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Published in: Bibliotheca Orientalis

DOI: 10.2143/BIOR.60.1.2015614

Citation for published version (APA):

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as follows: 'He who loves, remains chaste, knows how to keep silent about his love, and dies.'

Galmés de Fuentes quotes a sixteenth-century Spanish sonnet 'No me mueve, mi Dios, para quererte', which expresses the idea that man longs for God not because of the threat of Hell or the promises of Heaven, but because of his love for God. This principle had more or less been developed by Ramon Llull and the Arabic poet Ibn 'Arabi (1165-1240). The latter said in a poem: 'The deliciousness of Heaven is equal to the vexations of your Hell: the love which you have in me does not diminish with the punishment nor increases with the reward, all that you prefer in me, this only I shall love, this only.'

The equation between love, the action of loving, lover and beloved coming together in the beloved is to be found with the Arabic poet Ibn 'Arabi as well as in Ramon Llull's work: 'amor, amar, amic, e Vmat se convenes tan fortment en l'Amat, que una actualitat són en esença' ('they are coming together so narrowly in the Beloved, that they are an actuality in essence'). Also the love for not being is a well-known theme in mystical love, present in both Ibn 'Arabi and Ramon Llull. Other themes of mystical love treated in this chapter are amorous melancholy, prayer without complaint, being clothed in shabby clothes, symbolic intention of vulgar reality, the beloved represented in the visible things, the seas of love, the encounter with lions, the folly of love, and the infused science and knowledge of the beloved. The chapter closes with some of the Christian motives in the treatise.

The first sections of Chapter 3 ("Courtly Love in the Arabic world and in the treatise Llibre d'amic e amat") deal with courtesy or courtly love in the Arabic world in various periods, ranging from pre-Islamic times, through the Hijazi period, eighth-century Iraq and ninth-century Baghdad, to courtly love in al-Andalus (pp. 95-102). There then follows a comparison between the amorous poetic code of Arabic 'courtly love' and Llullian mystics, with chapters on obedience and amorous service, delicious suffering, love without recompense, death of love, secret of love, communication by signs, falling in love as a result of hearing, the themes of albada (love song at daybreak), evocation of spring, the disturbing chorus of the lovers, the noisy manifestation of the pangs of love, and the wine theme (pp. 103-150).

Chapter 6 deals with a whole range of linguistic peculiarities of this Catalan treatise, for instance, the impersonal use of the second-person singular (pp. 151-159). In its second part, the style of the treatise is discussed: repetition, rhythmic parallelism, lexical creations, and strange words such as 'bonificativeness', 'bonificablement', 'sobrecogitament' and 'sobredoblament' (pp. 160-182).

Chapter 7 is dedicated to the conclusions, which are built up around the following subjects: the context of the treatise Llibre d'amic e amat, diving love and courtly love in the Llibre, style, anti-Arabic biases, the biblical 'Song of Songs', and the poetry by the Duecento Italian Franciscan poet Jacopone da Todi (d. ca. 1306). The conclusions are rounded off by saying that Ramon Llull lived on the island of Majorca which had been deeply influenced by Muslim ideas, and was — because of its location in the Mediterranean — in constant contact with the various cultural centres. This leads to circumstantial proof of the possible Arabic influence on Ramon Llull's ideas about mystical and courtly love.

We should be grateful to Álvaro Galmés de Fuentes for comparing the themes from Arabic and other literature with those of Llull's treatise. I hope it will be a further incentive for both Arabists and Romanists to read this famous treatise and to further appreciate the importance of this Catalan scholar.

Amsterdam, November 2002

Arie SCHIPPERS


This volume is not a normal volume in The Cambridge History of Arabic Literature series — and not only because all the contributors work at an American or Israeli university, as though there were no specialists in this field in Europe or the Arab world. This was, however, probably not done on purpose and was not a kind of aggressive American academic politics.

This volume introduces a new concept of literary history, a regional rather than a linguistic one: it deals not only with the Arabic literature of al-Andalus, but also with the Hebrew, Latin and Romance literatures of al-Andalus. As an Arabist, a Hebraist, a Romanist and a specialist on al-Andalus, I appreciate this approach very much. I consider it also one of my tasks to study the medieval literatures of Spain and other southern European regions in an integrated manner.

