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**THE EMERGENCE AND DEVELOPMENT  
OF ARABIC-SPANISH PROSE**

Specialty: 5718.01 – World literature  
(Arabic literature)

Field of science: Philology

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**Baku - 2024**

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## **GENERAL CHARACTERISTICS OF THE DISSERTATION**

**Topicality and degree of using of the research.** The strengthening of intercultural dialogue in our modern world, the need for integration factors, the constant rapprochement of peoples and nations as a result of globalization, the gradual acquisition of similarities in cultural processes and literatures create a great demand for tracing similar processes in the Middle Ages. Especially the cosmopolitan societies, where many ethnic groups, religious communities, social communities come together, are the focus of contemporary literary criticism.

One of the societies that we want to mention existed in medieval Spain, which the Arabs called Andalusia. The Spanish environment has always been distinguished by its ethnic diversity, its coverage of different religions and beliefs and its tolerant way of seeing. As a result of the raising of the Islamic flag by the Arabs on the Iberian Peninsula in 714, this diversity increases the rich manifestation of the cultural palette even more. The Arabs, who brought with them to Spain literature and culture developed in comparison with the European culture of that time, were able to achieve the emergence of a multicultural system here. Despite the fact that the Arab-Spanish environment is facing countless wars, literary examples reflecting the ideas and thoughts, customs and traditions, beliefs and cultural and aesthetic situation of different peoples are created here. In Spain, along with the Arabs from the East, the local population (muwallads) who accepted Islam, the Arabized population (mosarabs) who remained in their religion and joined the literary process, the Jews who got rid of the pressures of the Christian Church with the arrival of the Arabs and contributed to the general cultural development, and the Barbers who came as part of the Arab troops, were the members of this culture.

Another characteristic feature of the Arab-Spanish society is that literature here is not limited to the layer of palaces and nobility, but also spread and developed among the people. Arab-Spanish literature, benefiting from literary processes in the Eastern

provinces of the Muslim empire, adds a number of new values to the literary and artistic evolution in the current situation. These innovations manifested the level of literary development and progress both in content and form clearly.

An important branch of Arab-Spanish culture is the prose patterns that arose here. In prose, as in poetry, the attachment to classical traditions was very strong. However, in classical Arabic-Spanish prose a number of issues characteristic of that period and necessary to study in modern times are preserved. First of all, Arabic-Spanish prose is important as a mirror of that period and is of great importance for organizing a special prostration in terms of monitoring the Arab-Muslim society, cultural and literary processes taking place there, integration among different civilizations.

Andalusian literature attracts a special level of attention as a characteristic of East-West intercultural dialogue. It should be noted that a prominent representative of the American romantic genre Irving Washington has also a novel about the rule of the Arabs in Spain, the palace of Al-Hamra, an essay and his own work "Al-Hamra stories"<sup>1</sup> consisting of road adventures. Along with it the famous French writer Fr.Shatobirian also mentioned Andalusia in his work travel through Greece from Paris to Jerusalem, from Jerusalem to Paris, through Egypt to Babylonia and Spain.<sup>2</sup>

B.Y.Shidfar in his work "Andalusian literature"<sup>3</sup> spoke about Andalusian literature, including the life and activity of Ibn Hazm, Ibn Shuheyd, Ibn Abd Rabbihi and gave information about their

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<sup>1</sup> Washington Irving "Tales of the Alhambra (The Alhambra: A Series of Tales and Sketches of the Moors and Spaniards) Publisher: CreateSpace Independent Publishing Platform, 2017, 126 pages

<sup>2</sup> Шатобириан Фр. Путешествие из Парижа в Иерусалим и из Иерусалима в Париж, через Грецию и обратно через Египет, Варварию и Испанию (Itinéraire de Paris à Jérusalem et de Jérusalem à Paris, en allant par la Grèce et revenant par l'Égypte, la Barbarie et l'Espagne, 1811) Санкт Петербург, 1815, 310 с.

<sup>3</sup> Шидфар Б.Я. Андалусская литература.М., Наука, 1970, 184 с.

works.

The general information about Arabic-Spanish literature is given in the works such as “History of the Arabic literature during the 10<sup>th</sup>-13<sup>th</sup> centuries”<sup>4</sup> by I.M.Filshtinsky, “Arabic poetry in Spain”<sup>5</sup> by I.Y.Krachkovsky. In his work “Classical Arabic-Spanish poetry (the end of the 10<sup>th</sup> – the middle of the 12<sup>th</sup> centuries)”<sup>6</sup> A.B.Kudelin spoke about the poetry of a number of prominent representatives of the period of the end of the 10<sup>th</sup> and till the middle of the 12<sup>th</sup> centuries. Moreover, within the framework of the general development of Muslim culture in the Western Europe the ideas and considerations about prose, views on Andalusian literature can be found in a number of works.

Among the works written about Arab-Spanish history, culture and literature we can mention the research by U.M.Wott and P.Kakian. In this work the authors give a brief summary of the period from the conquest of Spain by the Arabs to its fall (the 8<sup>th</sup>-15<sup>th</sup> centuries), as well as important political and cultural events of that time.<sup>7</sup>

The famous French orientalist Levi Provençal studied Arab-Spanish culture and its connections with the culture of the East.<sup>8</sup>

Czech orientalist A.R.Nykl studied the connection of Andalusian poetry with troubadour songs in his work “Arab-Spanish poetry and its connection with ancient provençal troubadours”.<sup>9</sup> In the work “History of Arabic literature: literature

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<sup>4</sup> Фильштинский И. М. История арабской литературы X-XIII века. М., 1991. 726 с

<sup>5</sup> Крачковский И. Ю., Избр. соч., т. 2, М.-Л., 1956. 704 с.

<sup>6</sup> Куделин А.Б. Классическая араб-испанская поэзия (конец X - середина XII в.) М., 1973 - М. : Наука, 1973. – 188с.

<sup>7</sup> Уотт У.М. и Какиа П. Мусульманская Испания. Пер. С англ. С. И. Дунаевецкого. Предисл. А.Б. Куделина. М., Главная редакция восточной литературы издательства «Наука», 1976. 199 с

<sup>8</sup> Провансаль Л. Э. Арабская культура в Испании. Общий обзор, Издательство Наука. Москва 1967, 96с

<sup>9</sup> Nykl, A. R., “Hispano-Arabic Poetry and its relations with the Old Provençal Troubadours”

of the period of states and Emirates in Andalusia” ( تاريخ الادب )<sup>10</sup> by Shawqi Daif the rules of the Arabs in Andalusia, prose and poetry are explained widely. The author mentions about the activities of some writers such as Ibn Abd Rabbihi, Ibn Shuhaid, Ibn Beysam. Ihsan Abbas gives wide information about the Andalusian literature, the life and activity of a number of poets and writers in his work “History of Andalusian literature” ( تاريخ الادب الاندلسي )<sup>11</sup>. Ahmed Haykal also gives information about Arabic-Spanish literature, studied the life and activity of some representatives in his work “Andalusian literature: from the conquest to the fall of the caliphate” ( أحمد هيكال الادب )<sup>12</sup>. In the work “Zuhr al-Islam”<sup>13</sup> (Noon of Islam) ( ظهر الاسمام ) gives information about the history, socio-political situation of Andalusia and cultural and literary processes here.

