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# Political patterns in literary messages in the eras of modern sects and the Almoravids, the Diwani model

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**Abstract**--The study seeks to shed light on the political patterns in the literary messages in the era of the sects and the Almoravids, and that the political messages are concerned with matters of concern to the state. Therefore, the caliphs worked on investing writers and writers, so the writers were the mouthpiece of the state. The study concluded that these messages carried several formats, including the order and prohibition system, which is through which orders are issued and directed to the soldiers and the people in compliance with the system. On the Sultan and the authority, and there the format of media correspondence is what was circulated between the kings of the sects and the Almoravids of correspondence in the exchange of information and news between them in all circumstances of accidents; These media discourses are one of the ways that develop trust between individuals, enhance communication and develop relations. These formats expressed the political aspects in some ways, with the most accurate expression.

**Keywords**--patterns, politics, letters, literary, Diwani.

## Introduction

The writer in any era, when he is in the court and near the caliphs, “represents a media outlet that glorifies authority, strengthens it, devotes it and enhances its centrality. That is why princes and kings compete to bring writers and writers with eloquence and eloquence to the entourage of power” (). Therefore, the caliphs worked on investing in this matter and benefiting from the writers, so the writers

were the mouthpiece of the state. The formats under this name were distributed as follows:

**First: The format of the royal statements (orders and prohibitions)**

It is about the orders issued by the concerned rulers, princes, ministers and leaders, and they used to copy them in a literary way, including a letter written by Ibn Abi Al-Khasal on the tongue of Ali bin Yusuf bin Tashfin to inform the people of Andalusia of preparing for jihad and the invasion of the enemy saying: Pray for him and save your fortunes from his goodness, from the presence of Marrakesh - may God guard her - on Monday in the middle of Shawwal in the year five hundred seventy-five before our movement - may God bless it and its aftermath - and we knocked on the pipes (), we set off the pipes, we embraced the dragonflies (), and we mobilized far and near, sensing sincerity Intention, sincerity and zeal, in the victory of Islam, and preventing its side from being oppressed, or being attacked by its enemy. And even if we had exaggerated in mobilization and preparedness, and had raised from the armies and supplies, what was raised on pebbles and numbers, we believe with a certain belief, according to the saying of the Lord of the worlds, in His clear book, to His faithful Messenger: "Say, 'What would my Lord care about you, were it not for your supplication?' So you have denied it, so it will () ) that the mobilization of supplication, the liberation of things, the openness of things, and the most successful remedy from the gates of heaven. If the answer agrees, it goes where the abrasive iron sprouts...".

The content of the message is clear, as it carries the format of directing military orders; urging them to jihad to protect their land; Then the method of sharpening the determination of the fighters and mobilizing them to defend the sanctities appears. The pattern of encouragement in jihad became clear; The ego/writer used the advice and guidance format; This is supported by the use of the religious system and evokes a blessed verse; This indicates that the writer carries in his thoughts and meanings a clear religious conception, keen to show his religious culture. This is another text written by Abu Bakr al-Qarawi (); On the authority of some of the princes in response to a book received from some workers and ignorant people saying: "We came to your book, which was long and shortened, and its offence became large and small. About this politeness, and politeness in your speech to those in rank, for we have obeyed you in the authority of judgment, because of your affiliation with the name of knowledge.

It appears in the letter the order of the order is clear as the letter is directed to the other / an individual who did not adhere to the general directives of the authority; So, in the text, there is a format for drawing authority and following orders; The pattern of reprimand and threats also appeared, And the text carried the format of advice and guidance in following the correct way in managing his position and the way his policy in administrative aspects; These systems support the system of reprimand and reprimand for using a wrong method in communicating with those who are higher than him. Among the other messages that carried the method of command in managing positions and disposing of military and administrative affairs in the state was what was reported on the authority of Al-Mutawakkil Ibn Al-Aftas () in his writer, who dictated it after receiving the news of the entry of Ashbonah () and the management of its affairs to its clerk Ibn Khaira (), as he

drew from him “from Faces of sacrifice and protection, and signs of kindness and care, as long as he is committed to fulfilling his covenant and staying at his limit” ().

