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ibn ‘Abd al-Salām al-Khushāḥī (p. 115) concerns a teacher of prophetic traditions and lexicography who lived from 836 to 899, and whose enmity towards muwāllads and mawālī was evident, although this did not affect his attitude towards the muwālī Baqī ibn Makhbal in the case of the accusations of heresy directed to the latter by the fuqahā’ of Córdoba in 866. Pierre Guichard — the well-known specialist on the Valencian region — focuses on ‘The Population of the Region of Valencia during the First Two Centuries of Muslim Domination’ (p. 129), and evaluates the composition of that population for instance in view of the relatively large presence of Berbers in this region.

Mikel de Epalza’s article ‘Mozarabs: an Emblematic Christian Minority in Islamic al-Andalus’ (p. 138) appeared in Salma Jayyusi’s Legacy of Muslim Spain (Leiden, Brill: 1992). There follow three articles on the development of cities in al-Andalus: Alfonso Carmona ‘González’s ‘From the Roman to the Arab: the Rise of the City of Murcia’ (p. 205), Sonia Güttierrez Lloret’s ‘From Civitates to Madina: Destruction and Formation of the City in South-East al-Andalus’ (p. 217), and Léopoldo Torres Balbas’s ‘Cities Founded by the Muslims in al-Andalus’ (p. 265). The theme of continuity between late Roman and Islamic urban structures, and whether there was a break between the two, crops up more than once.

Maribel Fierro’s ‘Four Questions in Connection with Ibn Hafsún’ (p. 291) deals with the rebellion of Ibn Hafsún, which was considered by Manuel Acien Almansa as an expression of the resistance of the Visigothic feudal lords to Muslim administration, and deals with questions of feudalism and ethnicity. Alberto Canto García’s article ‘From the Sikkat al-Andalus to the Mint of Madinat al-Zahra’ (p. 329) deals with numismatics and currencies. Then here are two articles on frontier strongholds and fortifications: Manuel Acien Almansa’s ‘Settlement and Fortification in Southern al-Andalus: the Formation of a Land of Husn’ (p. 347) and the late Jacinto Bosch Vila’s ‘Considerations with respect to “al-Thaghr in al-Andalus” and the Political-Administrative Division of Muslim Spain’ (p. 377), which originally appeared in 1962 in Paris and was translated from the Spanish.

The remaining articles are devoted to various administrative-bureaucratic institutions, the Caliphate and the family: Joaquín Valle Bermejo’s ‘The ‘Zalmédina’ of Cordoba’ (p. 389), Miquel Borcelo’s ‘The Manifest Caliph: Umayyad Ceremony in Cordoba or the Staging of Power’ (p. 425), Juan Zozaya’s ‘Eastern Influences in al-Andalus’ (p. 457), and Maria Luisa Avila’s ‘The Structure of the Family in al-Andalus’ (p. 469). There is also an index (p. 485).

The nineteen articles in Part I provide valuable information on the history and society of al-Andalus without being exhaustive. The introduction by Manuela Marin is useful since she places the scientific activity in the field of history and society of the last decades against the methodological and historical background to the research. Since the book’s constituent articles were difficult to find, I am glad to be afforded the opportunity to become more acquainted with the results of scholarship in the field.

Amsterdam, November 2002

Arie SCHIPPERS

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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 Amat se convenen tan fortment en l'Amat, que una actualitat són en essència' ('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 5 ('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, rhythmical parallelism, lexical creations, and strange words such as 'bonificatívament', 'bonificablenent', 'sobrecogiment' 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, divine 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.

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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 literature, 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 literatures, but also such minority groups as Mozarabs, Arabized Jews, Sephardim and Moriscos (see Part V).

The two 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 Maria Rosa Menocal: this is followed by a piece on the Umayyad palace ('Madinat al-Zahra') 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 magama in a piece by the late, greatly missed Israeli scholar Rina Drozy (Chapter 8), and the qasida in an article by Beatrice Gruenler (Chapter 9), a specialist on the Arabic panegyric (madih). Especially in Chapters 8 and 9 the Arabic Andalusian literary