

**UNIVERSIDAD DE GRANADA**



**TESIS DOCTORAL**

**READING, ANALYSING AND DECODING HIDDEN  
DISCOURSES IN LITERARY TEXTS: THE  
HETERONORMATIVITY AND SEXUALITY IN  
THE LITERATURE OF AL-ANDALUS**

Doctorando: Borjan Grozdanoski, MA  
Director: Dr. Raúl Ruiz Cecilia  
Programa de Doctorado en Ciencias de la Educación

Granada, 2019

Editor: Universidad de Granada. Tesis Doctorales  
Autor: Borjan Grozdanoski  
ISBN: 978-84-1306-285-3  
URI: <http://hdl.handle.net/10481/56797>

## **Acknowledgments**

I would like to express my special gratitude to JoinEU-SEE PENTA EU & South Eastern Europe: Participating, Exchanging and Networking in a Transnational Alliance for Internationalization in Higher Education - mobility programme ERASMUS MUNDUS Action 2 - Strand 1 - Lot 7, and the Coordinator for the Selection Committee of JoinEU-SEE PENTA for providing me a full doctoral scholarship without which, I would not be able to conduct my research at the University of Granada, Spain.

Thereafter, this doctoral dissertation is a product of few years of investigation and research. I would also like to express my gratitude to the people who had been of a huge help in completion of this work. My special thanks go to my thesis director Dr. Raúl Ruiz Cecilia from the University of Granada, who was very comprehensive and understanding in the process of research and writing of my dissertation. He had provided me all the necessary help and materials needed during these years of investigation. I would also like to thank Dr. Juan Ramón Guijarro Ojeda, University of Granada for his assistance, support and providing me essential materials concerning certain parts of this thesis. In addition, I feel very grateful to Dr. Cristina Pérez Valverde, University of Granada for her unconditional support and constant encouragement. And finally I do thank all my colleagues from the University, and all the people I met in Granada who encouraged me to take this dissertation to its end.



## Table of Contents

Acknowledgements	
Abstract	I
Resumen	III
Glossary	V
<b>CHAPTER 1: INTRODUCTION AND JUSTIFICATION</b>	<b>1</b>
<b>1. Introduction</b>	<b>3</b>
1.1. Background to the Study: Research Topic and Focus	3
1.2. Justification and Significance	5
1.3. The Structure of the Dissertation	9
<b>CHAPTER 2: HISTORICAL BACKGROUND</b>	<b>13</b>
<b>2. Short Historical Overview on Social and Political Circumstances from the Moorish Conquest until the End of the Middle Ages. The Ethnos, the Art and the Social Organisation</b>	<b>15</b>
2.1. The Moorish Invasion of Al-Andalus and the Formation of the Umayyad Emirate and the Caliphate (XIII-XI A.D.)	16
2.2. The Taifa Kingdoms (XI A.D. 1031-1091)	20
2.3. Almoravids and the Almohads Take the Power over Al-Andalus (XI-XIII A.D. 1091-1146-1269)	21
2.4. The Nasrid Kingdom of Granada (XIII-XIV A.D.)	23
2.5. The Ethnos of Al-Andalus between the IX and the XIII Centuries: Overview on the Social Organisation and the Art in General as Basis for the Sexual Perception in the Society	24
<b>CHAPTER 3: AL-ANDALUS LITERATURE</b>	<b>29</b>
<b>3. Overview of Medieval Andalusian Literature with Emphasis on the Homoerotic Tendencies in the Literary Texts</b>	<b>31</b>
3.1. Introduction to the Language and the Literature of Al-Andalus: Emphasis on Arabic Texts	31
3.1.1. <i>The Literary Forms: Muwashshah, Maqama and Qasida</i>	35
3.2. Homosexuality and the Homoerotic Tendencies in the Literature of Al-Andalus	39
3.2.1. <i>Religious and Cultural Context</i>	43
3.2.1.1. <i>Islam, the Sharia Law and Homosexuality among the Muslims</i>	43
3.2.1.2. <i>Judaism and the Homosexuality in the Jewish Community</i>	45

3.2.2. <i>Overview of the Homoeroticism in the Literature of Al-Andalus</i>	48
3.2.2.1. <i>Homoeroticism in Hispano-Arabic Literary Texts</i>	48
3.2.2.2. <i>The Flow and the Development of the Hispano-Arabic Homoerotic Poetry</i>	50
3.2.2.2.1. <i>Hispano-Arabic Homoerotic Poetry during the Reign of the Umayyad Dynasty</i>	51
3.2.2.2.2. <i>Hispano-Arabic Poetry in Taifa Kingdoms</i>	53
3.2.2.2.3. <i>Hispano-Arabic Poetry in the Almohad Caliphate</i>	57
3.2.2.2.4. <i>Feminine Homoerotic Expression in Hispano-Arabic Poems</i>	59
3.2.3. <i>Homoeroticism in Hispano-Hebrew Literary Texts</i>	60
3.3. Academic Criticism on the Homoerotic Literature of Al-Andalus, Translations and Interpretations of Texts and Anthologies of Hispano-Arabic and Hispano-Hebrew Literature	66
<b>CHAPTER 4: LITERATURE REVIEW</b>	<b>69</b>
<b>4. Review of Previous Investigation on The Ring of the Dove by Ibn Hazm, the Holy Quran and the Medieval Andalusian Women</b>	<b>71</b>
<b>CHAPTER 5: GENDER STUDIES</b>	<b>81</b>
<b>5. Foregrounding Gender Studies</b>	<b>83</b>
5.1. Sex and Gender Classification	83
5.2. Queer Theory Overview	86
5.3. Heteronormativity	98
5.3.1. <i>Feminism, Heteronormativity and Homonormativity</i>	99
5.3.2. <i>Application of the Heteronormativity</i>	101
5.4. Homosociability and Homoeroticism	102
5.5. Application of Queer Theory in Literary Studies	108
<b>CHAPTER 6: METHOD</b>	<b>109</b>
<b>6. Methodological Approach</b>	<b>111</b>
6.1. Investigation Aim	111
6.2. Data Collection	112
6.3. Instruments	113
6.4. Analysis	113
6.5. Research Questions	116
6.6. Research Objectives	117

<b>CHAPTER 7: ANALYSIS</b>	<b>119</b>
<b>7. Heteronormativity, Sexuality, Homoeroticism and Love in the Literary Texts of Al-Andalus, with Emphasis on the Quran and The Ring of the Dove by Ibn Hazm of Cordova</b>	<b>121</b>
7.1. Heteronormativity and Women in Al-Andalus: Religious Submissiveness vs. Literary Freedom	121
7.1.1. <i>Representation of Woman in Existing Literature and the Teachings of the Quran</i>	128
7.1.2. <i>Marriage and Divorce</i>	131
7.1.3. <i>Sex, Obscenity and Chastity</i>	139
7.1.4. <i>Inheritance</i>	142
7.1.5. <i>Other Rights and Obligations</i>	144
7.1.5.1. <i>Pregnancy, Parenthood and Lactation</i>	145
7.1.5.2. <i>Freedom</i>	146
7.1.5.3. <i>Obedience</i>	146
7.1.6. <i>Law, Public Administration and Politics: Involvement and Exclusion</i>	147
7.2. Ibn Hazm and The Ring of the Dove	150
7.2.1. <i>Ibn Hazm of Cordova, Life and Works</i>	150
7.2.2. <i>Ibn Hazm's Concepts of Love, Sexuality, Homoeroticism and Analysis of the Attraction and the Signs of Love</i>	152
7.2.2.1. <i>Short Overview of Ibn Hazm's Concepts of Love, Sexuality and Homoeroticism</i>	153
7.2.2.2. <i>Analysis of the Attraction and the Signs of Love in Relation to Love, Sexuality and Homoeroticism in The Ring of the Dove</i>	158
7.2.3. <i>Heteronormativity and Sexual Autonomy in The Ring of the Dove</i>	171
7.2.4. <i>Gender Roles and Queer Identity</i>	175
7.2.5. <i>Gender Inversion and the Female Voice</i>	183
7.2.6. <i>Gender Polarisation</i>	188
7.2.6.1. <i>Rational vs. Emotional</i>	189
7.2.6.2. <i>Aggressive vs. Passive</i>	193
7.2.6.3. <i>Dominant vs. Submissive</i>	195
<b>CHAPTER 8: DIDACTIC PROPOSAL</b>	<b>199</b>
<b>8. Didactic Approach Proposal: Reading, Analysing and Decoding Activities</b>	<b>201</b>

8.1. Objectives and Goals	205
8.2. Activities on the Historical Events in Medieval Al-Andalus and the Literature of the Time	206
8.3. Activities on Homoerotic Hispano-Arabic Literature	209
8.4. Activities on Homosexuality and Homoerotic Tendencies in <i>The Ring of the Dove</i>	210
8.5. Activities on Queer, Gender Identity, Gender Inversion and Female Voice Acquisition	219
8.6. Activities Regarding the (In)visibility of Women in Religious Texts. Emphasis on the Teachings of the Quran	226
<b>CHAPTER 9: CONCLUSIONS, LIMITATIONS AND FUTURE AVENUES OF RESEARCH</b>	<b>231</b>
<b>9. Conclusions</b>	<b>233</b>
9.1. Autobiographical reflection	233
9.2. Concluding comments	233
9.2.1. <i>On the History of Al-Andalus</i>	234
9.2.2. <i>On Homosexuality and Homoerotic Literature</i>	235
9.2.3. <i>On Gender and Heteronormativity</i>	237
9.2.4. <i>On Women</i>	239
9.2.5. <i>On Ibn Hazm and The Ring of the Dove</i>	243
9.2.6. <i>On the Didactic Proposal</i>	246
9.3. Suggestions for future research	249
9.4. Limitations of the Study	250
<b>Resumen extenso de la tesis en español</b>	<b>251</b>
<b>References</b>	<b>287</b>
<b>Appendix 1</b>	<b>307</b>
<b>Appendix 2</b>	<b>310</b>



## Abstract

The subject of this doctoral dissertation is the sexuality and the heteronormativity reflected in the literary work of Al-Andalus. Sexuality and the question of gender play a huge role in the Medieval Andalusian Society, thus they represent a fundamental element in the creation of the sexual rights and freedoms which later on will be transferred to the modern Spanish society. Sex and gender form an integral part of the aspiration for free expression of gender identities and consequently sexual affinities. The research conveyed on the elaboration of these issues is a crucial element in establishing the “sexual liberties” on a selected literary canon from the period.

The questions in the text to follow tend to resolve the inconsistency and the unclearness of given Andalusian texts, with emphasis on *The Ring of the Dove* by Ibn Hazm of Cordoba, and the *Quran* itself as a paramount text in the Andalusian Islamic society. The texts themselves by their nature can be quite ambivalent and there is not enough clearness in respect of understanding them by a contemporary reader. Some of the factors that most often are misinterpreted are: the freedom of choosing a sexual partner, personal gender affiliation and identification, as well as the rights of women in religious and secular life. All these issues lead us to one very important question and that is: “Why of all places on Earth, one Medieval Islamic society in the heart of Europe is so important in determining gender and sexual rights and freedoms?”

While an analysis was being carried out, a method of deduction was used in order to detect the issues related to sexuality and to its perception. Certain aspects in the literary works analysed were elaborated with the help of segments extracted from other authors who had contributed to postulating sex and gender as a main issue in respect of sexuality. All these indicators made us deduce that Al-Andalus was one of the biggest cultural medieval areas where the perception of sexuality was observed as an ordinary thing, accepted in all circles of the society without any major turbulences coming out of it.

As a result, we have research which points out that even though throughout the Middle Ages Al-Andalus in its core was an Islamic society, and had its values and perception of the world based on the *Quran*, the sexuality was one of the most important drivers. With this being said, we conclude that as far as the literature is concerned, Al-Andalus represents not only a religious, cultural and artistic centre, but in the same time represents one of the biggest literary centres in the then known world, encompassing a huge amount of ethnical diversity.

The obtained data from this research most certainly gives a fresh point of view and a new perspective on how the issues of gender and sex are transferred in the literature. Although there have been religious changes and restrictions after the fall of the Moorish kingdoms, they had left an incredibly powerful print mark on Iberia. As a result, in the posterior periods in the development of the Spanish culture and civilisation there is a general notion of sexual liberation.

In conclusion, we have composed a new didactic material which will allow students to see the processes of sexuality, sexual and gender rights and freedoms as well as the rights of a woman in Al-Andalus from a different perspective. At the same time *The Ring of the Dove* will allow them to acquire the knowledge that rights of people to act in a certain way in society did not happen in the 19<sup>th</sup> century, but had existed long time ago. In addition, they will familiarize themselves with the fact that in the Medieval period art, science, culture and literature flourished in Al-Andalus, differently from the rest of the European countries which were shrouded in the veil of the Dark Middle Ages.

**Keywords:** heteronormativity, Al-Andalus, queer, woman, the ring of the dove, Quran, medieval, teaching, education.

## Resumen

El tema de esta tesis doctoral es la sexualidad y la heteronormatividad reflejadas en la obra literaria de al-Ándalus. La sexualidad y la cuestión del género juegan un papel muy importante en la sociedad andalusí medieval, por lo que representan un elemento fundamental en la creación de los derechos y las libertades sexuales que más tarde se trasladan a la sociedad española moderna. El sexo y el género forman parte integral de la aspiración a la libre expresión de las identidades de género y consecuentemente de las afinidades sexuales. La investigación sobre la elaboración de estos temas es un elemento crucial en el establecimiento de los "libertinos sexuales" en un canon literario seleccionado de la época.

Las preguntas del texto tienden a resolver la inconsistencia y la falta de claridad de los textos andalusíes objeto de estudio, haciendo hincapié en *El collar de la paloma* de Ibn Hazm de Córdoba y el *Corán* en sí mismo como textos clave en la sociedad islámica andalusí. Los propios textos, debido a su naturaleza, son ambivalentes y no presentan, por tanto, la suficiente claridad para que puedan ser entendidos por un lector contemporáneo. Algunos de los factores que, en mayor medida, se malinterpretan son: la libertad de elegir una pareja sexual, la afiliación e identificación personal de género, así como los derechos de las mujeres en la vida religiosa y secular. Todas estas cuestiones nos llevan a una pregunta muy importante que es ¿por qué entre todos los lugares en la Tierra, una sociedad islámica medieval en el corazón de Europa es tan importante para la determinación de los derechos y las libertades sexuales?

Para realizar el análisis, se ha utilizado un método de deducción con el fin de detectar los problemas relacionados con la sexualidad y su percepción. Ciertos aspectos de las obras literarias analizadas se han elaborado con la ayuda de segmentos extraídos de otros autores que han contribuido a postular el sexo y el género como tema principal en relación con la sexualidad. Todos estos indicadores nos han hecho deducir que al-Ándalus fue una de las mayores áreas culturales medievales donde la percepción de la sexualidad fue observada como algo ordinario, aceptado en todos los círculos de la sociedad sin que surgieran grandes turbulencias.

Como resultado, tenemos una investigación que señala que, a pesar de que a lo largo de la Edad Media al-Ándalus en su núcleo era una sociedad islámica, y tenía sus valores y percepción del mundo basados en el Corán, la sexualidad era uno de los conductores más importantes. Dicho esto, llegamos a la conclusión de que, en lo que se

refiere a la literatura, al-Ándalus representa no sólo un centro religioso, cultural y artístico, sino que al mismo tiempo representa uno de los mayores centros literarios del entonces conocido mundo, que abarca una enorme cantidad de diversidad étnica.

Los datos obtenidos de esta investigación ciertamente dan un punto de vista novedoso y una nueva perspectiva sobre cómo los temas de género y sexo son transferidos en la literatura. Aunque ha habido cambios religiosos y restricciones después de la caída de los reinos moriscos, habían dejado una marca increíblemente poderosa en Iberia. Como resultado, en los períodos posteriores en el desarrollo de la cultura y la civilización españolas hay una noción general de liberación sexual.

En conclusión, hemos compuesto un nuevo material didáctico que permitirá a los alumnos ver desde una perspectiva diferente los procesos de los derechos y las libertades sexuales y de género, así como los derechos de una mujer en al-Ándalus. Al mismo tiempo, este libro les permitirá adquirir el conocimiento de que los derechos de las personas a actuar de cierta manera en la sociedad no ocurrieron en el siglo XIX, sino que habían existido desde hace mucho tiempo. Además, se van a familiarizar con el hecho de que en el período medieval el arte, la ciencia, la cultura y la literatura florecieron en al-Ándalus, a diferencia del resto de los países europeos que estaban envueltos en el velo oscuro de la Edad Media.

***Palabras claves:*** heteronormatividad, al-Ándalus, queer, mujer, *El collar de la paloma*, Corán, medieval, enseñanza, educación.

## Glossary

The following definitions are already existent, and they explain terms used, historical characters and places referred to throughout this dissertation. The same are crucial and fundamental. Thus, they had to be specified and explained in the very beginning. For the terms in Arabic, Latin transliteration is used because they frequently appear as such in western anthologies, dictionaries, lexicons and other type of written sources.

**Adrian:** Latin in full Caesar Traianus Hadrianus Augustus, original name (until 117 CE) Publius Aelius Hadrianus, (born January 24, 76 CE—died July 10, 138, Baiae [Baia], near Naples), Roman emperor (117–138 CE), the emperor Trajan’s cousin and successor, who was a cultivated admirer of Greek civilization and who unified and consolidated Rome’s vast empire. He was the third of the so-called Five Good Emperors. Hadrian’s Roman forebears left Picenum in Italy for southern Spain about 250 years before his birth (Bowersock, 2019).

**Al-Andalus:** The land of the Vandals (Bihalji-Merin, 1978).

**Al-Mu’tamid of Seville:** Al-Mu’tamid, byname of Muḥammad ibn ‘Abbād al-Mu’taḍid, (born 1027, Spain—died 1095, Aghmāt, near Marrakech, Morocco), third and last member of the ‘Abbādid dynasty of Sevilla (Seville) and the epitome of the cultivated Muslim Spaniard of the Middle Ages—liberal, tolerant, and a patron of the arts (Editors Encyclopaedia Britannica, 1998).

**Al-Mumin:** Prince of the believers (the ones who believe in Allah) (Bihalji-Merin, 1978).

**Al-Rasafi:** Al-Rusafi’s real name was Muhammad Ibn Galib. He got his pseudonym by the place of birth al-Rusafa, today’s Ruzafa in Valencia. The exact year of his birth is unknown, but he died in 1177 (Reina, 2007).

**Almohads:** A tribe from Morocco. The denomination ‘Almohad’ proceeds from the Arabic ‘al-Muwahhidūn’ which means ‘those who recognise the unity of God’ (Editors of Encyclopaedia Britannica, 1998).

**Alzira:** Spanish: Alcira, a town and municipality in Valencia.

**Ar-Ramadi:** Abū 'Umar Yusuf ben Harán al-Ramadī (Badajoz or Cordoba, 917 – Cordoba 1012). Hispano-Arabic poet. One of the first authors to write *Muwashshah* (Gran Enciclopedia de España, n.d.).

**BDSM:** Bondage, Discipline/Dominance, Submission, Masochism

**Berber:** People. It was the Arabs, who had enlisted Berber warriors for the conquest of Spain, who nevertheless gave those peoples a single name, turning barbarian (speakers of a language other than Greek and Latin) into Barbar, the name of a race descended from Noah. While unifying the indigenous groups under one rubric, the Arabs began their Islamization. From the very beginning, Islam provided the ideological stimulus for the rise of fresh Berber dynasties. Between the 11th and 13th centuries, the greatest of those—the Almoravids and the Almohads, nomads of the Sahara and villagers of the High Atlas, respectively—conquered Muslim Spain and North Africa as far east as Tripoli (now in Libya). Their Berber successors—the Marinids at Fès (now in Morocco), the Ziyānids at Tlemcen (now in Algeria), and the

Ḥafṣids at Tunis (now in Tunisia) and Bijaya (now Bejaïa, Algeria)—continued to rule until the 16th century (Editors of Encyclopaedia Britannica, n.d.).

**Bozo:** According to the dictionary of the Royal Spanish Academy the term comes from the Latin *buceus* ‘de la boca’, it is in masculine gender and indicates the facial hair above the superior lip, before the beard starts growing (RAE, 2018).

**Butch:** "1. (adj.) - informal - having an appearance or other qualities of a type traditionally seen as masculine; 2. informal - a lesbian whose appearance and behaviour are seen as traditionally masculine" (Oxford Dictionaries, n.d.).

**Caliphate:** (Arab. *Al-Ḥilāfat*). Area governed by Caliph. **Caliph** (Arab. *Khilāfa*), successor, follower. Denomination for the first follower of Muhammad Abu-Bekr, later the denomination is used for the rulers of the Islamic states (Bihalji-Merin, 1978).

**Cistercian order:** *The Holy Cistercian Order* (Lat. *Ordo cisterciensis/Sacer ordo cisterciensis*, Spa. *Orden del Cister/santa orden del Cister*) is a reformed monastic Catholic order which origin is linked to the establishing of the Abbey in Cister in 1098 A.D. established by the Benedictine abbot Robert of Molesme. The Abbey is situated near Dijon, France on the site of the ancient Roman settlement Cistercium (Bihalji-Merin, 1978).

**Courtly love:** (French: *L'amour courtois*, *fol'amor* or *fin'amor*) is a philosophy of love which has its origins in Provence, France in the beginning of the 11<sup>th</sup> century. It represents a Medieval European concept which expresses the love in one chivalrous and noble manner. Thus, this poetry in Europe is also known by the name Provençal poetry or Chivalrous poetry (The Editors of Encyclopaedia Britannica, n.d.).

**Djins:** (Jinni, plural jinn, also called genie, Arabic jinni). In Arabic mythology, a supernatural spirit below the level of angels and devils. Ghūl (treacherous spirits of changing shape), ‘iffīt (diabolic, evil spirits), and si‘lā (treacherous spirits of invariable form) constitute classes of jinn. Jinn are beings of flame or air who are capable of assuming human or animal form and are said to dwell in all conceivable inanimate objects—stones, trees, ruins—underneath the earth, in the air, and in fire. They possess the bodily needs of human beings and can even be killed, but they are free from all physical restraints. Jinn delight in punishing humans for any harm done them, intentionally or unintentionally, and are said to be responsible for many diseases and all kinds of accidents; however, those human beings knowing the proper magical procedure can exploit the jinn to their advantage (Editors of Encyclopaedia Britannica, n.d.).

**Emirate:** (Arab. sing. *Imārah*; plu. *Imarāt*) territory governed by Emir (commandant, prince, ruler) (Bihalji-Merin, 1978).

**Ephebe or ephebus (ephebos):** From the Greek *εφηβος*. Referring to young men from 15 to 20 years of age. In Ancient Greece these boys had special military training and were serving the *ephebia* (Bihalji-Merin, 1978).

**Femme:** informal: a woman (as modifier: a post-feminist metaphor for femme empowerment); 2. Informal: a lesbian whose appearance and behaviour are seen as traditionally feminine" (Oxford Dictionaries, n.d.).

**Fitna:** (Arab. *fitnah* or *fitnat*; plu. *fitan*) – In the Arab world this word is used with meaning: *chaos, riot, disturbance, inquietude, separation...* Also, in Arabic, it is used as an adjective which means: *causing problems between the people*. In the Islam world there have been 5 fitan, out of which the last one happened in Al-Andalus (1009-1031 A.D.), known as the civil war which helped and contributed for the final fall of the Cordova Caliphate (Bihalji-Merin, 1978).

**Gender:** 1. *Gender, in language:* A phenomenon in which the words of a certain part of speech, usually nouns, require the agreement, or concord, through grammatical marking (or inflection), of various other words related to them in a sentence. In languages that exhibit gender, two or more classes of nouns control variation in words of other parts of speech (typically pronouns and adjectives and sometimes verbs). These other words maintain constant meaning but vary in form according to the class of the word that controls them in a given situation (Editors of Encyclopaedia Britannica, n.d.). 2. *Gender of people:* Either of the two sexes (male and female), especially when considered with reference to social and cultural differences rather than biological ones. The term is also used more broadly to denote a range of identities that do not correspond to established ideas of male and female (Oxford Dictionaries, n.d.).

**Gender Identity:** an individual's self-conception as being male or female, as distinguished from actual biological sex. For most persons, gender identity and biological characteristics are the same. There are, however, circumstances in which an individual experience have little or no connection between sex and gender; in transsexualism, for example, biological sexual characteristics are distinct and unambiguous, but the affected person believes that he or she is—or ought to be—of the opposite sex (Editors of Encyclopaedia Britannica, n.d.).

**Genderless language:** There are some languages that do not carry the grammatical category gender. These languages are also called “genderless languages” or “gender neutral languages”. This means that the words in those languages avoid using or referring to a certain gender (male or female). Usually the avoidance of gender is achieved by using words that are gender exclusive such as: human being, businessperson, cavepeople and so on, instead of using gender specific nouns such as man, businessman, caveman. In the languages that carry gender this type of referral is used when the gender of the person in question is not known, it is dubious or ambiguous and lastly if the gender is of no importance in the given discourse. Genderless languages can be found in the families of Austronesian, Finno-Urgic, Indo-European, Uralo-Altaic languages, Korean, Japanese as well as artificially created languages such as Ido, Esperanto etc (Braun, 2003).

**Goy** (pl. *goyim*): A Hebrew word that literarily means ‘nation’, referring to Jewish people (The Editors of Encyclopaedia Britannica, n.d.).

**Great Library of Hisam II, The** – The library was burnt which contained more than four hundred thousand volumes and was compared to the Great Library of Alexandria. Among the manuscripts there were tomes containing occult and esoteric topics (Bihalji-Merin, 1978).

**Hadith:** Meniang: “News” or “Story”. Arabic (singular: *Ḥadīth*, plural: *aḥādīth*) also spelled *Hadīt*, record of the traditions or sayings of the Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the *Qur’ān*, the holy book of Islam. It might be

defined as the biography of Muhammad perpetuated by the long memory of his community for their exemplification and obedience. The development of Hadith is a vital element during the first three centuries of Islamic history, and its study provides a broad index to the mind and ethos of Islam (Kenneth Cragg, 1999).

**Heteronormativity:** (adj. Heteronormative) Denoting or relating to a world view that promotes heterosexuality as the normal or preferred sexual orientation (Oxford Dictionaries, n.d.).

**Ibn al-Kattānī:** Muhammad ibn al-Hasan al-Madhayti al-Kattani was Hispano-Arabic writer, doctor and musician (Cortés García, 2009; Lomba Fuentes, 1991).

**Ibn Hanbal:** Aḥmad bin Muḥammad bin Ḥanbal Abū ‘Abd Allāh al-Shaybānī (780–855). Important theologian and scholar. Funder of the Hanbali School of Islamic jurisprudence (Negahban, 2012).

**Ibn Idris:** Safwan ibn Idris (1165-1202), a poet from Murcia (Itinerario Cultural de Almorávides y Almohades, 2003).

**Ibn Sahl (of Seville):** Full name Abu Ishaq Ibrahim Ibn Sahl al-Isra'ili al-Ishbili (1212-1251), also named the Israelite of Seville is one of the greatest poets of Al-Andalus in 13<sup>th</sup> century (Schippers, 2001).

**Lavander Menace:** It represents an informal group of radical lesbian feminists, formed in order to protest the exclusion of the lesbians and the subjects which were affecting the feminist movement in the Second Congress for uniting the women, held in New York on 1<sup>st</sup> of May 1970. Some of its most known members were: Rita Mae Brown, Karla Jay, Ellen Shumsky, Barbara Love, Michaela Griffo and Lois Hart; members of the National Organization for Women and Gay Liberation Front (Valk, 2014).

**LGBTIQ:** Lesbian, Gay, Bisexual, Transgender, Intersexual and Questioning.

**Malik of Medina:** Abu Abdullah Malik Bin Anas Ibn Malik Ibn Abu Aamir Al-Asbahi (711-795). Funder of four Semitic schools of jurisprudence, the most famous the School Maleki. He was an Iman of Medina and Faqīh of Ummah y líder de Ahl Al Hadiz (Schacht, 2012).

**Mancebo:** From Latin *mancipus*. Meaning slave, but it is also used young man, adolescent, bachelor or servant (Bihalji-Merin, 1978).

**Maqam:** Arabic: Maqām. A a mode or scale in Arabic music. Sephardi/Mizraḥi communities from the Mediterranean, particularly the Levant, make systematic creative use of various forms of the maqām in their liturgical and paraliturgical music. The term maqām (pl. maqāmāt) can refer to either a simple or a very complex set of phenomena (Kligman, 2010).

**Moors (or Moriscos; adj. Moorish):** A denomination which in the Middle Ages is used to indicate Berber tribes in Northern Africa. When the Arabs conquered Northern Africa in the VII and VIII centuries and the Berber tribes converted to Islam, this denomination passed to the Spanish Arabs which governed the Iberian Peninsula between the VIII and the XV centuries. After the fall of Granada in 1492, the Spanish Moors were forced to convert to Christianity or to leave Spain. That led to many uprisings by the South Spanish Moors. The last uprising is stopped in 1568-70 and in almost 50 years most of the Moors were murdered or banished to Northern Africa. After the fall of Granada, it is estimated that up until 1610, three million Moors were murdered, banished or converted to Christianity. This resulted in Southern Spain being



destroyed economically since the Moors were mostly engaged in agriculture using artificial water supply systems for irrigation, but also were diligent in many crafts, especially the silk production. Mauritania (Different from the today's Islamic Republic of Mauritania), Carthagian and Roman denomination used in the Antique for the Northern African regions. The same name is used for the country which encompassed the northern part of Morocco and a part of Western Algeria. In the 1<sup>st</sup> century B.C. the territory was conquered by the Romans. (Bihalji-Merin, 1978).

**Mozarabic (Spanish: mozarabe):** Meaning: Arabized. Denotes Christians who live in Moorish territory (Bihalji-Merin, 1978).

**Mudhakkarat:** Arabic: Homosexual love (Bihalji-Merin, 1978).

**Muladí and Mudéjar:** Moors living in territories that were reconquered by the Christian kings from the north. The exact meaning of this word is descriptive and meaning “the one to whom it was permitted to stay” in Christian land. And the word *muladí* (Arab. *muwalladin*) means “the adopted ones”. From the Christians point of view, it is a vile word, but from Arabic point of view it is generous and humane (Bihalji-Merin, 1978).

**Queer:** 1. (adj.) strange, odd - informal, offensive (of a person) homosexual; 3. (n.) informal, offensive - a homosexual man. Denoting or relating to a sexual or gender identity that does not correspond to established ideas of sexuality and gender, especially heterosexual norms.; 4. (v) spoil or ruin (an agreement, event, or situation) (Oxford Dictionaries, n.d.). From the term “queer” the following expressions are derived: “to be queer in the head - to be a little bit crazy, or to have strange perception of the world” (Longman, n.d.); “to be in a queer street - to have a lot of debts” (Oxford Dictionaries, n.d.); “to feel queer - To feel indisposed or ill” (Oxford Dictionaries, n.d.); “queer bashing - violent attacks on homosexuals” (Longman, n.d.).

**Sappho (adj. Sapphic):** Sappho, also spelled (in the Aeolic dialect spoken by the poet) Psappho, (born c. 610, Lesbos [Greece]—died c. 570 BCE), Greek lyric poet greatly admired in all ages for the beauty of her writing style. She ranks with Archilochus and Alcaeus, among Greek poets, for her ability to impress readers with a lively sense of her personality. Her language contains elements from Aeolic vernacular speech and Aeolic poetic tradition, with traces of epic vocabulary familiar to readers of Homer. Her phrasing is concise, direct, and picturesque. She has the ability to stand aloof and judge critically her own ecstasies and grief, and her emotions lose nothing of their force by being recollected in tranquillity (Editors of Encyclopaedia Britannica, 1998).

**Sharia Law:** Derived from the root *shara‘a*, having a primary range of meaning in relation to religion and religious law; also *Shar‘*, frequently synonymous. The word *sharī‘a* is common to the Arabic-speaking peoples of the Middle East and designates a prophetic religion in its totality, generating such phrases as *sharī‘at Mūsā*, *sharī‘at al-Masīḥ* (the law/religion of Moses or the Messiah), *sharī‘at al-Mad̲jūs* (the Zoroastrian religion) or *sharī‘atunā* (meaning our religion and referring to any of the monotheist faiths). Within Muslim discourse, *sharī‘a* designates the rules and regulations governing the lives of Muslims, derived in principal from the *Qur‘ān* and *ḥadīth*. In this sense, the word is closely associated with *fiqh* [q.v.], which signifies academic discussion of divine law. The root *shara‘a* has a wide range of secular usage explored and analysed in the Arabic lexicographical tradition (Calder and Hooker, 2012).

**Surah:** Alternative spelling sura. In Arabic *sūrah* (plural *suwar*), a chapter in the sacred scripture of Islam, the Qurʾān. Each of the 114 surahs, which vary in length from several pages to several words, encompasses one or more revelations received by Muhammad from Allah (God). In the traditional Muslim classification, the word Madaniyyah (“of Medina”) or Makkiyyah (“of Mecca”) appears at the beginning of each surah, indicating to some Muslim scholars that the surah was revealed to Muhammad in the period of his life when he was preaching in one or the other of those cities. In some cases, an intermixture of verses is similarly designated; modern critical scholarship, however, does not accept the validity of these divisions. Except for the first surah, the fatiha (Arabic *fātiḥah*, “the opening”), which is a brief seven verses, the surahs are arranged in descending order of length and are numbered serially. They are further identified by a name, usually derived from an unusual image appearing in the text but not necessarily indicative of the general content. About one-fourth of the surahs are also preceded by the *fawātiḥ*; these are detached letters, the function and meaning of which have not yet been satisfactorily determined (The Editors of Encyclopaedia Britannica, n.d.).

**Tomás de Torquemada** (1420-16.09.1498 A.D.): Spanish Dominican friar and the first Great Inquisitor in the Spanish movement for re-establishing the Christianity among the population in the XV century. Besides being the first Great Inquisitor, he also was the confessor of the queen Isabella I of Castile. Torquemada is known by his notorious and zeal action against the Spanish Crypto-Jews and Crypto-Muslims. He was one of the main supporters of the Decree of Alhambra which banished the Jews from Spain in 1492 A.D. (Bihalji-Merin, 1978).

**Umma** (Arab. *Ummah*): In the Arab world the word *ummah* means *nation* or *society*. Usually it is used to determine one united nation in an Islamic state or in context of panarabism it denominates the entire Arab world. In panislamic context is used to denominate the diaspora or the community of believers (*al-muʾminīn*), that is to say the once obedient to the Islam (Bihalji-Merin, 1978).

**Vandals:** Eastern Germanic tribe which from Scandinavia populated the shores of the Baltic in the beginning of the A.D. The migration starts from the II century A.D. when they arrive to Danube. In the V century via Spain they moved to Northern Africa, where in 439 A.D. founded early-feudal kingdom governed by the King Genzerik. The kingdom was destroyed by the Byzantine Emperor Justinian in 533-534 A.D. (Bihalji-Merin, 1978).

**Visigoths:** Northern Goths. Derived from Goths, a Germanic tribe. Up until 376 A.D. they lived on the northern shores of the Black Sea. Pressed by the Huns, the Northern Goths primarily populated the Eastern Balkans; under the leadership of Alahir proceeded to Italy and depredated Rome in 410 A.D., then went to Southern France and Northern Spain where on the both sides of the Pyrenees founded a state with Toulouse as its capital. On their movement towards the West, the Eastern Goths came to Italy, subverted the Odocrates state and formed their own. That state was destroyed by the Byzantine Emperor Justinian in 555 A.D. (Bihalji-Merin, 1978).

**Yusuf III, Sultan of Granada:** (Granada, 1376 – Granada 1417) is the 13<sup>th</sup> ruler of the Nasrid Kingdom of Granada from 1408 to 1417 (Gran Enciclopedia de España, n.d.).

# **CHAPTER 1**

## **Introduction and Justification**



## **1. Introduction**

This chapter presents the research topic and the focus of this investigation. Furthermore, we are going to talk about its significance and justification. At the end, we are going to give a short description regarding the structure of this dissertation.

### **1.1. Background to the Study: Research Topic and Focus**

In the basis of each society, in whichever period of the historical development of the civilisations, the culture is the engine and the motivator which predetermines the development of their characteristics. The continuous cultural movement increasing in medieval Al-Andalus led to formation of one pretty interesting combination of elements. Those were inevitably essential for the dominant discourse in the society. They also influenced the literature, through which, the sexual im/balance of the ethnicities living in this region in the period between VIII and the XIV century was clearly determined. The region of present Andalusia, Spain, which until 711 A.D. was a Visigoth territory, suffered Arab colonisation (Reina, 2007). The changes in the cultural matrix meant significant alternation in respect of sexuality, love and gender itself.

