com)

### ABSTRACT

The poets of Al-Andalus derived the ridicule of the Islamic dogmas from the political conditions that spread in Al-Andalus, and these conditions have inflicted injustice and persecution on the people of Al-Andalus, and from this point of view, the poets of Al-Andalus turned to criticize the jurists and clerics who support power and strengthen their authority through their religious influence. Through this, some poets have rebelled against the teachings of religion, and have gone beyond the boundaries of taste, morality, Customs and social traditions 0 religious cynicism in Andalusian poetry is represented by rebellion against religious values, underestimation of the sacred and intolerance of a religious doctrine intolerance based on underestimation and ridicule of other religious doctrines 0 and cynicism, which is a manifestation of social manifestations, is manifested in and queer 0

### Keywords:

Islamic dogmas \_ poets of Al-Andalus \_ poetry

### Introduction

It is natural for poets to quote words, meanings and textual or indicative phrases from the Holy Qur'an in order to use the eloquence of the Holy Qur'an to elevate their poems to the level of quality, splendor and statement, provided that this is on topics characterized by taste, seriousness and poise, but what is taken for some Andalusian poets have crammed some Quranic sentences and meanings into their poems the words of the Qur'an and the meanings of the verses of the poet prevailed, there is no difference in that, whether the subject is wine or ghoulish Ghazl.

Andalusian poetry witnessed some attempts and rebellion against religion that sought to undermine the prestige of the Holy Quran by organizing its verses as poetry as a way of absurdity, disdain and ridicule, and the pioneers of these attempts were during the era of sects who mocked Islam and Muslims and

swore that all the verses of the glorious Quran should be organized into poems and Underestimating the prestige of Islam in Andalusian poetry

It seems that the decline of Islamic values in Andalusian society has led many to underestimate the prestige of Islam and the sanctity of its religious meanings and rituals, and some Andalusian poets have ridiculed and disparaged attempts to organize the Holy Quran poetry and imitate it in prose, and the matter did not stop there, but one of the poets rushed to take the verses of the Holy Quran as a : 398.

Organize your life if tomorrow is prose, I would only be able to download it

Abu al-Husayn ibn Muhammad ibn al-Jadid was a writer for the worker Ibn Al-Qarawi , and he was famous for drinking wine and even missed days from his work drinking wine.<sup>164</sup>

Hold your tongue if you get down a little and listen if the conversation is long

Isolate wall in your speech if your people have interpreted well

Could you excuse the unemployment and see an opinion in Madame authentic

She did not know that if you are ignorant, you will explain from her the secret of the gospel

The poet's invitation to inquire about the ruling on wine in the Bible represents a blatant disregard for the Holy Qur'an because it means that it is free from the rulings on drunkenness

It was natural that the religious lightness in Andalusian society would lead to ridicule - in addition to the Holy Qur'an, the noble Hadith of the prophet, so there was doubt in the credibility of the Hadith on the pretext that it was subject to increase and fabrication. Talmessani C4/337-338.

For example, Umar ibn Hafsun announced his apostasy from Islam and his entry into Christianity, until it was ended by Caliph Abd al-Rahman Al-Nasir in 316 AH. Page: 195

The jurist Abu Al-Qasim Ibn Al-Khayyat announced his conversion after the disaster of the fall of Toledo by the hand of the Christians, and Ibn Sa'id, quoting from Al-Musabih, stated that this jurist has resided for fifty years on goodness and chastity for which no slip is known. When the Christians seized Toledo, he shaved the middle of his head, tightened the buttonhole, and one of his companions said to him: Where is your mind? He said: I did not do this until after I had completed my mind, and he said a poem in which he defended his choice, from which he said: Ali bin Saeed and others: A2/22

You color like a war, when you color and see the world by filling his eyelids

Every person who is blind to his face, reminds him in the face and protects him.