Azerbaijani scientist Aida Imanguliyeva has an article about Andalusian literature named “About the history of the emergence and development of Arabic literature in Spain”.<sup>14</sup> In the articles such as “Classical Arabic literature”<sup>15</sup> by M.Mahmudov and “Arabic literature of the 5<sup>th</sup>-13<sup>th</sup> centuries”<sup>16</sup> by A.Gasimova also reflect this literary process.

G.Abdullayeva has written about the role of the Jews living in Andalusia in the literary-cultural process in her research work named “Jewish literature in Muslim Spain”.<sup>17</sup> In the following periods the number of this type of research increased. Among the

<sup>10</sup> العرب تاريخ الادب ، عصر الدول و الإمارات الأندلس شوقي ضيف .

<sup>11</sup> احسان اباس تاريخ الادب الاندلس دار الثقافة، بيروت، 1969، ص455

<sup>12</sup> أحمد هيكال . الادب الاندلسي من الفتح إلى سقوط الخلافة. دار معارف، 1985، القاهرة، 408

<sup>13</sup> أحمد أمين. ظهر الاسماء. الجزء الاول، 2013، 916ص

<sup>14</sup> İmanquliyeva A. “İspaniyada ərəb ədəbiyyatının yaranması və inkişafı tarixinə dair”, Azərbaycan şərqşünaslığı N2-2009, səh.25-29

<sup>15</sup> Mahmudov. M. R. Klassik ərəb ədəbiyyatı. Bakı 2001. 258 s.

<sup>16</sup> Qasimova A. Ərəb ədəbiyyatı tarixi, V-XIII əsərlər: dərslik. Bakı: “Elm”, 2019, 677s.

<sup>17</sup> Abdullayeva G. Müsəlman İspaniyasında yəhudi ədəbiyyatı. Bakı, “Elm və təhsil”, 2014, 160 səh.

studies about the Arabic-Spanish literature written in modern times the article “Zajal as an important branch of Andalusian poetry” by O.Mammadov can be also shown. At the same time, a number of translations about the Arabic-Spanish prose are presented to the public.<sup>18</sup>

**Object and subject of the research.** The basis of the object of the research is Arabic-Spanish prose, which arose and developed in Andalusia.

But the examples of artistic prose that arose in Andalusia are issues that stand in the subject of the study. In the research work the activities of representatives of Arabic-Spanish prose, such as Ibn Hazm, Ibn Abd Rabbihi, Ibn Shuhaid, Ibn Tufayl, Ibn Beysam are analyzed.

**The aim and objectives of the research.** The main purpose of the dissertation is to study and analyze the stages of formation and development of Arabic-Spanish prose in Spain, its innovations, the environment in which it was created, the subject area and artistic features of this heritage. To achieve the purpose it is planned to solve the following tasks:

- To study the stages of development of Arabic-Spanish prose;
- To study the life and activity of representatives of Arabic-Spanish prose, the socio-cultural environment that brought them up;
- To reveal the role of representatives of Arab-Spanish prose in the formation and development of medieval Arab-Spanish literature, to identify similar and distinctive features in the work of writers who lived and created in the east of the Muslim world;
- To engage in the analysis of innovations brought by the representatives of Arabic-Spanish prose to literature;
- To investigate the influence of the representatives of Arabic-Spanish prose on later writers and poets;

**Methods of the research.** In the research work the topic is based on historical and literary principles, historical-comparative

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<sup>18</sup> Средневековая арабская проза, Москва, «Художественная литература», 1985, 479с.

and historical-chronological scientific-theoretical method is used. Modern scientific provisions on the typological characteristic, analogical parallels and aesthetic essence of medieval Arab-Spanish literature and culture, the artistic laws of Arab-Spanish literature served as the theoretical foundation of the study.

**The main provisions for defense:**

In the dissertation the following provisions are put up for defense:

- In the Middle Ages a culture was born in Spain, which was distinguished by its multicultural character;
- The ethno-religious diversity of Spanish society has not left its influence on literature;
- The cosmopolitan character of the Spanish environment has led to the diversity of forms and content of literature;
- Arabic-Spanish prose is derived from the classical Arabic prose;
- Andalusian artistic prose being multidisciplinary is connected with the fields of science is connected with the fields of science such as history, philosophy, psychology, etc.
- Arabic-Spanish prose played the role of a bridge between Eastern and Western literatures, received from the East and transmitted a number of ideas to the West.
- Arabic-Spanish prose as a mirror of medieval Spanish society reflects a number of features of this society.

**Scientific novelty of the research.** The theme of the emergence and development of literary and artistic prose in Andalusia has not yet been a separate research topic both in the Soviet space and in the Azerbaijani scientific environment. The following scientific innovations are obtained in the research work:

- For the first time in the dissertation the genre of “macame”, the art of the epistle in Andalusian literature are studied systematically.
- For the first time the work Ibn Tufayl's “Hayy ibn Yagzan” is widely analyzed and a comparative study of Daniel Defoe's “Robinson Crusoe” is carried out.
- For the first time Ibn Shuhaid is studied in Azerbaijani Arab-



Study. His work “Risalat at-Tawabi and az-Zawabi” is analyzed in comparison with the work “Risalat al-Guffran” by Abu-l-Ala al-Maarri and “Divine comedy” by Dante.

- For the first time in the dissertation the work “Al-Iqd al-farid” by Ibn Abd Rabbihi is analyzed. In addition to showing the current situation for etiquette the work is an important source for reviewing the evolution of etiquette works and is involved in research. At the same time the work of Ibn Abd Rabbihi “Al-Iqd al-farid” is analyzed in comparison with a number of examples of Azerbaijani folklore.

- For the first time, the work “Az-Zakhira” by Ibn Bassam is being investigated in Azerbaijani Arab-study in order to research the literary processes arising in the Islamic environment.

- The work “Tauq al-Hameme” by Ibn Hazm is studied in details for the first time. This work is comparatively analyzed with examples of classical Arabic literature and classical Azerbaijani poetry.

- For the first time, in the studied works the social situation of Arab Spain, ethical and aesthetic ideas inherent in the medieval environment, provisions on human psychology and philosophy are reflected.

**Theoretical and practical significance of the research.** The results obtained in the dissertation are of theoretical importance for writing works on the history of Arabic literature and specifically on medieval Arabic literature. It is possible to use the dissertation in the study of problems such as literary relations in the East, the influence of the East on Arab Spain, the influence of Arab-Spanish literature on Europe. The work can also be used in teaching classical Arabic literature.

**Approbation and application of the research.** The dissertation work was performed at the Department of Arabic Philology of the Faculty of Oriental Studies of Baku State University. The main results and innovations obtained in the dissertation are reflected in the articles published by the author inside and outside the country, in the materials of various international conferences and symposia.

The theme of the dissertation was approved by the decisions of the Scientific Council of the Faculty of Oriental Studies of Baku State University dated June 25, 2008 (protocol № 8) and the Council for the Organization and Coordination of Republican Scientific Research dated June 3, 2009 (Protocol № 1).

**Name of the organization where the dissertation work was carried out.** The research work was carried out at the Department of “Arab Philology” of the Faculty of Oriental Studies of Baku State University.