The cultural transfiguration that happened was something unseen in that era, especially in the world of Islam. Namely, in the period of Islamic occupation Al-Andalus noted enormous progress in all spheres of the life, especially in the field of the cultural development, with an accent on language and literature. Although in the pre-Islamic days Andalusia was to a certain point developed in the above-mentioned fields, it seems that in a certain moment it came to a cultural stagnation and important changes were not recorded until the moment when the Arabs carried with themselves centuries-long cultural and traditional wealth which would enrich the existing Visigoth civilisation. And as a consequence, inevitably, it came to mixing not only with these two cultures, but also with the ones which previously have left their mark on the Iberian Peninsula, as for an example the Roman Empire. Posteriorly, with the development of the navigation and the travelling caravans, numerous civilisations from Europe and Africa contributed to the cultural mixture (Chjine, 1993). Although it might be true that the Middle Ages are known as the “dark period”, in which the culture, and by that the society itself had been chained in the shackles of the religion, Al-Andalus as an Islamic society, noted dynamic changes in the cultural and the political processes. Consequently, it got liberated of the rigid framework of isolation, a characteristic for medieval societies. As never before in Al-

Andalus the residents were getting greater rights as far as the choice of professional, religious, sexual and gender orientation were concerned. All these in accordance with the beliefs of the era. Due to these reasons, it came to an enormous change in the value systems and formation of one new, homogeneous, esoteric and liberal socio-cultural ethics, different from the existing ones in the Middle Ages. With the creation of the new social order, and establishing new gender relations the basis of the sexual freedoms was embedded. With this, the citizens were even more open to exploring the sexuality as a part of the life. That happened as a result of the social liberalization (to a certain extent) and overcoming the tension which existed in the previous eras in these lands. An important role in all this process played the loosening of the ‘traditional manacles’ and the gradual intertwining of the male-female roles, as well as the systematic overcoming of gender stiffness in all spheres of life in the Andalusian<sup>1</sup> society. These changes in their essence carried the open character of the society, the acceptance of the differences, self-criticism awareness in respect of the sexual orientation choices, and the barrier separating it from the rest of the medieval world. As far as the contextualization of gender in Al-Andalus is concerned, we can say that the gender equality is a striving aim. As a result, sexual freedoms were allowed alongside the right of sexual orientation. If we review this from perspective which indicates improvement of sexual rights, especially if taken into consideration the brand-new perception of the female rights and their involvement in certain public spheres of the society, we will realize that the position of women was far better than in the rest of the European medieval societies. Of course, when we talk about these rights we cannot compare them with the rights the woman has today because after all we are talking about a remote medieval Islamic society which was governed by many rigorous rules in respect of what could or could not be done by women. Accordingly, these circumstances lead us to the fact that stereotypes existed, and time was needed in order for them to be shaken. Exactly as a result of these reasons, the research topic will be the heteronormativity and the sexuality in the society, transferred in the literary canon of Medieval Al-Andalus, which translates into reading, analysing and decoding hidden

---

<sup>1</sup> Throughout this thesis we use “Andalusian”, to refer exclusively to Medieval Al-Andalus. In Spanish language there is a clear distinction between “andaluz/a” (people living in present day Andalusia) (RAE, n.d.), and “andalusí” (people living in Al-Andalus or Muslim Spain (RAE, n.d.).

discourses in literary texts such as *The Ring of the Dove*<sup>2</sup> by Ibn Hazm and the *Holy Quran*<sup>3</sup>.

## 1.2. Justification and Significance

The investigation will aim to explain gender and sexual aspects, discrimination, sexual rights and freedoms. The first relevant investigation is related to the position of the woman in Al-Andalus through the prism of the teachings of the *Holy Quran*. In this part we are going to discuss certain aspects of woman's life. In that regard we are localising the instructions of her behaviour, as well as decoding her rights and obligations prescribed in the surwar of the *Quran*. Secondly, we are talking about exclusion of certain groups in *The Ring of the Dove*, with an emphasis on the theoretically-philosophical discourses in the tractate of the extremely talented philosopher, thinker and poet Ibn Hazm of Cordova. This research was an essential part of our investigation as primarily we had to analyse and decode certain aspects of sexuality, gender and heteronormativity in order to be able to proceed with the second part of the dissertation, namely, the didactics of these particular issues. The approach to these questions while teaching can be quite enigmatic and controversial, thus it was necessary to deconstruct all the elements which might be dubious or not clear enough. All this facilitates better understanding of the circumstances of the era, and would give future students and lecturers more appropriate tools of acquiring and/or transferring knowledge. The gender position awakens significantly more complex polemics than the one referring to the biological sex. For that reason, here, the gender identity will not be treated as such. If we take into consideration the facts that the stereotypes in one society, especially seen from a long temporal distance, we can note in/equality was evident in Al-Andalus. Even so, the sexual freedom in that society manages to overcome the inequalities in one wrapped and euphemistic form; and to some extent succeeds in shaking the heteronormativity which existed in the period. The solid patriarchal society gradually loosens and the sense of sexual intercourse had drastically been changed. By that the stereotypes of gender identity were broken. That is to say, consenting sexual relationships was partially deviating from a frame given by a society influenced by religion and already postulated cultural identity. From the social interaction, we can see that in given historical frame the setting of genders in Al-Andalus

---

<sup>2</sup> In Arabic: *Ṭawq al-ḥamāmah*, in Spanish: *El Collar de la Paloma*.

<sup>3</sup> According to Oxford dictionary (n.d.) the *Holly Quran* is alternatively spelled as "Qur'ān" or "Koran" and in Arabic stands for "recitation". In this dissertation we will address this work as the "*Holly Quran*" or "*Quran*" only.

played a big role in respect of the possibility of choosing sexual partner and what were the rights and the freedoms the individual had when it came to searching a sexual object, or a subject of adoration in literature, especially in poetry. And finally, how all that influenced in formation of social roles and creation of one un/accepted discourse among members of both sexes and their gender recognition. All this is a subject of one insufficiently investigated critic and lack of translated Arabic literary works created in Al-Andalus which could eventually reveal the entire truth of the sexual interaction in the society of the era (Reina, 2007). But, if we consider the other part of the story, we will be able to realise that the construction of the Andalusian society represents a homogenous and separate category of a gender-sexual identification during the Middle Ages. Its flow was relatively slow, with particular internal evolutionary course. It was different from the flow of the un/acceptance of sexual frivolous interaction in Arabic/Islamic world out of the borders of Al-Andalus. The same happens in the rest of Europe which is not under Islamic invasion, and in which the rules of sexual interaction have been set by the Roman-Catholic Church or Byzantium. These benchmarks dictate the entire life in the medieval societies outside the borders of Al-Andalus, as well as the issues concerning 'human rights' as we prefer to say today. They were marginalized and did not have significant role in determining the politics created by the rulers guided by the dominant religion of the territory in question. From here, we come to another question and that is the role of the woman and her frequency in all spheres of the social life, in which unfortunately as much as the society was advanced, and it deferred from the rest of the known world to the time, there were some rules in respect of how much and where the woman could be included in creation of public consciousness. In any case, according to Reina (2007) the woman is far more engaged in the social life than in the rest of Europe, Africa and Asia. Although, Reina (2007) asserts that there are some Andalusian theoreticians and thinkers who say that men and women were equal and they played equal roles in the society, we need to have in mind that there were some restrictions on what women could do because we are talking about a society that is guided by a religion and there were some prohibitions dictated by the same. To some extent, some of the authors might be contradictory in respect of what they are saying which may be a result of one thing: they might have had very progressive thoughts for the time and expressed what they really thought in a very enveloped poetic form. When I am talking about thinkers, I do not only refer to men but also to women because the number of poetesses and women thinkers in Al-Andalus was high, but Reina (2007) informs us that from the above mentioned reasons



their trail is lost, they wrote under male pseudonyms and/or their works had disappeared during the ages as some of them were not of public character and were written in the harems or/and they had a restricted public access (Reina, 2007). Gender affiliation process and determination of the role which each individual had in the society was based on his/her biological sex, and that created some kind of repression and stereotyping. The basis of the specificities which possesses each of the sexes predetermines the sexual inclination of the individual, and by that it is stripping him/her off of the possibility to have a free election in respect of a sexual partner. And all this happens as a result of his/her sex and not his/her gender predispositions. This kind of repression made the individual in Al-Andalus to convey sexual acts in an occult manner, hidden from the public eye where on the other hand, for the same act there was a dull and silent justification (Grozdanoski, 2014). Namely, sexual intercourses among members of same sex in Al-Andalus are widely accepted, and that does not mean anything else but simple extension of the Greco-Latin traditions (Reina, 2007). Although in a patriarchal sense of the word, the repression of someone's sexual predispositions and focusing of the same towards the "Mainstream sexuality", that is to say the heterosexual, only reflects their mimicking and leads to gender asymmetry. Whatever the case, the election of a sexual partner was left to the individual, without any enjoining of the society. From here, the freedom of decentralization of archetypical male or female roles represents a right of a free election which most often takes its toll in the higher ranks of the society, among the well-educated men and the governors. Thus, it is less common among the "mortals" who to a certain extent are stripped off the possibility to look for their gender and sexual affiliation, and by that to engage in sexual relationships with members of his/her own sex. On the other hand, the sexual freedoms are more evident among men than in women if we exclude the fact that the woman could have sexual relationships with another woman only behind the walls of the harem, whilst the man, above all the intellectual one, had at his reach all the places in the domain of the public life and precisely there he could have found his sexual partner/s very easily (Reina, 2007). The investigations show that the intellectual, most often the poet who in his works extols the object of his sexual fantasy is the active partner in the relationship and with no exception, he is slightly or significantly older from the object of his adoration (Grozdanoski, 2014). With this, we can observe that the education and the social status played a huge role in determining the sexuality or the sexual affiliation of the Andalusians (Reina, 2007). So, if the education and the social status played a significant role in the creation of the sexual identity, we can say that the man

was always in a more favourable position, and all these “deviations” were allowed to him. Consequently, the woman who although had more rights in comparison to other women in the rest of the world did not have that opportunity (Marín, 1993). Thus, she was always subjected and played a secondary role, and with that said, she was not in position to express her sexual identity so freely. Moreover, Grozdanoski (2014) stresses the harem from whose chambers flew out a large number of female homoerotic verses which clearly depict the sexual appetites and the sexual inclination of a woman to woman, describing the female sexual intercourse as far more pleasurable than the one between man and woman for dozens of reasons. Precisely here we can sense the process of democratization of the Andalusian society which focused its affinities on enabling rights and freedoms of each and every individual in respect of the sexual election or the sexual identity, as well as the opportunity of acting in all the spheres of the society. In respect of education, although the man had the dominant role, the woman in Al-Andalus also had her opportunities to get her education. Maybe not everywhere and not at any time she was enabled to get her schooling, but there were many cases of educated women, especially in the posterior periods of the Andalusian history. Whatever the case, Reina (2007) confirms that there is an evidence that there is a higher number of Muslim women who were educated, and the numbers of Christian and Jewish women were much lower. This is probably a result of the religion and many women of Islamic faith since young age had started to “learn” the *Quran* in the harems and in their homes from their mothers, sisters or elderly female relatives. Maybe they did not know how to write and read, but they were able to recite the verses of the Holy Scripture by heart (Reina, 2007). As a consequence, many of those women, guided by the love of God wanted to learn “graphia” in order to be able to read and enjoy the rest of the religious works written on the holy Arabic language of the prophet Mohammad. Although the Andalusian society in its basis was Islamic, it characterizes with a cosmopolitan spirit known to the cities of the era where everybody was allowed to practice its religion and to be able to choose it freely. Whatever the case, there was a tendency for complete Islamisation of the population which gradually started to happen. Islam converted into a dominant religion up until the moment when the “throne” was overtaken by the Christian Kings in the 14<sup>th</sup> century when the Muslims were exiled, executed or assimilated. In respect of the science, there was no limitation on religious basis, and the schooling was available for everybody although the highest number of educated population was recorded in Jews (Reina, 2007). Furthermore, Reina (2007) asserts that there was a tendency for the population to have accessibility to

all spheres of the life, and because of that cosmopolitan character Al-Andalus notes incredible cultural development, unseen before the arrival of the Muslims as well as after their failure. From here we can see that in the society there was no division between the men belonging to the three biggest religions in Iberia: Islam, Judaism and Christianity. The interaction between the three different religious groups was in a perfect balance as long as each society respected its own rules and did not interfere with the rules of the rest (Grozdanoski, 2014). Basically, it all deduced to the same thing: all of the Holy Books were teaching on mutual tolerance and respect.

And finally, all this investigation was done to serve a single purpose: teaching Medieval Andalusian Literature and at the same time reflecting on gender, sex, sexuality and heteronormativity in *The Ring of the Dove* and the *Holy Quran*. In order to be able to understand the processes of how and why this literature was written, it was essential to conduct a thorough investigation on it, and postulate some benchmarks which will help future students and teachers to read, analyse and decode certain hidden discourses in the above-mentioned works. Additionally, we pay special attention to the didactical part where we have created series of activities which will contribute to correct evaluation of the literary texts, and at the same time will facilitate a new type of learning process which will be beneficial, especially for higher education institutions.

### 1.3. The Structure of the Dissertation

This dissertation is divided into nine chapters. They are all interconnected, and represent a complex system of identifying elements, revising them and finally translating them into a cohesive reading.

The first chapter is the introduction to this dissertation and includes an introduction, a background to the study along with the research topic and focus, accompanied by justification, significance and the structure of the thesis.

The second chapter represents a short historical overview of social and political circumstances from the period when the Moors invaded Al-Andalus until the end of the Middle Ages when Catholics took over the territory. It also contains information on the ethnoses who lived there, the art and how the society was organised. It is divided into five parts, out of which four are dedicated to chronological historical events and the fifth explains the cultural and the sociological organisation as a basis sexual perception in the society.

The third chapter is dedicated to the literature created in Al-Andalus, with emphasis on the homoerotic tendencies in the literary texts. Basically, it sets the basis of what will be posteriorly analysed. It is organised into three main parts. The first one is an introduction to the language and the literature of Al-Andalus; the second is on homosexuality and homoerotic tendencies in the Andalusian literature; and the third one is an overview of the academic criticism on homoerotic literature of Al-Andalus.

The fourth chapter elaborates previous investigation done on *The Ring of the Dove*, the *Holy Quran* and the position of the Andalusian women. Besides informing about previous research, it also shows in what aspects this investigation is different from the rest and what are its nuances.

The fifth chapter is organised in five main parts and sets the basis for the interpretation and decoding of the literary texts to be analysed. The first part encompasses sex and gender classification; the second one is an overview on Queer Theory; the third is on heteronormativity; the fourth on homosociability and homoeroticism; and the last part elaborates the application of Queer Theory in literary studies.

The sixth chapter explains the methodological approach used in investigating and producing this doctoral dissertation. It contains six parts: investigation aim, data collection, instruments, analysis, research questions, and research objectives.

The seventh chapter is the one where we analyse heteronormativity, sexuality, homoeroticism, and love in literary texts. It is divided into two main sections. The first is investigating the *Holy Quran* and the heteronormativity and women in Al-Andalus. It elaborates the representation of woman in Al-Andalus in existing literature and the teachings of the Quran. It deals with issues such as: marriage, divorce, sex, obscenity and chastity, followed by the inheritance. It also elaborates other rights and obligations women had in Al-Andalus. Furthermore, it investigates the law, the public administration and the politics and inclusion and exclusion of women in the same. The second main section is on Ibn Hazm of Cordoba and his capital work *The Ring of the Dove*. It starts with Hazm's biography and the works he created, followed by explanations on Hazm's concepts of love, sexuality, homoeroticism. Additionally, it contains analysis of the attraction and the signs of love. It also investigates heteronormativity and sexual autonomy in the above-mentioned work. Hence, it explains the gender roles and the queer identity, followed by gender inversion and the female voice. At the end, introduces the gender polarisation in *The Ring of the Dove*.

The eighth chapter represents a kind of teacher's guide aiming to give alternatives to teaching methods. As its title *Didactic Approach Proposal: Reading, Analysing and Decoding Activities* suggests, it offers a wide range of activities which can be executed in class or as homework assignments. It explains the objectives and the goals, followed by activities on historical events in Medieval Al-Andalus and the literature of the time. It also offers activities on homoerotic Hispano-Arabic literature, and activities on homosexuality and homoerotic tendencies in *The Ring of the Dove*. It contains activities on queer and gender identity, as well as activities on gender inversion and female voice acquisition. Additionally, it endeavours activities regarding the (in)visibility of women in religious texts with emphasis on the teachings of the *Quran*.

The ninth chapter tackles the conclusions of this dissertation. It offers an autobiographical reflection of the work. It also contains concluding comments starting with the history of Al-Andalus, followed by comments on homosexuality and homoerotic literature, wrapping-up gender and heteronormativity issues in Al-Andalus. Comments on the position of women, as well as on Ibn Hazm and the *Ring of the Dove* are also included. Furthermore, it encompasses comments on the didactic approach. Finally, suggestions for future research and limitations of the research conclude this dissertation.



# **CHAPTER 2**

## **Historical Background**





## **2. Short Historical Overview on Social and Political Circumstances from the Moorish Conquest until the End of the Middle Ages. The Ethnos, the Art and the Social Organisation**

Often the historic overture seems a less interesting chapter to a lot of readers, but researching and elaborating topics concerning heteronormativity and sexuality which are deeply connected to the historic events and the society itself, it is undoubtedly rather important for the further postulating of the theoretical framework upon which this entire text lays on. The historic events not only determine the way thinkers and writers of the era created their works, but how they also contributed to production of cultural and literate heritage. From the moment the Arabs crossed the Iberian Peninsula they brought with them the culture, the traditions, the language and the literature, which will be further elaborated. The fact that the historic events greatly changed the existence of the thought itself, brings us to a spot when we have to transpose ourselves to a distant past, and try to adapt our way of perception to how the inhabitants of this spectacular civilisation perceived the world around them with all the obstacles they had, and all the turbulence that the process of “Arab occupation” brought. The social organisation, from a sociological and anthropological point of view, of course, is of the utmost importance for determining the specific evolution process of the masses and the way the thoughts, the notion and the ideas evolved during the centuries when Al-Andalus was an Islamic society, with a significant presence of the Judaism and Christianity. The events themselves will show us the socio-religious transition of the society and what those specific benchmarks brought in the process of creating the literature. In this chapter we are also going to see explanations of some of the words, terms and phrases used in the field of Arabic studies, which will help the reader to comprehend better the very meaning and essence of this study. It is essential for us to familiarise ourselves with all these terms because without the knowledge of them we will not be able to follow the text and distinguish the slight differences in meaning which are of a huge importance for the overall outcome and perception of the text to follow. I would like to point out that here I am focusing on the main points of view in the historic sense, and some events might be omitted or not explained in detail as my goal is to describe and introduce us to this spectacular civilisation and not to show a complete palette or spectrum of events which would be rather more important for a history textbook. The essence is contained in carefully selected passages referring to events that marked the evolution of the socio-

political situation in context of sexuality and heteronormativity reflected not only in the society itself, but as well as in the literature as an element strictly being connected to the coherence and the flow of events in the society itself. The cultural history is playing a huge role in determining the facts which lead to creation of the literature such as it is, and its projection on the future centuries and literatures created in Europe, mostly the Iberian Peninsula. For better understanding, this chapter will be divided into several subchapters, which will treat four different and unique stages of the historic events and circumstances that played a big role in accepting the sexuality, and changing its perception from a single reproductive function to something more sensual, erotic and eye-capturing. Besides this, I will give a short description of the inhabitants of Al-Andalus, their art, language and literature. The specific details of how the whole sexuality was perceived will be elaborated in the further chapters, as here I will only keep to pure historic facts.

## 2.1. The Moorish Invasion of Al-Andalus and the Formation of the Umayyad Emirate and the Caliphate (XIII-XI A.D.)

The Islamic, later on denominated as Moorish invasion of Al-Andalus, happened in the beginning of the VIII century, precisely in 711 (Carr, 2002). Often this invasion is explained, or rather it is considered to be an occupation of a territory which already had been smothered by the fratricide battles of the Visigoth kingdoms (Collins, 2004). This is the point where it comes to an Islamic expansion led by the Umayyad dynasty starting with the Emirate and ending with the Caliphate Umayyad (Arab. *Al-Ḥilāfat al-'umawiyya*) (Reina, 2007). Towards the end of the VIII century battles between the different families in Bagdad started, and that nearly ended the Umayyad lineage. Abd Al-Rahman I<sup>4</sup> survives the battles as the only representative of the Umayyads. He somehow managed to take refuge in Damascus by the help of the Berber tribes, as it is documented that his mother was of Berber descent (Reina, 2007). In the beginning he had settled in Al-Andalus and had formed an Emirate with Cordova as its capital. By then the Cordova Emirate gains independence from Bagdad which previously had been by its governance (Altamira and Chapman, 1918). Before the Cordova Emirate was formed, preceded a loosening of the territories in the Iberian Peninsula from a military point of view. That brought crisis to the Visigoth Kingdoms (Reina, 2007). As a result of the previously stated, the Visigoth families had started wars between themselves. Some of

---

<sup>4</sup> In the following text Abdel-Rahman. The same goes for And Al-Rahman III.

them had favoured the Muslim enemy (Coppée, 2002). However, the Muslims were not the only problem. Simultaneously the intolerance towards the Jewish ethnicity appeared and the Jews were executed with aim for the estate and the land they owned to be deprived. All these made it very easy for the Muslim invader to take over swiftly the territory of Al-Andalus and proclaim itself a ruler. Non-the-less, the invasion didn't happen in single stroke, and a long process of inhabitation preceded before all this happened. Searching for more fertile lands, a significant number of people migrated from the African continent (Roth, 1994). In Iberia, there already had been living a remarkable number of Muslims, mostly merchants or those serving on the Visigoth courts as interpreters, sages or doctors<sup>5</sup> (Reina, 2007). For this reason, the easy Islamization not only of the people, but also of the language which was spoken in the certain periods on the peninsula<sup>6</sup> can be observed. Consequently, in 710 A.D. Ceuta falls to Islamic rule and that is the point where the Muslims enter the Iberian Peninsula (Reina, 2007). 711 A.D. is considered to be the official year when Iberia falls to the Moorish governance (Altamira and Chapman, 1918). Namely, in this period a civil war happened and after the battle in Granada, the king Don Rodrigo had lost the power by the count's, Don Julian, conspiracy with the Muslims (Reina, 2007). As a result, in this period the Visigoth Empire disappeared although many of the nobles had integrated in the court of the Emirate by provisioning services and/or purchasing their place in the society. Although the power in Granada was in the hands of the Muslims, the religion and the beliefs had not caused problems at all (Coppée, 2002). The Christians were not forced to convert to Islam, it was not forbidden for them to convey the religious practices and customs (Reina, 2007). The nobles kept their privileges, titles, and estates and were able to form family relations, alliances, to arrange marriages, etc. All those privileges were allowed as a compensation for the given services to the Muslims in the fight against the rest of the Christians (Constable, 1994). In 714 A.D., after a very short period of time, three years after the Muslims penetrated Iberia, their power spread to one territory, by then Muslim, and it was named Al-Andalus (Altamira and Chapman, 1918). The territory encompassed a vast area, excluding Asturias which from the very beginning offered resistance. In the period between 714 A.D. and 756 A.D. Al-Andalus noted a significant Arab, Syrian and Berber

---

<sup>5</sup> The term *doctors* is used here in a transitional meaning, the right terms for the era would be healer or medicaster as the healing most often was practiced by use of herbal medication and incantation.

<sup>6</sup> Reina (2007) informs us that in historic chronicles is recorded that the language was used not only on the Iberian territory, but also in Italy and France, that is to say it was spread throughout the entire Mediterranean.

migration as well as other ethnicities from Northern Africa (Reina, 2007). People from all those nationalities came to Al-Andalus because of the riches of the new land, governed by the Muslims (García de Cortázar *et al.*, 2010). Along with their lords, a lot of slaves serving the Umayyad migrated to Iberia and in return enjoyed a lot of privileges. As a result of this movement, many conflicts and disagreements came to light between the Northern-African ethnicities and the Arab nobility regarding the distribution of the goods and taxes which the subordinated population needed to pay. Although the Emirate of Al-Andalus depended on the Damascus Caliphate, it expanded its territories and imposed its political power over the Christians who lived within the frames of its borderlines (Coppée, 2002). Reina (2007) asserts that after this, existing Visigoth dynasties ceased to exist in Hispania. Moreover, García de Cortázar (2010) and Reina (2007) both suggest that the year of 756 A.D. is of a great importance for Al-Andalus because then Abdel-Rahman comes to power defeating the Emir of Cordova with his army consisted of Syrians, Berbers and Yemens; by that literally severing from the Damascus Caliphate. Under the leadership of Abdel-Rahman, Cordova turned in to a centre of the Umayyad culture and power. Abel-Rahman I, now already a Caliph of Cordova clears all the obstacles and paves the path to the co-existence in his new Emirate advocating for the sustainability of the cultures and the customs of the Berbers, the Visigoths, the Syrians, the Yemenis and the Arabs (Kennedy, 1996). That way he manages to introduce a new monarchic regime and ensemble administration from all the ethnicities and to postulate a new system of government which will compromise between the different ethnicities in the territory under his governance (Harrison, 1988). Grozdanoski (2014) asserts that the synthesis of people and cultural enrichment helped in the process of integration of the different ethnos, cultures and religions which further on will have a huge impact on the literature created in Al-Andalus. For example, that was the case with the literate Jews such as the sages and the scientists who enjoyed huge freedom (deprived in the period of the Visigoth Kingdoms' reign). Later on, they were shielded by the rulers and came to be very important and integral part of the Cordova court. According to O'Callaghan (1975) these historic events are the main reason for the fast flourish of the culture and the science in the new centre of the caliphate where there had been a significant number of poets and philosophers (well-known even beyond the borders of Byzantium, Syria, Egypt and Damascus). In this era of cultural blossoming of Al-Andalus, the different conflicts and uprisings were not unknown, especially those of the Berbers and the other mixed people – the mulattos as well as the Mozarabs. This is the period when Abdel-Rahman III unifies

the caliphate and proclaims himself as Emir calling himself al-Mumin, and by that imposes his power all over the territory of Hispania and demonstrates his power over the Umma (García de Cortázar, 2010). The caliph Abdel-Rahman III and his successor Al-Haken II were versed in mitigating the difficult ethnic and cultural co-existence of the different ethnic groups living in Al-Andalus and to integrate the Berbers, the Hispanians, the Slaves, the Jews and the Arabs on the same way that managed to do their predecessor Abel-Rahman I (Roth, 1994). These rulers knew how to calm down the passions between the different castes by signing pacts with the Christians. They had been constructing new buildings or expanding the existing ones upon the ruins of the ancient Roman city Cordubae; as well they were erecting architectonic monuments of monumental character on the places where previously there were Visigoth settlements, such as for an example the mosque of Cordova. By that, they had been gathering the intellectual elite in their courts (Constable, 1994). The expansion and the enrichment of the Andalusian culture was not achieved only by keeping the traditions and the customs of the people who already lived in that area, but also by establishing new commercial links with entire Europe, Africa, Asia and the Middle East. This way in Al-Andalus many new flora and fauna species were brought, which previously had not existed and were unknown on the peninsula (Collins, 1995). In the period between the 850 A.D. and 920 A.D. a massive cultural Arabisation happened to the population, especially to the Mozarab Christians (García de Cortázar, 2010). Glick 1995 stresses that it was an era of many uprisings after which a crisis followed as a result of deficiency of intelligence and lack of successors of the Great Abdel-Rahman I, Abdel-Rahman III and Alhaken II, who by their power and vision would have expanded the Umayyad Dynasty. All this led to a civil war that lasted twenty two years, called the Fitna. The Fitna collapsed the territorial system of the Umayyad, politically and ideologically. Under the pressure of the military activities and the conquests, by the Asturian kings who in 914 A.D. enthroned the capital in Leon with help from the Pyrenean Basques, the Catalanian counts and the ultraconservative movement of the Almoravides from Northern Africa (Reilly, 1993). The end of the Cordova Caliphate is marked in 1009 A.D. with the reign of the last successor of the Umayyad lineage – Hisam II (Reilly, 1993). With the end of this dynasty, a lot of cultural-historical monuments were destroyed, among which The Great Library of Hisam II. On the other hand, the military supremacy over the Christians from the Asturian kingdoms was reinforced and the armies of Al-Andalus under the leadership of Almanzor had kept

safe the territorial borderlines reaching as far as Santiago de Compostela, from where they brought as a war trophy the gates of the cathedral (Kennedy, 1996).

## 2.2. The Taifa Kingdoms (XI A.D. 1031-1091)

The complete destruction of the caliphate happened between 1008 A.D. and 1031 A.D. during the Fitna (Harrison, 1988). This chaos happened because of the lack of authority of the caliph who was manipulated by the clergy and the warlords. The dissatisfaction of the masses caused the riots to grow bigger, especially in the furthest areas of the territory ruled by the Moors where the people refused to pay the taxes and defend the interests of the commune (Reilly, 1993).

This is the period of separations and the territories of Al-Andalus became independent. The first territory to separate was Denia<sup>7</sup> and it was declared as an independent kingdom. With the decay of the Umayyad dynasty, every warlord or nobleman who possessed some power rebelled against Cordova and that meant forming an independent small kingdom, often limited to the land they owned and sometimes to wider areas. All these small split kingdoms were called Taifas (Collins, 1995). García de Cortázar (2010) asserts that with the division of the caliphate starts the end of the glorious Umayyad era. This era is “the cry of a wounded beast” for the cultural history of Al-Andalus (MacKay, 1977). The weakness will be used by the religious fanatics from the north and the south which will help in achieving their aspiration to occupy territories and seize goods, finishing off this civilisation (Altamira and Chapman, 1918). Additionally, MacKay (1977) says that the already weakened caliphate will be of a great use for the Christians who would organise themselves in the battle against the Muslims as never before. It is assumed that the first turnover was executed by Alfonso VI in 1085 A.D. when he conquers Toledo. Grozdanoski (2014) comments that the cohesion between the different religions, races and castes was ruined after the annihilation of the religious-political image of the caliphs, although some of the kings wanted to immortalise themselves inventing kinship with the last caliph. MacKay (1977) asserts that it is noted in the history that Almutamid of Seville to a certain degree tried to save the image of one federal caliphate, but that lasted for a very short time after which different small kingdoms were formed<sup>8</sup>. The interethnic

---

<sup>7</sup> **Denia** – (Arab. *Al-Dàniyya*) (Bihalji-Merin, 1978).

<sup>8</sup> It is estimated that more than thirty kingdoms were formed. Some of them encompassed wider territories as for an example Badahoz and Seville, and some were very small as for an example Niebla and Herez. They were governed by monarchs who proclaimed themselves as successors of the Cordova caliphs who already have been on the other world (García de Cortázar, 2010).

cohesion which was being formed by the caliphs started to infringe and that led to taking over the governing by new dynasties of Berber descent<sup>9</sup>. Coppée (2002) argues that the dynasties in Toledo and Seville got their power, linked by family ties. It is also noted that marriages were often arranged between the successors of the Umayyad dynasty who although had been from oriental descent (Umayyad or Persian) by their lifestyle and the customs, they were Andalusians (Coppée, 2002). Moreover, Reina (2007) gives us one more fact and he says that these relationships as well as the taifas themselves lasted for a very short time because a crisis followed in the period between the X and the XI centuries and the situation only worsened by the strengthening of the Christian kingdoms, the ultraconservative orders and the Franciscans from the Cistercian Order. On the other hand, García de Cortázar (2010) asserts that there is another Berber tribe from the south called Lamtuna in the Agmat and Marrakesh area, the land from where the Almoravid Dynasty originated. This tribe perceived the Andalusians as heretics of Islam. Beside the religious subject, there is a tendency for expansion of the territorial integrity by the Almoravids. In that precise moment there will be one more turnover and that is the uprising of one of the vassals of the king Al-Mutamid of Seville (Reina, 2007). The Almoravids came to Al-Mutamid's call for help, but with the intention to banish the Andalusian king to Agmat, Morocco and take over his kingdom where they would enthrone their power. In that moment, the taifa kingdoms promoted their artistic and cultural development allowing for the art to continue flourishing and the creation of new forms (Glick, 1995). Grozdanoski (2014) deduces that they did not have military and political power over of the caliphate which resulted in their capitulation in benefit of the Christian kingdoms. That way, they were forced to subjugate to the orthodox Islam of the Almoravids aiming to preserve their cultural identity.

### 2.3. Almoravids and the Almoads Take the Power over Al-Andalus (XI-XIII A.D. 1091-1146-1269)

As far as the Almoravids are concerned, the only way to govern was the militaristic system. By the help of the military power they fought against the Christian kingdoms and finally succeeded in neutralising the multiple kingdoms system, videlicet the system of taifas (MacKay, 1977). This is the period when it comes to limitations of the religious freedom and the customs of the Andalusians. The era is marked by many

---

<sup>9</sup> That was the case with Zaragoza and Guadalajara. Also, the kingdoms sometimes were to be governed by military man or mercenaries as for an example the dynasty Ziri of Granada (Reina, 2007).

new names in the field of the science, especially philosophy, theology and poetry whose beliefs differ from the heterodox customs of the Umayyads which will be elaborated in the following chapters (O'Callaghan, 1975). All these lead to the rebirth of the oriental Abasian luxury reflected in the construction of mosques and sophisticated palaces, but that was not all. In the period of the Almoravid's government there had been different kinds of extravagant shows, parties and pleasures which in the eye of the European Catholic courts was seen as scandalous (Dodds, 1992). The rebirth of the religion through the prism of the Almoravid's cruelty started to take over the Andalusian inhabitants who were disappointed by the riot which destroyed the caliphate (Dodds, 1992). In a very short period of time, the Almoravids managed to take the control over the destroyed small kingdoms, and by that had drawn the new territory that encompassed one large part of the Iberian Peninsula and the northern parts of Africa (MacKay, 1977). Those who reluctantly looked on the Almoravid conservativeness started slowly to accept the same because of the improvement of the social and the economical welfare and because of the fortresses which would protect them from the enemies coming from the north (MacKay, 1977). However, the existence of these fortresses had not stopped the Christians from taking over the most important cities of Al-Andalus. For example, Zaragoza was conquered in 1118 A.D. by Alfonso I of Aragon. As rigid and as conservative they were, the Almoravids slowly started to accept the customs of Al-Andalus, and by that there was an improvement in the field of the religious freedom which was endangering the new religious movement in the same way as it was done with the taifas of Al-Andalus (Reina 2007). Furthermore, MacKay (1977) stresses that after the complete takeover of the Al-Andalus territory, the Almoravids managed in a relatively short period of time to establish economic and cultural stability. Their interests were focused on architecture and they introduced the mortar (stucco), baked brick, plaster and tiles in the construction which marked their culture on the peninsula. All those innovations in architecture are until present day characteristic for all Spain, especially the use of tiles. Alongside architecture, they showed interest in history and science whose accomplishments flourished on their courts (Collins, 1995). The Almoravids were great constructors and in the same time were surrounded by the best writers and scientists of the era. Focusing on the culture, the art and creating delicate traditions they were losing the military power and the Andalusian battle spirit. By that, their resources were more focused on their culture and peace and not on military aims. All this resulted in the losing of territories, power and influence in favour of the Christians.



## 2.4. The Nasrid Kingdom of Granada (XIII-XIV A.D.)

The Nasrid kingdom of Granada represents the last stage, and at the same time the last Andalusian dynasty to have ruled the territories of Al-Andalus. Surrounded by the advancement of the Christians led by the king Fernando II who conquered the biggest and the most important cities of Al-Andalus<sup>10</sup>, a government of one new dynasty called *Nasrid* or *Nasiri* started, from where we have the denomination *Nazari* (Harvey, 1990). This dynasty was started by Al-Ahmar Ibn Nasr who descended from the old family ties of the arranged marriages of the previous Berber taifas' kings of Granada, which will be converted to capital by the last Andalusian king. The fortification of the small kingdom reverted the attacks of the Christians, but also the attacks that were coming from the north of Africa by the Moroccan sultans. From the city of Granada, his governance strengthened as well in Murcia, Jaen, Malaga and Almeria which belonged to this kingdom (Constable, 1994). Because of the incapability to stop the progress of the Christians towards its territories, there were moments of bloodshed and impoverishment of the kingdom (Reina, 2007). However, this had not stopped the court of Granada to rise in a big cultural centre which was progressively irradiating art and attracting the intellectuals, poets, writers and astronomers from not only the Muslim but also from the European background (Harvey, 1990). Grabar (1992) indicates that in this period, numerous monumental palaces were constructed such as for example The Alhambra, incredible and fabulous gardens with exceptionally rich flora and fauna were designed and there were erected splendid mosques. Because of the inner exhaustion and the constant attacks of the Castille-Aragonian alliances in 1492 A.D. after years of fierce battles, the last king of Al-Andalus Boabdil would capitulate (O'Callaghan, 1975). Isolated and without any support, impoverished by the continuous paying of taxes which constantly were getting higher and higher, the population was powerless to do whatever which would have helped them to preserve their integrity (Reilly, 1993). In addition, García de Cortázar (2010) explains that these events are believed to be the reason why the last Nasrid king signed a pact and surrendered the kingdom in exchange for its architectural and the cultural heritage to be preserved. With this, Al-Andalus fell into oblivion and transformed into one marvellous legend which the expatriated Andalusians spread around the entire world. Afterwards, the heterodox ultra-conservatism of the Catholic kings came in power, by the help of Torquemada, and with all that represented the inquisition, the freedoms, the

---

<sup>10</sup> As for example Seville, which happened in the XIII century (Reina, 2007).

customs, and the beliefs were demonised, in an attempt to destroy<sup>11</sup> the memory of Al-Andalus.