The text carries in its general content the format of the command; Then it appears to the reader that the writer has used the system of guidance and counselling to draw up the policy of his administration of the affairs of Ashburn, and the organization of the affairs of the parish in it. The words in the text are appropriate to the place mentioned in it, and the formats mentioned in the text have clarified them. Among the messages that carry the same content is what came on the lips of Prince Ali bin Yusuf bin Tashfin by his writer Ibn Al-Qusairah of orders directed to one of the judges in Cordoba, Abu Abdullah bin Humaidin (); He says: “So be guided by God to guide you, and seek God’s help in your chest and heart, and assume the judiciary that God has bestowed upon you with diligence, firmness, perseverance and determination. And he says: And sympathize with people in your face and your justice, and you are not stronger than the weak until you take the right for him, nor weaker than the strong until you take the right from him, and I advise God Almighty and His Messenger, peace be upon him, and us and the group of Muslims.

The pattern announced in the text is clear, and it is to issue orders to this judge in drawing up his policy and determining the legal principles from which he must derive the principles of ruling and judiciary; To make it a constitution that follows him in his exercise of the task of judiciary in Medina (Cordoba), then the prince uses the advice and guidance system to guide this judge and what he must possess of the qualities that help him to facilitate his task in the judiciary; He advises him not to be afraid of anyone; He continues his advice to this judge on equality between the litigants and justice with strength and pride until the weak gets his right (); It uses the system of compliance with orders to run the affairs of the state and the judiciary; In the same text it is noted that the emir used the coordination of orders and directives to the subjects as well, when he says: “They submit to you in every right that you fulfill, and do not object to you in a judgment that you require, and we are first, and all of them are last, since you became a judge. The same is true if you doubt a worker, and his wrongdoing to you is true to you, and no action is taken in that other than his dismissal, then remove him, and if the worker complains about his flock in disagreement with the duty, then complain about her and her people to him.

The prince, in the order of orders here, specifies the duties that the subjects must implement, orders them to surrender obedience and loyalty to the judge, and orders him to abide by his rulings. This represents the regime of domination and the imposition of political dominance over the subjects; It uses the advice and guidance system for both parties (the judge and the parish); By broadcasting his commandments and directives, he wants to chart the state's policy to prevail security and stability in the era of his rule and authority. As he (the Prince); Refers to the pattern of self-conceit and pride in demonstrating his power and dominance over the subjects and the judge; So the text came in terms that indicated appropriate formats for the place he is in.

Among the other commands that came in this regard in directing the judiciary and the judge is what Ibn Taher wrote to one of the judges, saying: "...Let him establish the truth on its pillars, and put justice in its balance, and equalize between his opponents, and take from the oppressor for the oppressed, and stand in the judgment when he is suspected of. Ibn Taher directs his words to this person who has been appointed by the judiciary, using the order of the order to establish his authority and demonstrate his dominance. In taking the right of the oppressed and standing in the face of the oppressor.

### **Second: The pattern of violence**

The systemic/marginalization data that was practised against the other affiliated has formed a knot of regression from this affiliation. In most cases, this apostasy leads to a recollection of the papers of the self under this term; To centralize, then the pattern of tyranny itself was formed in the face of the apostates; This is not an unlikely matter, because the one who is alienated from something does not recover what he feels he has lost, but rather reverts to its meaning and turns against his positions, as is the case of someone who feels dispossessed of his freedom, as he practices tyranny with the idea of freedom. He came out and rebelled, but the ego faced this exit with repression and violence, so many messages were sent in different places; and by the pens of famous writers, they address the outlaws and those who rebel against the Sultan; addressed to him, or these letters are a letter addressed to a rebel group, in which the writer follows the method of threats, threats and refutation of arguments ().

Among the messages that carried the pattern of violence and addressing the outlaws was what Ibn Al-Qusairah wrote () in addressing a rebellious individual on the tongue of the ruler of the Muslims to the owner of the castle of Ibn Hammad; The sources indicate that this letter is a response to the message of the Emir of the Muslims, but it did not appear in the text of the sources, but Ibn Hammad's response is understood through him that perhaps his message contained justifications and evidence for the correctness of his opinion and the integrity of his doctrine, and perhaps he referred to his strength and his supporters and others from his opponents (); The prince's response to him was written by Ibn al-Qusairah, saying: "Your letter, which I executed from the valley of Mina, was received, which turned you away from the destination on which you sought refuge with your opponents, and in which you met with your sides and your quarrels, and you failed in your demand and desire, so we stood by its meanings, and we knew what was authorized and referred to in it. It did not necessitate exhortation and make your evil good and your denial known, and your mistakes a clear right, and you judge for yourself to settle the dispute and take the argument that is the most comprehensive in all the rulings. First and foremost, and we read it in detail and in general..."