**The total volume of the dissertation:** The total volume of the study consisting of the introduction, two chapters and the conclusion: 176 p. 300 967 signs (Introduction: 10 453; Part I: 187 846 signs; Part II: 73 057 signs; Conclusion: 13 595 signs).

## **THE MAIN CONTENT OF THE DISSERTATION**

In the part “**Introduction**” of the dissertation the relevance of the theme and the degree of its development are clarified, the object and subject of the study, goals and objectives, methods are determined, the main provisions put forward for defense are noted, the scientific novelty, theoretical and practical significance of the dissertation work are substantiated.

The first part of the dissertation called “**The emergence and development of literary-artistic prose in Andalusia**” consists of four chapters.

The first chapter of the first part is called “The emergence of Arabic literature in Andalusia”. According to written historical sources, Spain, which stretches back to 1000 BC, has been home to different peoples for centuries. This place was called Andalusia by the Muslims. The word “Andalusia” comes from the word “vandal”. “Vandal” is the name of a tribe that came to Spain in the 5<sup>th</sup> century.

The first acquaintance of the Arabs with Spain was in 709. They came to Spain in the second decade of the 8<sup>th</sup> century. The Arabs, who conquered the northern part of Africa, also considered settling in the rich territories of Spain with the flag of “futuhāt”

and “ghazavat”. Attacking from North Africa the Arabs manage to capture most of the Iberian Peninsula during three years (711-714). The Umayyad caliph Walid ibn Abd Al-Malik (d.715) in time (705-715) passed out. The conquest of Andalusia was carried out during the time of the Umayyad caliph (705-715) Walid ibn Abdulmalik (died 715). The conquest of Andalusia began with the 19-year-old famous Arab general Tarig ibn Ziyad putting the Andalusian flag on the Spanish forts.

The beautiful and picturesque nature of Spain has attracted many peoples here throughout its history. In those territories some nations such as the Celts, barbers, Romans, Goths and, finally, Arabs were inhabited. The population of Spain was distinguished from other societies by its specific characteristics as a result of the mixing of various ethnic elements.

In Andalusian society, according to the national grouping, the peoples were divided into several levels:

1. Arabs. The Arabs behaved like the national nobles. Sometimes they subjugated local people and barbers and forced them to accept the religion Islam.

2. Barbers. They joined the Arabs in Bedouinism, Islam, tribalism and fearlessness.

3. Local Spanish tribes. They were Christians living in Spain.

4. Muwallads (local population who accepted Islam).<sup>19</sup>

The Arabs, who were in close contact with the Spaniards, adopted their lifestyles, traditions and other features. This was particularly felt in their clothing, attitudes towards women, new methods of waging war and government management. Women already worked together with men in the fields of science and art.<sup>20</sup>

Along with the Spanish conquest, the Arabs began to promote their culture here and develop it over time. The influence of Arab culture on Andalusia has been in two ways. The first is that the heritage of Eastern scientists, writers, artists was brought here and

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<sup>19</sup> أحمد أمين. ظهر الاسماء. الجزء الاول، 2013، ص916

<sup>20</sup> Аль-Фахури Х., История арабской литературы, [пер. с араб.], т. 1—2тт, М., 1959—61; т-2, 483с

the other is that the Andalusians at that time went to the East to study sciences.

Arabic literature in Spain can be divided into three stages as of the period:

1. The era of imitationism;
2. The era of the synthesis of East with West;
3. Renewal period.<sup>21</sup>

In the first period literature imitates Oriental literature. The Arabs who moved to Spain could not adapt to the new environment, striving with all their being to the East, looking at the past, the path along which they came, as if they did not notice the events around them. They stood in the middle of the river and reminded of people burning with thirst. In their poetry the feeling of reuniting with their native land was always felt.<sup>22</sup>

The second period of synthesis of the East with the West includes works created by representatives of the last Umayyads and Muluk Al-Tawaif period. Although the form of the works written during this period is reminiscent of the East, their theme has already changed. The theme in the works was no longer homesickness, but Andalusia.

The third period, as we mentioned above, was called the “Period of renewal”. Already during this period, not only the content, but also the form begins to change in the works. New forms of the poem such as “muvashshah” and “zajal” poetry appear. These types of poetry arose with the influence of Spanish folk songs. The poem genres “muvashshah” and “zajal” were the new branches of Arabic literature. These genres were similar to each other.

According to Hanna al-Fakhuri there were three genres of prose in Andalusia during the Arab rule:

1. Oratory (address);
2. Epistolary;

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<sup>21</sup> Mahmudov. M. R. Klassik ərəb ədəbiyyatı. Bakı 2001. 258 s.

<sup>22</sup> Mahmudov. M. R. Klassik ərəb ədəbiyyatı. Bakı 2001. 258 s.

### 3. Literary-critical prose;<sup>23</sup>

During the Arab rule in Spain the art of oratory did not reach such a high level as in the East. The famous speakers of that period were al-Walid ibn Abd ar-Rahman ibn Ganim, who lived during the reign of Umayyad Abd al-Rahman, Abdullah Al-Fakhkhar, who lived during the reign of Murabituns, Abu Hasan Munzir ibn Saeed ibn Baluti (877-966), who was the Emir of Cordova. Some of their speeches have reached to nowadays. The most famous of those works such as “Necklace” and “Scent of perfume” have been collected in sources. Prolonging the beginning of treatises, the main peculiarities of the Eastern prose, showing high mastery at the beginning and at the end, using religious sayings and exhortation words pleasing to the ear, especially in the speeches were characteristic features of Andalusian prose.

Shawqi Daif classifies the epistles that arose here in the talk of the art of perspiration in Andalusia as followings:

1. Divan epistle;
2. Personal epistle;
3. Literary epistle.

In the divan epistles he mentions the authors such as al-Bizilyani, Abu Muhammad ibn Abd al-Barri ibn Gurtubi, Lisanaddin ibn al-Khatib and others.<sup>24</sup>

According to the author's thought the personal epistles can be observed in the activity of some authors such as Ibn Dabbagh, Abu Abdurrahman ibn Tahir, Sahl ibn Malik.<sup>25</sup>

Among the epistles lines, first of all, he mentions the work “Risalat at-tawabi and az-zawabi” ( رسالة التوابع والزوابيع ) by Ibn Shuhaid, which we have devoted a separate chapter in this research work.

In the field of the epistle the activity of Ibn Burd al-Asghar, the famous poet Ibn Zeydun also attracts attention. In particular, the

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<sup>23</sup> Аль-Фахури Х., История арабской литературы, [пер. с араб.], т. 1-2тт, М., 1959—61; т-2, 483с.

<sup>24</sup> شوقي ضيف عصر الدول و الامارات دار المعارف، 1999، ص517

<sup>25</sup> شوقي ضيف عصر الدول و الامارات دار المعارف، 1999، ص517

works الرسالة الهزلية (“Jokingly epistle”) and الرسالة الجدية (“Serious epistle”) by Ibn Zaydun are admirable.