## 2.5. The Ethnos of Al-Andalus between the IX and the XIII Centuries: Overview on the Social Organisation and the Art in General as Basis for the Sexual Perception in the Society

The Andalusian society by its structural form represents one complex setup of religions and ethnicities who live in it. All this complexity by its structure and wide variety of social classes is intertwined with the Arab aristocracy, which in its beginnings without a doubt has an Umayyad descent, and the same later merges its followers of non-Arab descent (Dodds, 1992). Here the Hispano-Gothic aristocracy is counted in, which in the later stages of the cultural development of Al-Andalus would have accepted Islam, but a part of them continued to nourish their faith. From those who had not accepted Islam the most important were the Jews (Roth, 1994). Not only did they preserve their religion, but also many of them played a very important role for the entire Andalusian society because they had been masters in some professions which had been of a great interest to the entire population of Al-Andalus (Harvey, 1990). Grozdanoski (2014) discusses that many of the Jews were devoted to commerce, which was very fruitful in the period because Al-Andalus represented a crossway between the East and the West where a lot of cultures, traditions, customs and languages intertwined. The geographic location of this territory is of great importance for the upcoming flow of the events, significant for the cultural history of Spain. All those merges, mixtures and intertwining would contribute to make Spanish culture become one of the richest in Europe, and by that unique of its kind. The Jews as merchants were in constant contact with the different ethnicities and had an opportunity to come across many beliefs, customs, traditions but also many scientific disciplines which will contribute to the wellbeing of the society. According to Reina (2007), a significant part of the Jews was devoted to different crafts among which medicine and the rhetoric were distinguished. Alongside the Jews in the formation of the cultural heritage of Al-Andalus, middle class Muslims would significantly contribute, and also the wealthy ones. Furthermore, a significant number of the population of Al-Andalus consisted of Berber and other northern African tribes which

---

<sup>11</sup> Often all that was left over from Al-Andalus was burnt with the tendency to erase all the traces for the existence of this magnificent civilization which once had been flourishing in the south of present-day Spain (García de Cortázar, 2010).

often had been polytheistic. They contributed to the enrichment of the spiritual culture. Undoubtedly, besides the integration and the fusion on a cultural plan, the question arises regarding the juxtaposition between the different castes, races and cultures which had coexisted in that era in Al-Andalus (MacKay, 1977). Each race, each ethnic or religious group in a period of cultural isolation carries with itself certain characteristics which have stayed intact and indigenous because of the incapability of the population to communicate with a frequency as it is done in present-days by the help of the modern media of communication. The mixing of the people and their cultures was one slow process of fusion which lasted for few centuries, and often there were misunderstandings or unacceptance of the others' culture because it seemed strange, distant and incomprehensible (Collins, 1995). Nonetheless, many of these cultures have things in common and all of them have reached some advanced stage of development in the Middle Ages. As the rest of the medieval societies, the Islamic one was also a feudal one. The head of the society was a caliph or an emir; according to the Islamic tradition, it was thought that they were the successors of the prophet Muhammad who is considered to be above all human beings and a ruler of the mundane world (García de Cortázar, 2010). Accordingly, Reina (2007) asserts that Mohammad was reincarnated in the face of the caliph to whom the entire religious governance and power were assigned. After the caliph, the next class of society had the functional aristocracy which consisted of members of the royal families or their relatives, and of course the courtiers who were an integral part of the life in the palaces, followed the judicial administration and the members of the city councils. The third level belonged to the respectable citizens, the wealthy and the learned people, the merchants, the caste of all craftsman, etc. The last level in the society belonged to the masses which were considered to be the most inferior in the group of free citizens in the Islamic society (Constable, 1994). All these class differences included cultural and religious particularities. One of the most controversial questions is the one related to the coexistence between the members of the different beliefs and religions. This is connected to the beliefs of Abdel-Rahman I, meaning that the mixing of the ethnicities and the religions contributes to the cultural and the economic enrichment of the society (MacKay, 1977). This is also reaffirmed in Surah 29 of the Quran in which the prophet Mohammad said: "Do not fight the brothers by book", not referring only to the Muslims, but also to the Jews and the Christians because they also believe in some teaching (the book here is the symbol of the faith or the teaching) (Kennedy, 1996). In this, Abdel-Rahman I saw equality between the people and their merging under the wings of one powerful state in

which all would enjoy the same rights without distinguishing their religious or ethnic background (O'Callaghan, 1975). Here we can perceive his cosmopolitan spirit and tendency to unite the people with only one goal, their wellbeing in the new state. Reina (2007) argues that this point of view will be also propagated by his successors which will lead to their conviction of heterodoxy or heretic behaviour by the more conservative Muslims. The intertwining of such a large number of races and beliefs results in new social fabric. The difference of their background and the new aspirations fascinate even today, and refer to the achievements in respect to the freedom of women and sexuality in general, which had not been so developed or permitted in the Middle Ages. Thus, they were more advanced even from today's comprehensions in the Islamic world. Besides the religious differences and the acceptance or the unacceptance of the beliefs of the other, other phenomena began to appear in Al-Andalus which in the western world were not so represented. Here we are talking about hygiene habits and medicine as a reflection of the Greco-Roman traditions or the aesthetics, the urbanism, the gastronomy as well as characteristics borrowed from Persia and the Orient (Collins, 1995). A large number of these plexus of Greco-Roman, Persian and Oriental cultural benchmarks are preserved till present days as a part of the Spanish customs, and especially as a symbiotic and integral part of the customs in present Andalusia (Collins, 1995). The influences that this great civilisation made in Spain and in Europe give evidence regarding a large number of spices, plants, perfumes and products which are used on a daily basis, and by then were unknown on the Iberian Peninsula and in Europe. Beside these significant achievements in Al-Andalus, it is also known that science was pretty much developed unlike the rest of the peninsula (García de Cortázar, 2010). In addition, Harvey (1990) states that this is the reason why a lot of noblemen from the Provence courts sent their children to be educated in Cordova, and simultaneously the cavaliers and the noblemen from the northern kingdoms of the peninsula were stunned by the aesthetic appearance of the men and women in Al-Andalus, the perfumes and the fashion trends. Furthermore, Glick (1995) explains that the Andalusians, on the other hand, looked reluctantly and with despise on the rest of the people from the peninsula, mostly because of the lack of personal hygiene, the unpleasant odour and the negligence of the appearance. Comparing the differences in the behaviour, we can notice that maybe precisely for these reasons, the difference between the eastern and the western civilisation, to be exact, the one of Al-Andalus and that of the Christian kingdoms, deepened the gap between them. Although it was like that, some of the rulers and the courts of the northern kingdoms adopted the Andalusian

customs, especially those who had some kind of a relationship with Al-Andalus, as for example Alfonso VI who was married to a member of the Umayyad dynasty; Fernando III the Saint or his son Alfonso X the Wise (Alatorre, 2003). The acceptance of the cultural and the technological achievements of Al-Andalus as well as the new trade routes from Damascus to the big Andalusian metropolitan centres brought to the peninsula new garden flora<sup>12</sup> as well as the agricultural techniques which were adopted and merged to the Hispanic ones. The contribution, the enrichment and the influence of the Andalusian culture are numerous. Here we can add the creation of the Spanish Carthusian race of horses which is a result of mating the Iberian horse and the pureblood Arabian horse (Harrison, 1988; Reina, 2007). Another important enrichment was the introduction of new musical forms and the composing songs accompanied by oriental instruments which brought life into Andalusian courts, and maybe the best contribution was the enrichment in the vocabulary and new lexical forms (Lapesa, 1981). Apart from this, the Arabs also introduced the new numerical system, abandoning the old Greco-Roman tradition in calculating, and introducing the “0”, a concept not known before along with the rest of the Arabic numbers which we use today. Calculus became more applicable and easier to operate with and to perform all mathematical operations (Garulo, 1998). From here, today’s Spanish culture can be traced back to the Andalusian society which marks its glory ranging from the VIII to the XIII centuries. This entire cultural and historical development, and all these reasons that I have mentioned in the previous lines, are of a great importance and represent a key element for the following text. That is to say, all this is important for us in order to understand better how sexuality functioned in Al-Andalus. On the other hand, the historical connotation is of a great importance for unveiling the logic of how heteronormativity and sexuality are reflected in the literature.

---

<sup>12</sup> Here we are talking about the flora as: the Persian carnations, cinnamon, curry, the green peppers etc.



# **CHAPTER 3**

## **Al-Andalus Literature**





### **3. Overview of Medieval Andalusian Literature with Emphasis on the Homoerotic Tendencies in the Literary Texts**

The language and the literature of Al-Andalus mark one whole chapter of nuances introduced to the Iberian Peninsula since the Moors invaded it in 711 A.D. due to the remarkable growth of the learned population which was unseen up until then. Many new literary forms were introduced and many words from Arabic came to be used in the following centuries, preserved in the Spanish language up to present day. Alatorre (2003) indicates: “4000 Arabisms in our language have the reason to be correspondent to 4000 objects or concepts which adoption was inevitable.” (p.99). In the following lines, I will give a short retrospective of the literature created in the period focusing on the authors, their achievements and contribution to the literature of Al-Andalus. This will be followed by a short note on the development of the language, its flow and the vocabulary. It is of utmost importance to say that the literature in the era was created in Arabic, but we cannot forget that there were works created in Hebrew and the other languages existing on the territory. However, the works created in Arabic had the greatest influence for many centuries. Furthermore, we are going to discuss the literature created in that era, where we will elaborate the homoerotic tendencies in the society in different stages of Andalusian history from a religious and secular point of view. We will also elaborate how those were reflected in the literary text. An overview of Hispano-Arabic and Hispano-Hebrew homoerotic literature will be given. And finally, we will talk about the academic criticism on the Homoerotic literature of Al-Andalus, translations and interpretations of texts and anthologies of Hispano-Arabic and Hispano-Hebrew literature.

#### **3.1. Introduction to the Language and the Literature of Al-Andalus: emphasis on Arabic Texts**

According to Alatorre (2003) one of the most significant authors is Ibn Hazm, the author of the *The Ring of the Dove*, followed by the scientist and the philosopher Avempace, the poet Ben Quzman, Averroes, Ibn Tofail and Ibn Arabi. Not only were the writers of Arabic descent important for the literature, but also there were significant authors of Jewish origin who flourished in Al-Andalus. Some of them as for example Ibn Gabriol, Yehuda Halevi<sup>13</sup>, Abraham Ben Ezra wrote in Hebrew; but Maimonides, also

---

<sup>13</sup> Also known by his Arabic name Abdul Hasan.

from Jewish descent, wrote his most significant work, *The Guide of Strayed*, in Arabic (Grozdanoski, 2014). Furthermore, the same author signals the importance of the Jewish moralist Ibn Pakuda. In the later stages we have cases where some of the Jewish authors had more complex understanding of the social organisation. For example, Pedro Alfonso, who in 1106 A.D. converted to Christianity, continued to write in Arabic (Reina, 2007). His most important work is *Disciplina clericalis (Collection of Texts Devoted to the Friends of the Word)*, which represents a collection of Oriental tales (Jacobs, 1896).

As the time was passing, a lot of important people from the Christian kingdoms, including noblemen, would come to the great Al-Andalus where the sciences and the literature were flourishing in order to gain some knowledge which was only available to the Moors (Grozdanoski, 2014). Although, the Moors were predominating over the Peninsula, in the beginning no one was forced to convert to Islam. During the years, many of the people who lived in Al-Andalus took Islam, and that meant that many words from Arabic descent entered and were used by the population (Reina, 2007). There were cases where people who adopted Islam did not know a word in Arabic, they just took the faith, and later on the population mixed by Arabs marrying Spanish women which created one cohesion of the population and it is estimated that

[...] in Granada in the year of 1311 A.D. there were 200,000 inhabitants, out of which 500 full-blooded Arabs, and all 200,000 were Muslims. All 200,000 were speaking Arabic, naturally full of Romanisms (Alatorre, 2003, p.97)<sup>14</sup>.

Consequently, the situation was changing. In other words, the population who adopted Islam, little by little started to adopt the Arabic language as well. If we are talking about the Mozarabs, we are talking about the Christians who were using more and more Arabic words without abandoning their language. In some cases, there were population which were practically bilingual and the Christians started to baptise their children with Arabic names, a practice which is still preserved today as for example Fátima or Nuria (Grozdanoski, 2014). The affection and the attraction for the Arabic language was going to such an extent that many of the Christians were more versed in the little differences and tones of the vocabulary content than the full-blooded Arabs (Reina, 2007).

Talking about the literature in Al-Andalus, we have to have in mind that as the literature was influenced in a great scale from the previous literature created in the Arab world, the poetry as a literary form was much more represented than the prose. The poetry has a very important place in the Arabic literature, thus the tradition to write poems and

---

<sup>14</sup> My translation.

extol life, the events and all that was important was voiced through this refined genre. The poetry as such distinguishes few different subgenres for which I will talk later on, but it is important to note that although the poetry was prominent, the prose also took a significant role in the society of Al-Andalus, especially the treatise which honours the conduct and the wellbeing of the population – in most cases seen through the eyes of the Quran. As it is to be expected, a lot of themes were encompassed in the poems, but the most prominent and the most elaborated will be love, that is to say amorous poetry. This will be one of the most favourite genres created not only by poets and thinkers, but also by the courtiers who will show their affections through the written word, as it was somehow forbidden to show emotions and express love publicly. Here poetry will take one huge turn and will develop different types of expression which will make it one of the most beautiful pieces of literature ever created. Often these love poems did not describe just platonic feelings, but also implicit and explicit erotic or sexual scenes which were harshly criticised by the more traditional and radical poets and high members of the society (Reina, 2007). While we are still in the period of the Umayyad reign, we cannot forget that in this precise moment we also have female poets (poetesses) who have left a significant trail in the literature cannon of Al-Andalus. Although most of the poems written by women were lost during the time due to different circumstances, some have been preserved. Iáñez Pareja (1989) would say: “... we have to give credit to the poetess Leila al-Aqhayaliya, the composer of the funeral elegy in honour of her beloved Tauba which gave her a great success: lavished in the court of the caliph Abd-l-Meliq...” (p.56)<sup>15</sup>.

Unlike poetry, as I previously mentioned, prose was not nourished as much in Al-Andalus as in the most Islamic societies, as poetry was considered to be the higher level of literate expression. Even so, to some extent the prose in the period of the Umayyads was also used, and mostly the texts will follow or/and will correspond to the *suwar* of the Quran. In the same manner, the writings on jurisprudence and theology with the development of the posterior philosophy would resemble the religious texts. The same goes for the philology and the grammar which in their interpretation would apply the ‘meaning’ of Allah and the significance of all would be traced back to the word of the prophet (Grozdanoski, 2014). With the Abasies being the rulers between 750 A.D. and 1258 A.D. poetry took even a more sensual turn (Reina, 2007). One of the most prolific

---

<sup>15</sup> My translation.

poets, Abu Nowas who wrote on the court of Harun al-Rashid, was famous for his *diwan* (songbook) - an example of the light treatment of the amorous and courtesan topics, which abounding the songs with pleasures of life in a cynical and shameless tone lead to his expulsion from various courts (Reina, 2007). All this makes Abu Nowas one of the most appreciated authors in the classical Arab world, his style is elegant and vividly expressed via the constant use of metaphors (Iáñez Pareja, 1989).

Despite the fact that the most prolific period in the creation of the literature in Al-Andalus is the Middle Ages, we have to remember that previously on that very same territory other languages and literatures existed. The Arabic literature although being the most significant did not come overnight and was not established immediately after the Arabs conquered the peninsula in 711 A.D. The literature created by all means is authentic, with Arabic being a great influence, but we have to be aware that the pre-Islamic period has its own characteristics and made a huge influence on the posterior medieval literature of Al-Andalus. However, here I will concentrate on the Arabic literature as it is the subject of my research.

The Arabic literature existed much before the Arabs invaded the Iberian Peninsula. Before the 6<sup>th</sup> century the existence of the Arab language permitted a literature to be created with a very natural style coming from its creators and the spoken language of the era (Iáñez Pareja, 1989). As life was still primitive in that period, we understand that the literature of this precise moment would have had its own characteristics, much different than the posterior centuries when the lifestyle and the society in general were more advanced. The lines written would have been influenced by many factors of the tribal conscience which would make the author

[...] a strange mixture of magician and poet who marked the way and continued its path through the tribes of one race: the 'ruwat' who was citing what he has received by the oral tradition and that way elaborating his compositions inspired by the 'djins', having a character of war chant while being a bloody satire against the enemy (Iáñez Pareja, 1989, p. 51)<sup>16</sup>.

Due to the circumstances and the geological surrounding where these lines were written, they would make the Andalusian literature different from the rest created in the non-Islamic world. On the one hand, having the nomadic lifestyle and the desert and on the other hand, the respect to the soldier fighting; would include the social aspect and the common sense of the time. Furthermore, we will see how the literature progressed and took shape to what is known to be the benchmark of the Andalusian writing. Thus, I will present a short description on the literary forms which have given a remarkable touch to

---

<sup>16</sup> My translation.

the literate heritage of Spain. It is considered that only the strophic poetry would have its roots in Al-Andalus and this statement is reinforced by the following lines: “Andalusian qasida and maqama remained principally products of the Muslim East, but strophic poetry is a quintessentially Andalusian creation and the most popular literary embodiment of the multiethnic and multilingual fabric of Andalusian society.” (Menocal *et al.*, 2000, p.165).

### 3.1.1. The Literary Forms: Muwashshah, Maqama and Qasida

Most certainly, the creation of the Andalusian literature took its own path based on the previous writings from the Arab world. In its essence, it is based upon the teachings of the Quran and the Islamic doctrine, thus it represents a fusion of religious and everyday life scenes. In its basis, although postulated on the teachings of the Quran, somehow it manages to escape the over-religious connotation and transposes its aspects more to the situations of the surroundings, and subtly explains the notion, with an accent on love and passion (Menocal *et al.*, 2000). The poetry of Al-Andalus is highly denominated in its versatility and gentle representation of what seems to be un/acceptable for the time. Therefore, it evolved in a higher form of expression, the poetry marks its way through different stages of its development and it is based upon the previous writings of the Arab world. It is similar and at the same time very distinctive of the latter having incorporated many new forms of expression and having been divided into three different styles.

Now it is the moment when we have to pay attention to the *muwashshah*, the *maqama* and the *qasida*, the three basic forms of poetry nourished in Al-Andalus. In order to familiarise with the outcome of the exposition of the sexuality and the heteronormativity in the literature and in the society in general, we need a basic knowledge of the distinctive features of these three poetic forms. Being able to understand the notion of the literary trends of the era will enable us to absorb and elaborate the essence and the nature of the sexuality; how it is transferred from the society into the literature; and what were the obstacles which would not allow the public expression of thought, but it would be perfectly normal and acceptable to express the very same thought in writing, that is to say in the poetry.

Although the order of appearance is unknown, it is believed that the first type to be used was the *muwashshah* as a successor of the previous Arab writings from where it originates. Besides the fact that this type of composition is traced back to the 9<sup>th</sup> century A.D. there is a certain dose of belief that it could have originated much earlier and as Iáñez Pareja (1989) indicates: “Al-Hamadani (968-1008) is considered to be the

creator...” (p. 51)<sup>17</sup>. Although most of the writers were of Moorish origin, as previously mentioned, a huge number of Jews were settled in Al-Andalus. Thus, it is a very interesting fact that this kind of poetry was copied by the poets from Jewish origin. The name *muwashashah* or also spelled in Spanish as *moaxaja*, *muaxaha*, *muassaha*, *muwasahas* etc. comes from Arabic *muwaššah* which could be translated as *adorned with a double secured belt* or *girdled*, and it is considered to be an authentic poetical composition from the Islamic period of Al-Andalus (Corriente, 1997). The *muwashashah* is written in classical meter, but it is more usual to be in other metrics which differ from the established classical meter (Grozdanoski, 2014). By its form, it is a composition divided into strophes and it is poly-rhyme, and the strophes vary around five and are called *bayt*<sup>18</sup> (Jones, 1987). By its nature, the poem consisted of two interchanging elements; the *ghuṣn*<sup>19</sup> (it has the same rhyme in every strophe and it changes to the following one, and the *simt*<sup>20</sup> with rhyme iterative to every strophe) (Grozdanoski, 2014). The most valuable and distinctive characteristic of the *simt* is the *kharja* also spelled as *jarcha*, which would be the last or the exiting/closing part of the poem, often written in some of the dialects, usually Mozarabic or vulgar Arabic, making it the most remarkable and unique feature of the *muwashashah* (Grozdanoski, 2014).

The complexity of the *muwashashah* demonstrates a perfect mosaic of the cultural settlement of Al-Andalus and it forms a perfect ligature between the languages spoken in Iberia of Arabic, Mozarabic and Romance origin along with the new combined dialects created by their mixture. It also reflects the strict form of the written Hebrew and Arabic languages. As far as the topics are concerned, there are a lot of nuances introduced which was not the case before and we can notice a certain “sociocultural relations between various ethnic groups, and between sexes; and even the tensions and rapprochements between secular and religious interests” (Menocal *et al.*, 2000, p.166). Also it is very important that this poetry “recognizes the female voice (Ibid, p.166)” which is of a huge significance for the studies in the field of heteronormativity and gender as the female voice was not noted in the literature of the era and its last attempts remote back to the antiquity. The same authors would further point out that terms such as: “mother ‘mamma’, O God ‘yā rabb’, o people ‘yā qawm’, lover ‘al-ḥabīb’, watcher ‘al-raqīb’ are used. These

---

<sup>17</sup> My translation.

<sup>18</sup> Sometimes the plural form ‘abyāt’ it is used to denote this term.

<sup>19</sup> The plural form would be ‘aghṣān’ is most commonly used.

<sup>20</sup> The plural form would be ‘asmāt’.

features (sentimentality, simplicity, invocation, “feminine” tone) are especially present in the Romance *kharij* pronounced by a woman (p.169)”. Apart from this, another fascinating fact is that Menocal *et al.* (2000) indicate that one of the Andalusian poets Ibn Sanā’ al-Mulk would say: “it should be erotic and moving, enchanting, alluring and germane to passion” (p.168), which clearly points out to the sexual or at least to erotic-centric nature of the very poem. From a thematic structural point of view, the *muwashshah* are usually tripartite and start with love, proceed with panegyric and end with the topic of love. The love or *ghazal*, the panegyry or *madih* and the wine or the *khamiryya* are basically the topics having the central part while some others like the war or the lament over the dead are omitted. These would be the general characteristics of the *muwashshah*, more regarding the themes and the topics could be seen in the following chapters treating directly the sexuality and the heteronormativity as well as other particularities concerning these types of poems.

The second type of poem is the *Maqāma*<sup>21</sup> which is another specific literary genre characteristic to the Arabic poetry of Al-Andalus. Different from the *muwashshah*, the *maqama* represents a short narration which positions one character as a central figure of the same and tries to give or to inspire him with eloquence and wit. The creator of this genre is considered to be Badī‘a az-Zamān al-Hamadhānī in the 10<sup>th</sup> century A.D. and consequently Al-Haīrī who one century later continued the work of al-Hamadhānī further elaborated the genre. The main feature of these poems is their structure which is the “ornamental rhymed prose *saj’* with verse insertions” (Menocal *et al.*, 2000, p.190). Thus, the *maqāmāt* is a collection of short narratives, each one can exist on its own, but together they give one unity because they are sharing a mutual feature and that is the plot. In addition, the two sides involved in the poem are in a constant interchanging position, each one having its own line of progression which intertwines. The parties involved would be the hero and the narrator itself. In favour of this Menocal *et al.* (2000), indicate:

Each *maqama* usually chooses one familiar *adab*-topos for elaboration; each tells of an episode in which the hero, a vagrant and mendicant who is also a man of letters and eloquence, appears in some public place (a market, mosque, cemetery, public bath, traveling caravan, etc.) in different guises, and tricks people into donating money to him by manipulating their feelings and beliefs. Usually the narrator witnesses the hero’s adventures, and at the end of each episode, the narrator exposes the hero’s identity, the hero justifies his behavior, and the two part amicably. This scheme appears in many variations, depending on the author and his age (p.190).<sup>22</sup>

---

<sup>21</sup> The plural form is ‘*maqāmāt*’, also used to refer to these poems.

<sup>22</sup> My translation.

As far as the language is concerned, there is a certain standard applied due to the fact that in the 10<sup>th</sup> century the Arabic language had already been established with its parameters and the literary level was much higher than when the muwashshah was composed. Therefore, the previous ambiguity over which of the two came first, can be discarded as the language itself represents a certain indicator, clearly defining the era of when one work was created. The language is one of the most powerful tools, or instruments which can give as a certain or at least an approximate positioning in time. That is done by the help not only of the syntax, but also its vocabulary which shifts and uses words or expressions characteristic for a certain time which could, but often are not, used in different era. And of course, the topics and the themes elaborated differ and signal us the approximate position in the timeline.

And the third genre of poetry is the *Qasīda* (hereafter qasida). This type of poem existed even in the pre-Islamic period of Arabia and by that it might be considered as the oldest genre to be popularised in Al-Andalus. As characteristic of the older writings, this style is quite extensive in length, and it incorporates more than 100 verses. However, it often consisted of some 50 verses or more. Although principally it was nourished by the Arabs, the qasida later was incorporated into the Persian literature, and there is also a version of Persian qasida which could be even more numerous in verses than the Arabic one. The qasida was present in Europe in the Ottoman Empire as well. Menocal *et al.* (2000) define the qasida as “a formal multithematic ode addressed to a member of the elite in praise, in admonition, or in quest of support.”<sup>23</sup> (p.211) and it usually dedicated to a nobleman or king, as an addition to the previously asserted by the authors. Thus, by its character the qasida is a panegyric genre. Having had this feature, the qasidas follow the logical path of development and usually treat a single topic which has its introduction, culmination and conclusion. Another interesting feature is the couplet which can be observed in the extended form of the same, but the classical Arab qasida follows one single rhyme throughout the composition. By its composition, the qasida consists basically of four parts: the *naṣīb*, the *tajalluṣ*, the *raḥīl* and the *fajr/hiyā`/ḥikam* (Grozdanoski, 2014). The *naṣīb* is the opening part with a nostalgic note, where the poet reminds the reader of the past and love (Grozdanoski, 2014). The second part is the *tajalluṣ* which is a sort of relief or alleviation caused by the nostalgia (Grozdanoski, 2014). Evidently this second part is a pathway or link connecting the *naṣīb* to the third part of

---

<sup>23</sup> My translation.



the poem, the *raḥīl* (Grozdanoski, 2014). The *raḥīl* represents the point where the poet would talk about the cruelty of life itself, being separated from the beloved ones, alone somewhere with no one by its side, a relative or member of the ‘tribe’ (Grozdanoski, 2014). Now, probably the first three parts have a single denomination and the last or the fourth part has three different ones. The reason for that is because the poem could vary in its intention, and thus may have a different point of view and finally intention to address different circumstantial outcomes. If the poet is talking about the tribe or its people, the last part is called *fajr* (Grozdanoski, 2014). If the poet uses the last part to make fun, ridicule, mock or laugh at other tribes the closing would be called *hiyā’* (Grozdanoski, 2014). If these two closings were more general, the third type of closing or the *ḥikam* might be with more personal intention. Thus, it can be used to show or to give moral maxims. Although this is the typical construction of the *qasida*, the same is modified during the time and has few other different names of the parts in other existent versions, but those would remain for some future discussions. In the years to come, the *qasida* would remain very popular for the Spanish authors even in the 20<sup>th</sup> century, although it would not carry the same sentiment as the Arabic one due to different factors and the evolution of the literature itself. Not having the same topics and not elaborating the same aspects, the modern authors would use the form of the *qasida* in their own benefit and would introduce one very special genre which by its originality and themes used represents amorous poetry with notion of nostalgia. Federico García Lorca and Félix Grande Lara are the most famous authors who would incorporate the *qasida*. Lorca in its *Diván del Tamarit* and Lara in its *Casida de la alta madrugada*. The trend would follow to the other Spanish speaking countries: the Argentinian author Ricardo Molinari would dedicate the *Casida de la bailarina* to Federico García Lorca and *Casida de la tentadora* would be written by Jaime Sabines Gutiérrez of Mexican origin.

### 3.2. Homosexuality and the Homoerotic Tendencies in the Literature of Al-Andalus

The homosexuality in Spain does not start with the penetration of Islam in Al-Andalus. The sexual intercourses among the same sex members were present including in the prehistory, in the Roman period and during the reign of the Visigoths (Eisenberg, 1999). However, we do not have concise data in what proportion homosexuality was expanded in Al-Andalus in the period before the Moorish invasion. Eisenberg (1999) asserts that there are certain historic sources in which we can find information that the

beginnings of this type of sexuality dates back to the period before Iberia had been occupied by the Romans. In these historic data it is written that the Iberian Peninsula represented a kind of a sexual centre and even in the prehistory from the town of Gades (present Cadiz) female exotic dancers were 'exported', and by that it can be assumed that maybe males who had the same role were exported. In any case the data regarding the homosexual practices are scarce and we cannot deduce exact conclusions regarding this issue according to the historic facts. Furthermore, Eisenberg (1999) stresses that with the Roman occupation of Hispania, homosexuality gets bigger proportions, and it is known that Adrian, one of the greatest Roman Emperors whose origins are from Hispania, was homosexual (Eisenberg, 1999). In the Visigoth period when Catholicism was introduced as the official religion, it comes to our attention that the Visigoths themselves were harshly resisting homosexuality.

Although it seems that with the introduction of Christianity as an official religion of Iberia, and according to the religious teachings, homosexuality was almost erased, I believe that maybe what will surprise us the most regarding the life itself in Al-Andalus will be exactly the homosexuality and the homosexual practices.

When we are talking about the homosexuality in Al-Andalus and the homoerotic tendencies in the literature we have to take in consideration the Hispano-Arabic and the Hispano-Hebrew poetry, as the poetry itself is the most prominent medieval genre in the Iberian Peninsula, precisely in today's Andalusia.

Having in mind that Arabic was the official language in Al-Andalus, and there were a significantly larger number of Arabic writers (and those who were not of Arabic descend were mostly writing in Arabic) we are going to start with the Hispano-Arabic homoerotic poetry. It seems that the homoeroticism and the poems that contain homoerotic elements are not necessarily purely homoerotic, yet tend to be quite recurrent in the Hispano-Arabic poetry. It will not be an exaggeration to point out that the homoerotic, and the erotic literature in general is often of high value and quality. The only thing that might surprise us is that this type of literature flourished exactly where it was not expected, in an Islamic society where homosexuality was basically introduced as a form of cultural refinement during the reign of the Umayyad Dynasty (Rubiera Mata, 1992). Whatever the case, here it is important to say that homosexuality played an important role in the development of the Umayyad culture. Besides being in homosexual

relationships<sup>24</sup>, some of the most prominent figures in Al-Andalus also wrote poetry. The King Al-Mu'tamid of Seville and Yusuf III from the Nasrid Kingdom of Granada are worth to be mentioned (Reina, 2007).

However, the capital Cordova was the biggest city in Europe. Al-Andalus had supremacy regarding schooling, sciences, art (poetry and architecture), and medicine as well a significant number of libraries. Its purpose was to give beauty to each object and bring joy to each moment. Differently from the Christianity societies, this one was religious and sexually tolerant (Foster, 1999). Thus, the homosexual intercours were accepted with great contentment among the political elite and the intellectual nucleus of the society. These kinds of relationships are especially present among the kings of Al-Andalus who continuously were maintaining sexual relationships with young boys so called *ephebe* or *mancebo* (Grozdanoski, 2014). Due to the fact that in the Arabic love poetry the object of adoration and desire in sexual sense is a slave or a captive, it is not at all strange or uncommon to come across verses which describe blond men and women for whom it is supposed to be from Scandinavian or Slavic descent. "Ibn Hazm gives us information that some of the caliphs were prone to blonds (men and women) and many of them taking characteristics from mother's lineage were blond and with blue eyes" (García Gómez, 1978, p. 14).<sup>25</sup> Below we will see one poem by Ar-Ramadi who writes about one blond slave.

It seemed to me disturbed from the look  
As if he had just awoken from a dream  
His whiteness and his blond hair are accompanying his beauty,  
Opposite, but yet similar;  
As reddish-golden ribbons fallen on his face of silver,  
He is like the down, white and blond,  
As if he was imitating it.  
When his cheeks turn red  
He is like white wine in a cup of stone (Rubiera Mata, 1992).<sup>26</sup>

If we compare the Hispano-Arabic homoerotic poetry and Ancient Greek poetry, we can notice the similarities in the notion of the writings. The similarity is precisely in the role both the writer and the object of desire were playing. Namely, the poet was always the older one in the imagined relationship, while the object of admiration or the one to whom the poem was dedicated was younger. According to Rubiera Mata (1992), this descriptive ambiguity of the poems seen in the usage of the grammatical rules as well as the imagery gives us an insight of the actual sex of the described lover. Consequently,

---

<sup>24</sup> Normally these rulers were having younger male lovers.

<sup>25</sup> My translation.

<sup>26</sup> My translation.

most of the times these homoerotic descriptions were euphemistic and it was difficult to guess the actual sex of the described person in question. Furthermore, the contradiction between the religious conviction and the real permissive behaviour of the masses were overcome by a Neoplatonic sublimation of an ambiguous chastity (Hazm, 1967). Due to all the historical events and changes a lot of new genres emerged. The women got greater freedoms and by that a large number of female poets wrote amorous lines, some of them even extolling the feminine beauty (Rubiera Mata, 1992).

On the other hand, “among the Hispano-Hebrew population there is considerable production of homoerotic poetry” (Greenberg, 2005, p.114). The authors of Jewish descent created their poetic lines very similarly to their Muslim colleagues, especially around the 11<sup>th</sup> century, also known as the Golden Century. The Sephardic culture has its origins in the same moment when the Arabic culture started to influence the society and played a huge role in its development.

Traditionally, the Jews in the Middle Ages had a major security and higher political and cultural integration in the Arabic world in comparison to their position and the persecution during the posterior Christian kingdoms (Cohen, 2005). However, this position of tolerance would change in the 11<sup>th</sup> century when the Almoravids took over the power and consequently in 12<sup>th</sup> century when the power was transferred to the Almohads which “lead to dispersion and conversion of the Sephardic community of Al-Andalus” (Cohen, 2005, p.32).

The Sephardi openly accepted the Arabic culture, by that they would not only adopt the spoken Arabic language, but also the majority of their literary works were written in Arabic. As it is to be expected, the Arab poets considered the language of the Quran as the most beautiful one, and the Arabic verse as the highest form of poetry. As far as this is true for the Moors, the Jews had the same opinion regarding their language and created their poems in Classical Hebrew, the language of the Bible (Cohen, 2005).

The Hispano-Hebrew poetry developed in the literary courts of the Taifa Kingdoms, in the same manner as the Arabic poetry, but its production considerably diminished in the 12<sup>th</sup> century when the Almoravid and the Almohad dynasties were ruling Al-Andalus. At the end of the 10<sup>th</sup> century, Dunash Ben Labrat revolutionised the Hebrew poetry by adopting the Arabic mono-rhyme and its metrics. As far as the themes are concerned, the Jewish poets were imitating the amorous Arabic poetry, the Bacchic poems and the description of the gardens (Decter, 2005).

Generally speaking, the writings are quite restrictive in relation to the sexual practices. The same goes for homosexuality, adultery, bestiality and masturbation. But, as it was the case with the Muslims, the same applies to the Jews. The reality had to be distinguished from the written laws, as they did not always correspond. As the Muslims and the Jews were mostly living in harmony, they used to have mutual celebrations and many of them enjoyed the company of men as well as of women. Even though most of them usually were married, still, “were maintaining sexual relationships with young boys” (Roth, 1996, p.235).

And finally, among the love poems written by representatives of both cultures (Muslims and Jews) there is a long list of important homoerotic poems. The authors were usually rabbis and great scholars of the era, politicians and leaders. According to Einsberg (1999) Some of the most important of Jewish descent are: Moses ibn Ezra, Ibn Gabirol, Yehudah Halevy and Semuel ibn Nagrella (p.6). We will talk about the Arabic poets further on in the text. Posteriorly, Decter (2005) will add that with this, the medieval Arabic and Jewish poetry may be referred to as “a poetry of passion” or “a poetry of desire” (p.82), the poems do not necessarily depict vivid experiences, but also feelings and not consumed desire.

### *3.2.1. Religious and Cultural Context*

In this section we are going to contextualise homosexuality in the Al-Andalus society and its perception from a religious point of view. Namely, Al-Andalus guided by the Sharia Law had its limitations towards certain aspects of sexuality. In addition, we also tackled this issue from the Jewish perspective since it was another dominant religion at the time.

#### *3.2.1.1. Islam, the Sharia Law and Homosexuality among the Muslims*

The severity and the intolerance that were characteristic for the traditional Christianity and Judaism as far as the sexual matters were concerned, seem to be replicated in the third Abrahamic religion as well. When we are talking about homosexuality, we have to take into consideration some of the most important schools, such as the one set by the theologian Malik of Medina, or the one established by the literalist Ibn Hanbal (Grozdanoski, 2014). Those schools would provision death penalty, generally executed by stoning the convicted. However, Crompton (1997) discusses that

there were some more liberal schools which would reduce the punishment to flagellation and the prescribed punishment was one hundred lashes.

However, other aspects of the Islamic culture show some contradiction with the severity inherited from the Old Testament, which dominated the legality of Islam in this regard. The popular attitude was much less hostile towards the homoeroticism and the European visitors were surprised by the relaxed tolerance concerning this issue among the Arabs, who seemed to find nothing unnatural in relations between men and boys. In medieval Arabic tractates on love, this so-called 'emotional intoxication' is caused not only by the love for women, but also by men and boys (Crompton, 1997).