If our religion had been the banishment of my creator, I would never have been involved in his art

The vocabulary (nasut, the priest, the Gospel, the Trinity) and others were common in ghazal and Khmer poetry, and poets circulated them between grandfather and Hazal, even we find them in some Islamic jurists, including the jurist Abu Abdullah Muhammad Lakhmi (d. 730 ah), who was

valuable in grammar, language and readings, in his verses, which stated: Khatib: pp. 79-80

We went to the monastery of the people here, and they were boiling, and the people went east, worshiping Jesus

They raised the gospel above their heads and sanctified the Holy Spirit

When they woke up only to knock on their door, our monks were amazed and a priest was horrified

And the Penguin is seeking malbia, and the Bell has been gently and gently silenced

So we said to him: 'we are a gang, we came to Triangle, if you want a gun'.

And we only meant the cups, but we are for him in saying malicious and deceitful

He then refers to his drinking and having sex with the bartender, and concludes his verses by saying:

We see God as an evil, a gang that obeys the law, Satan

These verses make it clear that the Andalusians-even the jurists among them-were not embarrassed by the regulations in the obscene meanings that affect the sanctity of religion as a way of demonstrating artistic prowess, other than ((it is not necessary for a serious and not joking to utter his tongue and not believe in his heart what angers Allah Almighty and repents of those like him )): Khalil and others: p. 173

Therefore, these verses - although they clearly indicate imitation and imitation, but their issuance by a jurist of the provisions of Sharia remains a contributing factor to the spread of such a bold course among poets. 0

An Andalusian poet who became famous as a wimp, Abu Ahmed Abdul Aziz ibn Khaira al-Qurtubi, secretly converted to Judaism and glorified the virtues of the Jews, has verses in praise of the Jewish vizier Ismail ibn Yusuf, known as Ibn al-Negrila, in which it is stated: Al-shentrini, P. 2, p. 582 And whoever you are, and then they made it, say in them what you will, you will not turn ten

How many signs do you see in the Earth and how many blessings do you see in the people

I gather the glory, and he is a dispersed and divorced person, and he is one of the prisoners

I preferred to honor people east and West, as I preferred to mind the danger of the country  
 If they had been separated between the misguided and the Guided, they would have accepted only that I have the ten  
 And you don't get enough of it, like a slip in your right and a slip in your left  
 And I won one day and I got you sperm, and I hope to give you the win in the other  
 I owe the debt of the Sabbath openly to you, even if I am in my people, I owe it secretly  
 And Moses was afraid, he was expecting, he was poor, he was afraid, he was poor

Ibn Bassam's comment on these verses reveals the subtleties of cynicism about them, saying: (Allah's ugliness is a gain, and it is far from his doctrine, a doctrine, attached to him for a reason , so I don't know of any affairs of this person who is guilty of daring against his Lord, I wonder : did this unfortunate Jew prefer to the prophets and Muslims, or did he )) The same source, P. 583

---

\*Diameter: copper

The denial of these verses is based on the meanings of praise on hyperbole, lies and hypocrisy, so we do not deny the poet Ibn al-glulh's saying in the praise of one of the Jewish ministers in Granada during the era of sects: chitrini: P. 582·

But I have to fulfill a law in which I let Islam cry for blasphemy

Because faithfulness is an authentic human tendency that Islam is keen to establish in the soul, and it is okay to be oriented towards Jews, provided that the doctrine of Islam is not prejudiced0

We find some poets belittling religion just to express feelings of love towards those who are interested , including Ibn al-Zaq Al-balansi (approximately d. 528), who says: Diwan Ibn al-Zaq Al-balansi: P. 113

And I loved the day on Saturday that he regretted me, which I loved

One of the most amazing things is that I am a devout Muslim, but the best of my days is Saturday

Some of them do not hesitate to flirt with their beloved in a way that defies and rejects religious values, such as Ibn khafaja's Ghazal , because the beloved has his religion, his Kaaba and his Quran : Ibn khafaja's Divan: P. 346

His religious love, his position as my game, his vision, my pilgrimage and his Quranic memory  
 The same is the rebellious Ghazal on religion by Ibn khatama Al-Ansari : the Diwan of Ibn khatama Al-Ansari, P. 141