In the tenth century in Andalusia along with the genre of “teressul” the genre of “megame” was also formed. “Megames” are small stories written masterfully. The first examples of the genre “megame” were written by Bedi ez-Zaman al-Hamadani (969-1008). In Andalusia along with the examples of “teressul” by Bedi al-Zaman works, the “megames” written by him were also spread widely. In addition, to his works the “megames” by al-Hariri in Andalusia aroused great interest. According to the sources, there were people in Andalusia who heard some “megames” by al-Hariri and spread them. According to the Andalusian Abu l-Abbas Ahmad al-Sharishi’s notes, al-Hariri’s activity are more widespread in Andalusia.<sup>26</sup>

At the first level of the development of Arabic-Spanish prose, it is impossible to observe the literary and critical works. During the strong flow of Abbasid culture to Spain, literary criticism began to spread widely enough. Among Arab-Spanish writers the imitation of the predecessors was widespread in all fields of science such as philology, natural and exact sciences, philosophical sciences, history, geography and a number of sciences. At that time, the works such as “Rare necklace” (العقد الفيد) by Ibn abd Rabbihinni, “Treasure” (الزخيرة) by Ibn Bassam, “Golden necklace” (قلا د.) (العقيان) by Ibn Hagan were created. Among the art-criticism works the work “Similar and evil spirits” (رسالة التوابع والزوابع) by Ibn Shuhaid is distinguished for its distinctiveness.

The second chapter of the first part is called “Presentation of the meaning of love in the work “Taug al-Hameme” (طوق الحمامة) by Ibn Hazm.<sup>27</sup> Abu Muhammad Ali ibn Ahmad ibn Said ibn Hazm al-Andalusi al Gurtubi is the greatest representative of the Zahiri

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<sup>26</sup> Уотт У.М. и Какиа П. Мусульманская Испания. Пер. С англ. С. И. Дунаевецкого. Предисл. А.Б. Куделина. М., Главная редакция восточной литературы издательства «Наука», 1976. 199 с

<sup>27</sup> İbn Hazmın “Taug al-Hameme” eserinde tasvir// Bengi Dünya Yörük-Türkmen Araştırmaları Dergisi, 2021-2, s. 114-121

sect, a scholar of jurisprudence and Hadith (muhaddis), historian, writer and poet. He became famous as Ibn Hazm az-Zahiri.<sup>28</sup>

Ibn Hazm was born on the 18th of November in 993. His childhood was spent in Cordova Palace, in his father's harem.<sup>29</sup> He was very polite and had a good education. Ibn Khallikan mentioned in his work "Wafayat al-Ayan" (وفيات العيان) that he was of Persian origin.<sup>30</sup> However, some researchers have told that he was originally from Seville and his mother was of Spanish descent. On the other hand, Ibn Hazm always considered himself an Arab, of Umayyad origin.<sup>31</sup>

The biggest disaster he met in his life was the burning of his works and articles in front of his eyes, in the presence of his enemies.<sup>32</sup>

About that event Ibn Hazm had written so:

قَانْ تَحْرِقُوا الْقُرْطَاسَ لَا تَحْرِقُوا الَّذِي تَضَمَّنَهُ الْقُرْطَاسُ بَلْ هُوَ فِي صَدْرِي.  
يَسِيرُ مَعِي حَيْثُ اسْتَقَلْتُ رَكَائِبِي وَ يَنْزِلُ إِنْ أَنْزَلَ وَ يَدْفُنُ فِي قَبْرِي .

"Even if you burn my papers, you won't be able to burn their contents, because they are in my heart. Wherever my feet go, they also come with me, ride with me, descend with me, enter my grave with me".<sup>33</sup>

After that incident Ibn Hazm began writing satires in Seville mocking the public and ignorance of his enemies. He died on the 16th of August in 1064 in the north part of Seville.<sup>34</sup>

Ibn Hazm wrote about 400 works, but some of them, unfortunately, are not known to the scientific and literary sphere today. Only about fourty works of his activity are known in our

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ابن خلكان وفيات الاعيان وأنباء و ابناء الزمان ج3، 425ص

أحمد هيكّل . الادب الاندلسي من الفتح إلى سقوط الخلافة. دار معارف، 1985 القاهرة، 408

ابن خلكان وفيات الاعيان وأنباء و ابناء الزمان ج3، 425ص

حن الفخوري . الجامع التاريخ القديم الادب الاعربي 1096ص

32 Nicholson R.A. A Literary History of Arabs. London, 1923, 500p.

33 ابن بسام. الذخيرة في محاسن أهل الجزيرة. القسم الاول- الجلد الاول، بيروت، دار الثقافة 446، 1997

حن الفخوري . الجامع التاريخ القديم الادب الاعربي 1096ص

days.<sup>35</sup>

The work “Taug al-Hameme” by Ibn Hazm (“Pigeon necklace”) is a wonderful example for explaining an opinion about Andalusian thought and literature. In his work the author tells about the love stories of his time. He also describes the events about himself in the work. The heroes of the work are people whom he personally knows and often meets. The author tells various love stories about princes, courtiers, scientists, students, etc. in the beautiful and extremely clear style.

Another feature of the work “Taug al-Hameme” is that the author reinforces the ideas expressed in prose with poetry. Excluding some of the poems contained in the work, most of them belong to Ibn Hazm. Thus, this work is also an important source for studying the poetry of Ibn Hazm.

After the introductory part of the work “Taug al-Hameme” Ibn Hazm gives the plan of the work in the following form:

وقسمت رسالتي هذه على ثلاثي بابا، منها في أصول الحب عشرة؛ فأولها هذا الباب، ثم باب في علامات الحب، ثم باب فيه ذكر من أحب في النوم، ثم باب فيه ذكر من أحب بالوصف، ثم باب فيه ذكر من أحب من نظرة واحدة، ثم باب فيه ذكر من لا تصح محبته إلا مع المطاولة، ثم باب التعريض بالقول، ثم باب الإشارة بالعين، ثم باب المراسلة، ثم باب السفير.

ومنها في أعراض الحب وصفاته المحمودة والمذمومة اثنا عشر بابا، وإن كان الحب عَرَضاً والعرض لا يحتمل الأعراض وهي :

باب الصديق المساعد، ثم باب الوصل، ثم باب طي السر، ثم باب الكشف والإذاعة، ثم باب الطاعة، ثم باب المخالفة، ثم باب من أحب صفة لم يُحب بعدها غيرها مما يخالفها، ثم باب القنوع، ثم باب الوفاء، ثم باب الغدر، ثم باب الضنى، ثم باب الموت<sup>36</sup>.

“I divided this book into thirty chapters. Ten chapters are about the sources of love. About the signs of love is told in other chapter. Then comes the section of those who fell in love in a dream and then the section of those who fell in love with a single look. Then there is a chapter of those that are connected to each other for a

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<sup>35</sup> Уотт У.М. и Какиа П. Мусульманская Испания. Пер. С англ. С. И. Дунаевецкого. Предисл. А.Б. Куделина. М., Главная редакция восточной литературы издательства «Наука», 1976. 199 с

<sup>36</sup> ابن حزم الاندلسي. طوق الحمامة، القاهرة، 2016، ص178



long time. Different chapters such as the chapter of those who say implied words in different ways, the chapter of those who express love by making eye signs, the chapter of those who understand, then the chapter of those who declare love by letter or using an intermediary were also written. The other twelve chapters explain the positive or negative aspects of love. These sections are as follows: helping friends, reaching love, keeping secrets, spreading secrets, obedience, fear and abstinence, and then the section of those who love someone for any aspect that others do not like very much, little satisfaction, betrayal, loss, illness and finally death”.