Regarding the same issue, Reina (2007) discusses that while the rest of Europe was punished by burning on a stick the transgressors, the homosexuality in Al-Andalus was very common and somehow intellectually prestigious. Thus, works of authors such as Ibn Sahl of Seville contain very explicit lines regarding the matter. Namely, it is indicated that these practices of love were carried throughout the Islamic world by the help of the love poetry (Reina, 2007). Whatever the case being, it seems that the female homosexuality was less convicted than the male one. The Arabic references regarding the lesbianism are not so openly convictive. Accordingly, Crompton (2006) gives information that at least a dozen romances among women are mentioned in *The Book of Hind*. Other works such as *Tractate on the lesbianism (Kitab al-Sahhakat)* from 9<sup>th</sup> century, as well as other posterior works on the Arabic eroticism contain lines with this topic (Grozdanoski, 2014). As some of the women of Al-Andalus had easy access to the education, they were literate and by that able to write freely. Thus, Eisenberg (1999) gives us information that in the poems of the era, the love of a woman towards another woman is equally described as the love of the male poets towards other men. In this respect, Aldrich (2008) indicates that the tolerance towards the homoeroticism is due to the fact that Islam does not separate the flesh and the soul as Christianity does, and that is why the sexual pleasures are appreciated in a different manner. This being the case, we can add one more fact which is to be found in the twelfth surah of the *Quran* (Sher Alī, 2004), where the aesthetic is an additional reason why homosexuality is more freely accepted, and that is the representation of Yusuf who is the highest symbol of beauty. And, on this Rubiera Mata (1992) will add that in these lines of the Quran the platonic concept demonstrates that the beauty is the one generating love in a wicked and terrible way. Besides Aldrich (2008) and Rubiera Mata, García Gómez (1992) will reflect on Yusuf's beauty in his introduction to *The Ring of the Dove* and discusses that the Muslims refer

to it as ‘al-iftitān bi-l-suwar’ for ‘the disorder or the condition from which suffer the souls contemplating a concrete beauty in harmonious forms’, illustrating the history of the Egyptian nobles cutting their fingers off while peeling oranges, mesmerized by the beauty of Yusuf (Hazm, 1967).

The flow of the events in the poetic thought is very similar to the one in Medieval Europe, that is to say, it is coherent to what was happening in the courtly love. This type of homoeroticism which we come across in the Andalusian poetry has a lot of similarities with the homoeroticism in Ancient Greece. Thus, the homosexual practices in Al-Andalus represent a continuation of the Greek and Latin traditions, and as such took active participation in the education of the youth, being postulated as primary element which acts as bases for expressing the sentiments and the lust (Reina, 2007).

The fact that on the Iberian Peninsula the homosexual love was present in a large scale cannot be denied, although this part of the social interaction is usually omitted. As in most of Christian and Muslim countries this happens due to the prejudice and religious doctrines where the sexuality has only reproductive function, and does not incorporate physical or mental pleasure (Grozdanoski, 2014). Although the homosexual relationships were prohibited, those who practiced them were barely punished. On this, Reina (2007) will add: “The homosexual practice has never been publicly condemned, the prohibitions in respect of the same rarely were executed and generally speaking the homosexuality represented nothing else but maintaining the reputation” (p.82)<sup>27</sup>. The high degree of tolerance allowed many of the Andalusian poets to write openly about love and the pleasures among the equals<sup>28</sup>. Regarding this issue Reina (2007) in his work *Andalusian Poetry* indicates that we can perceive the fact that the homosexuality was spread even among the representatives of the state elite:

[...] Abdelrahman III, Al-Haken II and Al-Mutamid had in their possession male harems; then the Memories of Badis, the last Zirid king of Granada; references that the homosexual prostitutes were charging much higher fees than some female prostitutes and members of the higher classes were present among their clientele, which can be observed in some of Ibn Quzman’s poems (p.81).

### 3.2.1.2. *Judaism and the Homosexuality in the Jewish Community*

*“Man shall not lie down with a man as he would with a woman. That is an abomination.  
(Leviticus 18:22 The Holy Bible)”*  
*“If anyone lies down with another man as if would with a woman, commits an act of  
abomination and both shall be punished by death, for which both of them are responsible.  
(Leviticus 20:13 The Holy Bible)”*

---

<sup>27</sup> My translation

<sup>28</sup> By equals I refer to members of the same sex, not members of the same social class or individuals who share the same religious/ethnic background.

*“A woman shall not put man’s clothes, nor shall a man put woman’s clothes, because Lord, your God detests everyone who does such thing. (Deuteronomy 22:5 The Holy Bible)”*

Those are the verses that influenced Jewish perspectives for centuries regarding the eroticism, homosexuality and transgenderism, rooted in the efforts of the ancient Israelites to distinguish themselves from the Canaanites who lived in the Fertile Crescent before their arrival. In Canaanite religion the variants of sexual orientation and gender were associated with the divine reverence, in the form of sacred prostitution by the priests and priestesses of the goddess Athirat and her male consort whose name was Baal (Patai, 1990).

Generally speaking, the scriptures in the Torah are quite restrictive towards sexual practice, which includes sexual intercourse within the marriage itself. Not only the sexual act is a target of polemics, but also homosexuality, adultery, bestiality and masturbation (Roth, 1996). In the same way as in Islam, in Judaism the sexual relationships among men were condemned, and not surprisingly the penalty was the same. The convicted could be punished by death or stoning (Roth, 1996). Some beliefs gained strength among medieval Jews that men who participated in erotic acts with other men would be punished by God with an early death; earthquakes and solar eclipses were also contemplated as punishment for the sin of sodomy (Roth, 1996). Besides the male homosexuality, Judaism is also restrictive towards the female homosexuality. Regarding this issue, Roth (1996) will make a comparison between the Muslim and the Jewish cultures in respect of sexuality. Thus, he will indicate that in the same way as Muslim, Jewish thought on sexuality, and what was happening in reality in the medieval period were two different things. From here we can see that there was a remarkable difference of what was prescribed by the law or the moral teachings and what was carried out in reality. In other words, people were interpreting the teachings on the way they thought it was acceptable. To justify the above, Roth (1996) will also give us additional information that Semuel ibn Nagrella visited the Taifa of Granada and during his visit he wrote a significant number of love poems in Hebrew. His poems depicted love for women and men, Muslims and Jews. Apparently even before his arrival, the Jewish community was preoccupied about the sexual relationships among *goyim*, even more because these sexual relationships did not concern only sex with women but also with young men (Roth, 1996). On the other hand, Schirmann (1995) indicates that there are records of complaints about prohibited relations among men by two authorities from the orient: Daniel Alqumisi (9<sup>th</sup> century) and Sahl ben Masliah (10<sup>th</sup> century). They both write on preventing contact with gentiles (young men), and how Jews learned to lie down with other men based on previous sexual



relationships with youngsters. These complaints are indirect evidence of pederasty existence among Jews (Schirmann, 1995). There is one more written fact that indicates homosexual behaviour. Namely, Roth (1996) discusses the controversy related to Saadia Gaon, who was accused of participating in sexual relationships with young boys, taking a passive role. In the accusation, it is added that all young men from Nehardea knew where to find him (Roth, 1996). Although this rabbi and philosopher was born in Egypt and died in Babylon, it is worth of mention because the homosexuality among Jews was not only limited to the borders of Al-Andalus, but also was present in other parts of the world where Jews lived in the Middle Ages (Roth, 1996).

Medieval Al-Andalus is known for its tolerance towards the homosexual practices, which were also spread throughout the Iberian Peninsula. The pederasty was considered as something very usual and normal among the Jewish aristocracy. On this Eisenberg (1999) will write:

In Spain a courtly and aristocratic culture was formed as a result of a romantic individualism, and there was a presence of an intense exploration of all forms of sexual liberation: heterosexuality, bisexuality and homosexuality. If you ask a typical rabbi today what is his point of view on homosexuality, he will tell you that there is nothing less Jewish than that. But, it is quite opposite if you study the Sephardic culture. The homosexuality is in its centre. (p.59)<sup>29</sup>

The same author indicates that “a great secret, a mystery par excellence of Spanish medieval history” (p.6), referring to Granada as a Jewish kingdom where the Muslim monarch was just a public figure without power and the Jews were governing the city. With this he mentions that in this kingdom the pederasty was even more frequent than in the rest of Al-Andalus, tracing it back to the homosexuality of the great king-poet David and his love for Jonathan, son of King Saul.

The Jews in Al-Andalus lived in harmony with their Muslim neighbours, they shared food and drinks and the celebrations lasted until dawn. Eisenberg (1999) asserts that a lot of them, loved men on the same way as they loved women, and although usually they were married, still they would maintain sexual relationships with young man, which was not condemned or considered as a degeneration. The homosexual pleasures not only were abundant, but also were considered as more refined than the heterosexual ones among the wealthy and learned men (Eisenberg, 1999). To demonstrate that the homosexuality was highly appreciated and valued, we come across one data where Eisenberg (1999) points out that in the beginning of the 12<sup>th</sup> century the male prostitutes of Seville were charging a considerably higher amount than their female colleagues, and

---

<sup>29</sup> My translation

their clientele belonged to the higher classes. The female prostitutes were considered to be amusement for the lower classes and they would give their services to the commoners and the peasants who would come to the city for commerce.

### 3.2.2. *Overview of the Homoeroticism in the Literature of Al-Andalus*

Probably one of the most interesting and surprising verisimilitudes of the medieval Andalusian culture, in respect of sexuality, is the very fact that frivolous love and homosexual pleasures were permitted “and seen with indulgence among the elite” (Reina, 2007, p.81) as politicians, governors, thinkers, philosophers and poets. This fact permitted latter to openly manifest homosexual behaviour and maintain relationships with members of their own sex. Although homosexuality in Christian kingdoms “was little understood, including persecuted, it was completely different in the Hispano-Muslim culture” (Reina, 2007, p.81). Accordingly, Muslim Andalusian poets were able to transfer the satisfaction they received in their real life into their lyrics. Albeit homoeroticism is not only restricted to Muslim writers, in the following sub-section we will focus on Hispano-Arabic literary texts only.

#### 3.2.2.1. *Homoeroticism in Hispano-Arabic Literary Texts*

When we are talking about Hispano-Arabic literature we have to take in consideration other works written by Arab authors, outside the borders of Al-Andalus as there is a strong connection between them and surely the poets who lived in the Iberian Peninsula were influenced by their colleagues from the Middle East. In that respect, in order to overcome the contradiction between religious law and the popular reality, Arabic literature refers to Hadith attributed to Muhammad himself which relates that the one who loves, and remains chaste, and takes his secret to the tomb will die as a martyr” (Sher Alī, 2004). To capture the beauty, the poets seemed impelled to sing about male beauty. Sublimating courtly love through Neoplatonism, singing about the physical beauty transcended into ideal beauty, allowed the poet to express his homoerotic feelings without danger of moral censure.

The *mudhakkarat* as a literary topic ascended in the poetry throughout the Arab world. The Persian jurist and writer Muhammad ibn Dawud (868-909) wrote, at age of 16, the *Book of the Flower*, an anthology of love lyric stereotypes and dedicated a lot of verses to homoerotic love. Ibn Dawud dedicates this book to a classmate, and due to his life-homoerotic passion reunites the Platonism with sexual desire. García Gómez (1978)

identifies the Platonism as a ‘collective desire’, while Ibn Hazm (1967) would characterize it as a ‘morbid perpetuation of desire’.

Both, the punitive and the sentimental traditions are present in the Andalusian literature, and they are prominent in the writings of Ibn Hazm, especially in his most famous tractates on love theory *The Ring of the Dove*. Hazm will discuss that love is esoteric and cannot be controlled. It is something which comes from Allah himself and it is favourable in respect of homosexual love. He affirms that “It is not approved by faith nor forbidden in the Holy Law, because the hearts are in God’s hands Honored and Powerful, and proof of this is that caliphs and rightful Imans are counted among the lovers”<sup>30</sup> (Hazm, 2015, p.109). These lines show us that for Ibn Hazm, love is something that cannot be controlled by anyone, especially not by men. Love is something that Allah has provisioned for each and every person in this world. Moreover, he will say that: “It is a kind of nature, and man has no power over the free movements of his organs”<sup>31</sup> (p.154). In *The Ring of the Dove*, we come across a mixture of theoretical generalizations and examples of personal anecdotes, though mostly referring to heterosexual love, especially towards beautiful slaves. However, between the lines we have an intertwining of stories where men fall in love with other men. According to Crompton (1997) sometimes the attribute cannot be determined, which in a given text it might refer to a man or to a woman. Naturally, often with the word ‘beloved’, the author might be addressing a male or a female lover.

Symbolism plays a very important role in the Arabic poetry in general, thus the same goes for the verses written in Al-Andalus. Many of the poets use the imagery as powerful tool in their literary expression, and by that they give a stronger impact on the reader to comprehend the game of love. Most of the images are intertwining, and might give a false impression. However, they are often clear and give as a clear picture of the sentiment, but not of the object of adoration. As previously mentioned, the object of adoration may be male or female. Ibn Hazm (1967) will record the following regarding the signal:

The other signals are: the lover flies in a hurry to the place where his beloved is; he is looking for excuses to sit beside him and approach him; and abandons the work he has been given and obliged himself to be far away from him [his beloved]; he will leave behind all the serious issues which separated him from his beloved, and he becomes lazy by his side (p.118).<sup>32</sup>

---

<sup>30</sup> My translation

<sup>31</sup> My translation

<sup>32</sup> My translation

Influenced by Ibn Dawud from Bagdad, the Andalusians have learned the game of courtly love (Reina, 2007). The affordability of the beloved and the fact that he belongs to somebody else, not because of adultery, but generally because the beloved was a slave<sup>33</sup> or a property of another master, is just a little part of what could be on the way to achieving the goal of being with the person you adore. Besides the fact of the availability there are individuals who come across and block the way to the beloved, or they are a constant companion/escort of the lovers throughout the story (Reina, 2007).

Moreover, Eisenberg (1999) asserts that “love was not separated from sex” (p.6), and the homosexual activity was conducted “between adult master and a boy disciple” (p.7). Thus, here it is worth mentioning that as the role of an active partner was not socially condemned, it was natural for the adult to be the giver. On the other hand, the adult who was playing the role of a passive partner in the homosexual relationship was an object of derision, mockery and ridicule (Grozdanoski, 2014). Additionally, the visibility of the facial hair in the ephebe was extremely popular in the Arabic homoerotic poetry as it was marking the transition from boyhood to manhood, although immediately a response was generated in defence of the beauty in fully bearded young men, that is to say they had not lost their beauty only because they had started to grow facial hair (Grozdanoski, 2014).

### *3.2.2.2. The Flow and the Development of the Hispano-Arabic Homoerotic Poetry*

Hispano-Arabic homoerotic poetry has a long literary tradition. It was meticulously created for centuries, and has its specific flow and development. Herein we are not only going to give a description of how it was created, but we are also going to talk about the specifics and the literary style in each of the stages. Namely, we are going to start with the beginnings of the Andalusian poetry created during the reign of the Umayyad dynasty, followed by the one written in the Taifa kingdoms, and in the Almohad Caliphate. However, homoerotic poetry not only concerned male poetic expression, but also feminine homoerotic expression was pretty much present in Hispano-Arabic love poems.

---

<sup>33</sup> Here the slave could be male or female.

### 3.2.2.2.1. *Hispano-Arabic Homoerotic Poetry during the Reign of the Umayyad Dynasty*

During the 9<sup>th</sup> and the 10<sup>th</sup> centuries, or exactly in the period when the Umayyads were on power, the erotic poetry started to flourish in Al-Andalus. Crompton (1997) gives us information that during his lifetime, the nephew of Abdelrahman II, Abad Allah, already had been writing amorous verses for one ‘black eyed gazelle’. The ambiguity of the grammatical uses was extending throughout the images used in the description of the gazelle’s beauty in the same manner as it was done when the maidens were described. This makes it difficult to uncover the sex of the described lover. Besides, there are other indicators which sometimes are lost in the translation from Arabic into Spanish. Some of the terms used in the original versions in Arabic are differently translated into Spanish due to the gender of the word in question. Some of the terms in Spanish are in feminine gender, thus it comes to confusion. Anyhow, although the words in Spanish are feminine, in Arabic are masculine, thus they clearly point out to a male lover, and not as it is mistakenly understood in Spanish that the author talks about his female lover. Some of the words that Rubiera Mata (1992) mentions are: ‘gazelle’ (in Spanish: ‘gacela’ – feminine gender; in Arabic: ‘ghazal’ – masculine gender) and ‘moon’ (in Spanish: ‘luna’ – feminine gender; in Arabic: ‘hilal’ or ‘alqamar’ – both masculine gender). These words in Arabic are in masculine gender, thus we can be unmistakably certain that the author is describing his male lover or dedicates the poem to a man<sup>34</sup> (Rubiera Mata, 1992). The same author (1992) will add one more fact that indicates the sex of the lover, and that is the use of the word ‘bozo’ in the Spanish translations. The Royal Library<sup>35</sup> preserves homoerotic texts which even contain the work “bozo” in the title: *El abandono del pudor y el primer bozo de la mejilla* and *Excusas sobre el amor del primer bozo en la mejilla*<sup>36</sup>. In other occasions, we can only find the word “vello” or “vello facial” and/or other variations. Below we can see an excerpt from a poem by Ibn Said al-Maghribi to demonstrate how the word “vello” was used and how we can be certain that the author is describing his male lover.

¡Oh tú, en cuyas mejillas ha escrito el vello dos líneas que,  
al destruir tu belleza, despiertan ansias y cuidados!  
No sabía que tu mirada era un sable, hasta ahora

---

<sup>34</sup> Usually young one.

<sup>35</sup> Real Biblioteca del Monasterio de San Lorenzo de El Escorial, Madrid.

<sup>36</sup> As addition to one more text that contains explicit homoeroticism: *El jardín del letrado y las delicias del hombre inteligente* (Eisenberg, 1999).

que te he visto vestir los tahalíes del vello (García Gómez, 1997, p.191)<sup>37</sup>.

From here we can see that the beauty of the ephebe was appreciated while he was still without facial and body hair. The Andalusians thought that as soon as the boy was entering in adolescence his beauty was starting to fade (Rubiera Mata, 1992). Thus, it provokes “anxiety and care” to the poet, and that was happening due to the previously mentioned fact that the youth and the beauty were paramount, plus because it was not seen positively to have an older male lover who started looking more as man than as a boy (Grozdanoski, 2014). Al-Maghribi further says “your look was a sabre” (García Gómez, 1997, p.191) which indicates that the young man in question had a sharp look as a sword, and he was very aware of what was happening, possibly it may indicate that he is already an experienced lover and now it is time for the poet to let him go because it is his turn to teach young boys the art of love.

Chejne (1999) and Crompton (1997) give us information about one of the earliest representatives of the Andalusian poetry, Ibn Abd Rabbihi who was a poet on the courts of Abd Allah I and Abdelrahman II. He wrote about one young man in the typical spirit of submission to the beloved. Crompton (1997) points out that the submission was rather usual topic back in the days, quite frequent and evident, justifying it with Rabbihi’s line “Le di aquello que me pedía, le hice mi señor...” (I gave him what he asked for, I made him my master...) which demonstrates complete surrender to the master (p.142-161).

Ibn al-Kattānī is another representative of the jamriyyat poetry (Rubiera Mata, 1992). Despite of the religious prohibitions, he sometimes gives homoerotic features to the butlers who were serving the wine. Therefore, we can see that some of the poets were more explicit and less chaste in the expression of their passion. In the following verses we can observe how al-Kattānī is depicting the servant and the homoerotic elements he is introducing in his game of words.

How many nights I was served drinks  
By the hands of a deer that compromises me!  
He made me drink from his eyes and his hands  
And it was drunkenness after drunkenness, passion after passion.  
I was kissing his cheeks and I was wetting my lips  
On his mouth, both sweeter than honey (Rubiera Mata, n.d.).<sup>38</sup>

---

<sup>37</sup> Oh you, on whose cheeks two lines were drawn by hair,  
Which destroying your beauty, arose anxieties and cares!  
I did not know that your look was a sabre, not up until now  
When I see your chest dressed in hair (My translation).

<sup>38</sup> My translation.

Crompton (1997) discusses that the inversion of the social roles in the Arabic poetry is very similar to what was happening with the romanticism and the chivalry in medieval Christian Europe, and on that Rubiera Mata (1992) will assert that despite these similarities, there are some authors as Ar-Ramadi who will openly write chivalric poems addressing women, but at the same time will worship men, creating narrations which clearly depict bisexuality. Ar-Ramadi was writing about one passionate night with an epebe and a slave girl. The interest toward both sexes can be seen in the following lines: “Sometimes I was extending my hand and I was reaching the peacock<sup>39</sup> / and sometimes I was withdrawing myself towards the dove<sup>40</sup>” (Rubiera Mata, n.d.).<sup>41</sup> Regarding the love life of Ar-Ramadi, Rubiera Mata (1992) gives us further information and prompts stating that the famous poet of Cordova was madly in love with a young Christian man, and later on he fell in love again with a black slave while he was imprisoned due to his turbulent political career. What is interesting in the following lines is the fact that Ar-Ramadi was so much in love with the slave, and here we can observe that exact change or inversion of social roles. Namely, the author in the verses is represented as a slave, and gives the role of a master to the slave: “I looked into his eyes and they intoxicated me... I am his slave, and he is my master” (Rubiera Mata, n.d.).<sup>42</sup>

### 3.2.2.2.2. *Hispano-Arabic Poetry in Taifa Kingdoms*

In the part entitled *Short Historical Overview on the Social and Political Circumstances from the Moorish Conquest until the End of the Middle Ages*, I discussed the political and the social situation of medieval Al-Andalus where we have seen that after the fall of Umayyad Caliphate the territory was fragmented in many small kingdoms which are called Taifas. Due to the changes that have happened and the decentralisation of the governing power, many of the poets of the era were exiled (Rubiera Mata, 1992). As a consequence, many new courts were formed, and according to the tradition each court needed its poets (Rubiera Mata, 1992). Thus, exiled poets were spread across the courts and a lot of new poets emerged in order to satisfy the need (Reina, 2007). As the power was decentralised, most of the larger cities had an influx of poets and they grew into important literary centres. Some of the most important literary centres in the 11<sup>th</sup> century Al-Andalus were Seville and Cordova (Rubiera Mata, 1992).

---

<sup>39</sup> Peacock - a metaphor for the male lover.

<sup>40</sup> Dove being – a metaphor for the female lover.

<sup>41</sup> My translation.

<sup>42</sup> My translation.

As Seville turned into Capital of the Poetry, the verses created there acquired a new level of refinement and a formal beauty, especially during the reign of King Abbad ibn Muhammad al-Mu'tadid (governed with the Taifa of Seville from 1042 to 1069). One of the best poets in his court actually was his son the Vizier of Seville Muhammad ibn Abbad al-Mu'tamid, who from young age was in 'passionate relationship (Rubiera Mata, 1992)' with another great poet and Vizier of Seville Abū Bakr Muḥammad ibn Ammār. The two poets after the death of King Abbad ibn Muhammad al-Mu'tadid governed Seville together, Muhammad ibn Abbad al-Mu'tamid<sup>43</sup> as a new king and his lover Abū Bakr Muḥammad ibn Ammār as his minister (Rubiera Mata, 1992). However, in time their relationship was shaken, and as a response the king wrote a satirical casida in which we can also note homoerotic characteristics. The verses were translated into Spanish by Rubiera Mata (1992):

...I was embracing your tender waist,  
 And I was drinking clear waters from your mouth...  
 ...I was content with what was permitted,  
 But you desired for what is not...  
 ...I will expose what you hide:  
 Oh glory of chivalry!  
 ...You have defended the villages,  
 But you have violated the people... (pp.29-36).<sup>44</sup>

In the first verse "I was embracing your tender waist", we can see that there was an affectionate and passionate love between the two poets, who would spend time embraced. The delicacy and the importance of the figure is also one of the indicators that the love started just when the poet was very young and still had fragile body or 'tender waist'. In the second verse "And I was drinking clear waters from your mouth" the poet gives a further description of his intoxication with passion. The water has always been a symbol of youth and rejuvenation, thus having mentioned it in this line, the author is referring that his lover was even younger than him and he is giving back his youth with the exchange of bodily fluids<sup>45</sup>. Even if we had not got insight of the historical data, the following verses ("I was content with what was permitted, / But you desired for what is not...") can be translated into something that probably was the beginning of the end of the relationship between the King and the Minister. The meaning is quite simple. One of the lovers was pretty much content with what he had or 'what was permitted', and he did not need any other man beside him, while the other one was looking for something which

---

<sup>43</sup> Here we are referring to the prince, later King, who had the same name as his father.

<sup>44</sup> My translation.

<sup>45</sup> In this case, the water is a synonym for the saliva.



was forbidden or in other words looking for pleasures outside of his lover's bed. Thus, in the second pair of verses we can observe the condemnation of the king where he would basically say that his lover is good for everyone else except for him. By 'violated people' the King refers to himself, using the metaphor that he as a King represents the people which would translate into betrayal of his love, trust and affection.

From Seville, we are moving to Cordova. In this city the philologist and poet Abū 'Āmir ibn Šuhayd (992-1035) played an important role in the creation of verses with homoerotic notion. Rubiera Mata (1992) would assert that he might remind us of Lord Byron. In most of his poems he portrays himself as a liberal person, giving a cynical note in the description of his character. Ibn Šuhayd generally reflects his lifestyle in his poems, from where we can deduce that he was regularly involved in bisexual and Bacchic activities. Thus, his writings contain scenery depicting life pleasures such as the wine, the hunt, the pleasurable and the heart-warming sentiment for the nature, and finally the love as the most important element of his poems (Rubiera Mata, 1992). Consequently, all his personality was transferred in his verses. If we analyse the following fragment of one of his poems, we can see how he uses the imagery and the metaphors in his descriptions of the characters.

I followed him to the door of his house,  
Because you have to follow the one you want to reach,  
I tied him with my reins,  
And he was docile for my bite.  
I went to drink at the wells of desire  
And I stepped over the vileness of sin... (Rubiera Mata, n.d.)<sup>46</sup>

These lines are dedicated to one adolescent and feminine epebe who was a royal page animating young women at some party.

Muhammad ibn Abd al-Malik ibn Quzman (1078, Cordoba -1160, Cordoba) whose name in Spanish is usually Abén o Abán/Ben Quzmán, was Cordova's most famous acclaimed lyricist, considered as one of the greatest medieval poets (Reina, 2007). His most usual forms of poetic expression were the *zajals*, written in colloquial Andalusian Arabic language. Ibn Quzman was an irreverent bohemian and he was living a licentious life (Reina, 2007). According to Crompton (2006) his poems also reflect his personality, and especially his physical appearance. He was tall, blond and had blue eyes. Following verses are devoted to one of his lovers:

My beloved is tall, white and blond.  
Have you seen the moon at night? Well, he is shinier.  
The traitor left me and then he came back to see me and know my new trades:

---

<sup>46</sup> My translation.

He covered my mouth and silenced my tongue... (Corriente, 2005)<sup>47</sup>.

Sierra Martínez & den Boer (1992) will agree that his style was deliberately popular and lavish when it comes to depicting erotic scenes. In his *zajals*, not only the love towards the wine and the women is worshiped, but also the love towards young men. His love and enjoyment to the bodily pleasures and wine are also reflected in his verses as it can be seen in these lines:

Since I was born until now, the shamelessness gives me pleasure  
And there are some things that I never lack:  
I make pacts with all drunkards and fornicators... (Sierra Martínez & den Boer, 1992. p.39)<sup>48</sup>

Religion colliding with the liberal points of view was a constant practice among the Andalusian poets (Sierra Martínez & den Boer 1992). They did not consider that enjoying the earthly pleasures would harm their afterlife, besides all the writings in the *suwar* of the Quran point to that. In this context Ibn Quzman would give a very irreverent answer to someone who asked him how his life would be recompensed once he is in the Paradise. Naturally, his answer was based on his life and what he enjoyed the most:

If I am given something in the Paradise, it would be wine and loving beauties...  
All we had here<sup>49</sup> was joking and wildness  
Sometimes with boys, sometimes with women;  
There were drinks and happened what happened  
My vice is my virtue (Sierra Martínez & den Boer 1992, p.45)<sup>50</sup>

Although Seville and Cordova were the most important literary centres, with the largest number of poets, also there was another poet who did not belong to neither of the cities' literary circles. Namely, we are talking about Ibn Jafaya or Hafaya, (Alzira, 1058-1138) who was one of the most important poets of Alzira. He is famous for his modernism, especially the 'poetry of the garden' and the posterior style which he developed would be denominated as 'Jafayyi Style' (Rubiera Mata, 1992). His poetry represents a series of images which depict various themes. The imagery is vivid and full of gentile descriptions which give perfect basis for a homoerotic notion in some of them. Here we can see a fragment of one of his *garden poems*.

Soullessly the wine falls on his face,  
Exhaling a violent aroma through his mouth;  
The drink is a sorrel horse that goes around,  
And the bubbles are flowing in the sweat;  
One moon is running with the wine in the cup  
With a beautiful face and honeydew smile;  
Armed to the nines, and in his belt and his look,

---

<sup>47</sup> My translation.

<sup>48</sup> My translation.

<sup>49</sup> Here, meaning on the Earth.

<sup>50</sup> My translation.

There are also weapons and sharp swords (Rubiera Mata, n.d.).<sup>51</sup>

As can be seen from this fragment, Jafaya introduces a lot of different images which connects all together in a harmonious way, and at the same time, a rebellious picture of the 'moon' referring to the 'young man'. All starts with the image of the wine which later fades into the image of the horse, comparing the sorrel colour with the colour of the wine in a cup and finally it gives an image of the young man introducing a military image and depicting him with swords and other weapons armed to maximum. Of course, the military picture is an allegory of his arms which in this case are his body and his virtues.

### 3.2.2.2.3. *Hispano-Arabic Poetry in the Almohad Caliphate*

In the 12<sup>th</sup> and the 13<sup>th</sup> centuries, the Almohads invaded Al-Andalus. The influx of new literary trends significantly enriched the poetical expression in this period. As a result of the great autonomy of women, there was also a large number of female poets who would flourish alongside the male poets. This might be happening due to the ancient matriarchal tradition which will complement the liberty women were given *a posteriori* (García Gómez, 1956). Rubiera Mata (1992) will assert that due to the migration of this North-African tribe, the poetry in general blooms, especially the one concerning mysticism. The mystical poetry as such uses certain terms which describe the terrestrial love, and by that would expressively denote the transition of the soul towards God's love.

This divine love transcends and evokes passion leading poets to a state of infinite lust and prising the homoerotic nature of humans (Grozdanoski, 2014). God's love was translated into intuitive thought which united the celestial and the terrestrial worlds. It can be said that for these poets the soul of each individual is identical to the soul of the world, and it contains the same things that the world itself does. Whatever the case, this does not mean abandoning the love poetry as we know it, and focusing the love only toward God. On the contrary terrestrial love and the love of man was pretty much alive and homoeroticism continued to be present in a new and reshaped form. García Gómez (1956) in this regard informs us that the metaphors have been depleted, thus they were lexicalised in order to create new metaphors which will play the role of 'secondary potency' and replace the existing ones. Furthermore, we will revise a fragment from a poem by Ibn Idris where we can testify the combination of verses and lexical comparison used in his writing:

---

<sup>51</sup> My translation.

A gazelle abundant in coquetry,  
Sometimes pleases us and sometimes frightens us;  
Throwing oranges in a pond  
Leaving a bloodstain on the coat of mesh.  
It is as if he was throwing the hearts of his lovers  
Into the abyss - in a sea of tears. (Rubiera Mata, n.d.)<sup>52</sup>

From these lines we can see how the poet plays with the new composed metaphors and compares the oranges with hearts, in this case we suppose that the oranges were in russet colour, thus they are leaving stains (or are noticeable) in the clear waters of the pond, and the pond is that enormous watery surface (sea) created by lovers' tears shed out of desperation and deep sorrow.

Another great poet worth to be mentioned is al-Rasafi. He, in the same way as ibn Idris, transposes the ideal beauty of the epebes and uses it as a constant image in his writings. This phenomenon of prising the male adolescent frailness is a repetitive theme. In the following lines we can see how he plays with the words in order to depict or to give us a clear picture how he perceives the epebe in this fragment:

He learned the carpenter's trade and he said:  
"Maybe I have learned to lumber from your eyes into the hearts"  
The wretched trunks are ready to be cut,  
Sometimes carving them and sometimes knocking them down!  
Now they are lumber [the branches], they begin to take the fruit of his crime,  
When still branches, they dared to steal the slenderness of his waist (García Gómez, 1978, p.252).<sup>53</sup>

Al-Rusafi's lexicalised metaphor in this stanza is used in a very particular and crafty way. In the first two verses the author gives us a description, or better to say gives us information to whom the epebe belonged to. Clearly, the carpenter is a metaphor for the author itself as he teaches his epebe the art of love on the same way the carpenter teaches his apprentice the way of how the wood is carved. Now, in the second verse particularly we can see the alienation of the lover or the apprentice as he confirms that he learned his trade from his master, and he does not need him anymore. This is the perpetual image used in homoerotic poetry as at a certain age the young lovers were to leave their masters as they were entering the adulthood. Again, in the following verse the author compares the lover with a tree and says that it is ready to be cut, meaning the young lover is ready to be freed. Thus, the comparison is even more profound and the author says that when the tree still was not cut down or when the epebe was still young he was fragile and he compares the fragility of the branches with the slenderness of his waist. However, the tree was cut down, now is lumber and it 'begins to take the fruit of his crime', thus

---

<sup>52</sup> My translation.

<sup>53</sup> My translation.

the ephēbe is free and he moves on, and now it is his turn to find a new tree to carve it according to his will.

As we mentioned previously, a lot of poets were exiled, thus they were spread all over the Iberian Peninsula. As a result on the court of Sa‘īd ibn Hakam of Menorca a small literary circle was created, which embraced some of the exiled poets. Here they were free to continue writing and spreading their words. One of the ibn Hakam’s poets was Ibn Sahl of Seville. Rubiera Mata (1992) gives us information that he actually was born as a Jew and later on he converted to Islam. His religious experience and all the process of conversion from one religion to another gave him inspiration to express himself through writing homoerotic poetry.

#### *3.2.2.2.4. Feminine Homoerotic Expression in Hispano-Arabic Poems*

Although we are going to talk extensively regarding women and their representation in the literature in another section, here we will only address the homoerotic poetic expression of the Andalusian poetesses. As never before in history, women had access to literature and by that they were able to write as well. As the poetry was the most prominent form of expression in medieval Al-Andalus, we have a lot of women who would create their verses in this period. Although the situation of the Andalusian woman was better “in comparison with the woman in the rest of the world (Reina, 2007, p.78)”, still she was secluded behind the veil of the harems (this especially goes for Muslim women). Anyhow, as there were different social classes, to some of the women, especially to the ones from the higher classes, it was allowed to stay single in case they were the only child or if there was not a male heir in the family. Rubiera Mata (1987) asserts that with the arrival of the Almohad Dynasty in the 13<sup>th</sup> century, the matriarchal tradition was also brought to Al-Andalus. This would clearly be in favour of the woman as she was given a higher degree of access to the education and the literary production. As Reina (2007) suggests, not only did the women from the higher social classes write poetry, but some “were knowledgeable in theology and literature (p.79)”. Additionally, Rubiera Mata (1987) informs that slave women who were not secluded into the harems, were also creating poetry, and had greater opportunities to find and give love by their own choice. Thus, slaves (from both sexes), assumed the role of ‘lords of their masters’, controversial but real. Slaves in literature and in the real life were the masters of their lords because they were controlling the master in terms of love and affection (Grozdanoski, 2014). Their lord was mostly intoxicated by their presence, thus here we

have inversion of roles. This is a fine example of a typical topic for Arab courtly love. Women who were more related to the literary world were the ‘quyan’ or the singers. Those women received an exquisite education in order to satisfy men, physically, aesthetically and mentally on the same way as the Venetian courtesans would few centuries later (Rubiera Mata, 1987). We can find information that they mostly had musical talent, knew thousands of verses by heart and were capable of creating a song instantaneously or to improvise their own compositions (Rubiera Mata, 1987).

As far as the homoeroticism in these poetesses is concerned, we can notice that in their verses the physical description of the external beauty is not very common and is not as much present as in the homoerotic verses written by male authors (Grozdanoski, 2014). However, there are few exceptions where a description of physical beauty is present. In the case where we have this aspect, it comes in a distorted form, and it seems as a distant echo of a hidden masculine voice somewhere in the distance. Those echoes come from far away and sing about an alien feminine beauty, simulating a Sapphic<sup>54</sup> love, which according to some authors has no basis in the reality nor a parallel (Grozdanoski, 2014).

Two of the most prominent poetesses who wrote homoerotic verses are the sisters Hamda Banat Ziyad and Zaynab Banat Ziyad. They devoted a poem to their girl-slave, but it is not sure whether they wrote the poem together or it was a creation of only one of the sisters who supposedly was in love with her slave and expresses her passion towards her, which leaves us with a doubt of whether this is really a feminine homoeroticism or it is just a mere literary topic (Rubiera Mata, 1992). This can be seen in the verses of this poem

She is the reason of my broken dreams:  
When her locks curl down on her face,  
She looks like the moon in the darkness of the night;  
As if the dawn had lost her brother,  
And the sadness is mourning dressed in black (Rubiera Mata, n.d.)<sup>55</sup>

### 3.2.3. *Homoeroticism in Hispano-Hebrew Literary Texts*

Although in the Hispano-Arabic literature the figure of ephebe is most frequent and it can be found in writings prior to the 10<sup>th</sup> century, in the Hispano-Hebrew poetry this figure is found in two poets from the late 10<sup>th</sup> and the early 11<sup>th</sup> century: Ibn Mar Sahul from Lucena and Ibn Khalfun (Schirmann, 1955). However, most of the poetic writings of these authors have been lost over the years. The figure of ephebe can be also

---

<sup>54</sup> Referring to poetry similar to the one who wrote Sappho of Lesbos.