Moreover, this volume deals not only with literature, but also with architecture, language, music and philosophy; and not only with individual literates, but also with philosophers, mystics and scientific translators. On top of that, it encompasses not only al-Andalus, but also Sicily; and not only individual literates, but also such minority groups as Mozarabs, Arabized Jews, Sephardim and Moriscos (see Part V). The two last-mentioned groups indicate that not only is al-Andalus during the period 711-1492 dealt with, but that the period after 1492 is not left unmentioned. All this indicates a new concept compared with the other volumes of The Cambridge History of Arabic Literature. However, a chronological historical overview of the literature of al-Andalus — which one would expect to find in a traditional history of literature — is not provided.

The book starts with an introductory chapter ("Visions of al-Andalus") written by María Rosa Menocal; this is followed by a piece on the Umayyad palace ("Madínat al-Zahrā") by D.F. Ruggles. After almost each chapter, we find this kind of digression on architectural objects. This perhaps reflects the holistic approach employed by the editors. Similarly, Part I — which is on cultural subjects (Chapters 2-6 about the language situation of al-Andalus, music, spaces and architecture and love) — ends with "The Great Mosque of Cordoba" by D.F. Ruggles (p. 159).

Part II focuses on what should be the main subject of the book, and deals with such literary genres as the muwashshah in an article by Tova Rosen (Chapter 7), the maqāma in a piece by the late, greatly missed Israeli scholar Rina Drory (Chapter 8), and the qaṣīda in an article by Beatrice Gruendler (Chapter 9), a specialist on the Arabic panegyric (madḥ). Especially in Chapters 8 and 9 the Arabic Andalusian literary
history is matched with that of the Hebrew counterpart, which makes sense because the ‘new’ Hebrew literature which originated in al-Andalus followed the Arabic literary themes from nearby. The two Israeli women give a balanced account of mawwashishah and maqṣūma, and Beatrice Gruender does a good job in mentioning also Hebrew poetry in her piece on the qasida, which after a general introduction is especially oriented towards Ibn Darrāj al-Qastallī’s classical qasīda, Ibn Shuwayd’s ambivalent qasīda and Ibn al-Zaqqāq’s nature qasīda. The last chapter is followed by an excursion on architecture and explains how these courtly spaces (e.g., a summer residence for Arabic kings) are mentioned in literature: ‘The Aljafería in Saragossa and Taifa Spaces’ by Cynthia Robinson (p. 233), who recently published her own book on a related subject.

Part III (Chapters 10-19) deals with individual ‘Andalusian’ persons distributed over the fields of Arabic (Islamic), Hebrew, Latin and Romance. A brief biography of several Andalusians is given. I will give a short characterization in order to show the different fields to which they belong: Ibn Hazm, (Islamic jurist and author of the Tawq al-Ḥamāma), Moses Ibn Ezra (Hebrew poet and literary theoretician), Judah Halevi (Hebrew poet and Jewish philosopher), Petrus Alfonsi (translator into Latin of stories of oriental origin, Christian convert of Arabized Jewish origin, scientist), Ibn Quzmn (poet in classical and vernacular Arabic), Ibn Zaydūn (Classical Arabic Poet), Ibn Tufayl (Arabic philosopher and author of a Hayy ibn Yaqzan story), Ibn ‘Arabi (philosopher and philosophical and mystical poet), Ramon Llull (scholar who published in Arabic, Latin and Catalan) and Ibn al-Khatib (Classical Arabic literate and vizir). Part III ends with an article on architecture: ‘The Dual Heritage in Sicilian Monuments’ by D.F. Ruggles (p. 373).

Part IV (Chapters 20-22) is devoted to Sicily. Karla Mallette in her article ‘Poetics of the Norman courts’ (p. 377) mentions Arabic Sicilian poetry and a poem from the Italian Sicilian school integrated into the culture of the court of Frederick II (1194—1250). The Arabic poet Ibn Hamdīs is dealt with by William Granara in his article ‘Ibn Hamdis and the poetry of nostalgia’ (p. 388), while Thomas E. Burman occupies himself with ‘Michael Scot and the translators’ (p. 404). Part IV ends with the usual architectural digression by D.F. Ruggles on ‘Mudejar Teruel and Spanish identity’ (p. 413).