Thus, in this chapter Ibn Hazm tells the reader about the sections of the work, providing information about the structure of the work. Love has not always brought people happiness. Love also tormented people. In the following chapters the writer shows that love is full of suffering:

ومنها في الآفات الداخلة على الحب ستة أبواب، وهي: باب العاذل، ثم باب الرقيب، ثم باب الواشي، ثم باب الهجر، ثم باب البين، ثم باب السلو ومن هذه الأبواب الستة بابان لكل واحد منهما ضد من الأبواب المتقدمة الذكر، وهما: باب العاذل، وضده باب الصديق المساعد؛ وباب الهجر، وضده باب الوصل؛ ومنها أربعة أبواب لا ضد لها من معاني الحب، وهي: باب الرقيب، وباب الواشي

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“In the other six chapters it is told about the love which includes troubles and calamities: scolding, rivals, gossip, emigration, separation and consolation. Within these six chapters there are two that are contradictory among the previous ones. One of them is the one who tells them that the opposite is help-loving friends and helpers, the other is separation, which is the opposite of reunion. The other four do not contradict the meanings of love. These are chapters about the competitors and gossipers”.

The third chapter of the first part is called *“The process of human perfection in the work ‘Hayy ibn Yaqzan’ by Ibn Tufayl.*<sup>38</sup>

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<sup>37</sup> ابن حزم الاندلسي. طوق الحمامة، القاهرة، 2016، ص178

<sup>38</sup> Ibn Tufayl’s life and activity

<https://journals.indexcopernicus.com/search/article?articleId=3378707>

The literary example that is told about in this chapter is the work “Hayy ibn Yaqzan”, it is a work that arose at the junction of literature and philosophy. The plot and composition of the work, the system of images, the artistry inclined to allegory make it possible to consider it the purely artistic work. However, the ideas and considerations put forward here, the Sufi-oriented search for truth, the philosophically oriented perfections of the heroes give reason to consider the work the product of Arab-Spanish philosophical thought.

Ibn Tufayl (1105-1185) is one of the famous philosophers of the Murabituns period (1056-1147). He was a Muslim philosopher known in the West after Ibn Baje. His full name is أبو بكر محمد ابن عبد الملك ابن محمد ابن محمد ابن طفيل القيسي الاندلسي Abu Bakr Muhammad ibn Abdulmalik ibn Muhammad ibn Tufayl al-Geysi al-Andalusi. He was from the tribe of Geysi.<sup>39</sup> He was an Andalusian philosopher and doctor. In the sources it is noted that he was born in Wadi-Ash (Quadikh), about 53 km located in the North-East part of from Granada. His father was a scholar from the town of Marchedan in Seville.<sup>40</sup> His life dates back to the years of the reign of the al-Murabituns (Almoravids) and al-Muwahhiduns (al-Mohads) which was a dynasty in Spain. In Europe he was known as Abubaser. Professor Aida Gasimova notes: “It is possible that one of Ibn Tufayl’s sons was named Basir and in some sources unknown to us he was known as Abu Basir. On the other hand, as the word Basir means “visionary”, Ibn Tufayl could be called with that name. The Arabs sometimes even called those who do not see well (for example, Bashshar ibn Burda), ironically “Abu Basir”. But we do not have any information about Ibn Tufayl’s bad vision.<sup>41</sup>

His research in the field of medicine, which forms an important

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<sup>39</sup> عبد الحميد محمود. فلسفة ابن طفيل و رسالة حي ابن يقظان. القاهرة، 1999، ص 135

<sup>40</sup> Islamic philosophy theology and science. Edited by H. Daiber and D. Pingree, volume XXIV, 1989, p. 89

<sup>41</sup> Qasimova A. Ərəb ədəbiyyatı tarixi, . V-XIII əsərlər: dərslik. Bakı: “Elm”, 2019, 677s.

part of his scientific and literary personality, is also mentioned in the sources. He was also a palace doctor. On the other hand, the historians mentioned the idea that Ibn Tufayl's astronomy knowledge is much ahead of medicine.

At the request of the Muwahhidi Sultan Abu Yaqub Yusif the poem encouraging the Arabs to jihad was also written by Ibn Tufayl. The work was translated into Spanish by Emilio Garcia Gomez.<sup>42</sup>

The masterpiece by Ibn Tufayl is the work "Hayy ibn Yaqzan". This work is believed to have been written between 1169 and 1179.<sup>43</sup> The work has been translated into many languages of the world. The work "Hayy ibn Yaqzan" is considered to be the first works of Islamic philosophy, translated from Latin in 1674 and from Arabic into English in 1708.

In the work the philosopher tries to show that in his philosophical system the man can achieve the ultimate goal of philosophy by exploring nature by himself and the knowledge obtained in this way will be compatible with the Quran, which is a work of divine revelation.<sup>44</sup>

The events that form the theme of the work took place on two islands close to each other. On one of the islands Hayy ibn Yaqzan lives alone. On the other island lived the people who had their own religion, language and traditions. Among them, two people named Salaman and Absal from that tribe were famous. Solomon was a man who loved religion and used his mind in practical matters to rule the people. Absal was a Sufi person with a penchant for contemplation and mystical life. Thus, one of them represents

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<sup>42</sup> Una qasida inedita de Ibn Tufayl", Revista del Instituto Egipto de Estudios Islamicos, Madrid 1953

<sup>43</sup> Two Andalusian Philosophers, The Story Of Hayy Ibn Yaqzan by Abu Bakr Muhammad ibn Tufayl & The Definitive Statement by Abu'l Walid Muhammad ibn Rushd Translated from the Arabic with an introduction and notes by Jim Colville. The Kegan Paul Arabia Library. Volume 6, London and New York, 1999, p.110

<sup>44</sup> Qafarov Anar, Şirinov Aqil. İslam Fəlsəfəsi (orta əsrlər-modern dövr) Bakı, 2019, 416s.

official Islam and the other represents Sufism.

The work “Hayy ibn Yaqzan” consists of the author’s philosophical ideas about the human, the universe and God. Here the author tries to show that the human can establish the mystical connection with God. The main idea of the work is to show the power of the healthy human mind far from civilization and its compatibility with religion. Ibn Tufayl, on the one hand, shows the power of obtaining the natural needs of people from the nature and on the other hand, he mentions how the human mind can reach the idea of the Only God-monotheism, observing what is around. In this regard, the work “Hayy ibn Yaqzan” is a work that reveals the relationship among man-nature, experience-mind, religion-philosophy, mind-mystical intuition and, finally, mystical intuition-religion in general.

The world-famous English writer Daniel Defoe also benefited from the work “Hayy ibn Yaqzan” when he wrote his work “Robinson Crusoe”. The famous French Orientalist Henri Corbain noted that the work “Robinson Crusoe” was in this spirit.<sup>45</sup> However, the religious-philosophical and mystical spirit prevails in the work “Hayy ibn Yaqzan” and the adventurous, secular spirit is in the work “Robinson Crusoe”. The work “Robinson Crusoe” was written in the 18th century. Robinson, the hero of the work, falls on a lonely island like Hayy. But unlike Hayy, it takes place in his middle age. The work tells about the adventures of Robinson Crusoe, who lived alone on a deserted island for 28 years.