<sup>55</sup> My translation.

found in the writings of Semuel ibn Nagrella and Ibn Gabirol “Precious gazelle, blessing sent from the Heavens” (Wilhelm, 2013, p.244), later in the works of Moses ibn Ezra and with a less frequency in the works of Yehudah Halevi. They all represent the best authors of the Hispano-Hebrew poetry, but here we can also mention the works of their contemporaries, although less significant: Ibn Sahal, Ibn Gayyat, Ibn Sheshet, Ibn Barzel etc. (Schirmann, 1955).

On the other hand, we have Abraham ibn Ezra who showed major interest for the religious poetry rather than the secular, and also it is worth mentioning Isaac ibn Ezra who was his son. From the time when the Almohad invasion happened, the figure of ephebe is less and less visible in the writings, and generally is present as a continuation of the Arabic tradition (Schirmann, 1955). Meisami and Starkey (1998) indicate that some epigrams could be possibly written by the poets Al-Harizi or Todros Abulafia, and from that moment onwards, the figure of the ephebe will disappear from love and erotic Hebrew poetry.

The Hebrew language, in comparison with the Arabic, seems to lack explicit sexual worlds, so generally these scenes needed to be expressed by metaphors. The young beloved man was called ‘sebi’ or fawn. Furthermore, we will see an excerpt of a poem by Yosef ben Sadiq.

The desire remains as a fire in the heart  
 From the first time since I saw into the lover’s eyes.  
 As he detests my soul, I detest his.  
 It is advice of evil to love what the gazelle hates!  
 The day that burns in my ribs as a flame  
 From pain I’ve got no foothold  
 With the exception of the wine and the generous gazelle  
 From my heart in which there is joy for another heart.  
 Standing there my fawn is singing – standing, singing,  
 A perfect Beauty in the name of the father in the multitude  
 A refined gold in a melting pot  
 To my ears delight in the tumult (Schirmann, 1954. pp. 547-548).<sup>56</sup>

Further evidences of homoeroticism in the Hispano-Hebrew poetry we can find in one quite passionate poem written by Semuel Ibn Nagrella, who is considered to be the first greatest poet of Hebrew origin in Al-Andalus. In this poem he discusses the promiscuity of a young man, who apparently is his beloved. The evidence that the poet relates about a man is not only perceived in the usage of the noun “gazelle”, but also he uses wide range of metaphors such as the look of the beloved, the arrow and the tensed bow. By using the metaphor “tensed arch” he gives a very expressive sexual connotation

---

<sup>56</sup> My translation.

and usually refers to the erected penis of the young lover. However, previous set of analysis on the metaphors in the Andalusian literature have shown that the “tensed arch” refers to the eyelashes as Roth (1996) would suggest.

The number of poems by Samuel Ibn Nagrella where he describes love or affection towards young men are numerous. He is constantly being overwhelmed by the beauty and the innocence of the youngsters who on occasions seem to have rejected him for different reasons. Thus, his poems in most of the cases represent an unaccomplished love or affection (Roth, 1996).

As the poets in Al-Andalus were at the same time philosophers or religious leaders, it was quite normal that on their courts there was a presence of other young men seeking religious guidance or teaching (Grozdanoski, 2014). In this respect Roth (1996) would say that the young man who is picking up flowers in the garden in fact is hoping to receive religious teachings compared to the honey that comes out from the words by the elderly men present there, but the poet instead boldly offers him the honey of his tongue, referring to a passionate kiss<sup>57</sup>. At the end, although the young man protests to such a proposal, the author justifies it with the thought that the sin will be on his hands ending the poem with the line “In me Adonai, your sin shall be”. That is to say that the sin shall not fall upon the boy, but it will be his (poet’s) sin.

Decter (2005) discusses the issue of the experiences described in the Medieval Andalusian literary texts. He would point out that both, Hispano-Arabic and Hispano-Hebrew Medieval poetry which consider erotic themes, could be described as a poetry of desire, or poetry of passion. With this, he points out that the poems not necessarily reflect true and lived experiences, but probably most of them describe some kind of sentiments of longing for the unconsumed desire.

These sentiments could be embodied in different figures. One of the most prominent being the one of the cupbearer. As it was a common practice to host lavish parties in the higher circles of the society, the character of the cupbearer was representing the eroticism and the coquetry, and his figure was dedicated to the pleasures of the aristocracy enjoying the wine (Decter, 2005). These types of poems, where the cupbearer is the central figure, are a combination of amorous and Bacchic genres. In one poem, written by Ibn Negrella, the cupbearer focusing his view on the hands of one drinker tells him: *Drink the blood of the grapes from my lips* (Decter, 2005. p.82).

---

<sup>57</sup> It was considered that the words from the Quran were the sweetest words that existed on Earth and from there the comparison with honey (Roth, 1996).



The elite of Al-Andalus mostly comprised poets and men of letters, and many of the poets were writing in Arabic and in Hebrew, treating religious and secular topics (Greenberg, 2005). In the amorous poetry, written by both Jews and Arabs there is a considerable number of homoerotic poems.<sup>58</sup> Most often, these poems in fact were depicting hidden or unrequited love. The form of these poems does not differ from the rest of the poems where heterosexual love is extolled and the only difference is that the object of adoration or desire is a young man instead of a maiden.

Such an example we can see in the lines of a poem written by Moses Ibn Ezra (1055-1138). In one of the initial verses, Ibn Ezra will write: *He felt attracted and we went to his mother's house* (Greenberg, 2005, p. 115)<sup>59</sup>, from where we can see that young men in that period were totally liberated and were not afraid to take home their older lovers. And in the following verse: *There he leaned his back upon my heavy yoke* (Greenberg, 2005, p.115), the author tells us how it all started. Then, he continues to relate his story of their passionate encounter giving us information that they had spent all the night and the day together: *Night and day I was alone with him* (Greenberg, 2005, p.115). After this short introduction of where and when the encounter was happening, the poet starts with the erotic verses and he describes how their encounter was and what were they doing: *I took off his clothes and he took off mine. / I was suckling his lips and it was as he was breastfeeding me* (Greenberg, 2005, p.115).

In Medieval Al-Andalus, it was very common to simply translate poems from previous famous Arabic authors, that is to say translating them or modifying them according to the situation or the goal the author wanted to achieve. The older Arabic poems were coming from the other side of the sea, and that is why sometimes they needed to be translated or re-sung (from older and different dialects), especially if they were meant to be read by the Hebrew population. However, the language barrier was not a problem as all intellectual Hebrew individuals were fluent in Arabic which was the official language on the territory of Al-Andalus. However, a poem entitled: *The Day while You Were Mine* by Yehudah Halevi (1074-1141) is basically a translation from the Iraqi Abu-l-Tayyib Ahmad Ibn Husayn, mostly known as Al-Mutanabbi (915-965) (Cole, 2007). What Halevi did while translating the poem from Arabic to Hebrew was simply adjusting the gender of the lover, from female to male. In respect of gender changing,

---

<sup>58</sup> Some of the poems have a very explicit imagery, and the rest are simply love poems in which we cannot sense any unconventional representation of the love itself.

<sup>59</sup> My translation.

Cole (2007) would suggest that with this it was not necessary to interfere in the convention or the metrics. Reading this poem, the reader could never guess that it was initially written for a woman. However, if we read carefully the following verses of the poem, we shall see that the flow of the words is perfectly natural, and it is even unnoticeable that the original object of adoration was female.

That day while I had him on my knees,  
He could see himself in my eyes and he tried to  
Trick me. He kissed me very gently (Cole, 2007, p. 146)

According to Reina (2007) in the Umayyad era, the figure of Ibn Sahl is one of the most important ones. His poems are generally dedicated to epebes who basically are shaped according to the Greek form. His poems encompass a variety themes and topics, they have different genres and manners (Reina, 2007). By the form and the metrics, they could be divided into traditional or classical Arabic (the most common form of poems in Al-Andalus), and on the other hand there are poems which have more prominent Greco-Roman characteristics. Rubiera Mata (1992) informs that Ibn Sahl was born Jewish, and later he converted into Muslim. His conversion according to Rubiera Mata (1992) happened in the moment when he discovered the homoeroticism through the poems. On this matter Schirmann (1955) would assert that in the part of the poem that follows, Ibn Sahl talks about one real experience of his, when he loves a certain epebe named Musa (whose Jewish equivalent would be Moises) and then he fell in love with another epebe named Mohammed (whose Jewish version is Mahoma).

I found solace for Musa in the love for Mohamed,  
I was guided justly and with God's help.  
It did not happen because I hated him, but simply because  
Musa's mandate was annulated by Mohamed (Schirmann, 1955, p. 35)<sup>60</sup>

Additionally, we can find information in García Gómez (1956) that one of Ibn Sahl's poems is dedicated to his first lover. As the feelings for the first love are immensely strong (Kalish, 2010), the verses themselves are very powerfully written and at the same time express a lot of love. The imagery and the descriptions are simply marvellous. The poem consists of several interrogative sentences where the author is confused of the lover's looks and he is using extensive comparison of the beloved one and the beauty of the nature.

Is it the Sun with a purple robe  
or is it the Moon rising above a willow branch?  
Is he showing his teeth or is it a strung of pearls?  
Are those two eyes that he has or two lions?  
Is that an apple cheek or a rose

---

<sup>60</sup> My translation.

that is being guarded from the scorpions by two swords? (Garulo, 1983, p.53)<sup>61</sup>

The list of authors of Jewish descent does not end here. As the Jewish community was one of the strongest in Al-Andalus, and many of the scholars, philosophers and thinkers of the time were precisely part of this community, we are going to select one more author who left a deep trail in the Andalusian literary history. His name is Judah Ben Solomon al-Harizi (1170-1230), and he is one of the most important authors of Jewish origin (Encyclopaedia Britannica, n.d.). Al-Harizi dedicated a series of poems to epebes. At the *Assemblies of the Wise*, called *Tahkemoni*, he presented a few poems which were dedicated to a young man, usually called *sebi*<sup>62</sup>. When he is talking about his *sebi*, Al-Harizi compares him to one of the most beautiful creatures of the wilderness. He writes verses such as: *you lovely fallow dear, the one who lives in my heart*<sup>63</sup> or *you lovely fallow dear, you have shattered me with your beauty*<sup>64</sup> (Al-Harizi, 1988, pp.369-370).

A lovely fallow dear, in his beauty resembles Joseph.  
A glorious crown wearing on his head, just as a holem.  
My soul is like a palm placed on your feet, just as a hireq.  
He is proud and haughty over me, just as a holem (Al-Harizi, 1988, p. 323)<sup>65</sup>.

Al-Harizi starts this poem with a comparison of his *sebi* to a Biblical figure called Joseph. Joseph was one of the twelve sons of Jacob, he was a patriarch and considered to be a representative of the male beauty. Furthermore, he uses linguistic attributes to decorate the verse, from where we can see that he was versed not only in Hebrew, but also in Arabic language. He was a true erudite. In the second verse he says that his beloved wears a crown *just as a holem* (Al-Harizi, 1988). In the orthography of the Arabic language, the holem represents the vowel<sup>66</sup> /o/ which is represented as a point above a consonant (Hostetter, 2000). In this sense, he wants to say that as a consonant usually does not go without being accompanied by a vowel, his *sabi* does not go without his “crown” and the crown here represents his beauty, his elegance, his charisma and charm. On the other hand, he compares himself to another linguistic sign and that is the *hireq*. The *hireq* is the vowel /i/ represented as a point below the consonant. Here he wants to say that his soul is subjugated to his beloved, and the author is humble in his presence.

---

<sup>61</sup> My translation.

<sup>62</sup> About the usage of metaphors which depict the epebes I was talking at the beginning of this text. However, the noun *sebi* can be freely translated into *fallow dear* or *male gazelle*.

<sup>63</sup> My translation.

<sup>64</sup> My translation.

<sup>65</sup> My translation.

<sup>66</sup> The vowels in Arabic orthography are not represented graphically within the words, but they are placed above or below the consonants (Sattar, 2002).

Finally, it is worth saying that the greatness of the literary canon of Al-Andalus, and what makes it so picturesque is the mixture of cultures, nations and religions. Alongside the Islam as a ruling religion on the territory, we have presence of Christianity and Judaism as well. The Jewish community always was considered to be one of the most prominent as it produced a lot of polymaths and people with important religious and political power. As most of these scholars were rabbis it was habitual for them to be surrounded with literature and in the same time take the quill in their hands and emerge themselves into the sea of poetry. In this respect Eisenberg (1999) would comment that the authors of the homoerotic Hispano-Hebrew literature were great rabbis and philosophers of the era, and he asserts that they were the leaders of the Jewish community. On the same issue, Norman Roth (1984) will give some additional information about the Hispano-Hebrew literature. He would point out that for the Jewish poets there was no inconsistency between leading a religious life in following God's commandments, worshipping and loving him, and in the same time receiving and giving sensual pleasures to women and young men, as well as enjoying the lavish parties with a lot of wine and food (Roth, 2003).

### 3.3. Academic Criticism on the Homoerotic Literature of Al-Andalus, Translations and Interpretations of Texts and Anthologies of Hispano-Arabic and Hispano-Hebrew Literature

Homoeroticism in the Hispano-Arabic and Hispano-Hebrew literature of Al-Andalus is a topic that has not been sufficiently studied in the past. Furthermore, for this absence of insufficient academic research, we can name two very important factors. The first one being the religion and its restrictions on the liberal poetic expression in respect of homosexuality, and the second one is the loss of enormous quantity of Medieval Andalusian writings (Grozdanoski, 2014; Reina, 2007). Nonetheless, there is a significant number of poems which were left intact and are dedicated to young man. Eisenberg (1996) gives us information that the Great Burn of manuscripts in the 16<sup>th</sup> century ordered by the Cardinal Francisco Jiménez de Cisneros led to loss of numerous manuscripts especially from the Nazari Era. Once the Christianity took over Al-Andalus, homosexuality was considered as an illness and there was a tendency of its eradication from the society (Eisenberg, 1999). For that reason, nowadays we have so few anthologies left from that era, and at the same time the production of new anthologies was not possible as there were a lot of religious restrictions and not many left manuscripts to work with,

except for the ones mentioned above which are kept in the Royal Library. Nonetheless, it is also worth mentioning the translation of the Complete Works of Ibn Quzman, entitled *Todo Ben Quzman* (1972), and *El libro de las banderas de los campeones de Ibn Said al-Maghribi* (1978), both translated and interpreted by Emilio García Gómez (1972; 1978).

Cole (2007) and Schippers (1994) have investigated the homoerotic literature of Al-Andalus, both Hispano-Arabic and Hispano-Hebrew texts, and they discuss that the homoerotic poetry with no importance of the language is more conventional and significantly more elaborated, liberal and explicit and in the same time more realistic in comparison to other poetry written in Arabic outside Al-Andalus. As liberal and as explicit it might be, the translators and the experts in Medieval Andalusian literature still fight over the correct interpretation of the gender of the object of desire. There are a lot of stereotypes which in the same time might refer to a woman or a young man, due to the androgyny of the latter. Additionally, Cole (2007) would assert that most of the authors, especially sworn Jews, would excuse themselves in different occasions for the sexual liberties and the obscenity presented in their works, justifying it as a mere usage of allegories.

As far as the academic criticism is concerned, it is a very interesting fact that there are no negative comments or denial regarding homoeroticism in the literature of Al-Andalus by the Arabic community. However, in the twentieth century criticism we have dubiousness about the gender of adoration in the Jewish academic circles. The Jewish denial goes to limits where certain authors as Alloy (1963) would say that the poems where there is an expression of homoerotic love and adoration of ephebes by poets of Jewish descent is nothing but a poetic expression, and homosexual attitude was not really present in the Jewish courts. On the other hand, Hayyim Schirmann (1955), who is considered the major authority in the Hispano-Hebrew poetry in the last century, is not so harsh in his explanation about the homosexual practices and homoeroticism as his colleague Alloy. Schirmann (1955) would point out that the homosexuality was a certain phenomenon which was happening between the Jews living in Muslim countries. With that he does not deny the existence of it, but in the same time he does not confirm firmly that homosexuality was a usual practice between the Jews. He elaborates that the poets were reflecting such kind of behaviour in the poems, but he cannot be sure whether they were writing about their own personal experiences, especially in one Medieval Society, or they were just following the trends and giving the touch of the era to their poems. As I previously pointed out, the poetry is the most sublime form of expression in the Arabic

world. Thus, the poetry not only served as a form of entertainment and art, but also was reflecting the everyday life. Furthermore, Schirmann (1955) discusses that the Jewish poets might have been copying the literary forms of their Arab colleagues, imitating the stylistics competing with their counterparts. Furthermore, he says that there should have been connection to the real life of the Jewish poets and their poems. Not all literary Arabic forms were accepted nor all the themes, as there were themes that the Jews did not understand quite well or animals such as camels and lions that were unfamiliar for them and were used in the Arabic poetry. That is why he concludes that as not everything was accepted in the Jewish community, homosexuality had to be present into their circles (Schirmann, 1955). Now, to what extent it is not known, otherwise they would not have adopted the homoeroticism in the literary expression.

# **CHAPTER 4**

## **Literature Review**





#### **4. Review of Previous Investigation on *The Ring of the Dove* by Ibn Hazm, the *Holy Quran* and the Medieval Andalusian Women**

The sexuality itself in the medieval Spanish literature has been frequently investigated during the last century, and there is a selection of authors who have been researching in this area. Herein we will review the most important ones who have worked in the field, and we will synthesise their findings. This section will be basically divided in two subsections. The first one will address previous investigation conducted on *The Ring of the Dove* by Ibn Hazm of Cordoba, the interpretation of the *Quran*, and the position of women in Al-Andalus. Consequently, we will conclude why these previous pieces of investigation are important and how different they are from ours. The second subsection will refer to the research conducted in this thesis.

**A) *The Ring of the Dove*.** It was a recurrent topic throughout the past decades. On the one hand, some authors elaborated it and interpreted it in many different ways, taking into consideration diverse concepts and presenting to readers quite interesting points related to the most famous treatise on love created on the Iberian Peninsula. I would like to start with the work of Adang (2003) who took the homosexuality as a study case and investigated Ibn Hazm's stand point on the topic. She had made a general overview investigating the majority of his works, but she had not done a thorough and in depth investigation on *The Ring of the Dove*. However, her work is of a huge importance because she postulated some intriguing questions on the homosexuality that we further on elaborate in our research. Adang (2003) points out that in all of his works, including *The Ring of the Dove*, Hazm is very tolerant in respect of homosexuality. She adds: "Not only he at times give glowing descriptions of handsome men he knew; the work also contains various accounts of men smitten with members of their own sex" (p.10). Although she had presented findings that Hazm was explicitly depicting homoerotic and homosexual scenes, she in her work concludes that however sympathetic he might be in respect of men and boys, Hazm's stand point on homosexuality is "unequivocally negative" (Adang, 2003, p.11). Another author who has been investigating the sexuality in Hazm's works is Luis Crompton. He states that homosexual love in *The Ring of the Dove* is favoured. He justifies his statement with Hazm's writings that love is "neither disapproved by religion, nor prohibited by the law" (Crompton, 1997, p.145). In comparison to Adang (2003), Crompton's (1997) point of view is slightly different. If Adang (2003) concludes that Hazm is not in favour of homosexuality, Crompton (1997)

states completely the opposite, and he confirms that in *The Ring of the Dove* there are number of scenes which depict some kind of amorous interaction between men. He concludes that in general, Hazm's "theory of love is vaguely Platonic" (Crompton, 1997, p.145). In any case, as much as this work of Crompton might be of our interest, there is not enough information that could help us to uncover the gender roles in respect of sexuality. The entire investigation Crompton made is based on male love in relation to Islamic law. Eisenberg (1999) has also investigated the homosexuality in Al-Andalus, revising different works including *The Ring of the Dove*. However, his investigation is based on homosexuality in Spanish history, thus the information on specific works such as *The Ring of the Dove* is scarce, but he concludes that homosexual love is legitimate or even desirable. Just as in the previous two authors, here we also lack information on gender issues. Antonio Arjona Castro is another author who investigated the sexuality in Al-Andalus. Being a medical doctor, he focuses his investigation on a more biological point of view, where he elaborates sexuality in a historical context. In respect of Ibn Hazm, Arjona Castro (1990) would define his sexuality as 'occasional homosexuality', and as such it is reflected in his works, especially in the tractate of love *The Ring of the Dove*. In Arjona Castro (1990) sexuality is elaborated and based on the biological predisposition where there is no information on how sexuality is reflected in the works gender wise. López Pita (1999) also conducted a thorough investigation on *The Ring of the Dove*. In her investigation she focuses on the aspects of love, analysis of love sentiments and the behaviour of the lovers. What she points out to be the most important information according to her findings is that almost all women described in the tractate are slaves living in secluded areas, although she also mentions other women pertinent to the upper social classes. She concludes that the relationships between men and women were not much different than the rest of the Islamic world. This investigation was of a great help for us in respect of the lovers' positions in the society, but again in her work we cannot find any information explicitly related to sexuality and gender affiliation. Another important research on *The Ring of the Dove* was developed by Nazan Yildiz. Yildiz (2013) explores and traces back the roots of Courtly Love exactly in this work of Hazm. Although he mentions that this type of love has its origins in the Western World, he stresses that there is a great deal of love poetry in Eastern Literature with one of its greatest representatives being Ibn Hazm. Yildiz (2013) characterises Hazm's poetry as profane love which posteriorly will largely contribute to European literature as it contains secular aspects. He adds that *The Ring of the Dove* grows into a significant work of art

being translated in many European languages. As such, he concludes, it represents an important part in the studies concerning troubadours which are the roots of courtly love. Furthermore, Yildiz (2013) points out that this book is a bridge between the Medieval Western and Eastern literature in respect of love. On a very similar manner as Yildiz (2013), one year later Hickman (2014) also investigates the profane Courtly Love in Hispano-Arabic context where his central theme is *The Ring of the Dove*. He asserts that Hazm with this writing made a huge influence on the Iberian Peninsula in the formation of courtly love. Hickman (2014) underlines that few researchers advocate the link of the amorous poetry to Arab Spain and the amount of researches on this topic is trivial. In his study, he explores the hypothesis that Ibn Hazm with his tractate on love had left a significant and lasting impact on courtly love, combining Islamic ideology and collectiveness of a society which flourished and inspired the Peninsula. By this, Hickman (2014) concludes and determines Hazm's tractate on love as a significant influential provider in the creation of the literary convention, developing a distinctive and particular code of lovers' behaviours which posteriorly is being designated as courtly love. On the same matter, Schultz (2012) will add: "Through analysis of Ibn Hazm's treatise on love, *The Ring of the Dove*, one can clearly see a theme and set of stock characters that influenced the troubadour poets (p.2)." Grozdanoski (2014) tackles the issue of heteronormativity in *The Ring of the Dove* where he explores certain elements and aspects related to the gender imbalance in the work. He asserts that the sexuality represented in Hazm's verses is ambiguous and most often we can misinterpret his descriptions as there is not enough clearness to what the author refers to, nor can we be certain on author's gender if we did not know that the poems were written by Ibn Hazm. His greatest contribution to the scientific community is that he does this type of analysis for the first time, as all the previous analyses on the *The Ring of the Dove* do not explore the issue of gender and heteronormativity. However, in this work there is a lack of theoretical framework which would emphasise his findings and help in postulating them more correctly. Allen (1998) investigates love in Arabic literature, considering its varieties and highlights that in *The Ring of the Dove* the theme of divine love is fostered, indicating the pleasures and threats a profane love could bring. The same author (1998) also informs us that Hazm's work was analysed by the end of the 13<sup>th</sup> and the beginning of the 14<sup>th</sup> centuries by the theologian, logician and jurist Taymiyyah who determined love in *The Ring of the Dove* as shocking and morally unacceptable. Allen's (1998) contribution towards this work is the discovery of transcendental love experiences believers search

and struggle to achieve. Additionally, Giffen (1971) also relates that Hazm's perception on love was questionably perceived by Ibn' Al-Qayyim who helped him to deduce that Hazm was open-minded to people looking indecently<sup>67</sup> at other individuals and touching the forbidden. Giffen's (1997) greatest discovery was the development of profane love as a genre in *The Ring of the Dove* supporting it with discussions concerning literary traditions such as ethics, theology, piety, philosophy, psychology and Islamic law. Besides, another Giffen's (1994) important contribution was the difficulty for translators to ascertain the correct gender pronoun. Menocal (1987) did a comparative study on Medieval Andalusian literature, and she found out that in works such as *The Ring of the Dove* there were double standards used when it came to justifying, classifying and documenting the same in the comparative studies processes, and there are wrong assumptions regarding the Semitic components of the latter. Hummel (2008) investigated Ibn Hazm's life and work, and his contribution to the scientific society is the reaffirmation that Hazm was the most outstanding scholar, theologian and historian of Al-Andalus. Another author who dealt with Hazm's biography is Rosen (2004) who discusses amorous issues in his works. Rosen (2004) brought to our knowledge the fact that Hazm is the father of the phenomenon called love. Chejne (1984) investigated the logic in Hazm's works and affirms that they contain both, religious and secular aspects. Tornero Poveda (2009) investigated love theory in *The Ring of the Dove* which he confirmed to have ambiguous treatment, and in the same time he concludes, the same emits passionate stimulus. However, another group of authors did not investigate particular topics related to Hazm's work, but instead they conducted a thorough research on his life and work. Authors who had worked on Ibn Hazm's biography include: Nykl (1923) who was the first westerner to write on Hazm's life. His investigation was focused on statistical data regarding Hazm's life and his work. Posteriorly, Gibb (1966) states that *The Ring of the Dove* is one of the few classical Arabic treatises translated into many European languages, which was later reaffirmed by Allen, Kilpatrick & de Moor (1995). Nicholsan (1969) investigates the literary heritage of Arabs, and provides biographical information on Ibn Hazm.

**B) *The Holy Quran*:** It has been interpreted and reinterpreted many times since its creation. There are a lot of different versions of what the teachings presented in the *suwar* mean. In our research we have limited ourselves generally on investigation of the *Quran*

---

<sup>67</sup> Lustfully.

done in relation to women, their rights, freedoms and position in society. Most of these works helped us to establish and correctly postulate our findings. Surprisingly enough, majority of these investigations are done by women, thus we have one different perspective and interpretation. However, these investigations and interpretations have a rather feminist approach and mostly advocate equality of women in the Muslim world. In any case, none of them refers directly to Al-Andalus and none of them defines the role of women in this territory. That is the crucial element where our investigation defers from theirs, as we focus and contextualise the teaching of the *suwar* precisely on the women who lived in Al-Andalus. By that, we are not only investigating the Muslim woman, but we add crucial information about the Christian and Jewish women as well, their rights, obligations and freedom. On the other hand, our investigation does not have a feminist approach and tries to depict as accurately as possible the real situation the woman was in during the Middle Ages in Al-Andalus. Our findings are closely intertwined with heteronormativity, gender, sexuality and involvement in society based on previously mentioned factors. One of the most interesting investigations on the *Quran* that we came across was done by Barbara Freyer Stowasser (1984). We found her research very intriguing because her findings are exactly focused on the woman in the *Quran*, and by that in Islam. Although Freyer Stowasser (1994) is not analysing the teachings of the Holy Scripture in relation to Al-Andalus, we think that her work is extremely useful as her ideas about woman and her role in the society are most often debated in both, the Islamic and the Christian (Western) worlds. She asserts that despite the popular attitudes in relation to women in the Middle Eastern societies, there is not much done in respect of compiling a systematic study regarding women in the holiest book for the Muslims (Freyer Stowasser, 1994). What Freyer Stowasser (1994) does in her work is filling the void that Islamic society has left in its history. She does that by interpreting and relating stories by introducing Islamic doctrine, making a comparison between the past and the present political and economic situation, as well as establishing a link between present and past self-perceptions and the female figure, reinterpreting her as a cultural symbol. Posteriorly, we have Asma Lamrabet (2015) who analyses the position of the Muslim woman who according to her is being held hostage in two different ways. On the one hand, she presents the perceptions she has on this issue, denominating it as an approach of the Western ethnocentrism<sup>68</sup>, and on the other hand, Lambert positions the conservative

---

<sup>68</sup> Lamrabet (2018) at times refers as to an Islamophobic approach.

Islamic approach. As these two positions are in a constant collision, she asserts that they lead to an impasse which is impossible to be overridden. Furthermore, Lamrabet (2018) discusses that given the embedded ideas and their fixation to particular certainties, meeting the objective and establishing fair debate is virtually unthinkable when both perspectives are juxtaposed. Additionally, she says that Muslim women are trying to reclaim their right of free speech which will allow them to shape their own destinies. Although she is addressing these issues from a present point of view, it is quite related to the condition women had in Al-Andalus. In her opinion, intellectuals living in Muslim and Western societies are questioning many negative preconceptions, especially the classical analysis contest unequally stipulating men and women. This inequality leads to discriminatory measures which are inherited by misinterpreting the Holy Scripture and asserting facts that are based on individual reading endorsed by customs of patriarchal nature (Lamrabet, 2018). She concludes that *Quran*'s universal values such as justice and ethics are perspectives that all Muslim women should embrace, and make their own choices by which they will rewrite their own history. The freedom that they deserve is firmly anchored in the sacred writing which enables women to define their personal spaces and freedom. Gender inclusiveness in the Muslim world has always been an issue. In order to make some changes, Wadud (2006) publishes her controversial and provocative research where she brings new experiences based on Jihad where she makes a passionate and bold arguments in respect of gender imbalance in the world of Islam. To some extent this investigation was helpful for us as the author is challenging different issues which Muslim women face even today. One of the most interesting questions she addresses are the ones related to woman's sexuality, her education, social status and leadership. Debating on women and Islam, Wadud (2006) asserts that changing the status of women within the religion itself is not only a revolutionary step, but in the same time is the most urgent one. Patriarchal societies, such as Islamic, are believed to call for oppression of woman. Barlas (2002) relates that non-Muslim point of view is based on the thought of subjugating women which occurs in majority of Muslim countries. She adds that the reading of the *Quran* by some Muslims is interpreted in a way that justifies sexual oppression, patriarchy, and all that leads to inequality. In this work, the author discovers and demonstrates a completely new reading of the *Quran* where she asserts that teachings inside the Scripture are radically egalitarian, and consequently allude to anti-patriarchal notion as a part of their nature (Barlas, 2002). Consequently, Barlas (2002) shows that Muslims read patriarchy and inequality in the *Quran* historically which

resulted in religious authority justifying certain religious structures that read meanings prescribed in the text, transferring them to a given context. That is to say, she adds, it depends on who, how and why the *Quran* was read. Basically, it is all about the contextualisation of the information given in the scripture. The results of Barlas's (2002) readings of the *Quran* show that its teachings do not support patriarchy, as she affirms that the lines advocate complete equality of the sexes which offers an opportunity of theorising the radical sexual misbalance and equality. In general, her investigation allows us to understand the other part of Islam where Western stereotypes of patriarchy, gender and woman are crushed. In his book, Grozdanoski (2014) highlights that the investigation on women in context of Al-Andalus is of a huge importance as there are few previous investigations done which would reflect her life through the *Quran* itself, analysing her position in the society and her wellbeing. However, his greatest achievement is focused on the interpretation of the Holy Scripture where he localizes and extracts the lines where restrictions, obligations, rights and freedoms are described, contrasting them with other legal and profane documents of the era. By doing this, he contributed to the scientific community in identifying the position of the woman during the Middle Ages in context of Al-Andalus. Studies referring to other aspects of the *Quran*, or investigation that have the Holy Scripture as a primary text have also been conducted. Herein we bring a selection of authors working in this field. Noth and Lawrence (1994) set the bases in the relation of *Quran* to early Arabic societies, their history and tradition. These studies are posteriorly explored and deepened by the following authors. Donner (1986) investigates how the *Quran* affects the formation of Islamic states. Hoyland (1997) compares early Islam to Christianity and Judaism through the prism of the *Quran*, debating its perception by the latter religions. Johns (2003) investigates the relation of *Quran* and early Islam to its archaeology and history. Foss (2005) argues the unorthodox view of the *Quran* and its relation to the rise of Islam. Gibb (2014) researches the Islam and the civilisations that are based on the *Quran*. Besides, there are authors who investigate the *Quran* from different perspectives, rather than historical. However, those are also based on Islamic traditions and its reflection on the society. El-Hussein (2018; 2019) investigates the *Quran* analysing the constructs of its translation, as well as women in English Quran translations. He argues that there should be a concept where the (source) text explored tends to merge cultures using the translation as an empowerment tool and not advocate conflicts. Ahmad and Siddiqui (2018) argue on the Islamic intellectual history reflected

in the *Quran*, focusing on the negative narrative in revealing the real status of the prophet. As well as the concepts of his adaptation and representation.

**C) Andalusian Women:** Different researchers postulate their own theories in aim to explain the situation and the social inequality of women throughout the history of Al-Andalus. Previous investigation, such as the one carried by Nabia Abbot (1942), mainly focuses on the asymmetric power, the relations and the role women played in historically institutionalised culture, as well as the patriarchy itself. This makes Abbot (1946) to be one of the first to investigate the woman welfare in early Islamic states, with an accent on the Umayyad dynasty. Further information about women in Al-Andalus can be found in Casciario (1947). Moreover, Ávila (1989) would discuss the history of Andalusian women, and the main concern in her work were the “wise women”, and their contributions. Viguera Molins (1989) also talks about the social categories and the activities women had in Al-Andalus. Posteriorly, Bariani (1996) would expose the relations between Subh and al-Manşūr. Further on, in Marín (1993), not only have we information on Arab women, but also about the Cristian and the Jewish women of Al-Andalus. Consequently, Marín (1997; 2000; 2006) made a huge contribution investigating medieval sources regarding women. She presented certain biographical data and investigated the life of the Andalusian woman. Fórneas Besteiro (1989) wrote about the Muslim women with an accent of the Almoravide and Almohad dynasties. In Calero Secal (2006) we can find information on women in relation to the Islamic state. However, history always has exceptions, and those are basically presented in Bárbara Boloix Gallardo’s works. Gallardo (2006; 2007; 2013; 2014; 2016) is one of the current and most important investigators of medieval Al-Andalus. She investigates and contextualises Andalusian women on a different manner, and she relates about the internal diversity that existed in medieval Al-Andalus. She elaborates the diversities regarding women such as age, personal status, ethnicity, socio-economic status and origin. Rubiera Mata (1987; 1992; 1996) informs about women’s involvement in Hispano-Arabic medieval literature, as well as the female voice in the same. Mata also investigates the poetesses of Al-Andalus and gives us description of women in that era. Salicrú Lluch (2001) visualised the Muslim woman through Cristian sources. Garulo (2004) wrote about the connection and the inclusion/exclusion of women in medieval classical Arabic poetry. Zomeño Rodríguez (2006) talks about the property rights of Nasrid women. Besides, Mernissi (2008) investigated the women form upper classes, and Puente Gonzales (2007a; 2007b; 2013) talks about norms, taboos, slavery, prostitution and sexuality of women as well as



the family structure of Al-Andalus. Additionally, Martin (2012) researches the connection of women to art and architecture.

The selection of previous pieces of research on the *The Ring of the Dove*, the *Quran* and the Andalusian woman provides significant amount of information which enabled us to focus on the missing parts of their interpretations. As it can be seen from the above-mentioned works, there are different ways of presenting and analysing the data provided in the lines of the same. However, our research is presenting one fresh new perspective which aims to decode the hidden discourses and present them in a distinct manner, helpful for researchers and future students of Hispano-Arabic literature while analysing them. However, sexuality in relation to gender and heteronormativity has not been elaborated, and that was the drive which made us to focus our investigation on it. We are also addressing all these questions in our investigation, but from a very different perspective in the context of Al-Andalus. Nonetheless, in none of the previously mentioned authors we found information on how sexuality works gender-wise, nor can we observe explicit information on gender affiliation. Thus, we consider that observing these elements would contribute hugely to defining gender in *The Ring of the Dove* primarily, prompting distinction related to (non)conformity in identifying the inner and the outer gender of the writer and the characters. With this research, we intend to give a new perspective to the interpretation of *The Ring of the Dove*. Not only will we examine the treatise from Gender and Queer Theory perspective, but we will also introduce Gender Polarisation as an important factor in the physiological analysis of the notions expressed in the lines of Hazm's work. This is a key factor in our discussion, as bodies by their nature and biology can be male or female, but Hazm does not use any identifier, when talking about amorous or sexual relationships, that would indicate that bodies are different and belong to the opposite sex.

All previous investigations conducted on this treatise on love by Ibn Hazm focus on quite different areas. Some of them were of a great help for us, especially the ones that treat homoeroticism and homosexuality as a topic, but even so, they do not focus on the gender element in the verses. They all acknowledge that homosexuality was a recurrent topic in Hazm's work, but they do not reflect the heteronormativity as a crucial element in the interpretation and decoding of given elements. That is the point we are trying to emphasise, and present a new vision in uncovering the hidden discourses in the lines. We are also providing significant facts about the life of Ibn Hazm and how his exclusion from the outer world, growing up in a harem, influenced his sexuality which was the most, or

one of the most important factors in shaping his thoughts in respect of gender roles and gender/sexual affiliation.

# **CHAPTER 5**

## **Gender Studies**



## 5. Foregrounding Gender Studies

As our entire analysis of the main corpus *The Ring of the Dove* and the *Holy Quran* is based on heteronormativity and decoding hidden discourses in literary texts, it is of great importance to set the basis of gender and sexuality. Thus, we are going to discuss sex and gender classification based on Queer theory. Another topic of relevance for this study focuses on feminism in relation to heteronormativity and homonormativity followed by applications of the latter.