Part V (Chapters 23-26) is entitled ‘Marriages and exiles’ and comprises essays about the Mozarabs by H.D. Miller and Hanna E. Kassis (p. 417), the Arabized Jews by Ross Breton (p. 435), the Sephardim by Samuel G. Amistead (p. 455), and the Moriscos by Lucie Lopez-Baralt (p. 472); Part V presents a translation into English of Ibn Zaydūn’s famous ‘Nūniyya’ (poem in N) by Michael Sells (p. 491). The book ends with an index of names and subjects.

The book certainly fills a gap in the sense that hitherto there was no written history of Andalusian literature which dealt with the Arabic Andalusian literature in connection with other Andalusian literatures, such as Hebrew Andalusian literature, the Romance literatures and medieval Iberian Latin literature; also the references to the courtly setting of literature by means of the many architectural digressions are an original and useful idea. My impression is that the concept behind this book is a worthy one, that this procedure has led to many lacunae. The section which is exclusively devoted to Arabic (and Hebrew) literature is Part II. The other parts (not taking into account V, which is a translation) include many other subjects. The individuals mentioned in Part III should have included important poets such as Ibn Khaﬁja — the most important Arabic Andalusian poet — and Ibn ‘Ammar, al-Mu’tamd, Ibn Sāra and Ibn Sahl. Among the Hebrew poets one would have expected to find Samuel ha-Nagid, Solomon ibn Ga比rol or even Todros Abu l’-Aliya. When listing philosophers one would have expected Ibn Rushd. When dealing with Romance literatures, it would have been equally important to mention Occitan literature, since the troubadours lived not only in Provence, but also in northern Spain and even in Toledo. And what about Galician-Portuguese and Castilian literature? An important subject in terms of the heritage of Andalusian literature is not only Ladino or Aljamiado literature, but also the impact of Hebrew Andalusian literature on Provence, and then on Italy, where in the time of the Italian dolce stil novo Immanuel of Rome (1261-1328) was a Hebrew poet in the Arabic tradition and at the same time an Italian poet.

Amsterdam, November 2002

Arie Schippers

CHRISTELIJK SYRIE


Depuis les annees quatre vingt Ignacio Pein a publie plusieurs articles au sujet de l’architecture et de l’art paleochretien en Syrie, ainsi qu’un livre (El arte cristiano de la Siria bizan-
tina; Madrid, 1996). Dans son livre le plus recent il a expose sa connaissance impressionnante au sujet de la Syrie chreti-
tienne dans une forme plus complete et arrangee au du cheme central du pelerinage. Une photo du site repute de Qal’at Sem’an orne la couverture, cependant la Syrie a beau-
coup plus a offrir a ceux qui s’interessent a la tradition chre-
tienne en ce pays, qui s’est transmise sans interruption pen-
dant des siecles et qui est toujours bien vivante.

L’auteur commence par une introduction sur les interes-
sieurs du peuple syrien. Bien sur les Syriens christiens ont ven-
cre des saints et saintes qui etaient aussi connus ailleurs dans le monde melite, mais aussi ses saints locaux comme, par exemple, saint Nolain de Homs. Plusieurs d’entre eux ont obtenu une importance supranationale, comme saint Simeon, le plus celebre des moine styles, saint Serge qui a ete enterre a Rasafa, et son compagnon saint Bacchus, judi le seculaire de ce dernier se trouvait a Barbarros-Mes-
tene. L’auteur fait un sommaire des saints veneres, avec leurs lieux de culte, des objets et inscriptions relatant aux saints concernes, les hagiographies et les notes.

Le deuxieme chapitre expose l’attir pour les reliques, un sujet d’un interesse assez general, mais place dans le contexte syrien a cette occasion. Le pelerinage liturgique est traité ensuite (Ch. III), ainsi que les us et coutumes des pelerins (Ch. IV) et les hotelleres (Ch. V). La majeure partie de ce livre est dedie aux lieux de pelerinages eux memes. L’auteur fait une distinction entre les sanctuaires internationaux (Ch. VI), les sanctuaires nationaux (Ch. VII) et les sanctuaires regionaux (Ch. VIII). Le premier groupe consiste en sanctuaires dont les traces physiques de leur presence ont ete presque ou totalement effacees, comme par exemple le basilique de Saint-Jean Baptiste et la cathedrale de Marianne a Damas.