The fourth chapter of the first part is called *“Eschatological description in the work “Risalat at-Tawabi and az-Zawabi” (رسالة التوابع والزوابع) by Ibn Shuhayd”*.<sup>46</sup>

Abu Amir ibn Shuhayd was one of the prominent prose masters who lived and created in Andalusia during the 10th-11th centuries.

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<sup>45</sup> Корбен Анри А. Корбен История исламской философии, 2010

<sup>46</sup> Ə.Наqverdiyev və İbn Şüheydin əsərlərində cin və şeytan motivi. Azərbaycan Cümhuriyyətinin 100 illiyinə həsr olunmuş Beynəlxalq Elmi Konfrans. 30 iyun, 2018-ci il, İsmayılı rayonu, Lahic qəsəbəsi, Bakı, 2019, s. 67-72

Ibn Shuhayd was born in Cordova in 992.<sup>47</sup> His generation belonged to the tribe of Ghais which was one of the selected tribes. This tribe has given many scientists and writers to the world. Therefore, Ibn Shuhayd always boasted about the tribe he belonged to. Ibn Shuhayd's pride and arrogance earned him many enemies. In his works, he was always proud of himself, comparing his works with ancient poets and writers and with their nobility. Ibn Shuhayd's prose and verse works have disappeared from time to time, only some of them have reached our time. Looking through his works one can notice that he is a critic as well as a poet and writer.

Ibn Shuhayd has also written poems in different genres such as "prais", "epistole", "hajv", "ghazal", poems about complaints, honors and praises. Yaqut al-Hamawi mentions that he had also many satirical epistles.<sup>48</sup>

Ibn Shuhayd died in 426 (April 12, 1035) at the age of 43.<sup>49</sup>

Ibn Shuhayd begins his original and interesting prose work "The book about the similiar and evil spirits" with the definition of the oratory talent of the outstanding writer of that time Ibn Hazm. Then he talks about himself and claims that his scientific work is based not on science, but on his ability. In the introductory part of the work he gives information about his education in a letter to his friend Abu Bakr ibn Hazm.<sup>50</sup>

The work "The book about the similiar and evil spirits" by Ibn Shuhayd consists of an introduction and three parts. In the work the author did not talk about the writers and poets he compared and competed with, but about their demonic counterparts. Here, all events take place among Ibn Shuhayd's own demon - Zuhayr ibn Numair and the demons of his opponents. In this work Ibn Shuhayd describes the jinns of these poets and writers in a different form and recites poetry in the style of poets whom he

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ياقوت هموى . معجم الادباء او طبقات الادباء, الجزء الاول, بيروت, 1993, ص 3541<sup>47</sup>

ياقوت هموى . معجم الادباء او طبقات الادباء, الجزء الاول, بيروت, 1993, ص 3541<sup>48</sup>

ابن سعد. كتاب الطبقات الكبير. ج 1421م-2001<sup>49</sup>

ابن شهيد الاندلسي. التوابع و الزوابع. بيروت, 1996, ص 157<sup>50</sup>

likes and accepts their advantages. In the work the fun and literary environment in the valley of demons is revived. The described environment reminds readers of poetry competitions.

In world literature the work “Risalat at-Tawabi wa az-Zawabi” by Ibn Shuhayd has been imitated to many works. An example of this similarity is the work “Divine Comedy” by the world-famous Italian writer Alighieri Dante. Many researchers have noted that the author was influenced from the work “Risalat al-gufran” by Abu l-Ala al-Maarri. This opinion was confirmed by the Spanish Arabist Asin Palacios and the Italian Orientalist Enrico Cerulli. According to the Italian Orientalist Carlo Alfonso Nallina the similarity between the two works – “Risalat al-gufran” and “Divine Comedy” was first noted by Abdurrahim Ahmad in 1897.<sup>51</sup> In our opinion, as Ibn Shuhayd lived in Spain, his influence on Dante’s work is more.

The second part is called **“Works of etiquette and anthologies a branch of Andalusian prose”**. This part consists of two chapters.

The first chapter of the second part is called ***“The work “Al-Iqd al-Farid” by Ibn abd Rabbihi: the Eastern goods returned to the East”***.<sup>52</sup>

During the period of Arab-Muslim culture a special genre called “etiquette” also formed. “أدب” The word “etiquette” in translation from the modern Arabic language means “literature”, “education”, “etiquette”, “enlightenment”, “morality”, “dignity” and so on.<sup>53</sup> Later, the concepts of “etiquette” began to be used in medieval Muslim literature in various meanings, including as a literary and journalistic genre.

Etiquette literature, in particular, etiquette books were giving

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<sup>51</sup> Uçar A. Risaletü-l Gufran ve İlahi Komediya üzerine karşılaştırmalı bir inceleme. Doktora tezi, İstanbul, 2019, s.214

<sup>52</sup> “İbn əbd Rəbbihinin “İkd əl-Fərid” (Nadir boyunbağı) əsəri”. Filologiya məsələləri. Elmi məcmuə, Nurlan nəşriyyatı, “Elm və təhsil”, Bakı, 2016, № 11. s. 451-456

<sup>53</sup> Баранов Х.К. Большой арабско-русский словарь: в 2-х тт.-10-е изд., Т1, стереотип.-М.: 2002, 456 с

preliminary information to the reader about the collection of sciences – mathematics, grammar, history and so on. However, from time to time the term “etiquette” expressed the sciences and ethical rules that the medieval intellectual should know. This term formed a set of high moral qualities and formed the ethical thinking of a city dweller – a writer with tact and etiquette. Thanks to the genre of etiquette, the level of development of the Muslim mind was increasing and developing. This genre played an important role in the social and cultural life of the classical period of Islamic civilization. Thus, the term of “etiquette”, along with a complex of ethical norms, rules of behavior (to behave decently at the table, to wear appropriate clothes, to find a suitable interlocutor, etc.) was also included in the complex of sciences needed by the literary man. This complex included, first of all, philological materials (grammar, aruz, countless legends, proverbs, sayings, etc., which tell about the life and heroism of the pre-Islamic Arabs) that made it possible to read and understand the ancient texts that formed the basis of the Great Arab culture. The main goal of studying all these materials was to train the art of literary improvisation, to teach how to create new works in the national spirit.<sup>54</sup>

Kh.Karimova presented the main idea-aesthetic sources of the genre of etiquette as followings:

1. The Holy Quran; 2. Hadiths of the Islamic prophet Muhammad; 3. “Nahjul-Balagha” stories of Imam Ali; 4. “1001 Nights” tales; 5. Tracts belonging to the “Saf (honesty) brothers”.<sup>55</sup>

In the book “Ibn Quteyba Dinavari” by the Arabic-study scholar Imamverdi Hamidov the 9th century is characterized as a period in which the shortcomings of that period, including the difficulties of the development of the genre of manners, are analyzed.<sup>56</sup>

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<sup>54</sup> Фильштинский И. М. История арабской литературы X-XIII века. М., 1991. 726 с.