### 5.1. Sex and Gender Classification

A significant part of the book *Gender Trouble* (Butler 1999) is dedicated to discussing certain terms which previously in the feminist currents were taken for granted and characterised as unquestionable. Butler (1999) intends to deny the essentialist idea of the feminine as it is not something which is inborn and all women carry it within themselves. She asserts that this is a binary conception of gender which allows the possibility of certain practices exclusive for the feminism to emerge. In general, the feminist theory is the one which limits the significance of gender, and as such the presuppositions of their practice dictates the gender norms, enclosed in the veil of feminism. These postulations of the norms consequently provoke homophobic acts. Starting from the idea that there is not anything defined as exclusively feminine, Butler (1999) doubts the apparently natural relation that is being imposed on the desire, the practice, the sex and finally the gender by the heteronormative laws. Thus, she will affirm the supposition that a determined sex carries a determined gender, which in its bases is influenced by a certain desire (Butler, 1999). She will add that this desire implies a given sexual practice which represents a discursive construct. In other words, the fact that if someone is born with female genitalia, it is accepted as a normal and current thing and to that person a female gender is assigned automatically, which implies that she is a woman. This also automatically implies that the object of desire should be an individual who is male and has a male gender (and vice versa for the individual born as a male). But, this is not the only problem. In fact, there are other issues that arise from this question, that is to say that this particular individual born with female genitalia and imposed a female gender by all means is to engage into a certain sexual practice, which obviously has to be heterosexual. This is the casual logic that Butler tries to demystify asserting that none of the elements previously exposed obliges the individual to correspond on the same manner as the majority of the population. This, on the other hand, is the casual construction that

makes the laws of the heteronormativity to postulate previously bounded elements. Taking this practice of deconstruction as premise, Butler constantly affirms that we have to understand that gender is nothing else but a cultural construction, and the biological sex is something that is naturally given and not something to be identified with. However, it is very true that both (sex and gender) are discursive and performative constructions which characterise and give significance to the world we live in (Butler, 1991).

For Butler (2004), the gender norms are only in function of the incarnation of the masculine and feminine ideals, which are almost inseparable when it comes to the idealisation of the heterosexual union, as both male and female are needed in order to achieve that primordial and unique link. Furthermore, Butler (2004) adds that far away from being an essentialist joke, the appropriation of the queerness mimics the performative expression and exposes the norms of the heterosexuality in order to alienate and distinguish itself from it.

Butler (2002) also tackles the issue of liberty and freedom of expression. According to her, liberty represents a possibility and capacity for action, established within a circle formed in the relations of power. In her book *Gender Trouble*, she asserts that the performativity of the sexual gender does not reflect the gender we truly carry within ourselves (Butler, 1999). According to her, the performativity consists in repetition of the norms through which we shape and take a determinate form (Butler, 1999). Having said this, she concludes that there is no absolute pattern by which a genetically sexed person is created, but it includes obligatory repetition of previously postulated norms which to some extent configure the individual. Precisely these norms are the ones that limit and conform the individuals and simultaneously represent resources out of which the subversion and the resistance are initiated.

Consequently, we can say that gender is something that is not inborn, at least in the sense it is believed to be. The biological sex does not correspond to the gender. Here we are not talking about the grammatical gender as the gender in the grammar is an artificial construct and does not reflect any sexual pertinence nor does it reflect any of the sexes. Hence, the gender in grammar is applied as well to inanimate nouns, and as such they cannot carry any sex. Even more, some languages do not have gender as a grammatical category (such as Turkish)<sup>69</sup>, thus it is impossible to equalise the sex and the gender. Therefore, the gender is performative because it is a side-effect of a given regime

---

<sup>69</sup> Genderless languages. See glossary.

which establishes the gender differences in a coercive manner. As a result, the performance is sometimes misconceived which leads to creation of unfounded taboos. Fonseca Hernández and Quintero Soto (2009) assert that the taboos, the corrective treats, the prohibitions, and including the social rules operate through ritualised repetition of the norms. Additionally, on this we can find information in Butler (2004) where she discusses that heterosexuality manoeuvres through establishing gender norms. Thus, she indicates that the homophobia operates by assigning or attributing a mistaken gender to the homosexuals. This mistakenly assigned gender invokes transformation of the individuals which results in representing gays as feminine, lesbians as masculine and transsexuals as perverted. It seems that the manifestation of any form of degradation of the homosexuals is expressed through the act of the homophobic terror. In its basis this terror represents nothing else but losing the proper gender and convert into a real man or real woman. Thus, it is fundamental to indicate the form of the sexuality which is being regulated by humiliation of the gender and imposing control mechanisms of the same.

As far as transsexual and transgender individuals are concerned, we have a different perception of sexuality and gender identity. The usual exclusion in accepting the traditional gender designation of transsexuals might be because of the fact that transsexuals manifest a different kind of relations regarding gender and sexuality in general. A lot of transsexuals inspired by the queer theory, prefer being different from the “traditional transsexuals”<sup>70</sup>. The latter feel uncomfortable in accepting this binary perception of the gender which applies mere interchangeable use of the sex without taking into consideration other factors. Thus, in many cases transsexual individuals prefer using expressions such as Queer Gender or FtN/MtN<sup>71</sup>. The investigations on the Queer Theory are focused on the gender issue and incorporate deviant varieties of the gender such as gender queer, transgender and transvestites and by that imply separation of the gender from the biological sex. After the famous affirmation of Simone De Beauvoir (2011/1949) “A woman is not born, a woman is made” (p.109), Judith Butler is the first female queer theory critic to tackle the separation between sex and gender.

---

<sup>70</sup> FtM – “Female to Male” and “MtF – Male to Female”.

<sup>71</sup> FtN – “Female fo Neutral” and MtN – “Male to Neutral”.

## 5.2. Queer Theory Overview

According to the Oxford Dictionary, the word “Queer” is at the same time an adjective, a noun and a verb (Oxford Dictionaries n.d.). Herein I give a direct quote of the meaning and the usage of the same:

The word queer was first used to mean ‘homosexual’ in the late 19th century; when used by heterosexual people, it was originally an aggressively derogatory term. By the late 1980s, however, some gay people began to deliberately use the word queer in place of gay or homosexual, in an attempt, by using the word positively, to deprive it of its negative power. Queer also came to have broader connotations, relating not only to homosexuality but to any sexual orientation or gender identity not corresponding to heterosexual norms. The neutral use of queer is now well established and widely used, especially as an adjective or noun modifier, and exists alongside the derogatory usage (Oxford Dictionaries n.d.)

Sullivan (2003) describes the term very similarly to Oxford Dictionary, and asserts that its use as verb is very common, and it aims to indicate to a deconstruction process that disrupts the binary structure of heteronormative, gender and sexuality. Thus, there is a very thin line where feminism, gay and lesbian studies end, and where poststructuralism and postmodernism begin, hence Queer Theory cannot be neither reduced to the before mentioned studies nor categorically differentiated as it is profoundly connected to them (Sullivan, 2003).

Judith Butler (2004) would indicate that the term queer has been used in linguistics, but in most of the cases it was used in a negative connotation in order to degrade the subject which was being analysed. The application of the Queer Theory signifies that the indicated individual was precisely that, a subject of insults and degradation. Furthermore, she asserts that the resignification of the queer acquires all the power possible through repetitive innovation which relates the life matter (the world and the language) with different pathologies without taking into consideration diverse factors that lead to all those accusations and insults. Out of that reason, the all essence of the queerness is the connecting link of various homophobic points which have tendency to lose sense.

On the other hand, David Halperin (1997) will say:

Queer is by definition whatever is at odds with the normal, the legitimate, the dominant. There is nothing in particular to which it necessarily refers. It is an identity without an essence. “Queer” then, demarcates not a positivity but a positionality *vis-à-vis* normative (p.62).

Furthermore, Rumens (2016) defines Queer Theory as “a form of intellectual tumbleweed, drifting unevenly and taking root within an array of academic disciplines including those where one might not expect to encounter it” (p.114). Thus, we are going to start with a brief review of what the Queer Theory represents, how it emerged in the society, how it was developed and finally how it impacts the decoding of literary texts.



The Queer Theory may give a brand-new insight into Hazm's capital work *The Ring of the Dove*. It is of major importance to correctly postulate this theory and elaborate its methods in discovering hidden discourses in the mentioned text.

If we simply decompose the very essence of the Queer Theory, we conclude that the same represents a set of various ideas related to sexuality, and by that it is tightly correlated to the biological sex, the gender and the personality itself. From here, we can say that the sexual identities and orientations translate into a social construction, which is at the same time fictitious and archetypical as gender as such it is not prone to human nature, and it is not biologically encoded in our genes. Thus, this leads us to assertion that the gender is not related to the human biological essence, and by that they are mere forms of social variables.

As a result of that, or better to say as consequence of gender not being a natural biological category, when discussing this issue or analysing texts and applying Queer Theory, we cannot rely on the universally established categories such as: man, woman, homosexual, transsexual, bisexual, heterosexual, lumbersexual and so on. These previously established categories are the key to this investigation, as all of them together form an unbreakable union which is perceived as 'normal' and 'ordinary', and is considered to be out of any 'normal' perception. Consequently, all which is considered to be subjugated to certain sociological restrictions in a particular society and culture leads to the fact that heteronormativity is compulsory. In other words, people are always forced to behave as heterosexuals, no matter what their inner aspirations are. What is of great importance for us here is that Queer Theory considers all these previously mentioned categories as fictitious, hiding a huge variety of erotic motivations which at the end of the day are only natural and come out from the very human aspirations. This being said, the logical outcome will be that the human is a sexual being, and in its nature it is not restrained to the heterosexuality as an artificially postulated category (Foucault, 1976). Thus, the human sexology is a field which needs to be even more investigated as present theories are not fully elaborated, nor completely understood by modern science. In this respect, Warner (1999), who is one of the first to investigate this issue, will assert that Queer Theory goes in an opposite direction of the classical gender concept. He adds that the so-called "natural heterosexuality" accepted as a normal conduct, annihilates the "anomalous" (Warner, 1999), but the question to be discussed is what is straight (heterosexual or right) and what is anomalous, distorted or twisted (queer). In his point of view, all sexual identities are equally anomalous and that includes heterosexuality. In

its basis, Queer Theory goes into deep segmentation of the paternalistic pattern. That is to say, it elaborates and takes into consideration various aspects which could be classified in one larger category of socio-sexual elements or branches of sciences, such as: philosophy, history, anthropology, psychology and sociology. In this regard Kosofsky Sedgwick (1990) would say that during the process of interpretation, gender, social classes and ethnic groups are analysed, providing a more sustainable identification of the social identities which are conditioned by the sexual nature. Those are elaborated in a more complex manner where we have an intersection of different streams, categories and “the most important” various social groups. Queer Theory came to be known in the late 80s and early 90s of the last century (de Lauretis, 1991). However, there is not an exact moment in time when Queer Theory emerged, but it is thought that the first time the term was used dates back to the end of the 80s in different conferences held in the United States (Halperin, 2003). These conferences treated the subjects of gay and lesbian rights in relation to post-structuralism. Turner (2000) and Sullivan (2003) both reaffirm that the roots of Queer Theory are to be traced back historically in feminism, followed by gay and lesbian studies. Furthermore, the combination of academic disciplines is tightly connected to post-structuralism and post-modernism (Turner, 2000; Sullivan, 2003). This type of criticism does not only criticise society, but at the same time there are severe critiques to the very gay, lesbian and feminist politics. In present days, Queer Theory is partially connected to social and cultural sciences, philosophy, history, law, literature, biology and genetics. Halley and Parker (2011) inform that Queer Theory incorporates various disciplines and transverses meanings combining art, literature, education, geography, law, etc. There is a significant number of theoreticians, especially female, who contend the real essence of this theory, and by all means tend to repress gay and lesbian studies as they consider them to be conformist, that is to say they are copying the heterosexual norms such as for example the same-sex marriages and child adoption (Kosofsky Sedgwick, 2002).

Speaking in terms of sexuality, Queer Theory advocates the agenda of not using sex in moral terms, but to be used in erotic terms where the hierarchical position is interpreted as a social initiation of responsibility. With this, it would gradually change its denomination and it will be considered as a carrier of a broad range of theories which would illuminate the plasticity of the real human nature, and not the one imposed by certain dogmas. At the same time, it addresses issues which would demystify the sexual and the fictitious limitations of the identities and reject the usage of terms such as homo,

hetero, bi - leading to recognition of done actions, but not categorising them as homosexual or heterosexual. Thus, the individuals who are doers of such actions are not to be considered as members of one or another group, but the actions themselves should be analysed and possibly categorised (Watson, 2005).

Michel Foucault, a French historian, philosopher and poststructuralist with his *Theory of Sexuality* (1976) is considered to indirectly be the father of Queer Theory. However, apart from Foucault and previously quoted Judith Butler, other important authors who work in this field are: Tamsin Spargo (1999), Ana Maria Sorainen (2014; 2015) and Adrienne Rich (1980) who represent the most important feminist and lesbian authors of the Queer Theory. Herein we have David Halperin (1997; 2003), who treats the sexuality in the Antiquity; Gayle Rubin investigating the BDSM and the Leather culture; Peter Cohen (1998), Lee Edelman (2004), Jonathan Dollimore (1991) and Yvonne Yarbro-Bejarano (1995) who clash Queer Theory and Gay and Lesbian Studies. As well as Gloria Anzaldúa (1987), Michael Warner (1991; 1999), Eve Kosofsky Sedgwick (1985; 1990; 2002), Diana Maffia (2003), Beatriz Preciado (2002), and José Esteban Muñoz (2009). Precisely because of them, we can say that there is a difference between the Gay and the Lesbian Studies and the Queer Theory which is reflected in the approach towards the LGBTIQ population. From here, the Queer Theory investigates the relations “norm versus queer” with a stress on sexuality, analysing and interpreting it, while Gay and Lesbian Studies focus on the gay and lesbian identities and the inequality in relation to the majority of the heterosexual population.

Rumens (2016) argues that the singularities found in Queer Theory are diverse, sometimes provoking contradictory, frustration and confusion. He adds that the confusion is caused when we try to decipher whether the meaning refers to attitude, identity, politics, position or particular social groups. Consequently, understanding the specific contexts blurs the semantic clarity on what the Queer Theory really represents (Rumens, 2016). Thus, referring constantly to the meaning results in inhibiting the cardinal queer potential by terminating hidden symbolism of the term<sup>72</sup>, leading queer theorist to use the “agnomen” queer reluctantly as it may shatter the meaning alienating it from its original designation in relating to queer thinking (Rumens, 2016).

From here, we can see that the Queer Theory after all is dedicated to the exploration of the sexual and gender implications in terms of identity. The provisional

---

<sup>72</sup> Queer

nature of the queer identity implies a wide range of discussions in respect of the meaning of the word “queer”, especially when it is used as an adjective. In her *Epistemology of the Closet*, Kosofsky Sedgwick (1990) explores the difficulty of the definition and points out that the term can change the meaning according to the usage and it does not mean the same if it is applied to one or another thing. Furthermore, she would indicate that it has the virtue of offering sexual and gender identity in the very same context of the academic investigation, which from an epistemological point of view implies a mixture of limits referring to nothing in particular that leaves open to controversy and revision the question of its denotations.

The same author, in the work *Between Men* (1985), would discuss that the Queer Theory evolved precisely from the Queer Movement which was an integral part of people who felt discomfort in placing themselves in categories such as gay, lesbian or homosexual (Kosofsky 1985). Consequently, they started to denominate themselves as “queers” in the ninth decade of the twentieth century. From then onwards, the meaning of the term “queer” started to change, and now does not carry the same meaning of “weirdos” or “twisted/perverted” as it was prior to the 1990s. Regarding this aspect, Mérida Jiménez (2002) would assert that in the twentieth century we come across developing studies which were investigating in-depth the questionable traditional notions related to sexuality and gender, taking consideration the lesbian and the gay problematics. Especially those related to the lesbian movement, and she adds that the works of Monique Wittig (1973) and those of Michel Foucault (1976) have a huge influence on the development of the Queer Theory.

On the other hand, the authors Fonseca Hernández and Quintero Soto (2009) will explain that the word “queer” has different meanings. Basically, they say it is used to denominate a homosexual man, but in this way, it has a pejorative connotation in relation to homosexuality, designating the lack of decorum and abnormality in gay and lesbian sexual orientations. Furthermore, they add that as a transitive verb queer expresses a concept of destabilisation, teasing, perturbing; and as such the Queer practices are supporting the destabilisation of the norms which apparently were fixed long before the emerging of the queer movement (Fonseca Hernández and Quintero Soto, 2009). As far as the adjective queer is concerned, they noted that it is used in expressions such as “to be queer in the head (Longman, n.d.)”, “to be in a queer street (Oxford Dictionaries, n.d.)”, “to feel queer (Oxford Dictionaries, n.d.)”, “queer bashing (Longman, n.d.)”. Thus with no doubt it is used for denoting strangeness, crookedness, weirdness and oddness.

Fonseca Hernández and Quintero Soto (2009) will conclude that the word “queer” would not exist without its counterpart “straight” which means heterosexual.

On this, Mérida (2002) comments that Queer reflects the subversive and the transgressing nature of a woman who denies the subordinated nature of the femininity, in other words, a woman who is masculine by her nature. On the other hand, she says that a man who is feminine or shows signs of a typology which is contrary to the dominant one is also denominated as queer. She accounts here the people who dress in a different and opposite manner of the dress code assigned to their gender. According to her, the queer practices reflect the transgression of the institutionalised heterosexuality which constrains the desires to escape or to twist the norms.

As previously stated, the emerging of the queer phenomenon is closely related to the LGBT movement (Rumens, 2016). Most of the movements emerge as a reaction or as an upgrade to a former one, but this is not the case here, as it was a movement which did not have a precedent in the 19<sup>th</sup> century (Bernstein Sycamore, 2008). Thus, it was the right moment for gays and lesbians, especially the rebellious ones, to create and select some kind of a model for their brand-new movement. In that time, one of the possibilities they had was the African-Americans’ movement and their success which seemed quite attractive as a model for them (Bernstein Sycamore, 2008). Even though queers in their essence were more related to gays and lesbians, rather than to feminists, still most of their ideological bases could be found in the North-American Feminism from the eighties (Jeffreys, 2003). Before this era, Feminism on a similar way as many other movements was just waiting for a social progress which would produce a radical change in the legislation. But of course, in order for an entire legislation to be changed, time was needed and things were not going so smoothly as they expected. As a matter of fact, the arguments for accepting the legislation of the progressivists were always related, or better to say were funded on the comparison between the minority and the majority groups in the society. That is to say the rich and the poor or black and white, leading to the perpetual issue of forming a unique group so called the *universal or global citizen* (Shaw, 1994). And as a result, for different motives in the seventies of the last century, various movements would emerge, and those are against the model of “universal citizen” as they would valorise their own capacity and the action towards the realisation of their acts. This being the case, in the given moment we have an accelerated rupture between men and women which would lead to consolidation and solidification of women’s movements resulting in the establishment of Feminism. However, these notions of creating a

movement, especially the feminism, date much back in the nineteenth century. Namely, in 1963 we have the publication of a book entitled *The Feminine Mystique* (1963) by Betty Friedan which represents the second wave of feminism in the USA. She writes the book as a result of her anger and fear because the women who were not white and did not belong to certain higher class were ignored in all aspects of the social life (Friedan, 1963).

This second wave of feminism based on the notion of differences between men and women, which is not related to the conceptualisation of the subject and object of different social phenomena<sup>73</sup>. Nevertheless, this radical movement of feminism was posteriorly modified and altered by ideological phenomena related to the questions of gender and sex. The first issue that arose polemics was the *Sex Wars* which took in consideration the role of the pornography and the oppression on women (Duggan & Hunter, 2006). Besides this, we have another rapture that refers to the lesbian presence in the world of feminism which is known as Lavander Menace. Thus, as it was and, still is a common practice, the opponents of the feminism were frequently using arguments which were accusing the lesbians of a practice so called “lesbian baiting”. From here, the majority of the rebellious women did not accept themselves as lesbians, showing a high dose of homophobia within their own circles (Bernstein, 2002). On the one hand, the members of the previously mentioned movement were trying to show that they were “more” and “real” feminists due to the fact that they were completely separated from men who affect the rational thoughts of heterosexual women. And on the other hand, we have the heterosexual feminists who argued that the roles of “butch” and “femme” in lesbian couples, were nothing else but mere copies of a heterosexual relationship. That way, the homophobia which was created during the Second Wave of feminism leads to focusing the sights on the sexual practices, and most importantly to what they have produced.

Even in present days, queer is very critical towards the social integration of gays and lesbians (Kemp, 2009). The current Queer Theory (simultaneously Queer Movement) is developing separately from the gay and lesbian one. However, while the Gay and Lesbian Studies generally treat the questions of homosexuality, Queer Theory is interested in broadening the fields of interest, especially taking into consideration the actions that are thought to be sexually deviant, different sexual identities as well as political criticism towards the modern society in respect of sexuality, which of course incorporates the Gay and Lesbian Studies (Giffney, 2004).

---

<sup>73</sup> Phenomena such as the inter and intra gender discourse, the art, the marriage, the literature etc.

Within the Queer Theory there are two currents focused on the binary classification of sex and gender. The binary classification represents a hetero-patriarchal norm which recognises the existence of only two sexes, each one containing corresponding gender roles (Girshick, 2008). Therefore, studying the transgender and transsexual individuals is the easiest way to conclude that gender is very difficult to be related to the biological sex. This is the moment when Butler (2004) proves that certain conducts of transgender and transsexual individuals are not as such because of their gender identity, but because their conduct maintains values which in the society are perceived as contradictory values of the gender norms prescribed by their biological sex. Additionally, she would say that there is no “masculine gender” exclusive to men or “feminine gender” exclusive to women (Butler, 2004). The gender is a consequence of the coercive system which is assigned to the cultural values of the sexes (Goffman, 1977).

The second current investigates the Camp structure. Camp is an urban style dating back to the end of the 80s and beginning of the 90s of the last century. Mallan and McGills (2005) define Camp as “associated with a particular kind of performance in which the overt meaning of what is performed is subverted or inverted by drawing attention to the fact that it is a performance, and thus a kind of lie (drag being a perfect example)” (p.1). Furthermore, Mallan and McGills (2005) had done an investigation on Butler (1993), and they reaffirm that “more recent queer accounts of camp see it as an oppositional critique (of gender and sexuality) embodied in a "queer" performative identity” (p.1). In addition, they say:

Camp is also a social practice for many, and a style and an identity performed in many types of entertainment (for example: film, cabaret, and pantomime). In this respect, it is indicative of the competing and conflicting cultural elements within Western societies. Such conflict heightens the visibility of “difference” particularly with respect to queer communities, and the blurring of gender/sexual identity as a singular, homogenous entity. In other words, camp sensibility and camp performance embrace difference while they also gather performers into communities we might label “queer.” Queer communities differ from non-queer communities and defer any notion of stability. Both queer and camp are outside notions of stability; they are border activities (p.1).

Camp combines conventional benchmarks of gender contrast as miniskirts accompanied by high heels, hairy legs, styled beards and moustache with faces wearing a lot of make-up (Shugart and Egley Waggoner, 2008). Camp individuals want to provoke a reaction and questions such as: “Is it a man or a woman?”, “Is it a homosexual or a heterosexual?”, “Is he or she is something else?” Bergman (1993) asserts that precisely in questions like these, the modern queer sees the sense. These controversies completely destroy the traditional concept of sexual orientation, sex and gender, and by that they do

not give answers to the questions or maybe they provide a variety of different possible answers. Today, Camp has developed in a so-called “gender queer”, in a way somewhat more sophisticated (no)identity (Bergman, 1993). Gender queer individuals provoke even more the gender roles and sometimes even they modify their bodies by the help of the modern technology. The outcome is super-masculine parts of the body, except the head which by plastic operations they tend to make it even more feminine (Meyer, 1994). Beemyn’s (2014) characterises gender queer individuals as follows:

Undermining the binary gender expectation, genderqueer individuals express their gender identities in a variety of ways. Some partly or entirely medically or socially transition to a gender different from their birth gender through hormones, gender-affirming surgeries, or alteration of their bodies in other ways, such as by having electrolysis or bodybuilding, to look more androgynous or more like a gender different from their birth gender. Others do not change their bodies but dress and present in ways that destabilize gender categories, such as by combining items of clothing considered appropriate only for women or men or by completely “cross-dressing.” But not all genderqueer individuals are able to or feel the need to express a gender nonconforming identity, so appearance alone cannot be used as an indication of a genderqueer identity. (Beemyn, 2014)

On the other hand, gender queer individuals simultaneously refer to themselves in both grammatical genders. Thus, gender queer are individuals who do not comply with the traditional binary gender classification and identify themselves with the queer time, queer space, queer culture and queer expression (Cronn-Mills, 2015).

As far as assigning the gender according to the biological sex is concerned, in addition to imposing gender roles to new-born children, Fonseca Hernández and Quintero Soto (2009) give the following explanation:

To name a female child is the beginning of a process according to which the “feminisation” is imposed. The femininity it is not a product of an election, but it is a forceful calling of a given rule which complex history is inherent in relation to discipline, regulation and punishment. This agreement of the gender roles is necessary in order to have the right of being “someone”. The formation of the subject depends on this adhesion of the rules. Accordingly, in no possible way the gender is to be understood as an election or an artifice which we can interchanged. That is why it is not possible to conceive the gender as a role or as a construction which we put it on as a dress every morning. There is no “someone” who goes in the closet of genders and deliberately decides what gender he/she will wear out that day (p.53).

As an alternative to sex or gender identity, the Queer Theory represented the “queer” as an additional (no)identity. If Queer Theory juxtaposes and denies norms, there is a danger of intruding a norm of no identity to itself, and then it would become a paradox for itself. In the moment when the very existence of being a queer becomes a norm, it would most certainly stop being queer as it would belong to an established framework. Queer is not only an identity category, but it is a process of perpetual disruption. The biggest Queer Theory critique which is focused on gay and lesbian society is the social integration, copying of heterosexual patriarchal norms like marriage as an institution, or mimicking gender roles in the same-sex union and its institutionalisation (Boellstorff,



2007). While in the seventies, transgender people were representing the queers together with gays and lesbians, the latter had a sort of “coming out” as a result of copying the norms of the dominant culture, thus it comes to a cooling of the relations within the LGBTIQ community (Alexander and Yescavage, 2003). In 1969, the transgender individuals who were the first to start the modern LGBTIQ movement, filled the streets of Stonewall and protested as they were “socially unacceptable” and their involvement into dominant culture of gays and lesbians was more difficult (Leli and Drescher, 2004; Cohee, 2013). Hence, the social integration that was accepted by some gays and lesbians calls on social reputation. Those individuals wanted to become “socially acceptable” by adopting the customs and the culture of the majority of the population.

Culture is the set of meanings shared by the members of a community, through which the child constructs his subjective mental representations. Culture is a kind of common mental denominator, a shared store of complex ideas reached between different minds. Therefore, this renewal of culture is necessary for the development and integration of all people. Sometimes we insist on keeping a culture stable by thinking that it is richer if its principles are older (Gallardo Linares and Escolano López, 2009, p.13).

On the other hand, with the emerging of the HIV/AIDS, the entire LGBTIQ community was suffering a new quake. HIV/AIDS starts to be interpreted as a “homosexual illness” and the social integration and accommodation starts to be questionable and a topic for polemics (Jagose, 1996). Before the HIV/AIDS epidemics, the object of gay and lesbian politics was the sexual preference of the subject, and by that some of the subjects could not be socially integrated. As a result, we have a radicalisation of the gay and lesbian politics (Jagose, 1996). It could be said that the identity is no longer the centre of the entire politics, but gives a collective support of the infected and they front together the new wave of homophobia. That created an “urgent need to resist dominant constructions of HIV/AIDS” (Jagose, 1996, p.95) which needed to reinforce “a radical revision of contemporary lesbian and gay politics” (Jagose, 1996, p.95).

Gender studies are tightly related to the Queer Theory. Both of them discuss and take in consideration the identities, reformulating the new processes of differentiation and identification of sexuality<sup>74</sup>. Judith Butler (1999) made a huge impact and influence within the Feminist and Queer Theories proposing a representative and imitative conceptualisation of the gender. Her work *Gender Trouble* (1999) is considered to be the initial capsule of the Queer Theory. Analysing this work, we can come to some interesting facts that Butler points out in relation to gender itself. She points out that gender in its

---

<sup>74</sup> Women primarily are taken in consideration, and on the second place we have gays and lesbians as different categories.

essence is nothing else but identification, justifying it with a concept that consists of a fantasy sheltered within another fantasy. According to Butler (1999) the gender is definable by the actual performance of the individual. That is to say that the repetition which constantly imitates the previously mentioned fantasy is incarnated in the behaviour itself. Consequently, she will add that the imitative structure is something that characterises gender. Thus, the behaviour which is largely criticised such as the manner of conduct of some gays and transsexuals or the lesbian relations between butch and femme, is simply an imitation of the particularities of the gender the individuals carry within themselves (Butler, 1999).

The identity categories have tendency to be used as instruments of the regulating regimes acting as normalising categories of the oppressed structures, and at the same time serve as a liberating opposition. According to this, the category “lesbian” is regulated in the same way as the category “heterosexual”. According to Butler (1999) whatever established category controls the eroticism, simultaneously describing, authorising and liberating the identity of a given individual. The theory should not be understood only as a sense of indifferent contemplation, but it should be perceived as a certain policy. As a consequence, Butler (1999) is questioning herself whether it is possible for her to theorise as lesbian, because this is just one of the established categories of identity and not a demand for converting in what she already is. Thus, she refuses to be an advocate and a defender of some theory which legitimises the studies in relation to homosexuality, primarily lesbianism as an identity which would allow her to establish herself as a theoretician using elitist practices in the academic circles (Butler, 1999). This author (1999) will assert that talking about the homosexuality from Foucault’s point of view is only an extension of the homophobic discourse. Therefore, pointing to lesbianism or defining it as a category evokes a powerful instrument and, at the same time, it may represent a certain type of resistance towards the oppression. With all this, Butler (1999) is questioning the sexuality and she asserts that sexuality will stop being sexuality if it is subjugated to an absolute explicitly. Consequently, Judith Butler (1999) would affirm that the terms “gay” and “lesbian” do not offer a transparent revelation of the actual situation in respect of the gender identity. They are merely terms that exist in order to represent a part of the population which is politically and by that sociologically oppressed (Butler, 1999). To her, this is a paradigm of what needs to be regulated, controlled and above all classified in a ruptured space which by itself is conflictive and creates confusion. As a result of this cacophony we have discourses either medical or judicial which do nothing

else but defining gays and lesbians as impossible entities, mistakes and natural catastrophes which produced error in the classification (Butler, 1999). Thus, Butler (2004) considers that homosexuality plays a role of a cloak or a fancy dress that camouflages the representation. That is something like being a lesbian in a different more complete and totalitarian manner, while the representation of the lesbian nature is created in a circular and institutionalised way. Consequently, she will assert that it is not about acting and creating “another me” which interprets a simple role, but the conduct is a kind of a game ingrained in the very psyche of the individual via repetitive representation of the lesbian “me” (Butler, 2004). Whereas, the famous William Shakespeare in his work *As You Like It*, precisely in Act II, Scene VII would say:

All the world's a stage,  
And all the men and women merely players;  
They have their exits and their entrances,  
And one man in his time plays many parts (Shakespeare, n.d.).

Butler (2004) very similarly asserts that all that we are is an imitation, a shadow of the reality. She explains that heterosexuality is represented in one very forced and unnecessary way which is supposedly the real, the original and the authentic manner, and it is only being copied by the homosexuality (Butler, 2004). Accordingly, being a lesbian is just another form of imitation, and there is no effort what-so-ever in participating in the phantasmagorical absoluteness of the naturalizing heterosexuality. Additionally, she addresses the transvestism and she would assert that it does not represent an imitation of one authentic gender (Butler, 2004). In its essence, it incorporates the same imitative structure of assuming whatever of the genders. It is a mode of representation and approximation, that is the reason why transvestitism is the most cohesive form of “gender theatre” where the genders are being adopted, fabricated, modulated and used (Butler, 2004). Heterosexuality should be assumed as a corrective repetition which is creating ontological phantoms denominated as “man” and “woman” which by all means tend to be the fundamental norms of the reality. Nevertheless, one does not pick out freely his or her gender (Butler, 2004). It is a complex innate reaction. Thus, heterosexuality or its representation would be chosen because it does not carry any threats that may include violence and punishment for not choosing the “right” gender. And finally, a different gender that does not correspond to the biological sex is chosen because the transgression may even provoke pleasure and charm (Butler, 2004).

### 5.3. Heteronormativity

According to Oxford Reference (n.d.), heteronormativity represents a

[...] deeply-embedded cultural presumption that humanity and heterosexuality are synonymous. Heteronormativity permeates social life and social institutions, from the reactions of all-male groups when an attractive woman passes to the checkbox for married or single. However, the presumption of universal heterosexual desire is an inherently unstable myth.

In the 1980s, Rich (1980) is the first who talks about the obligatory heterosexuality. The concept has roots in Gayle Rubin's notion of the sex and gender system (Rivkin and Ryan, 2004). The term heteronormativity was created in 1993 by Michael Warner (Warner, 1993). In subsequent papers, Chambers (2003) and Chambers (2005) attempted to theorize heteronormativity more explicitly as a concept that reveals expectations, demands and restrictions produced when heterosexuality is taken as normative within a society. Cohen (1997) defines heteronormativity as practice and institutions that legitimize and privilege heterosexuality and heterosexual relationships as fundamental and natural within a society. Her work emphasizes the importance of sexuality involved in larger structures of power, inseparable from race, gender and class oppression. She points to examples of single mothers in whom they receive help from the state (particularly black women) and sex workers, who may be heterosexual, but are not heteronormative, as they are not perceived as normal, moral or worthy of state aid or legitimization.

Javaid (2018) says that "heteronormativity remains strongly in tact in many segments of society. It is the normalisation of heterosexuality through social structures, social practices, and social institutions". Furthermore,

[...] heterosexuality continues to be the leading sexuality, which other sexualities are measured against; but it cannot function without other marginalised and subordinate forms of sexualities, such as homosexuality, bisexuality and other sexualities. In order for heteronormativity to successfully operate, it requires other subordinate sexualities to reinforce and reaffirm its superior position. Sexualities, then, are hierarchical. I do not claim that this sexual hierarchy is fixed and unchanging, but rather fluid, negotiated and dynamic depending on the context in which sexualities are enacted. For example, a person embodying homosexuality can, at a particular time and place, enact heterosexual practices to perpetuate and strengthen heteronormativity or be positioned in heterosexuality by others. (Javaid, 2018)

Hence, the queer identity, despite its insistence in relation to sexuality and gender, could be applied to all those who sometimes have felt out of place due to the restrictions of the heterosexuality and the gender roles. In this modern society, we still have some prejudices of what male and female roles are, thus if someone transgresses those conservative roles, immediately is categorised as strange and not acceptable in the society (Beemyn, 2014). The most common example of this is the affection or the interest towards

seemingly unimportant, but they are crucial in the *laic* classification and people often place other people to some kind of a category without taking into consideration other elements. Thus, if a woman is interested in sports, or a man is interested in domestic chores they are automatically classified as queers. For this reason, authors like Peters (2005) insist on auto-designation of the gender identity (being that male, female or queer), rather than being designated by a third party. However, gender affiliation is not the only thing that characterizes the identity. At the same time there are other factors that are associated to an individual which are one of the primary themes of the Queer Theory. The investigation of the theory in question is also focused on issues such as the prostitution as a social phenomenon, the pornography and the dark zones of sexuality. Another important element is the vocabulary used in designating (or auto-designating) certain individuals. The terms such as gay and lesbian do not offer such a wide range of identification of a person, who may look or act like gay or lesbian (of course, this is a stereotypic point of view which frequently creates problems). On the other hand, if someone defines him/herself as a queer, it is almost impossible to deduce the gender. Out of the academic circles, the term queer refers exclusively to sexuality, very frequently is used as a synonym for gay and lesbian, and less frequently as a synonym for bisexual and transsexual. On the other hand, in the academic circles the term is used to describe or designate all four categories. The first one to apply it as term in her project was Teresa De Lauretis (1984), and she hoped that with this work the term would have the same appliance for the sexuality and the race, the social class and other categories.

### 5.3.1. *Feminism, Heteronormativity and Homonormativity*

Olga Pospelova Vyacheslavovna and Irina Karagapolova Valerevna (2012) in their book entitled *Transgender and Heteronormativity*<sup>75</sup> give us the following matrix in respect of gender and sex as well as their characteristics, gender role, sexual attraction and parenthood.

Biological sex	Sexual characteristics	Gender identity	Gender role	Sexual attraction	Parenthood
woman	feminine	feminine	femininity	passive sexual position, aimed at man	mother

<sup>75</sup> Трансгендерность и Гетеронормативность (*Transgenderness and Heteronormativity*)

man	male	male	masculinity	active sexual position, aimed at woman	father
-----	------	------	-------------	--	--------

As seen from the table above, we have an idea of what male and female roles are according to pre-established norms. In the text below we are going to describe these characteristics and give insight of what does heteronormativity really mean and how does the heteronormative affect the individuals and the society.

Nonetheless, Monique Wittig (1973) asserts that lesbians, with their practices, displacements, and resignifications present other forms of being in the world and can not be defined as women. As a consequence, the main objective of Wittig is to problematize the identities that supposedly emanate from the body and from sexuality, that is, to question the continuity that is believed to exist between sex and gender as well as the binomial male-female. Finally, Wittig (1973) will conceive both lesbians and homosexual men, together with women and “all” as “the others”, the other attributes that heteronormativity has placed in oppression. In this way, Wittig establishes an important identity alliance based on the shared oppression between lesbian and gay movements and feminist movement and she opens a deep gap of which feminist theory has not yet recovered in the field of political and ontological representation of feminism.