To meet you on my holiday and see the crescent moon and in my innate Mac, so what do I want on the horizon ----- ?  
 !- -

This scarf Abu Al-Qasim al-Manishi owes monotheism to another God ( al-Hawa), so he says at the beginning of his scarf: (5) (5) Al-Khatib: P. 110

The God we worship is the God of unity and the fear of us is far away

The scarf ridicules Ibn Baqi in the sense of (remuneration) resulting from good work , so he says at the beginning of a Khmer scarf : Adnan: P. 203

We will help our patients recover, we have included

Look, for example, yes, our employees are paid  
 The poet Ibn al-labanah al-Dani goes to disparage the meaning of (repentance) , and he says: Al-Said: P. 16

Thank God, I am a woman who has only seen the faces of the Navigator

The writer with two ministries, Abu Abdullah Abu al-khasal, begins to warn about the meaning of (asking for forgiveness ) when he makes the melodies of the strings as a means of asking forgiveness for the sins of one of the singers, and he says: Al-shentrini:, C6, P590

He passed away and I was punished for his sins in an ugly coma with its effects

So he was offended by her kindness and she forgave him for his sin

It seems that the wine has robbed the mind of the poet Abu Amer Ibn Maslama, so it led him to underestimate the meanings of (death, rebirth and publication ), and he describes its impact on himself and his mind, he says: bahnam, mawred magazine, mj18, P. 157

We struggled when we had to show it in the fields of injury and pleasure

It was as if when we were together, they published a number of deaths from graves

And he challenges in blatant disregard of the hereafter, Radwan-the guardian of paradise-to have from the Poplar of the eye and the two boys something comparable to the beauty of his beloved , so he says in other verses: the same source: P. 161

### Conclusions

We conclude from the above that sarcasm is a deep concept that is related to society and takes multiple methods of expression. Lost in its influence is direct frank expression.

-Cynicism is embodied in the face of political reality represented by caliphs, emirs, governors, ministers, leaders, judges, jurists and everyone who represents that reality, with criticism and guidance in order to change and reform

-Whatever the poet's artistic ability to adapt the words and meanings of the Qur'an to suit the purpose for which it is organized, the intense presence of those sacred words and meanings in that muddy environment with trivial meanings constitutes irrefutable evidence of the poet's intention to undermine the prestige of the Holy Qur'an in souls

-This decadent behavior is another bold aspect that lies in spreading such poems in an Islamic environment that has grown fed up with Jews and Christians and their constant quest to eliminate the Arab presence in andalus

-There were many motives behind the sarcasm, including those who were indignant at the social system, some who were indignant at the political system, and those who made sarcasm an ideological intellectual framework in which he revealed grudges and grudges towards the Islamic religion and the Arab society, and some who were pessimistic, and some of them established the appearance of sarcasm on popular vocabulary, Arabic words and profanity, and their linguistic ability

### Sources

1. Khalil Mohammed Asaker and Mohammed Abdo Azzam and the

counterpart of Indian Islam news of Abu Tamam to Abu Bakr Mohammed bin Yahya Al-sawli, presented to him by Ahmed Amin, commercial office for printing and publishing, Beirut, ( d0t) 0