<sup>55</sup> Kərimova X. “Ədəb” janrı və Ət-Tənuxinin “Nişvar əl-muhadara və əxbər əl-müzəkəra” əsəri. Bakı, “Adiloğlu” nəşriyyatı, 2015, 232 s.

<sup>56</sup> Гамидов. И.Ибн Кутайба Динавари. Баку. ЭЛМ, 1997. 144 с.

It is known that Arab-Spanish upbringing and education are closely related to Arab artistic traditions. And from Andalusia a new representative came to this genre – Ibn abd Rabbihi, who was shown an opponent to Jahiz. Ibn abd Rabbihi was known not only in his own country, but also in other provinces of the Caliphate. Ibn abd Rabbihi lived in a period full of riots. The period of his life coincides with the reign of the Umayyad caliphs Muhammad I (852-886), Al-Munzir (886-888), Abdullah (888-912), Abd al-Rahman III (912-962).

أبو عمر أحمد بن محمد بن عبد ربه Abu Omar Ahmad ibn Muhammad ibn abd Rabbihi was born in Cordova on the 10th of Ramadan in the year 860. Ibn abd Rabbihi is best known as a praise poet. He dedicated almost all of his eulogy poems to Abd ar-Rahman III. Ibn abd Rabbihi wrote a poem- “urjuzah” dedicated to the campaigns and heroism of Abd ar-Rahman III.<sup>57</sup>

Ibn abd Rabbihi entered the history of Andalusian literature as the author of the book “al-Iqd al-farid”. The epithet “al-farid” was added to the name of the book later. It is said that the person who copied the work on his own initiative called it “Rare necklace” (al-Iqd al-farid).<sup>58</sup> The meaning of the word “al-Farid” means “the only one”, “rare”, “unique”. “Al-Iqd al-farid” is considered one of the most interesting examples of the genre of etiquette till nowadays. This work has been popular for centuries not only in the East, but also in the West of the Caliphate. As an example, he used the work “Uyun al-Akhbar”, written in the East by Ibn Quteyba ابن قتيبة (died 889), as a source of the works by Abu Ubaydah and al-Jahiz.<sup>59</sup>

The work “Al-Iqd al-Farid” consists of 25 sections, each section is named with the precious stones. The title of the first 12 episodes is matched with the title of the last 12 episodes. For

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<sup>57</sup> İmanquliyeva A. İspaniyada ərəb ədəbiyyatının yaranması və inkişafı tarixinə dair. “Azərbaycan şərqşünaslığı” N2-2009, səh. 25-29

<sup>58</sup> Фильштинский И. М. История арабской литературы X-XIII века. М., 1991. 726 с

<sup>59</sup> Qasimova A. Ərəb ədəbiyyatı tarixi, V-XIII əsərlər: dərslik. Bakı: “Elm”, 2019, 677s.



example, if the first part is called “Pearl”, then the last part is called “Second pearl”. The 13th of the divided parts is called the “Central stone”. The chapters in the work “Al-Iqd al-Farid” can be grouped as followings:

- History;
- Statehood;
- Folklore;
- Literature and art;
- Human.

The work “Al-Iqd al-Farid” met the norms of the medieval aesthetics. Writing this work, Ibn abd Rabbihi wanted to acquaint his compatriots who were in Andalusia with the knowledge that belonged to the Eastern writers living in the Caliphate. Sahib ibn Abbad, the vizier of the Buwayhids of the 10th century, was interested in the work “Al-Iqd al-farid”, hoping to find elements of the literature that originated in Andalusia. But later, out of pity, he left the book aside. Here he could not find anything from the Arabic-Spanish literature and said: “This is our own property that was returned to us”.<sup>60</sup>

The abundance of materials collected by Ibn abd Rabbihi allows us to consider the work “Al-Iqd al-farid” as an original encyclopedia of etiquette, reflecting the cultures of various territories in the Middle Ages.

The issues touched upon in the book of “Rare necklace” are very extensive. Ibn abd Rabbihi tried to cover all the knowledge known to him, to illuminate the ethnic, aesthetic vision of his time, to reflect historical facts, plots of satirical stories, the best seirs of the best poets.

The second chapter of the second part of the dissertation is called “*Reflection of the Arabic-Spanish literary environment in the work “Az-Zakhira”* by Ibn Bassam.”<sup>61</sup> Ibn Bassam ash-Shantarani is one of the prominent representatives of Andalusian

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<sup>60</sup> Шидфар Б.Я. Андалусская литература. М., Наука, 1970, 184с.

<sup>61</sup> İbn Bəssam və onun “Əz-Zəxirə” əsəri. Dil və ədəbiyyat. Beynəlxalq elmi-nəzəri jurnal. Bakı, 2014. 2(94), s. 134-140

prose of the 11th century. He was known as a famous literary critic, as well as a famous philologist and historian. Ibn Bassam was born in 1158 in the town of Santarem in the West of Andalusia, near Batalyevs (Badajos), from a rich family of Lusitanians (ancient Roman province, part of Portugal). Ibn Bassam was born during the reign of Banu al-Aftas in Shantarin. However, after the overthrow of power, he was forced to leave this place for a living. Ibn Bassam made a living with his pen.<sup>62</sup>

It is written in the sources that he completed the work “az-Zakhira” in Seville during the years of 1106-1118.<sup>63</sup> Ibn Bassam, whose fame grew even more during that period, made friends with the viziers. As he spent the most productive years of his life in Seville, some literary historians had written that he was from Seville. Ibn Bassam, who spent his last days during the Murabitun dynasty, died in Seville in 1147, when the Murabitun dynasty fell.<sup>64</sup>

The only work by Ibn Bassam that has reached nowadays is the work called “az-Zakhira fi mahasini ahli-l-Jazeera” (“A valuable source about the good qualities of the people of the island”). The work “az-Zakhira”, an encyclopedic work about the Andalusian literature of the 11th century, is an important source from a literary and historical point of view. In particular, it provides information about the literary activities of the “Muluk-at-tawaif” period (1031-1090) and also the history of Abu Marwan ibn Hayyan al-Qurtubi (died 1076) called “al-Matin”, which has not reached our days and is noted to be in the volume of sixty notebooks. The fact that the book contains various sciences increases the importance of the work even more. Along with the biographies of many poets, writers and politicians, he also gave examples of their poetry and prose works.

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<sup>62</sup> Baker Khalid Lafta, *Ibn Bassam as a literary historian, a critic and a stylist: a study of al-Dhakira*. 1986, Glasgow, p.360

<sup>63</sup> Schippers A. “Poetry and History in Bassam’s Dahirah”, 2004, p. 283

<sup>64</sup> *Medieval Iberia an Encyclopedia*/ edited, with introductions, by E. Michael Gerli, 2003, p.886

The work “az-Zakhira” by Ibn Bassam begins with the part of “Introduction”. The author divided the work into 4 chapters and indicated this division at the beginning of the 1st chapter.

At the beginning of the first chapter, 34 biographical information is given about prominent people, nobles and poets who lived in the center of Cordova and Andalusia.