On the other hand, the homonormativity may be addressing the homosexuality, or assimilating heteronormative ideals of the white upper-class. These ideas, as well as certain constructs, are related to the culture of the LGBTQ population and their individual perception of the identity (Orzechowitz, 2010). Connell (2014) indicates that the heteronormativity stresses the basic norms of the heterosexual lifestyle and identity, which before all includes marriage followed by monogamy simulating the natural procreative cycle, and finally the productivity. On this, Lisa Duggan (2002) asserts that the term quite frequently is used in sense of productivity. As a response to Duggan’s affirmation, Susan O’Neal Stryker (2008) explains that not only homosexuals are imitating heterosexual behaviour, but also transgender individuals are concerned by gay and lesbian norms and they also show signs of heterosexual behaviour imitating the heterosexual norm.

As homonormativity was developing, in some point of its evolution started to produce additional norm, designated as transnormativity. The latter refers to the pressure imposed to transgender individuals who had difficulties in conforming with the traditional

understanding of gender which incorporates oppositional sexist points of view (Holly, 2016). Connell (2014) and Duggan (2002) agree that heteronormativity may be used to mask or eradicate the radical approaches and politics among the queer community. This means replacing certain politics which aim to incorporate more conservative goals such as equality in terms of marriage, leading to legal adoption rights. As a consequence, these ideas are used to commercialise queer sub-cultures that are considered to be mainstream (Alderson, 2016).

Homonormativity as such is more related to neoliberalism than to criticism pointing to monogamy, binary gender roles and procreation. Thus, it might be considered as heterosexist or even racist. This way, homonormativity is tightly related to the expansion of the capitalistic system in the entire world, its structuring and maintenance (Griffin, 2007; O'Neal Stryker, 2008). The homonormativity emerges due to certain LGBT communities where their members had managed to mimic the heteronormative standards of the white upper class. The latter refers to coping gender identities. Thus, they are to have the same rights as heterosexual people who are following the heteronormative. Within this group of LGBT individuals there is a hierarchy, and at its bottom we can find people who claim to be or are referred as to bisexuals, non-binary people, transsexual/transgender people, intersex people, those who do not belong to the Western world such as coloured queers, and last but not least, queer sex workers. All these people represent an impediment for the rest of the individuals who belong to the homonormative to receive their rights in the society (O'Neal Stryker, 2008; Ferguson, 2005; Connell, 2014; Duggan, 2003).

### *5.3.2. Application of the Heteronormativity*

Heteronormativity has been used in the exploitation and critique of traditional norms of sex, gender identity, social gender roles and sexuality, as well as the social implications of these institutions. In other words, this is a description of a dichotomous categorization system that directly links social behaviour and self-identity with the individual's genitals. Furthermore, this may signalize that among other things, we have strictly defined concepts of masculinity and femininity, whose outcome should result in certain behavioural patterns in both men and women. Originally conceived to describe the norms against which "non-heterosexuals" struggle, the term was quickly incorporated into both the gender and transgender debate (Sanders *et al.*, 2015). This is also frequently used in postmodern and feminine debates. Those who use this concept frequently point

to the difficulties faced by those who hold a dual view of sexuality, giving as an example from presence of clear exceptions of freemartins (sterile females) in the bovine world to intersexual humans, with sexual characteristics of both genders (Sekido, 2014). These exceptions are taken as a direct evidence that neither sex nor gender are concepts that can be reduced to a proposition of “or this, or that”. Kosofsky Sedgwick (1990) explains that in a heteronormative society the binary assignment as male or female gender leads to lack of choice in social and sexual behaviour, requiring that individuals feel and express desire only by peers of the opposite gender. Furthermore, she gives us an example where she is describing that this heteronormative pairing exclusively defines one’s sexual orientation in terms of sex and gender of the person he/she chooses to have sex with, ignoring other preferences that may be related to sex.

#### 5.4. Homosociability and Homoeroticism

Butler (2004) explains us in a very coherent way that the link between sexuality and gender is produced when it comes to certain connection between the desire and the identification. Furthermore, she elaborates that the heterosexual discourse needs that desire as a tool and the identification are mutually excluded, thus the one who identifies with one determine gender should desire another person who belongs or identifies herself/himself with another gender. But, here is the point where the problem starts. The identification of gender and relating to the opposite one. This implies that the heterosexual norm should be imposed. In this respect Butler (2004) gives an explanation that is quite valid. Namely, she asserts that a man dressing in women’s clothes does not necessarily mean identifying himself as a woman, and a woman dressing in man’s clothes does not imply identifying herself as a man. Thus, the masculine and the feminine self-identifying is based on the heterosexual system of norms, and represents nothing else but imaginary logic which constantly reproduces a magical circle with no visible exit. In this regard, Fonseca Hernández and Quintero Soto (2009) will write in respect of Butler’s explanation that the naturalisation of the heterosexuality is merely a mirage or a delusion. As far as the identity is natural or acquired, we can find information in the work *Freud’s Fallen Women: Identification, Desire and a Case of Homosexuality in Woman* by Diana Fuss (1993). Very similarly to Butler (2004), Fuss (1993) questions the existence of something which is called or denominated as natural identity. From here, the natural identity in reality is artificial. It does not reflect the characteristics of the same sex. It represents a historical and psychological creation, a political and a linguistic construct which is



confirmed in the world of politics where gender neutrality is used to point out to certain carefully designed political action. Having observed the relations between the sexuality, we are moving to the next issue which is the link between the homosociability and the prohibition of the homosexuality. These issues have been discussed by Eve Kosofsky Sedgwick (1990) in one of the best works on Queer theory which is the *Epistemology of the Closet*. Sedgwick (1990) assures us that there is a strong link between the masculine homosociability and the prohibition of the homosexuality. Namely, the inter-masculine desire in some indeterminate point becomes legible via deviation of the triangular relation which involves a woman. She stresses that the homosexual panic emerges and produces a double action of taxonomy. Sedgwick (1990) explains that on the one hand we have the existence of well-defined gay minority, and on the other hand we have another minority of latent homosexuals. The latter, she adds, are the ones that provoke or spread certain insecurity of their own masculinity among the general population.

The ideas about the sexuality in general are forged through metaphors, and the outcomes as well as the effects which come out of them are hardly ever predictable. The very term “homosexuality” is coined in reference to the simplistic bipolar and zoological masculine sexuality. In the occidental culture, the sexuality is symbolised by representations of heterosexual couples, legitimising their animalistic nature justified with the concept of love. This link between the love and the sex can be perceived in the implicit metaphor “to make love”, which demonstrates the level of identification between the amorous sentiment and the sexual activity. Nevertheless, the sexual activity and practice among men enjoys a noble acceptation in the field of sentiments. Due to the fact that the sex by itself supposes and reflects one extremely zoological meaning, the homosexual love contains a certain contradiction as it is not in accordance to the inherent spiritual elevation of the amorous ideal. This contradiction is reflected in the idea that love as a general idea and sentiment is one of the biggest topics in human culture, while the homosexual love is one of the greatest taboos (Fonseca Hernández and Quintero Soto, 2009).

As far as the sexual identification, we will revise the stand points of two authors who discussed this issue, and seemingly have the same opinion on the matter. Diana Fuss (1993) explains that the insistence to label the lesbians as “fallen women” is in function of excluding them from a category very similar to the sexuality and portray them as fiasco of the identification. Very similarly to Fuss, Monique Wittig (1973) indicates that there is a notion that represents lesbians as individuals who are not real women for the

established system, which leads to the destruction and annihilation of the proper regime of pleasures and affections. Additionally, Fonseca Hernández and Quintero Soto (2009) suggest that the lesbian identities are inherently suicidal because they prevent the entry in the worlds of sociability, subjectivity and sexuality.

Therefore, as a result of the non-conformist and “perturbing” self-assuming of the gender identity, Fuss (1993) suggests that in the psychoanalysis the homosexuals are represented as individuals with diagnosed hysteria. As previously mentioned, men (and women) who are different to others are classified as queers. Being different and playing the role of the opposite sex that does not correspond to the “adequate” gender, in most of the cases produces problems and non-acceptance from the society. In this respect Judith Butler (2004) would comment that a homosexual represents an individual who negates his own nature. For that reason, the term “homosexual” needs to be applied to other individuals rather than to attributing it to himself. The auto negation is an indispensable requirement for his personal survival. Thus, in order to describe himself in a different manner, usually these individuals characterise their performance, their conduct or their condition as homosexual, but not identifying themselves with this established category. However, Butler (2004) explains that it is not possible to conceive the idea “I am homosexual, but I do not practice”. For her, the auto definition of one as a homosexual is often interpreted as one explicitly offensive and contagious conduct. From here, the phrase “I am homosexual” not only is descriptive, but at the same time justifies a homosexual behaviour. The acceptance of the proper homosexuality attributes just what it says, a life style. Furthermore, Butler (1999) asserts that the statement “I am homosexual” is terribly misinterpreted, as usually is translated into another phrase which is “I desire you sexually”. The expression that is conveyed in first person and from an introspective manner is perceived as an affirmation which solely announces the act, or the desire and the intention to act, which transforms into a tool of seduction. The phrase “I am homosexual” is to be accepted just as really is, it is to be considered as a public manifestation of the cultural significance of desire between two same sex individuals. On this, Butler would add that the homosexuality is not merely as sexual experience, but it represents a discourse which bestows significance (Butler, 1999).

Up until Butler’s writings on homosexuality, the views on the same were interpreted on a different manner as the influence of the renowned psychoanalyst Sigmund Freud for years was present in the academic circles. Freud (2006) explains that

public expression of “prohibited phrases<sup>76</sup>” such as “homosexual” invokes fear of triggering profound passions locked with the key of silence. Thus, the male homosexual repression has as an objective the conformation of the manliness and the establishing of the gender systems. That is why the ferocious repression of classifying one as a homosexual brings trepidation of liberating the hidden homosexual content. On the other hand, Butler (1999) would give a different explanation of this issue by asserting that a homosexual man is a man who refuses to accept his own being.

On this, Fonseca Hernández and Quintero Soto (2009) would discuss that the homosexuality is produced through the repression of the homosexual desire. This sublimation of the homosexual desire is of paramount importance because it guarantees pertinence which involves accession of law and social incorporation. The fear of the system is expressed in the affirmation of the required social pertinence which asserts the social cohesion in respect of the homosexual prohibition. This indicates that if men would openly speak about their inclination it would put in danger and destroy the homosociability which unites the males. The cohesion is described as something magical that keeps men united. On the other hand, the system controls the homosexual individual via guiltiness and fear. In this respect Butler (1999) would assert that the dissatisfaction provoked by breaching the heterosexual norms is transformed in a sentiment of guilt which generates fear of losing the affection of the peers, social sanctions and even condemnation of the parents. This way the prohibition might transform into a gate leading to satisfaction of the desire. However, Freud (2006) quite differently addresses this issue. He asserts that the prohibition does not destroy the desire, on contrary it is baiting the time that encourages the reproduction of the prohibited desire and increases through the resignations that are being produced. In other words, it means that the desire is never beheld and rejected, but it is restated and preserved in the very structure of the renunciation and by that, the prohibition refuses and in the same time consents the homosexual desire.

The declaration of the homosexuality perturbs the integrity and the fundamentals of the social order, which leads to repression of the homosexual discourse that is being enabled in the society while the latter remains in silence. Fonseca Hernández and Quintero Soto (2009) give us information that the very essence of being homosexual is

---

<sup>76</sup> We have to take in consideration that in the time when Freud lived, the homosexuality was prohibited and punishable by law, although in present days in some parts of the world the homosexuality is still legally prohibited, or if not, it is not socially accepted.

not contained in the homosexual act, neither is it in labelling someone as a homosexual. And for Butler (1999; 2004) homosexuality represents just a sexual behaviour in a very restricted sense which masks the manners that are not proper for homosexuality *per se*. Talking about homosexuality may attack the social barriers. Often it is misinterpreted as a form of aggression or seduction, which points out to a realised and transmitted act. The intention of that is to enclose the homosexuality in one pathological set of figurative existence defining it as a contagious and aggressive action. That way, in a paranoiac and ambiguous sense, the gap between the desire which is intended to be verbalised and the verbalisation of the same is closed.

The outbreak of the homosexuality is limited by the collective imagination because envisages the word which flows unleashed as a dangerous fluid, an infectious substance implicitly compared with AIDS, and the notion that is being transmitted as if it was a disease. Fonseca Hernández and Quintero Soto (2009) using Butler's vocabulary will assert that the statement "I am a lesbian" is not an act which takes a predesigned shape, but it is a ritualistic manner of speaking which beholds the power of the word. It is not only a representation of the sexuality and a certain action. Thus, it sometimes might be understood as an offence which reflects the possibility of being a "contagious agent". Butler (1999) reaffirms that if someone tells you "I am a homosexual", you will find yourself shrouded with the "homosexuality" he/she transmits and expresses<sup>77</sup>. Furthermore, Butler (1999) discovers interesting facts and views on the homophobia. Firstly, she questions the prohibition of the homosexuality and whether the homosexuality is really homosexuality or something else. Then, she brings up the question of the pressure and to what extent homosexuality can be interpreted as an offense, or it just provokes a sensation of an insult. The homophobia that is manifested in an insult and an offense, she explains, is the external imaginary form of prohibition against the homosexuality. Secondly, she postulates the social vulnerability of the homosexual and the insult which is projected in the generalised opinion of the others. Those others represent the majority of people who in their beliefs withheld depreciation and repressive conduct. Furthermore, the insults and the offense are not solely effects of the desire which withdraw within themselves, but it is up to the effects of others' judgment. They are a coincidence of the others' judgment which go against themselves, confirming the imaginary scenario of the

---

<sup>77</sup> It is supposed that the saying establishes a certain relation between the interlocutor and the audience. That way, if the interlocutor proclaims his/her homosexuality, the discursive relation is consisted in the virtue of that manifestation. Thus, that very same homosexuality is transferred in a transitive sense.

condemned desire which leaves a deep psychological trail reflected in the insults and the offences. According to Butler (1993), the others are beings that are in a way regulators, oppressors and judges who spread hatred and by that make the homosexuals fragile. And finally, we come to the psychological sublimation which according to Butler (1993) creates the nonconventional view of the homosexuality. This imaginative scenario transforms into conscience which prepares the individual for the social cohesion upon which the citizenship is sustained, or in other words the incorporation of the laws, the norms and the regulations as well as their implementation.

From here, we can deduce that Butler (1993) sees on the homosexuality a mere form of representation of the inner self. Thus, the queerness is not reflected in the inner sentiments, but it comes from outside and the perception of the others. However, if there have not been external reactions of the majoritarian population, the homosexuality, especially the male one, would not have been perceived as something queer, twisted and irregular. Accordingly, Butler (2004) will conclude posteriorly that the homosexual sentiments in relation to love for the humanity are necessary in the way that the same are combined with the instincts of conservation and production on of new generations of men. She adds that these sentiments are quite euphemistic which help in the sustainability of the new kind of man. The conservation and the production of men is dependent on the diversion of the proper homosexuality and maintain the same diverted while creating the new social order. The ideal of the ego is formed via elimination of excessive quantities of homosexual desire. Nevertheless, this homosexuality is not simply repressed or diverted, it always finds its way back to its primordial state and creates a magical circle. In this respect, Fonseca Hernández and Quintero Soto (2009) give us information that the ideal “I” in the homosexuality and its prohibition are combined into a figure of sexual subject. In this sense, they add, it is interesting to underline that the Queer Theory and the social deviation that is produced as a result, differs from the plan Merton (1938) or Goffman (1977) had in the beginnings and the midst of the 20<sup>th</sup> century (Fonseca Hernández and Quintero Soto, 2009). They conclude that this is happening through alienation of the natural homosexual desire for creating “true men”. And from here we can see that after all, the points of view of various authors do not differ much in respect of the male homosexuality as a form of queerness.

## 5.5. Application of Queer Theory in Literary Studies

Rafael Mérida Jiménez (2002) discusses that the subject that raises the Queer Theory per se is a person who rejects the sexual classification. As a result, he/she (the person in question) abolishes the gay, lesbian, transsexual and transvestite identities, and even destroys the heterosexual identity. According to Mérida this is done in order to include them<sup>78</sup> in the “strange” world which is at the same time subversive and transgressive. This world promotes social and collective changes from different instances fighting the dogma and the conviction. He asserts that being queer does not mean fighting for one’s rights of intimacy, but for the public liberty and freedom for being what you are. The fight is in a continuous progress and it happens every day. This fight does not include only the homophobia, he adds, it includes the fight against the oppression in general, the racism, the misogyny, the battle against the religious hypocrisy as well as our personal hatred. According to Mérida Jiménez (2002), the battle in present days includes a fight against the HIV virus which is associated with the LGBT population as well as the fight against the anti-homosexuals who use the AIDS to annihilate from the face of Earth the previously mentioned population. As it can be seen, the Queer Theory revalorises the questions of gender, identities and sexuality with a critical sharpness, whose final goal is not only to destabilise the system, but also the academy (Villamil Pérez, 2001). This process is known as queering of the academy (Mérida Jiménez, 2002). Its intention is currently in a process of expansion and it is adopted by numerous investigators. From here, the Queer Theory does not serve as something which will help in creating a contemplative theory, but it is a tool of political participation. As a result of this, it is related to movements such as anti-war, antiracist and anti-globalisation. The major input of this theory lies in the basis of offering new explanations in the conceptual framework which is joining the sexuality and the gender, and at the same time encourages the resistance and the meanings of the same in order to produce new meanings (Guasch, 2000). The very term queer is a pure example of this process.

---

<sup>78</sup> The individuals with different sexual orientations.

# CHAPTER 6

## Method





## 6. Methodological Approach

The methodology used in this dissertation is mainly qualitative. The investigation aim of this research is to determine and decode sexuality and heteronormativity in our principal texts, *The Ring of the Dove* and the *Quran*. Herein, we are going to describe the process of data collection, the instruments used, and the analysis itself. Furthermore, we are going to state our research questions and research objectives.

### 6.1. Investigation Aim

The investigation of sexuality in Al-Andalus represents a sort of a diachronic analysis of the social system in the Middle Ages on the Iberian Peninsula, more precisely the territories of present Southern Spain, Andalusia. Herein our purpose was to discuss two literary works, as well as to explore them from a didactical point of view. The first one, *The Ring of the Dove*, was written in the above-mentioned period by Ibn Hazm of Cordoba. The second principal text in our investigation was the *Holy Quran*, with a focus on the *Suwar* as its components. The main aim of this thesis was to investigate different aspects of sexuality as well as gender issues in the above-mentioned literary texts upon which we created a didactic unit. In this respect, we focused our research on certain elements that are crucial for uncovering the hidden discourses in the texts and explain their meanings. As the general topic of the thesis is sexuality and heteronormativity, there is a certain risk of misinterpreting some of the imagery given in the writings. Thus, we were very careful in finding and elaborating those issues which brought us to certain conclusions.

Another issue elaborated herein is gender sensitivity to a certain extent because this term was unknown between the 8<sup>th</sup> and the 14<sup>th</sup> centuries. The people who lived in the mentioned period were not aware at all of what gender identity is. In Al-Andalus there were no legal regulations<sup>79</sup> in respect of gender and sexual sensitivity, or in other words there were no capacities which would promote inequality, low levels of tolerance or discrimination of different sexual affiliation.

To the question “Why have I chosen this topic?”, the answer is the following. The higher education institutions such as faculties and universities are not giving huge importance to the heteronormativity, the gender and the sexuality in the process of teaching medieval Andalusian literature. As this factor is of a huge importance for the

---

<sup>79</sup> Except for the religious one, as the Andalusian society was governed by the Sharia Law.

university students, we have decided to elaborate this topic and create tools so that professors are able to pay more attention on the topic and include these factors in their lectures. At the same time, this thesis will help students to better understand sexuality in a medieval society and by that to comprehend why certain authors were incorporating topics which might be placed “out of their time” and why some of the Andalusian authors might be considered as pioneers in respect of gender equality.

## 6.2. Data Collection

The first step in the process of data collection was a selection of texts written in the period between 8<sup>th</sup> and 14<sup>th</sup> centuries. This process undertook revision of literature and literary texts that helped us to determine which ones would be the most suitable for the analysis we were going to convey. The decision was done by eliminating works which did not incorporate elements related to sexuality. Thus, it was decided that the texts to be analysed would be *The Ring of the Dove* by Ibn Hazm and the *Qurhan* itself. However, in smaller portions, we analysed other documents and writings in which we could find information, and descriptions of sexual conduct and the roles of both sexes in the various spheres of the society. This comparative method helped us to uncover the hidden discourses in our primary texts.

The collection of the data was done by finding and investigating the natural ambient of the characters described, as well as the authors. In our case, it meant paying attention on how the characters<sup>80</sup> talk, in what they believed, what kind of emotions and sentiments they had, and how that set of variables were reflected in the texts. Additionally, we analysed their thoughts, their interaction and their personal points of view. Moreover, we also analysed different types of the written language (having two different main sources: *The Ring of the Dove* and the *Quran*), the verbal and the non-verbal communication, situations, descriptions, imagery, conducts and behaviour. The main challenge consisted in introducing ourselves as observers from a different era into the ambient of the time and mimic the flows of the medieval thought, and acquire a deep sense of understanding of the studied phenomena. That is to say, when, where, why, and how did the things occur.

---

<sup>80</sup> Usually the writer relates in first person and acts as a character of the story (in most of the cases poems).

The key words we used in the specialised search engines were: men in Al-Andalus, women, in Al-Andalus, Al-Andalus, *The Collar of The Ring*, *Quran*, Religions in Al-Andalus.

### 6.3. Instruments

The qualitative investigation was developed as a result of direct observation of specific segments in the above-mentioned literary works and resulted in descriptive analysis of the findings. This helped us to draw conclusions reflecting and comparing the collected data. As the investigation was mainly qualitative, instruments of measuring the data were not used as it would have been the case in generally quantitative analysis where numbers and statistics are incorporated. Consequently, the qualitative process of investigation was not linear and does not carry a strict sequence as the quantitative process does. In our analysis, we undertook actions which effectuated the completion of the objectives of the investigation, and as a response we obtained answers in respect of our study. As we were entering the field of investigation we came across unknown data which needed to be filtered and decoded by meticulous analysis of the same. Furthermore, the collection of the data and its analysis were activities which almost resulted to be paralleled as most of the time we needed to determine a certain passage of a given text and analyse it simultaneously. Whatever the case, this does not mean that the work could have been done without order. Thus, collected data needed to be arranged accordingly, and what might come up posteriorly was added to the collection of textual segments. Therefore, the initial data did not change, but simply additional one was incorporated.

### 6.4. Analysis

The evaluation of the samples (text passages) does not have measurable characteristics, but they incorporate qualitative variables which could be nominal or qualities whose categories do not have pre-established order such as: sex, gender, ethnic and religious background etc.; and ordinal whose characteristics and/or qualities do incorporate a pre-established order such as classification or level of involvement of a certain topic, social sphere, educational level, engagement in social activities etc. Those are tightly related to the culture and the language itself. In this respect, Pennycook (2013) argues that cultural practice is reflected in language as the process of thinking and language itself can be traced back to civilisation, as well as to social and political context. Hence, the elements we were looking for in the target texts served us to obtain information

related to individuals, agents of communication (writer, addressee, reader), as well as situations and contexts of events that lead to a certain behaviour. When talking about individuals in a given context, there were some concepts which were of interest for us such as perceptions, mental and descriptive imagery, beliefs, emotions, interactions, thoughts, experiences, processes and daily life situations manifested in a certain language of the participants (the characters in the texts and the author of the same). Those characteristics on occasions were manifested in an individual manner and sometimes reflected a collective way of behaviour and thoughts. By identifying these processes, we had reached our goal which was analysing and comprehending them. That gave us responses to the questions of our investigation and generated knowledge about the same.

Other units of analysis that we incorporated into this research pointed to individuals and the meanings of the events in the qualitative process of investigation. The latter refers to linguistic referents which were used by the actors (characters and writers) to allude to the social life as definitions, stereotypes and ideologies. The meanings shared within a given group deduce to rules and norms. Thus, the interpretation of the meanings gave us relevant information in the process of the qualitative analysis. Additionally, in our research, special attention was paid to customs and practices. This means a thorough analysis of the social system which had created something like a routine in respect of the life itself reflected in the writing, translating into rituals such as practicing a religion, praying, etc. However, practices sometimes include dramatic events which are not to be understood as a routine as they can be quite diverse because they incorporate traumatic events. Thus, they are considered as episodes, their effects on the individuals are diverse and they may occur as a result of any type of accident, divorces, social rejection, rejection by the beloved one, etc. Those events are also relevant for our qualitative study.

The analysis of the corpus was done by searching and identifying the parameters which represent the social interaction among both sexes, their way of thinking, beliefs, particularities and affections. This meant that we underwent a process of determination of the gender stereotypes which were reflected upon the Andalusian society as a result of different aspects of social interaction, as well as the degree of (in)tolerance of the same.

Through this type of analysis of the primary literature sources (the literary works) we came to certain qualitative indicators which determined the posterior process of treatment of the sexual aspect as a crucial element in the life of Medieval Al-Andalus. Herein, we gave a perspective on the possibility of the Andalusian inhabitants to freely express their sexual affiliation without being judged and rejected from the society. On the

one hand, some of the most important indicators for our research are the frequency of the female versus male characters as the role of the female character in the literature is of a huge value; the role of the male character in the literature; the predetermined function of the female character; the role of the woman in the society and in the literature; and the ratio of male and female authors. On the other hand, there is another set of very important primary indicators such as the accessibility of specific texts involving gender issues represented in the teaching process at higher education institutions; the process of teaching Medieval Literature and ability of identifying heteronormative aspects in the same; the lack of educational material in respect of activities related to sex, gender and heteronormativity; and the inability of teachers and students to decode the hidden discourses in the literary texts due to inconsistency and lack of capacities facilitating the process of analysis.

Out of these indicators, a set of new ones emerged in our literary analysis. The following may be characterised as qualitative, though our analysis is primarily literary.

**Qualitative indicators:**

- The language in the literature and its gender/sexual neutrality.
- Use of male, female and neutral pronoun forms (different approach to the literary works written in Arabic language and the translations/interpretations in Spanish and English languages where we observed differences in respect of neutral gender use).
- Use and frequency of the female voice in the literary texts analysed.
- How the role of the woman in the society is observed and which were her roles?
- Tendency of promotion of women in all spheres of the social life, accessibility and non-accessibility to institutions and information of public character.
- The existence of gender sensibility.
- The acceptance of the homosexual relationships and their reflection in the primary literary works analysed.
- The process of cultural assimilation and the suppressed acceptance of the biologically non-reproductive sexual intercourses.
- The lack of lectures students at higher education institutions receive on the topic.
- Students' personal patriarchal opinions holding them back from properly analysing the above-mentioned hidden discourses in the literary texts.

- The lack of educational material focusing precisely on heteronormativity issues in *The Ring of the Dove* and the position of the Andalusian woman through the prism of the *Quran*.

One of the most important units in our investigation was the analysis of the roles the characters in the texts had, and the writers respectfully. These units define the social element of the people. The role serves as a benchmark which organizes and provides significance of the practices. This helped us to study the typology and it was very useful in establishing the relations between the writer, addressee and reader. The relations usually consist of dyads or triads (two or more people) who interact in a given period of time and they are considered to be connected (creating a social link) because of certain motive. The relations examined in this research contain a lot of shades and they can be intimate, marital, extramarital, friendly and impersonal. Their origin, the intensity and the processes that occur within them were also a subject of our investigation as they represent a qualitative indicator. The sets of people who interacted for a given period of time or/and had their lives intertwined were also a target of investigation as they are considered to be one entity (such as: the families, especially in the section regarding the position of the woman in Al-Andalus, and the social connections they were forming). In this case, the analysis was focused on the origin, the control, the hierarchy and the interaction in the collective. In other words, we were investigating the cultural set up where we had to deal with certain relations, roles, encounters, episodes and activities of the human behaviour in a defined socio-geographical territory. We also applied analysis of the sub-culture of certain groups of individuals, which also served as a relevant unit in our analysis. The latter incorporates individuals who share the same characteristics and lifestyle related to their social class, profession or affinities (mostly sexual inclination).

## 6.5. Research Questions

The investigation process of the sexuality in the Medieval Andalusian society encompassed different crucial points which were reflected in the literary canon of the period in question. These questions gave us a relevant representation of the condition in respect of sexual freedoms and gender (in)equality in the society. The referents of our investigation in form of questions are as listed:

RQ1. What is the role of the woman in the Medieval Andalusian society, and how women's position in the *Quran* is reflected in the everyday life?

RQ2. How did homosexuality influence the Medieval Andalusian society, and how frequent are the homoerotic tendencies in the literary canon of Al-Andalus?

RQ3. How does a text of Islamic origin (the *Quran*) and the medieval Andalusian treatise on love (*The Ring of the Dove*) translate through queer reading?

RQ4. How to translate a medieval thought, generate and compose activities for students emphasising sex and gender related issues?

## 6.6. Research Objectives

Our main objectives are focused on finding a substantial answer to the above posed questions and extract measurable information in order to determine sex and gender connotations in the analysed works. Those objectives can be generally divided in three main groups, each one having its secondary objectives.

1. To explore human rights and freedoms in the election of the sexual affiliation.
  - 1.1. To uncover the liberal formation of sexual unions and free election of sexual partners with no difference of his/her gender identity and sexual affiliation.
  - 1.2. To reflect on the woman's position, rights and freedoms in Al-Andalus.
2. To identify explicit and implicit gender/sex issues reflected in *The Ring of the Dove* and the *Quran*
  - 2.1. To identify male versus female roles and their correlation in the society.
  - 2.2. To uncover feminine voice, gender inversion and polarisation as well as queer identity.
3. To create a valid method of interpreting those primary objectives in educational purposes.
  - 3.1. To give teachers guidelines on how to point out the heteronormativity in the *The Ring of the Dove* and the *Quran*.
  - 3.2. To give teachers a guidebook and a proposal of activities on how to transfer knowledge on investigating, decoding and analysing sex and gender related issues in *The Ring of the Dove* and the *Quran*.

Therefore, the treatment of the literary works and the texts was elaborated by discursive analysis which enabled identification of the sexual context in Al-Andalus by using a comparative method in juxtaposing two primary sources and other secondary and tertiary works. Some of the latter are based on Arabic/Islamic thought, and others on the

western understanding of gender, sex and sexuality. Additionally, we found traces of contemporary authors whose ideology served us in decoding certain elements related to sexuality and gender itself. During the analysis we interpreted different aspects of the social and the cultural sectors of Al-Andalus.



# CHAPTER 7

## *Analysis*



## **7. Heteronormativity, Sexuality, Homoeroticism and Love in the Literary Texts of Al-Andalus, with Emphasis on the *Quran* and *The Ring of the Dove* by Ibn Hazm of Cordova**

In this chapter, we are going to proceed with the analysis of the *Quran* and *The Ring of the Dove*. Namely, the chapter is divided into two primary sub-sections. In the first one we are going to analyse the heteronormativity and the woman in Al-Andalus, with emphasis on the teachings of the Quran. Posteriorly, in the second sub-section we are going to explore Ibn Hazm's *The Ring of the Dove*.

### **7.1. Heteronormativity and Women in Al-Andalus: Religious Submissiveness vs. Literary Freedom**

Al-Andalus does not differ a lot from the rest of the Islamic countries as far as the male-female relationships are postulated in the society. As a territory guided by the Islamic rules or known as *Sharia Law*, the interpretation of the *Quran* and the *Hadith* are an inseparable part of the everyday life. And that played a huge role in the political and religious decisions in the country. Always, with no exception, men were deciding about all the issues in the society and the household, and the woman was always dependent on man's mercy. The woman was the one who was always expected to subjugate to man's will and shape her life according to what was to be commanded. As a girl or until not married, she was to respect and comply with her father's wishes, and after the marriage she was always subjugated to her husband. Chjine (1993) discusses this issue in her book *History of Muslim Spain* and she makes some comments in this respect, referring to the fact that the woman in Al-Andalus is a 'subject in restrains' in accordance with the religion and the Islamic customs in the what is to be understood as an inequality with the man, thus she has limited freedom of movement and interaction in the society.

Although in a subjugated position, the woman in Al-Andalus in many aspects of the social life was in a significantly better position than the one in the Near East. This bigger freedom which was attributed to women in Al-Andalus does not only refer to the Muslims, but at the same time to the Jewish and Christian women (Grozdanoski, 2014). Due to this fact, it is not a surprise that in those lands there was a considerably bigger number of poetesses than in the rest of the Islamic countries in that era. Some of them were as famous as the men poets in a given period of the Moorish govern (Reina, 2007). Men and Women are devoted to the poetry with the same vigour, especially those from

the higher classes of the society “the nobility”, and the poetry was a sort of a link or it was connecting emotionally the ladies and the gentlemen, on the same manner as in the European poetry of *courtly love*<sup>81</sup> (Yildiz, 2013). Accordingly, we can say that the courtly love has its predecessor in Al-Andalus.

In the dark Middle Ages and in a world dominated by the Islam, Al-Andalus represents a bright spot where to a certain level there was a tolerance and the inter-human relationships and relations were nourished (Grozdanoski, 2014). The plexus of cultures and traditions in this southern part of today’s Spain represents the only place in Europe where the woman, although not as much as the man, could express her own opinion, of course, always playing the role of a secondary being devoted to the man’s will (Grozdanoski, 2014). In any case, this unique opportunity where maybe for the first time in the Medieval period the woman is at least a little bit relieved from the shackles of the man’s world, represents a beginning of her battle to be on the same level with him; if not in all, at least in the fields of art, the stress been put principally on the literature (Grozdanoski, 2014). Unfortunately, this tradition of partial liberation of the woman did not last for long (Reina, 2007). By the formation of the Christian kingdoms, her position changes, and the woman is once again subjugated to men, and this time seems even more. In defence of the above, Manuel Francisco Reina (2007) would conclude the following:

After the salvation of the classical world, in respect of the position and the rights to be creators<sup>82</sup>, they have no successors in the centuries to come, chained in the constraints of the Christianity. Just few wise women and fertile writers survived in Europe, but they have been harshly persecuted and slaughtered by the Catholics (p.79).

According to Reina (2007) Andalusian poetic anthologies were created following the Arabic literary tradition. Accordingly, the Arab historians such as Ibn Al-Abar and Al-Marakusi in their bibliographical dictionaries purport for the actions of the female characters who have been known in certain aspects of literature and theology (Reina, 2007); by which we can clearly see that women were also creators in this period and on the same level with the male writers and thinkers. However, this might be true, we have to be aware that although postulating the women on the same level, men always have supremacy and most of the works created by women writers are lost and there is lack of evidence of this fact. Furthermore, Reina (2007) informs that other bibliographers such

---

<sup>81</sup> The latter refers only to the Medieval European love poetry, not to the one of Al-Andalus although there are similarities.

<sup>82</sup> Here by ‘creators’ he refers to the women. As the English language does not have female forms of the nouns, I felt necessary to explain this as in the Spanish language we can clearly differentiate between male and female gender, principally by the suffix, excluding the exceptions.

as Maslama b. al-Gasim and Abu Dawud Al-Muqri who in their works incorporate even names of women prominent in some intellectual discipline who have contributed to something, and especially is important the number of women in the field of poetry. Moreover, “Muslim Andalusian women of letters sat with their male counterparts in literary salons, and some of the women—especially those from the upper-class—opened similar salons solely owned and managed by them” (Ishaq Tijani and Nsiri, 2017, p.54).

In respect of this issue, Reina in its work *Poesía andalusí* (2007) explains us the position of the woman in the field of the intellectual creation as well as the importance of her class in the society. According to his findings, some historians (though he does not name anyone specifically) consider that the female writers and thinkers in Al-Andalus enjoyed one very similar freedom and opportunity for action as in the rest of Europe, but without any certain match (Reina, 2007). As much as the medieval circumstances and way of living could be similar, there is still a significant difference between the northern parts of Europe and the southern ones, more precisely present Andalusia (Grozdanoski, 2014). Considering many factors, and of course lack of written evidence, there are some uncertain visions of what was the exact role of woman in Al-Andalus and this happens precisely because of the limited preserved information on certain socio-economic aspects of the Andalusian inhabitants.

From here, we have to take into consideration the sources and the historiography in which data can be found considering the women in Al-Andalus. This question to some extent is elaborated by the author Manuela Marín (1993), who in her work *Árabes, judías y cristianas: Mujeres en la Europa medieval* explains her findings concerning the above mentioned. She is pointing out that during her research she would focus on investigating the Arab sources and by doing that, she would divide them in two parts: documentary and literary. By doing this, Marín (1993) is able to investigate the two different paths or, better to say, lines of research because both are equally important and she extrapolates valuable information from two different types of scriptures which are giving tremendous insight of the position of the woman in the mentioned period. The investigation of the first encompasses archive documents, epigraphs and iconography and the latter, that is to say in the literary works, historical chronicles, biographical dictionaries and legal/court text have been consulted. During the investigation of the documentary sources, Marín (1993) would say that only the diplomatic correspondence until the 13<sup>th</sup> century A.D. has been preserved, and for the later periods almost nothing could be found in the materials or the documents which concern or treat these issues. Everything that has been cited in these

documents does not refer exclusively to women of certain importance as it is the case with the literary sources. Usually, in the first type of documents we can find some information concerning the everyday woman whose life takes place in the urban or the rural ambient. Of huge importance is the information of onomastic character where the names of deceased women could be found engraved on the grave stones, some of those names are: Asma, Aiša, Badi, Badər, Fatima, Gusən, Uum al-Fat, Zahra and Zajnab (Marín, 1993). However, on some of the grave stones, there is no existence of women's name due to the fact that the inscriptions usually were commemorative (Marín, 1993). Here we can give some examples, for instance the grave stone of the princess Sub, the mother of the caliph Hisham II where on the epitaph is inscribed: *Uum amir al-mu'min al-Mu'ayad*<sup>83</sup> (Marín, 1993). Another example for this type of inscriptions is the epitaph of the wife of al-Mutamid of Seville: *Al-sayida al-kubra uum al-Rašid*<sup>84</sup> (Marín, 1993). The inscription on one marble box which currently could be found in the London's Victoria and Albert Museum is engraved: *Hada ma umila li-bnam al-sayida bnam Abd al-Raman* (Marín, 1993)<sup>85</sup>.