2. Ibn said Abi Al-Hassan Ali ibn Musa, the abbreviation of the Al-Ma'ali mug (d685h) abbreviated by Abu Abdullah Muhammad ibn Abdullah ibn Khalil, Ibrahim al-ibiari investigation, Lebanese Book House, Beirut, Vol. 2, 1980ad 0
3. Marrakech .Son of virgins .The Moroccan statement in the news of Andalusia and Morocco,, the investigation of professors Mohammed Ibrahim al-Kattani, Mohammed bin Tawit, Mohammed zanbir and Abdelkader zamama, Dar Al-Gharb al-Islami, Beirut, Casablanca, Morocco, Vol. 1, 0 1985
4. Al-Khatib, Lassan El-Din, the army of the touthid, (d776h) the investigation of Hilal Naji, al-Manar press, Tunisia , 0-1967
5. El-Kadai, Ibn El-Abar, Hilla El-siraa, (t658h), C2, investigation D 0Hussein Mo'ness, the Arab printing and publishing company, the printing press of the committee of authorship, translation and publication, Cairo, T1, 1963g0
6. Al-Isfahani, Al-Emad, khreida Al-Qasr and Al-Asr newspaper, Q4, C2, the investigation of professors Omar Al-Desouki and Ali Abdel Azim, Nahdet Misr printing and publishing house, Cairo, 1969.0
7. Diwan Ibn khatama Al-Ansari (d770h), investigation d0mohammed Radwan Al-Daya, Contemporary Thought House, Lebanon, thought house, Syria, Vol. 1, 1994g0
8. Diwan Ibn khafaja (d533h), investigation D 0Mr. Ghazi, Al-Ma'arif establishment in Alexandria, T2, 1979g0
9. Diwan Ibn al-zaqq Al-balansi (d. 530 Ah), investigation of Afifa Mahmoud Dirani, publishing and distribution of the House of culture, Sumaya press, Lebanon , 0-1964

10. Diwan Ibn Sahl al-Israeli (d. 649Ah), compiled and realized by Muhammad qubaa, publications of the Tunisian University, the official press of the Republic of Tunisia, Faculty of Arts and Humanities in Tunisia, the sixth series: philosophy and literature, P. 26,1985.0
11. The court of the blind man and a collection of his paintings (d542h), investigation D OIhsan Abbas, House of culture, Beirut, 0-1963
12. The court of the king of Granada Yusuf III (D. 819ah), achieved, presented and catalogued by Abdullah Kanun, Anglo-Egyptian library, Cairo, Vol. 2, 0-1965
13. Al-shentrini, Abu al-Hassan Ali ibn Bassam, ammunition in the beauties of the people of the island, eight parts in four sections, (t542h), investigation D O Ihsan Abbas, House of culture, Beirut, 2004g0
14. The happy one . Muhammad Majid, poetry of Ibn al-labanah al-Dani (d. 507 Ah), collection and investigation, House of books for printing and publishing, University of Mosul , 0-1977
15. Jarrar, Maher Zuhair, the poetry of Ramadi Yusuf ibn Harun, the poet of Al-Andalus in the fourth hijri century (D. 403Ah), collected and presented to him, Arab Foundation for studies and publishing, Beirut, Vol. 1, 1980.0
16. -
17. Khryoush, Hussein Youssef, the necklaces of Al-aqyan and Mohsen al-Aayan for Al-Fath Ibn Khaqan (d529h) C1, C2, achieved and commented on, Al-Manar library for printing and publishing, Jordan, T1, 1409h - 1989g0
18. Al-Khatib, Lassan al-Din, the battalion of the poets of the eighth hundred that we met in Andalus, (d776h), investigation D OIhsan Abbas, House of culture, Beirut, 1963.0
19. Ali bin Said and six authors from Bani said (t685h), Morocco in the ornaments of Morocco, C1, C2,, investigation d0shoki Guest, House of knowledge in Egypt, T 4(d0t) 0
20. ,Adnan Mohammed toama, Ibn Baqi Al-tolitli's moshachat and its artistic characteristics, study and text, Ministry of culture and arts, Iraq , 1979.0
21. Al-talmasani ,Ahmed bin Mohammed Al-maqri, the good breath from the wet branch of Andalus, and the mention of its minister by San al-Din bin Al-Khatib, (d. 1041h), investigation D OIhsan Abbas, Sadr House, Beirut, 1968.0
22. Aluzad, Muhammad intellectual trends in Al-Andalus during the third hijri century,, Journal of the Faculty of Arts and Humanities in Fez, issues 5+4for the years 1980- 1981.0
23. Bahnam, Hoda Shaukat. The poetry of Abu Amer Ibn Maslama,, Al-mawred magazine, mj18, P2, 0-1989
24. Bahjat, munjid Mustafa, Andalusian literature from the conquest to the fall of Granada,, House of books for printing and publishing, University of Mosul, Iraq , 0 1988