The text is clear in its content. It carries a pattern of violence and addresses an outsider and a rebel against the authority. As it becomes clear that this rebellious other/outsider has used the style of pride and self-esteem, as he shows his selfishness through his rebellion to prove his strength and steadfastness in the face of authority; The Ego/Prince was only to use the system of slander and contempt for this outsider and his group, and to prove his small size before the

authority; Then it is noted that the emir has moved his words in another way, using the format of argument and discussion to refute the arguments of the opponent and to clarify the error of his doctrine; Then he uses the advice and guidance system to show this individual the seriousness of his behaviour and the consequences it leads to affecting the security of society and destabilizing it. The emir's style was clear and balanced, and he expressed his way by using the pattern of self-confidence and pride that is crucial in managing the affairs of the state. It can also be noted that the emir used a pattern of belittling and belittling this outsider and his group by omitting to mention the name of the addressee; With the intent of belittling him and notifying him that he does not deserve to be called and addressed by the person of the Emir, the speech was addressed in this manner and using these appropriate phrases for the aforementioned subject.

There is another text similar to the previous one written by Abu Bakr ibn al-Qusairah also on the authority of the Muslims when he says in it: It is ugly and an eloquent listener, for he, while the days had exhorted him if he was admonished, and the conditions had alerted him if he had awakened and awakened, and the argument of high age has been established against him and faces other than eternity have travelled to him like a frivolous fool in the slack ( ) of the rogue, and he does not fall short, does not insist, does not graze, and does not think... ( ). In this text, the ego addresses the rebels and the outlaws; Using the method of belittling and belittling the other being addressed/rebelling against authority, after mentioning his name and describing him as so-and-so; Then the text, carrying its implicit forms, continues in reprimanding and threatening this outsider, so the speech came with the character of severity, but the emir did not use it directly; for he did not address a particular person; The prince uses the system of proving authority and his ability to confront the outlaws and narrates the facts without discussion to bring everyone under his control.

Among that is a letter written by Ibn Abi Al-Khasal on the tongue of Ali bin Yusuf bin Tashfin to Askar who was defeated, and he said: "From the ruler of the Muslims and Nasser al-Din, Ali bin Yusuf bin Tashfin, to the people who were tempted by Satan, tempted by betrayal, and the Most Merciful was angry with them, and the Qur'an was revealed by their torment. Except for those who repent, may God repent to them if He knows good in their hearts, accepts their repentance, cleanses their clothes from the dirt of fleeing, and frees their necks from the humiliation of slaves. The believers were true to what they pledged to God, and they drew near to Him with beautiful patience, and they took the companions before Him, so they won the two good ones, and attained the honour of two ranks.

It appears in the text the writer's use of the system of reprimanding and reprimanding these people, for their exodus and rebellion against the authority and the ruler by saying (to the people who were tempted by Satan and tempted by betrayal). Then the ego shows its religious culture by using and employing Qur'anic verses with implicit meanings and letters that indicated the Almighty's saying: Among the messages addressed to the rebels and the outlaws was that there were messages addressed to a group, including what Abu Bakr bin al-Qusairah wrote on the authority of the Muslims, in which he says: "As for what follows: O nation, do not rationalize its rationality and do not run to what the

grace of God requires in it, and do not refrain from the harm that spreads near and far. You do not take care of a neighbour or anyone else in sanctity, and you do not expect anything from a believer except for his protection, for he has blinded you from your interests except evil, and led you astray far astray, and you have rejected favour behind your backs, and you have done what you deny in that, your youngest with your elders, and you're indolent with your famous... Before you, then repent and repent, uproot, and dispossess and retaliate against yourselves everyone whom you blame, and do justice to all those whom you have wronged and deceived, and do not take long for anyone, and no one can be harmed, no response, nor the immediateness of our punishment, what makes you an example and a speech of the past, so fear God about yourselves, your families, and you, and your arrogance... And there is no success except with God." ()).

