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Published in:
Quaderns crema

Citation for published version (APA):

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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 Gonzalez’s ‘From the Roman to the Arab: the Rise of the City of Murcia’ (p. 205), Sonia Gutierrez Lloret’s ‘From Civitas to Madina: Destruction and Formation of the City in South-East al-Andalus: the Archaeological Debate’ (p. 217), and Lec (old) de 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 Hafsun’ (p. 291) deals with the rebellion of Ibn Hafsun, 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 feudality and ethnicity. Alberto Canto Garcia’s article ‘From the Sikkat al-Andalus to the Mint of Madinat al-Zahra’ (p. 329) deals with numismatics and currencies. Then there 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: Joaquin Valle Bermejo’s ‘The ‘Zalmedina’ of Cordoba’ (p. 389), Miquel Barcelo’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 Maricela 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


Ramón Llull (1232-1316) was one of the greatest medieval Catalan personalities, as amply demonstrated by, for example, the article by Gregory B. Stone in Menocal’s Literature of al-Andalus (Cambridge 2000, pp. 345-357). He wrote in Latin, Catalan and Arabic (his lost Arabic works have been translated into Catalan). Llull can be seen as a link between Arabic and Romance civilization, since he was born on Majorca just three years after James I of Aragon captured the island from the Arabs, who had held it for three hundred years. During that time the majority of the population remained Muslim. The cultural diversity of which he was testimony in his time is the main element of Llull’s work. He wished that — just as there is one God, Father and Creator — all peoples could unite and form one people. At the age of eighty, he wrote to Frederick III of Sicily in his Liber de participazione christianorum et saracenorum, that ‘well-educated Christians familiar with the Arabic language should go to Tunis to let Muslims see the truth of their faith, and that well-educated Muslims come to the kingdom of Sicily to discuss their faith with wise Christians and Muslims ... and they would not try to destroy each other.’ His treatise Llibre d’amic e amat (Book of Lover and Beloved) is a mystical work consisting of 366 short verses written in lyrical prose about the relation of a human being — the Lover — with God (or Christ), the Beloved.

Galmés de Fuentes’ book discusses the Arabic influence on Ramon Llull’s Llibre d’amic e amat. His introduction (1; pp. 9-29) is about the person Ramon Llull, the cultural significance of the Arabic world, and an evaluation of Arabic science in medieval Europe, which brought into existence a ‘novell saber’ (‘new knowledge’). The chapter also notes some possible antecedents of Llull’s thoughts and oeuvre.

Chapter 2 (pp. 30-32) focuses on the meaning, structure and date of composition of Llibre d’Amic e Amat. Chapter 3 (pp. 33-42) deals with the Arabic tradition that has influenced the book, and tries to explain the origin of Sufism (mysticism) and its sociocultural reality. Chapter 4 (pp. 43-94) — ‘Metaphysics of the Divine Love’ — tells us about mystical elaboration of human love, lover and beloved, and that the mystical stage attained by insight requires the lover’s will and abandonment. This has a parallel with the Sufis, who assert that happiness is acquired not by study but by total abandonment. There is also another similarity between Arabic mystic love and Ramon Llull’s concept: the Arabic ‘nazari al-qalb’ (speculation of the heart), which expresses the idea that the beginning of mystical thought starts with a certain intuition founded in memory. Memory is related to the expression dhikr (memory and mentioning, recording the name of God) in Sufi mysticism.

After that, a variety of characteristics of love are reviewed, such as the concept of love as a synthesis of oppositions; the signs of love, the feelings of possession and oblivion, which are connected with the vexation engendered in the lover by both the presence and the absence of the beloved. Then the identity of lover and beloved is dealt with: the lover mirrors the beloved, and vice versa. Another subject is the paradox of love: it gives death and life, which is the martyrdom of love expressed by the Arabic author Ibn Dawud al-Iṣfahānī
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, amis, e Amat se convenen tan fortament 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 Hijazī 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 albadat (love son at daybreak), evocation of spring, the disturbances 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 'bonificatивament', '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, 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 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 literatures, 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 Marrocos (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 Maria Rosa Menocal; this is followed by a piece on the Umayyad palace ('Medina 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, 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 mawazin bead in an article by Tova Rosen (Chapter 7), the magana in a piece by the late, greatly missed Israeli scholar Rina Drey (Chapter 8), and the qasida in an article by Beatrice Gruender (Chapter 9), a specialist on the Arabic panegyric (medahil). Especially in Chapters 8 and 9 the Arabic Andalusi literary