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الاءراء

إلى روح والدي الحبيب الذي كنت أتمنى أن يكون موجوداً عند مناقشة باكورة أعمالني

إلى أعلى الناس على قلبي وروحي

إلى والدي الحبيبة

إلى أحبتي وعزوتي أخوتي وأخواتي وأبنائهم

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"يُنَحِّيْ خُذِ الْكِتَابَ بِقُوَّةٍ ۗ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾
 وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۗ وَكَانَ تَقِيًّا ﴿١٣﴾" (1)

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: "فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ" (1).

: "وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ

دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ" (2) "وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيئًا" (2).

: "هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ" (3) "وَأَلَيْهِ

النُّشُورُ" (3).

: "ثُمَّ أَنْتُمْ هَٰئِلُونَ

تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ" (4)

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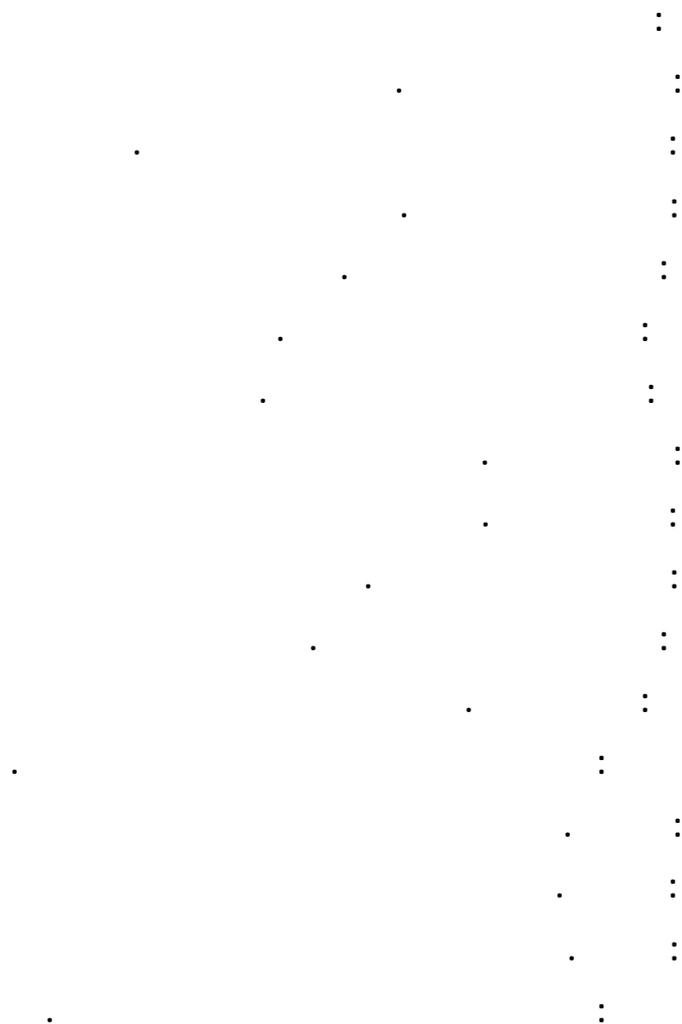
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زمامة، عبد القادر: بنو الأحمر في غرناطة، مجلة المعهد الجامعي للبحث العلمي، ع26، الرباط، 1979.

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**An-Najah National University
Faculty of Graduate Studies**

**Homesickness and Exile in Andalusí Poetry During
the Reign of Gharnata (Granada): 635 – 897H**

**Prepared by
Maha Rawhi Al-Khalili**

**Supervisor
Prof. Wael Fuad Abu-Saleh**

*Submitted in Partial Fulfillment of the Requirements for the Degree of
Master of Arabic Language, Faculty of Graduate Studies at An-Najah
National University, Nablus, Palestine.*

2007

**Homesickness and Exile in Andalusí Poetry During
the Reign of Gharnata (Granada): 635 – 897H**

Supervisor

Prof. Wael Fuad Abu-Saleh

Prepared by

Maha Rawhi Al-Khalili

Abstract

Although the Kingdom of Gharnatah (Granada) was intellectually flourishing during the reign of Bani Al-Ahmar (Al-Ahmar Dynasty), it has never received attention from researchers. This reason made me think of exploring this era (of Bani Al-Ahmar) attempting to do justice to it and to its poets through exploring homesickness which prospered, quantitatively and qualitatively, in their poetry.

This study was divided into an introduction and two chapters. The introduction was assigned for the geographical, political, social and intellectual life in the era of Bani Al-Ahmar. Chapter One, entitled Homesickness and Exile: Meaning and Factors of Rise, however, was allocated for many themes. The first theme discussed the linguistic and conventional meaning of homesickness and its development, and homesickness poetry and its development. The second theme dealt with the concept of exile and separation from land, linguistically and conventionally. The third theme reviewed the exile concept in Pre-Islam and Islam periods. The fourth theme tackled the reasons that led to the rise of poetry of homesickness such as: the journey, arrest and exile, Jihad to defend homeland, and emigration.

Chapter Two, Meanings and Artistic Characteristics of Homesickness and Exile Poetry, was set apart for four more themes. The first theme dealt with meanings of this form of poetry. The second theme explored its artistic characteristics. The third theme talked about the craft of rhetoric. The fourth theme displayed the artistic picture. The study was concluded by some important findings.