The text carries a letter addressed to the out-of-power group; The text did not indicate the type of crime committed by this group; However, the emir uses the system of scolding and reprimanding this group for its shortcomings in its duties towards the authority and society. Then the pattern of threats and threats becomes clear by rebuking this sect and deterring it so that it does not go too far. The Emir uses the advice and guidance system to bring them back to the right path and not to deviate from the path of the state and the policy it draws to establish security and stability. The religious system is evident through Amir's use of religious meanings and his Qur'anic quotations towards his saying (and you abandoned the favour behind your backs), which is a quotation from the blessed verse in the Almighty's saying: And in another place, he says: (And take revenge on yourselves) and this is a quotation of the meaning of the blessed verse in the Almighty's verse: "For you in retaliation is life, O men of understanding, that you may become righteous" ()). So the text came loaded with Islamic meanings and suggestive phrases over the course of the prince's moral and religious culture. The phrases were appropriate to the position mentioned in it by using the system of threats and threats, the format of advice and guidance, and the format of adhering to social customs; He coordinated submission to authority and not being drawn into the glare of worldly life; It also shows the pattern of self-accounting and self-retribution to confirm the prince's imposition of his authority and spread fear among the ranks of this sect so that it will be deterred and slow to think about the actions it thinks of. The text came in appropriate terms and formats that confirmed the desired purpose of the text.

And this is another text that came to the lips of Ali bin Yusuf bin Tashfin by Abi Marwan Abdul Malik bin Abi Al-Khasal () saying: "Oh, a group whose secrets have betrayed and its bitterness has been broken, and a group whose magic has swelled and angry as its sea extends, it is time for the blessings to leave you and for the feet to set foot in your separation". The apparent pattern in the text is reprimand and reprimand. The speech was addressed to a group that had defeated the Christians and failed their Muslim brothers; So the emir used the system of slander when he described them (with malice and cowardice); Then he uses the system of threats and threats to them; The expressions were harsh to suit the discourse's position of weakness and weakness. He is confronted by a threat and a tone of anger and indignation from the prince, so the authoritarian pattern is clear in the text, and appropriate to the subject of the text.

### **Third: The format of media communications**

Media correspondence, what was circulated between the kings of the sects and the Almoravids of correspondence in the exchange of information and news between them in all circumstances of accidents; these media discourses are one of the ways that develop trust between individuals, enhance communication and develop relationships (); One of the most famous texts on this subject is the letter that was sent from Al-Mu'tamid bin Abbad to Ibn Samadhi (); And in this letter, he was informed of the facts of one of the battles of Liet (); He says in it: "I only share with you - may God help you - in the blessing with its most insignificant, and I share with you the most eloquent determination... It took place between Christian knights and quick soldiers - may God help them... A covetous quarrel. Then they woke up on such-and-such a day with the war, and they struggled to another in the west, with stabbing and beatings, and they departed and were killed by suicide, and they were imprisoned by walls and fences... During that, I did not command them to drink, so their sources were flooded, and their projects were cut off, and they got from us and thirsted under two warriors: Zahir and Batin.

It is clear from the text that the Ego/of Al-Mu'tamid bin Abbad expressed the facts of the battle in which the victory over the other/the army of the Christians took place, using the Ego as a pattern of pride in the strength of his army; It also uses the format of evangelizing victory and the advocate of the other / Ibn Samah to share in the joy of victory by saying: "I only share with you - may God help you - in the blessing." And it turns out that the ego has magnified and exalted itself, praising its centrality and strength. Among the texts in which the media format appears, is a letter addressed to Ibn Abi Amer by Al-Mu'tamid, created by Abu Muhammad bin Abdul-Barr, in which he says: Safe...". The text began by describing the ego and expressing its state, addressing the letter to the other / Ibn Abi Amer and referring to the complaint format over time.

From the foregoing, it became clear that the political conditions in which Andalusia passed during the era of the sects and the Almoravids of seditions, coups and turmoil in the conditions of society, and what Muslims suffered from the attacks of the Christians, resulted from these events that multiple trends appeared that expressed these conditions, so the political messages expressed the orders issued by the princes and caliphs, giving A positive image of the ruling other as the defender of Muslims and the supporter of religion, and some of them were messages preaching conquests, others expressing the confrontation of the apostates in the face of authority, and other messages in media discourses. The patterns varied between the pattern of self-pride, violence and reprimanding the apostates, the pattern of preaching victories, and the pattern of complaint against the enemy. As Muslims suffer from attacks, writers use the appropriate formats in the appropriate place for them.

### **Conclusion**

After the research, it was concluded that political messages are among the official messages in the state, and they carried several formats. These formats were represented by the orders issued by the rulers, pimps and princes to the

authorities concerned with state affairs and the subjects. Jihad and the call to the unity of the class, as well as the coordination of advice and guidance. These messages also indicated the importance of media communications that may sometimes cross international borders. This study came to monitor these patterns that represented part of the Andalusian society in the era of the sects and the Almoravids.

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