The second chapter is devoted to the Western provinces of Andalusia. It also provides information about the prominent personalities who lived in the city of Seville. The chapter covers forty-six biographies.

In the third chapter the life and work of prominent people living in the southeast of Andalusia is discussed.

In the fourth chapter it is said about the biographical information about 32 people who were born in Africa, Baghdad, Damascus and later moved to Andalusia and developed their creativity under the shadow of famous poets and writers.<sup>65</sup>

Ibn Bassam’s aim in writing this work was to prove that the culture that arose in Spain was not inferior to the culture in the East.

In general, one can say that “az-Zakhira” is considered one of the masterpieces of medieval Arabic-Spanish prose. The work contains information about many writers and poets of the period. With its structure and content the work is an important chain in the series of medieval Arabic anthologies. In this sense, one can compare the work “az-Zakhira” by Ibn Bassam with the work “Yatimat al-Dahr” (يتيمة الدهر) by Abu Mansur al-Saalibi’s and “Dumyat al-Qasr” (دمية القصر) by al-Bakherzi. All three works compiled on the basis of the geographical principle reflect different aspects of a single cultural heritage on the basis of the vastness of the Islamic world.

### **Conclusion**

Finally, let’s pay attention to the characterization of the results presented to the scientific community through this research:

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ابن بسام. الذخيرة في محاسن أهل الجزيرة. القسم الاول- الجلد الاول، بيروت، دار الثقافة 65  
، 1997ص446

1. Andalus made great contributions to world literature with the works such as “al Iqd al-farid”, “Hayy ibn Yaqzan”, “Risalat at-tawabi and az-zawabi”, “Tauq al-hameme”, “Az-Zakhira” and these works had a great impact on the East, including world literature and the subsequent period encouraged the creation of new works.

2. The world-famous philosophers such as Ibn Rushd, Ibn Arabi and Ibn Tufail lived and created great works in Andalus.

3. In the work “Tauq al-Hameme” by Ibn Hazm the socio-political situation of Andalusia, the development of the urban environment in Spain, the spiritual and moral situation of Islamic women, the coexistence of different peoples in one social environment and other issues have been expressed in details.

4. Ibn Tufayl is a prominent philosopher educated by the Andalusian school of, who became famous in Europe under the name of Abubaser. His work “Hayy ibn Yaqzan” shows the perfection of a human on a deserted island and this work influenced the writing of many works, among the famous works written in Europe, the exceptional influence of this work on “Robinson Crusoe” by Daniel Defoe is undeniable.

5. The work “Risalat at-tawabi wa al-zawabi” by Ibn Shuhaid is among the eschatological works and influenced the writing of some works in Europe. It can be assumed that this work influenced the work “Divine Comedy” by Dante. At the same time, Ibn Shuhayd presented the precious examples of poems written in the style of praise and hajv.

6. Ibn abd Rabbihi was shown an opponent to Jahiz, wrote in the genre of etiquette, one of the prominent representatives of Arabic-Spanish prose. Ibn abd Rabbihi was also known as a master of praise. The work “al-Iqd al-farid” by Ibn abd Rabbihi was written in the genre of manners, it covered the topics of both written and oral folk literature and the valuable information about the scholars, emirs, historical events of his time was given. The work “al-Iqd al-farid” by Ibn abd Rabbihi is a valuable source in order to study the Arabic literature and history.

7. Ibn Bassam is a prominent philologist, historian and literary

critic of his time. His work “Az-Zakhira” is a valuable source of information about outstanding caliphs, emirs, poets, writers and other prominent thinkers. The work “Az-Zakhira” by Ibn Bassam reflects the information about the Arabic-Spanish literary environment. Many works, the lives of the authors have come down to our time precisely through the work “Az-Zakhira” by Ibn Bassam.

**The main conclusions and innovations of the dissertation are reflected in the following works of the author:**

1. Works of “etiquette” in the Medieval Arabic literature and Ibn abd Rabbihi. Philology issues, N 3, Baku, 2012, p. 584-593

2. “Ibn Bassam and his work “Az-Zakhira”. Republican scientific conference on and the actual problems of Oriental studies dedicated to the 70th anniversary of Academician V.M. Mammadaliyev”, Baku, 2012, p. 289-291

3. “Proverbs in the work “Al-Iqd al-farid” by Ibn abd Rabbihi”. Journal “Dede Gorgud”,

4. “Ibn Bassam and his work “Az-Zakhira”. Language and literature. International scientific and theoretical journal. Baku, 2014. 2(94), p. 134-140

5. “The life and environment of Ibn Bassam ash-Shantarani”. Civilization. Scientific-theoretical journal, Baku, 2014/10, p. 113-117

6. “Chapter about lovers in dream and “buta” in the work “Tauqul Hameme” by Ibn Hazm. Dede Gorgud. Scientific-literary collection. Baku, 2015, p. 47-55

7. “Arab culture in Spain”. Traditional culture of the peoples of the Volga region. Kazan-2015, p. 38-45, 14-17 October

8. The work “Al-Iqd al-farid” (“Rare necklace) by Ibn Abd Rabbihi. Issues of philology. Scientific collection, Nurlan publishing house, “Elm ve tehsil”, Baku, 2016, № 11. p. 451-456

9. “The motifs of jinn and vampire in A.Hagverdiyev’s and Ibn Shuheyd’s activity”. International Scientific Conference dedicated to the 100th anniversary of the Republic of Azerbaijan. June 30, 2018, Ismayilli district, Lahic settlement, Baku, 2019, p. 67-72

10. “Statehood and humor during the Abbasids’ period (on the base of the work “Ikd el-farid” by Ibn abd Rabbihi), III Republican Scientific Conference on Folklore and Statehood dedicated to the 100th anniversary of the Republic of Azerbaijan. Baku city, November 13, 2018, p. 314-324

11. “Humor in the work “Al-Iqd al-ferid” (Rare Necklace) by Ibn abd Rabbihi”, 4.International Mediterranean Symposium, Turkey, Mersin, 22-24 October, 2020, p. 217-225.

12. “Description in the activity of Nizami Ganjavi and Ibn Hazm”, International Scientific Conference on the theme “Myths and folklore sources of Nizami and Navai Heritage” held at the Institute of Folklore of ANAS, June 21-22, 2021, Baku, p. 419-429.

13. “Description in the work “Taug al-Hameme” by Ibn Hazm” // Bengi World Journal of Yoruk-Turkmen Studies, 2021-2, p. 114-121

14. “Ibn Tufayl’s life and activity” // <https://journals.indexcopernicus.com/search/article?articleId=3378707>

The defense will be held on 11 June 2024 at 12<sup>00</sup> at the meeting of the Dissertation council FD 1.18 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Oriental Studies named after Academician Ziya Bunyadov, Azerbaijan National Academy of Sciences (ANAS)

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Dissertation is accessible at the Library of the Institute of Oriental Studies after acad. Ziya Bunyadov, ANAS.

Electronic versions of dissertation and its abstract are available on the official website of the Institute of Oriental Studies after acad. Ziya Bunyadov, ANAS.

Abstract was sent to the required addresses on 08 May 2024.

**Signed for print: 26.04.2024**  
**Paper format: 60x84 1/16**  
**Volume: 44486 signs**  
**Number of hard copies: 20**