Another author, who investigated inscriptions where women's names are mentioned is Empey (2017), and he also asserts that those were always in relation to a certain man. In this case, he provides Al-Baydhaq's document extract describing division of female captives:

We had taken one hundred virgins (*bikr*) who were safe with us. The Caliph distributed them amongst the Almohads, who married them (*tazawwajuhunna*). Only Fatima, daughter of Yusuf, the Zanata woman, and the daughter of Maksan ibn al-Mu'izz, lord of Melilla were left. The Caliph cast lots for Fatima with Abu Ibrahim and Abu Ibrahim won her. The Caliph took (*akhadha*) the daughter of Maksan ibn al-Mu'izz, the mother of the princes Ibrahim and Ismail (Empey, 2017, p.148).

Deducing from the above highlighted, these types of inscriptions were mostly or commonly used for paying respect, rather than for avoiding the first name because other women's names (members of the royal families) are inscribed on their grave stones (Marín, 1993). Therefore, we can see that there was no reason to inscribe something else rather than the names of the deceased women. However, due to the circumstances or some more important factors than their names, other titles can be found on the commemorative inscriptions (Marín, 1993). Deducing from here, the women in Al-Andalus played a big role, and their names were not excluded from something that could be historically or

---

<sup>83</sup> The mother of the emir of the believers of Al-Mu'ayad.

<sup>84</sup> The great lady, the mother of al-Rashid.

<sup>85</sup> Made for the madam's daughter, the daughter of Abd Al-Raman.

chronologically important and mark the period when they lived (Groizdanoski, 2014). Now, the factors I am talking about are of a major importance where the name could be avoided, and replaced by an explanatory epitaph. This is the case when a particular woman was a wife or a mother of a very important nobleman and his deeds are far more recognizable than the ones of his mother or wife (Marín, 1993). On the other hand, this would also be an honour for the woman in question because she gave birth to an extraordinary man, or she was the wife and companion of another very significant man (Marín, 1993).

Furthermore, these grave stones not only give us onomastic information, but also at the same time serve us as historical sources because in certain cases they are the only preserved written document where the existence of a certain woman is recorded (Marín, 1993). Beside this type of sources, there are iconographic ones, which sadly give us scarce details regarding the life of women in Al-Andalus. The illustrated manuscripts provide us with some information where in miniatures sketches women are represented. In these manuscripts two types of women are represented: ones with their hair down, lighter skin complexion and uncovered heads, from where it is obvious that they are slaves (Marín, 1993); and the other type of women is always represented with their hair lifted up, which resembles some kind of a diadem or coronet from where we are deducing that those have to be members of the higher classes or nobility (Marín, 1993). However, those types of sources are not numerous as the Islamic tradition forbids imagery of this kind, but even though small in number, they can give us certain insight into how the woman in Al-Andalus looked like; and according to her appearance, we can understand her position in society.

In the second type of source, the historical ones, for the life and the role of the woman, there are also scarce written documents (Marín, 1993). However, it is obvious that the man is in the centre of social interaction considering the fact that in those sources the names of women are omitted or they are listed only as wives and mothers of rulers as I previously explained, and by that there are no explanatory or additional facts that could reveal her personal and social life. There are few sources where there is written something more about the women rather than just being a wife and a mother, and only in cases where it was absolutely necessary to talk about a certain role she played in the events that happened (Marín, 1993). A fine example is the case with Sub. She ruled the kingdom of her incapable son Muḥammad ibn Abū 'Āmir al-Manṣūr (Marín, 1993). Her name was present in the chronicles up until the moment when al-Manṣūr decides to take over the

throne, and from that moment forward the trail of Subh is lost in all written documents. On the other hand, in the bibliographic dictionaries, there is information for certain women who showed interest towards the Islamic science and the same are mentioned as *katiba* which means secretary, calligrapher or the one who makes copies/transcripts (Marín, 1993). According to the found information, we can perceive that the woman was involved in the sphere of science, but she is always represented as an assistant of some great maestro, and she is usually member of the higher class – wife of daughter of some alfakir, as only the women from the upper classes of society had access to some kind of schooling (Marín, 1993).

There is also information about prominent women who were famous in the field of music, reciting/chanting poetry and were called “*qiyan*” (Reynolds, 2017), but those women usually were slaves and not of Moorish descent (Marín, 1993).

The group that has attracted the most attention from both medieval writers and modern scholars is that of the *qiyan*, commonly referred to in English as “singing girls” or “singing slave girls”, although neither of these terms is particularly accurate. The *qiyan* were not necessarily young (i.e. “girls”); indeed, some of the most famous among them continued performing into a ripe old age. Nor were they exclusively “singers”, for they were often skilled in a variety of different literary and performing arts, including the composition of both poetry and music, the recitation of *akhbar* (“accounts” or “anecdotes” of a historical or literary nature), calligraphy, shadow puppetry, and more. They were sexually available to their owners, but as a result of their musical skills and training, they were generally more expensive than female slaves who served only as concubines and were therefore usually accorded a more esteemed social status (Reynolds, 2017, p.100).

Reynolds (2017) asserts that unlike sources referring to the Middle East, there is a lack of historic data which would confirm to what extent *qiyan* were popular in Al-Andalus and how many works they have created. The small number of preserved verses, and in certain cases whole poems written by women, do not give us very precise information about women’s feelings and the way they had been expressing themselves. Moreover, Reynolds (2017) asserts that women who were professional singers, and have left some written verses did not use to express their real feelings as they would sing what men wanted to hear.

Besides being *qiyan*, Ávila (1989) mentions professions such as: *kitaba*, copiers, mathematicians, doctors, grammarians held by women, and informs that 28 of them were recorded in religious sciences and 46 in profane. Nonetheless, Ávila (1989) would say that:

[...] it is evident that the inclination of the slaves to these types of activity was not due to a free choice. On the contrary, these intellectual qualities were intimately linked to their social condition and were a reflection of the specialized training to which they had been subjected (p.147).



Ávila (1989) also comments on free women's intellectual status, and she asserts that neither they were free to choose "one or another science" (p.147), and apart from some isolated cases "most of the times the cultural formation" (p.147) depended on the background. Some of the most prestigious positions that could be held by a woman were related to their father's position in the society. Thus, "the alfaquíes were daughters of famous jurists" (Ávila 1989, p.147).

Furthermore, in the literary cannon of Al-Andalus, we can come across works that are not pure poetry. Here we are talking about the other genre which is called *adab* and it represents a collection of anecdotes, short stories and traditions, usually divided according topics (Marín, 1993). Additionally, manuscripts such as *Kitab fi qiyan al-Andalus (The Book of the Qiyan of Al-Andalus)* by Uum al-Fath bint Jafar (11<sup>th</sup> century poetess) have been destroyed. This enables researches to extrapolate exact data and contribute to woman's position in Al-Andalus (Reynolds, 2017).

On the one hand, Marín (1993) adds that with the evidence we have, we can reconstruct women's life in Al-Andalus. On the other hand, Empey (2017) stresses that we can have just a glimpse of women's social interaction, especially in the Almohad era in *The Memoirs of al-Baydhaq* or "chronicles written close to the time period in question (p.144)" by Mann bi-l'Imama and Ibn Sahib al Sala. Empey (2017) asserts that in the *Memoirs* there is one section where a woman has "the only speaking part" (p.145), and converse to a commander which vaguely expresses her position in the society. However, the following extract demonstrates that the woman's voice and her thoughts were heard, and her petition to the commander to liberate the rest of the women was fulfilled.

The Amir (i.e., Abad al-Mu'min) designated a dwelling for the woman. (Meanwhile), the Reverter attacked the Gaiga and carried away their women. Among the captives was the wife of Ya'azza ibn Makhluḥ. Then (back at Tinmal), Tamagunt spoke. She said: "Oh people! Is the Comander of the Faithful (amir al-mu'minin) here?" "Yes" they told her. She said: "Oh Commander of the Faithful! My fqther Yintan ibn Umar interceded in favour of the Mahdi!" He replied: "You are right. You are free!" Then she said, "Is it right to free me alone amongst 400 others?" He replied, "You are right"! He ordered that the women be set free and treated with respect until they arrived in Marrakesh. When they arrived, Ali ibn Yusuf took the wife of Ya'azza ibn Makhluḥ and the other women of Gaiga and sent them back such that their security and dignity were safeguarded. When they arrived, the Caliph said, "our actions were only repaid and kind. We are people who do not violate women's honour (la na'malu ala hatk al-rid) (Empey, 2017, p.154).

Although the sources are scarce, and there is a small number of historical data preserved, it is known that the life of a peasant woman, a slave or noblewoman was very different, "the enormous differences that separate free women from slaves in terms of cultivated disciplines are very illuminating" (Ávila, 1989, p.146). Besides the differentiation between free and slave women, Ávila (1989) also makes distinction

between profane and religious groups to which all women of Al-Andalus belonged to. However, she will assert that these “denominations perhaps are not very exact, but are useful for our purpose” (Ávila, 1989, p.147). However, noblewoman, as in the rest of the world’s cultures of the time, had significantly greater access to different fields of the social life and she was in a constant correlation (although limited) with the man’s world (Marín, 1993). The presence in the palaces of individuals with high military and social status contributed to the woman to be in immediate contact with them, and by that get familiarised with many issues in the sphere of state politics, governance, culture, art, etcetera. The very life in the rural and the urban ambient yields to the differences between men and women to be more or less noticeable. Although guided by the Islamic law and the way of life, women in the urban populations had significantly more freedom in their behaviour than the ones from the rural regions (Grozdanoski, 2014). For example, the urban woman was allowed to move inside the walls of Seville, Granada and Cordova cities (of course accompanied); whereas the woman from the rural areas was rarely allowed to leave the household. This conduct is completely identical for the Arab and the Berber woman, the one from the lower and the one from the higher social classes<sup>86</sup> (Marín, 1993).

### *7.1.1. Representation of Women in Existing Literature and the Teachings of the Quran*

Talking about religion and women in medieval times, we have to take into consideration that three religions were coexisting in Al-Andalus: Islam, Christianity and Judaism. However, having in mind that the most prominent and most widespread religion in the Middle Ages in this territory was the Islam; most of the following examples concern the religious connotation of women as an implicated party. The Muslim point of view<sup>87</sup> towards women and their inclusion/exclusion in the society would take the primary place and the presentation would encompass analysis of studies regarding this issue as well as parts of the *Quran* indicating the place and rights of women in accordance to previously set norms which were and are still affecting the social interaction of females in the Muslim world. Although some of the issues are still present even today, here we will concentrate on the historical connotation and will not discuss the present situation as such.

---

<sup>86</sup> With exception of the aristocracy.

<sup>87</sup> Here it is of great importance to note that the points of view are according to authors researching and dealing extensively with this issue, as well as my personal observations regarding the consulted literature – both, scientific texts and literary sources from the era.

Following the religious rules, women, as previously said, were in a subjugated position. The dominance of men was clearly the ultimate goal of the three religions coexisting in Al-Andalus – the Islam (as predominant religion), the Christianity and the Judaism. According to all of them, the woman had a secondary position in society and her character was always shaped according to the man and the Holy Scriptures. That is to say, she was always told what she could and could not do (Grozdanoski, 2014). Mostly the woman was considered as *a disturbance for the men* (Garrido González *et al.*, 1997, p.149). This being the case, the separation of the sexes was one of the primary motives of why women had almost no contact with men, excluding the members of the family. From here we have the physical separation and creation of harems in wealthy men’s houses or separated chambers for female members of the family in the households of less prosperous families (Garrido González *et al.*, 1997, p. 150). Thus, as it can be seen, even the members of the same families had restricted relations with men.

However, although marked significantly in the Islam, this separation does not come directly from it, rather it is ‘imported’ from the Judaism where the separation of the sexes was more prominent. According to Judaism “women were separated from the public places, among which the religious” (Garrido González *et al.*, 1997, p. 150). Following this rule, Jews would exclude women from all aspects of public life, whereas Muslims, that is to say the religion itself, would permit women to be present in religious installations but following the primary rule the women’s compartment of the mosques would be completely separated from the men’s. Although the religious installations as previously mentioned would be accessible for Muslim women, their presence in the rest of the installations would be forbidden and her participation in the jurisdiction, the politics and other public affairs would be totally out of women’s reach (Del Moral *et al.*, 1993).

Having understood that women were separated from the ‘men’s world (Garrido González *et al.*, 1997; Del Moral *et al.*, 1993)’ finds its roots in the religion, we have to see from where this issue takes such a great importance in the social separation of women. The answer lies in the very beginning of the *Bible*, more precisely in the *Book of Genesis* where the original sin is described after Adam and Eve eat from the forbidden fruit (the apple) offered by the serpent. As the Christians and the Jews have the *Old Testament* as a mutual Holy Scripture, the importance of the separation of the women by them would be differently understood rather than by the Muslims who have different interpretation for the same original sin. Thus, Muslims would be more tolerant towards women and allow their presence in the religious life primarily, and then in the rest of the public affairs.

The difference in the interpretation of the Original Sin is that Muslims believe that there is a certain equality of guilt when both, Adam and Eve took a bite from the apple. On the other hand, the Christians and the Jews consider Eve to have the guilt as she convinced Adam to take a bite from the apple. Besides, *in* “Mohammed’s time women had major leadership” and another fact which relates that “in the Prophet’s family the feminine element predominated, as he hasn’t had male successors who have survived” (Garrido Gonzalez *et al.*, 1997, p. 150) should also be considered.

There is one dilemma which seems to intertwine with the beliefs of men and women resulting in: Who is more capable to understand and interpret the religion of the two sexes? The answer was always wrapped, and it was thought that women are more incline to mysticism and religion, thus by the belief that men ‘are smarter in understanding the religion’ and women more ‘sentimental in perceiving the religion’ (Trzebiatowska and Bruce, 2012). The result was uneven and finally the conclusion was that all human beings, men and women are equal in front of God, and by that they equally can hold their place in religion. Following this fact, men and women can be equitably believers and that means they should justly have the same obligations and merits out of the religious life. However, it was not always like that and the religious practices were always shaped in accordance with the sex the individual belonged to. One of the most important obligations in Islam was the ritual cleansing which means washing of all body parts that are considered unclean, as it is written in the *Quran* in Surah 6, verse 7:

O ye who believe! When you stand up for a Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. And if you are ill or you are on a journey while unclean, or one of you comes from a privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful (Sher Ali, 2004, p. 117).

As we can see from the quotation, sometimes the washing should have been done to the entire body, but of course in certain occasions that could not be done (Garrido Gonzalez *et al.*, 1997); as sometimes in those days in the mosques men and women were attending the prayer simultaneously, and uncovering the intimate parts of the body was the last thing that can be done in front of members of the opposite sex (Garrido Gonzalez *et al.*, 1997). From here, if the prayer was done in a private place, for example at home, women and men would wash themselves thoroughly, including the private parts of the body, and if the prayer was conducted in the mosque or in another public place “it was sufficient to wash the hands and the face” (Garrido Gonzalez *et al.*, 1997, p. 150)”.

Furthermore, during the prayer women had to take an adequate place to position themselves for the upcoming service (Garrido Gonzalez *et al.*, 1997):

They had to be separated from the men. If they were married, they would position themselves behind the boys and the young men; or on the contrary if they were single, even more if they were virgins they should be positioned in a totally invisible place for the men and away of the indiscreet looks (Garrido Gonzalez *et al.*, 1997, p. 150).

We have seen that the religion<sup>88</sup> advocates that men and women are equal in front of God, and both sexes would have the same religious and moral tasks to perform on this world and in the *Ākhirah* (afterlife) all would have the same rewards and punishments. Although equal from religious and moral point of view, the woman was always, with no exception, considered inferior to man especially in the judicial system and in the politics. The freedoms and the rights women were written in the *Quran*. Analogically, the rights that men had over women in Al-Andalus were uniformly prescribed in the *Quran*. Segura Graiño (1997) asserts that according to the Islamic law “a woman who had no family, did not have legal entity” (p.141), therefore her freedom was only as much as the *Quran*<sup>89</sup> allowed, and within its interpretation. In the *suwar* of the *Quran* it is accurately recorded what is the role of the woman and how she should behave in a certain given situation, and by that how the man should treat her in the same situation. Thus, herein I will apply extensive use of *suwar* quotations in order to maximise the understanding of how much influence the Islam, and the Sharia Law, had on women. Furthermore, we will see partially, or in full, some of the *suwar* of the *Quran*, by which we can familiarise ourselves with the obligations of women and the rights of men, followed by additional comments and observations.

### 7.1.2. *Marriage and Divorce*

The marriage in Al-Andalus was equally rightful for free women as well as for the slaves and the maids. However, they always belonged to some man. In this respect, Segura Graiño (1997) would write: “Women were always integrated into husband’s family, and could be disowned if it was his wish” (p.135). In this regard, a man was to choose a woman by his own will, but he was always to choose a woman with faith and not a nonbeliever (Sher Alī, 2004). Besides, the dowry was an extremely important part of the marriage. Segura Graiño (1997) asserts that “the delivery of goods to the bride’s

---

<sup>88</sup> Islam, Christianity and Judaism.

<sup>89</sup> This refers to the rules and the norms cited in the *suwar*, and does not solely apply to the specific rules which were valid only in Al-Andalus, as the *Quran* predates the Moorish invasion of the peninsula, and the rules and the norms are just implied in Al-Andalus on the same way as they were and still are implied in the rest of the Islamic world.

father was necessary among the Muslims, although later they became part of the properties of the new family” (p.135). Having in mind all the issues related to marriage and the dowry that had to be given, a man was to provide according to his possibilities. Nonetheless, some men could not afford that due to their economic situation and those were to be married to a maid who belonged to a richer man, and that was to be done by his permission and blessing. This is cited in Surah 4, verse 26: “And whoso of you cannot afford to marry free, believing women, let him marry what your right hands possess, namely, your believing handmaids” (Sher Alī, 2004, p. 87). However, this custom “is the same among the Christians” (Segura Graiño, 1997, p.135).

By the words of Allah, all the people are the same and all deserve the same right to get married, provided they are believers: “And Allah knows your faith best; you are all one from another” (Sher Alī, 2004, p. 87). As previously mentioned, a maid could be married to a man only with her master’s permission, and after that woman had been married she no longer belonged to her master but to her husband: “so marry them with the leave of their masters and give them their dowries according to what is fair” (Sher Alī, 2004, p. 87).

Surah 2, verse 222 – And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may highly please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may highly please you. These call Fire, but Allah calls to Heaven and to forgiveness by His command. And He makes His Signs to the people they may remember (Sher Alī, 2004, p. 36).

In this verse, the *Quran* relates that the faith is a crucial thing when a man chooses a woman for marriage. It was of a great importance to choose a woman with faith, a believer, as Allah orders to. As the Islam does not allow any idols, it was forbidden to men to marry an *idolatress* (Sher Alī, 2004, p. 36) as that would not please Allah.

However, from the above cited verse we can see that a man was allowed to marry a woman who was not a believer, but only after she had converted to Islam. Knowing that love could interfere with the belief, accepting Islam before getting married was a must.

As the religion was above all, it was even advised to better marry a slave who was a believer than a woman who was not (Sher Alī, 2004). Although this primarily concerned women, the same was valid for men, and by no means was a believing woman to marry an “*idolater* (Sher Alī, 2004, p. 36)”. This verse is as much an order for men regarding the marriage as for the families of the believing woman who were not to give their daughters to a man without faith in Allah (Sher Alī, 2004, p. 36)”.

In Surah 4, Verse 23 we can see an example of how women were not to be married if they previously had been married to the father of their future husbands, most likely referring to stepmothers: “And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way” (Sher Alī, 2004, p. 86). This was considered as a dishonest thing and was not to be executed except in a case if it had happened before a man could gain knowledge from the *Quran* that this is not acceptable, and if the marriage was already concluded men were not to leave their wives as that would be again considered as a dishonourable thing.

The incest as such was also prohibited by the *Quran*. This prohibition can be seen in Surah 4, verse 24, where all female members of one extended family are listed:

Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters. And brother's daughters, and sister's daughters, and your foster-mothers that have given you a suck, and your foster-sister, and the mothers of your wives, and your step-daughters, who are your wards by wives unto whom you have gone in – but if you have not gone unto them, there shall be no sin upon you – and the wives of your sons that are from your lions; and it is forbidden to you to have two sisters in marriage, except what already passed (Sher Alī, 2004, p. 86).

Surah 4, verse 25 orders that women who are married have their right to be with their lawful husbands and no one was allowed to take them away from their husbands by force: “And forbidden to you are married women” (Sher Alī, 2004, p. 87). However, there is one more exception in favour of man which further quotes: “except such as your right hand possess. This has Allah enjoined on you” (Sher Alī, 2004, p. 87). If married women were forbidden to men, the rest of the single ones were free to be married if a man would choose them: “And allowed to you are those beyond that, that seek them by means of your property, marrying them properly and not committing fornication” (Sher Alī, 2004, p. 87). However, the same verse complicates the things, as it cites: “And for the benefit you receive from them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry” (Sher Alī, 2004, p. 87).

Moreover, Islam is not a monogamous religion, meaning that marriage could be concluded between one man and various women. However, one woman is not allowed to have more than one husband. In respect of this and the treatment of women there is another rule in the *Quran* which refers to men who have various wives. In Surah 4, verse 130, it is written that all the wives cannot be treated equally and there should be always some to whom more attention will be paid. Therefore, Allah here gives more a piece of advice rather than a rule addressing to men with the following words: “And you cannot

keep perfect balance between wives, however much you may desire it. But incline not wholly to one so that you leave the other like a thing suspended” (Sher Alī, 2004, p.105).

Segura Graiño (1997) indicates that the *Quran* is the main legal source in Al-Andalus. As such it also relates about the orphans, especially the orphan girls who were not to be treated differently only because they had no parents. This is one more example of the rights women had concerning the marriage in Al-Andalus. The verse 128 of surah 4 starts with the line: “And they seek of thee the decision of the Law with regard to women. Say, Allah gives you His decision regarding them” (Sher Alī, 2004, p. 104-105). Meaning, that Allah himself has commanded that men are above women and they should decide on their fortune. This is also reconfirmed in the following line, especially concerning the orphans:

And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and concerning the weak among children (Sher Alī, 2004, p. 104-105).

That is to say, orphan girls are to be treated as any other women and if a man was to be married with one of them, he had to provide her on the same way as he would provide for a girl who had parents. The verse ends with a saying that the orphans needed to be treated equally and respectfully as “Allah enjoins you to observe equity towards the orphans” (Sher Alī, 2004, p. 104-105).

However, even though the right of marriage, how, when and whom with a woman could be married to was prescribed in the *Quran*, the last word always belonged to her father or the man she belonged to. In this respect Segura Graiño (1997) informs:

Although Islamic society was a complete union between the society, the religion and any civil act, at the same time it was a religious act. The marriage was an agreement between families. Women had nothing to say about their wedding and was the head of their clan, father or brother, who decided who she should marry (pp.135-135).

Finally, as Segura Graiño (1997) claims, “love and marriage did not have to be related” (p. 136). Thus, the majority of the newlyweds were complete strangers before the marriage and “they would meet for the first time at the wedding ceremony” (p.136). Here we can observe women’s impossibility “to resist that decision and become property of their husbands’ family” (Segura Graiño, 1997, p.136).

From the right of marriage, we are moving to the one concerning the divorce. Surah 2, verse 228 supports the issue of divorce and gives right to both, men and women to decide whether to divorce or not. Herein we can notice that the wish of Allah is not to punish neither of them if they decide to separate as that would be their decision based on



whatever reasons. Thereby it is written: “And if they decide upon divorce, then surely, Allah is All-Hearing, All-Knowing” (Sher Alī, 2004, p. 37).

However, the divorce was not as easy as it seems in the previous verse. The next one; Surah 2, verse 229 describes when a woman can divorce her husband as it was not much as her decision to make, but it depended on other factors such as the state she was in (meaning it had to be clear that she was not bearing a child when the divorce was about to be realised). After a couple separated there was a period of waiting: “And the divorced woman shall wait concerning themselves for three courses” (Sher Alī, 2004, p. 37) as it was considered a sin if they hid their pregnancy because Allah is the creator of all things in the world and no individual has right to hide what He had created: “and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day” (Sher Alī, 2004, p. 37). In any case, in this situation, both men and women had similar rights to decide whether to get back together or not, although the final word was to the men. Thus, their husbands had the greater right to take them back during that period, provided they desire reconciliation. “And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them” (Sher Alī, 2004, p. 37).

Surah 2, verse 230 – Such a divorce may be pronounced twice; then, either retain them in becoming manner or send them away with kindness. And it is not lawful for you to that take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allah. But, if you fear that they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allah, so transgress them not; and whoso transgresses the limits prescribed by Allah, it is they that are the wrongdoers (Sher Alī, 2004, pp. 37-38).

However, if a decision for separation was made, it could be done only twice as the *Quran* does not allow ill-treatment of women. Thus, the verse 230 of the second surah informs more about women’s rights, rather than their obligations. As much as freedom men had in doing whatever they pleased with women, there were certain limits and they (men) could not change their minds over and over again, and as previously said they could divorce their wives only twice and not take them back and send them away all the time. The verse also orders that the men should treat women with kindness and by that send them away or take them back in a proper manner. As it was very common for men to give - provide gifts for women -, by divorcing them it was not allowed for men to take away the gifts as they belonged to the women and were their property. So, here we have one more example of the rights women had according to the *Quran*. In any case, regarding those belongings there is a hint: the gifts could imply transgressing the “limits prescribed

by Allah” (Sher Alī, 2004, pp. 37-38) and in that case the men could decide to take the gifts away to fulfil the will of Allah. On the other hand, women were also given the right to decide to give the gifts back to their husbands for the same reason or “to get her freedom” (Sher Alī, 2004, pp. 37-38). Thus, taking away or giving back the gifts was prescribed so the people could not do wrong to themselves or to the others. These were the orders of Allah and could not be neglected as those who would neglect them would have been the “*wrongdoers*” (Sher Alī, 2004, p.38)

If in the previous surah it was stated that the divorce with possibility of reconciliation was allowed only twice between one man and one woman in the following verse of the second surah we can see the explanation of why it was so. Namely, in Surah 2, verse 231 it is written:

And if he divorces her the third time, then she is not lawful for him thereafter, until she marries another husband; and if he also divorces her, then it shall be no sin for them to return to each other (Sher Alī, 2004, p.38)

After the divorce, she could get back to the previous one and marry him again. Marrying the first husband again is also according to what Allah has prescribed and further on in the verse is noted: “provided they are sure that they would be able to observe the limits prescribed by Allah which He makes clear to the people who have knowledge” (Sher Alī, 2004, p.38)

Surah 2, verse 232 – And when you divorce your wives and they approach the end of their appointed period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of commandments of Allah, and remember the favour of Allah upon you and the Book of Wisdom which He has sent down to you, whereby He exhorts you (Sher Alī, 2004, p.38).

As far as sending away or receiving a woman after the divorce, there was also a rule prescribed in the above cited verse of the second surah. Basically, the verse relates that the women should be treated with respect and after the prescribed period had passed, the man could decide to take her back, and if he did so, he needed to continue treating her with the respect she deserves and he was not to have bad intensions or ill-treatment towards her; or if he decided to send her away, he was to do so respectfully and was not to do her harm in the process because he would not only hurt her, but he would do damage to his soul as well. Thus, the commandments of Allah were not to be neglected as He has given a consciousness to men and the *Book of Wisdom (The Holy Quran)* encourages man to do as written.

Surah 2, verse 233 relates that after a woman was divorced from the second husband, and if he did not wish to take her back, he was not allowed to prevent her to

marry the first husband again if they both agreed to. This clearly demonstrates that the women were allowed to decide in this case whether they would like to go back to her first husband, stay with the second if he wanted to and/or marry another man.

And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allah and the Last Day (Sher Alī, 2004, p.39).

The ill-treatment of women was not allowed; thus a woman could say her word if she was ill-treated or if her husband shows indifference towards her. That was her right given by Allah. This is recorded in Surah 4, verse 129 and it quotes:

And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they suitably reconciled each other; and reconciliation is the best. And people are prone to covetousness (Sher Alī, 2004, p.105).

In any case, prior to whatever decision was to be made, both men and women were advised to reconciliation as that was the best thing to do and not to rush with divorce. This mostly refers to the greed as culprit because Allah knows that the ‘covetousness’ is in the human nature.

Verse 131, Surah 4 is again referring to divorce. The right for separation belonged to both, men and women. If they were to separate, it was Allah’s decision what would happen to them as he respects all human beings and treats them equally. Thus, he will give their ‘freedom’ and make them independent from one another: “And if they separate, Allah will make both independent out of His abundance” (Sher Alī, 2004, p.105).

In Surah 64, verse 2 is written under what circumstances and when a woman could be divorced. Certainly, as in the above-mentioned lines there was a period prescribed by Allah. In that respect the verse starts as follows: “When you divorce women, divorce them for the prescribed period, and reckon the period; and fear Allah” (Sher Alī, 2004, p.673).

It is recorded that no woman can be thrown out of the house, nor she would leave it unless there was a greater offence in question: “Turn them not out of their houses, nor should they themselves leave unless they commit an act which is manifestly foul” (Sher Alī, 2004, p.673).

As this was prescribed by Allah, it was not to be neglected and both, men and women, should have respected that as stated further in the verse: “And these are the limits set by Allah; and whoso transgresses the limits of Allah, he indeed wrongs his own soul” (Sher Alī, 2004, p.673). In other words, this would mean that if transgressed the commands, the culprit would sin and will damage his/her own soul. The verse ends with

the line: “Thou knowest not; it may be that thereafter Allah will bring something new to pass” (Sher Alī, 2004, p.673) meaning that no one knows what Allah has planned for the future and maybe he has already created a life inside of the woman’s womb and the child is not guilty of his/her parents’ actions and should not suffer the consequences.

However, if the prescribed period had ended and the man had still an intention to divorce his wife, he had to let her go kindly or keep her in the same manner as stated in Surah 64, verse 3: “Then, when they are about to reach their prescribed term, keep them with kindness, or put them away with kindness” (Sher Alī, 2004, p.673). By deciding to divorce the woman, the man was to provide two reliable witnesses to testify on his behalf during the divorce procedure: “and call to witness two just persons from among you; and bear true witness for Allah” (Sher Alī, 2004, p.673).

The divorce as such could be postponed if a man suspected that his wife could be pregnant. It was in his right or rather it was his duty to wait for three consequent months if his wife has not had her menstruation as she most certainly could be with a child. As it was a custom for women to get married at a very young age, even before they had their first menstrual cycle, the same rule would apply for those women as well, here is what Surah 64, verse 5 orders in such cases:

And if you are in doubt as to such of your women as despair of monthly courses, then know that the prescribed period for them is three months, and the same is for such as have not had their monthly courses yet (Sher Alī, 2004, pp.673-674).

The same verse also takes in consideration women for whom it was already known that they were pregnant, but the waiting period for them was considerably different and it depended on the day when they would have given birth: “And as for those who are with child, their period shall be until they are delivered of their burden” (Sher Alī, 2004, pp.673-674).

There is also a rule in Surah 2, verse 235 concerning the widows. Although a woman was left without a husband, she was not to be married immediately after her husband’s death. There was also a period prescribed which should be respected if a woman desired to get married again:

And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten days. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair (Sher Alī, 2004, p.39).

Meaning that if a man passed away, and the woman had waited the prescribed period, and after that she wisely decided what to do regarding her further marital status,

the man should not be responsible and should not have any sin if she married on a proper manner.

### 7.1.3. *Sex, Obscenity and Chastity*

In this section we will see more accurately rules and norms concerning sexual intercourses, chastity and obscenity.

Surah 2, verse 223 – And they ask thee concerning menstruation. Say: It is harmful thing, so keep away from women during menstruation, sand go not into them until they are clean. But when they have cleansed themselves, go into them as Allah has commanded you. Allah loves those who turn Him and loves those who keep themselves clean (Sher Alī, 2004, p.36).

As Gonzalez *et al.* (1997, p.150) pose “The menstruation and the delivery made the women unclean”, thus it was essential for them to do the ritual cleansing after these occurrences; to participate in the prayer or/and to have sexual relationships with their husbands, as ordered in verse 223 of the second surah. From here, a woman could reject her husband to have sexual intercourse with her during the time of their menstruation or pregnancy, but she had no right at all to reject him once she had been cleansed; meaning the menstruation had finished and she cleansed herself or she gave a birth and cleansed herself. Hereby, it is evident that regarding sexual matters, as for everything else, men had power over women and they could have sexual intercourses with them when they pleased, except during the mentioned occurrences. Women had not got right to reject a man when he desired to have them, as that was not what Allah wanted, so men can “go into them as Allah has commanded” (Gonzalez *et al.*, 1997, p.150) without consideration on women’s desire or wish to do such act.

In Surah 2, verse 224 it is written: “Your wives are tilth for you; so approach your tilth when and how you like and send ahead some good for yourselves” (Sher Alī, 2004, p.37) which implicitly declares that women had obligation to continue the lineage and give birth to an heir for their husbands. Thus, here the woman is compared to a fertile land where the men are to plant their seed according to their wish. This is much an order to men, as women could not decide whether to have a child or not. It was their obligation and duty and their wish was not considered regarding the matter. Women were to submit to their husbands and have sexual intercourse with them every time that men wished to or/and have sexual relationships with them. It was a man’s decision to make if he would lie with a woman for pleasure or to produce an heir. Although, the primary function of the sexual intercourses in monotheistic religions, including the Islam, is reproduction, not pleasure.

One of the issues regarding the sexuality in the *Quran* is the abstinence itself. A man could vow abstinence, but after the prescribed time in the *Quran* he could redraw that vow and continue having sexual relationships with his wives. This is recorded in Surah 2, verse 227 and is as follows: “For those who vow abstinence from their wives, the maximum period of waiting is four months; then if they go back from the vow, surely, Allah is Most Forgiving, Merciful” (Sher Alī, 2004, p.37). This mostly refers to men who wish to divorce their wives, and thus do not wish to have sexual relationships with them any longer, however after a period of four months, men could decide to reconcile with their wives and continue having sexual encounters with them.

Chastity was a very important thing in Al-Andalus, this concerned the Christian, the Jewish and the Muslim women equally (Grozdanoski, 2014). Extramarital sexual relationships were considered impure, and were forbidden and “women were safely kept at first by their fathers, and later by their husbands from other men’s looks” (Segura Graiño, 1997, p.136). Additionally, the adultery was also considered as a sin as “men were authorised to have several legitimate wives, slaves and concubines” (Segura Graiño, 1997, p.136), the act of infidelity could be done only by women, and “the adultery was punished by death” (Segura Graiño, 1997, p.136). Moreover, Segura Graiño (1997) asserts that “the adultery could be committed not only by the legitimate wives, but also by series of women who maintained whatever kind of relationship with the head of the family” (p.136). However, it was acceptable for men to leave a woman after marrying before having had any sexual relationship with her as quoted in Surah 2, verse 237: “It shall be no sin for you if you divorce women while you have not touched them” (Sher Alī, 2004, p.40), and that it was not considered as unchaste behaviour.

Furthermore, the issue of sexual relationship presented in verse 21 continues in verse 22 of the same surah. The goods that had been given to one woman could not be taken away from her, especially if the woman had laid down with that man and by that it was believed that they had created a strong union: “And how can you take it when one of you have been alone with the other, and they (the women) have taken from you a strong covenant?” (Sher Alī, 2004, p.86)

The issue of chastity follows in the same verse. It was believed that if a woman belonged to one master, as a maid or a slave, he was to deal with her according to his own judgment, and that included the right for him to have sexual relationships with her. This being the case, the woman was always considered guilty, and if a maid/slave married with permission of her lord to another man, she was expected to be virgin regardless of the

issue that her master could do with her whatever he pleased to, as “men were allowed to have concubines and slaves” (Segura Graiño, 1997, p.136). If they were to be married, they could not be anyone’s mistresses and fornicate before they got married; since if they did, they were to be punished:

They being chaste, not committing fornication, not taking secret paramours... And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women (Sher Alī, 2004, p.87).

The verse ends with an instruction that quotes: “This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you” (Sher Alī, 2004, p.87).

In Surah 24, verse 5 this is very strictly determined. All women who were to be accused of dishonest behaviour had to be prosecuted, but it was necessary a witness to be brought who would confirm her crime. Differently from the modern judicial systems, where only one witness could be enough to testify regarding some crime or offense, the Sharia law in this case required four witnesses to testify against the woman’s unchastity:

And those who calumniate a chaste woman but bring not four witnesses – flog them with eighty stripes, and never admit their evidence thereafter, and it is they that are the transgressors (Sher Alī, 2004, p.401)

That is to say, men who would accuse unjustly a woman of crime she had not committed, they were unworthy and therefore there was a punishment prescribed for them, and not for the honest woman. Also in any further occasion, their word was not to be taken as valid. This verse mostly referred to women and men in general, rather than to a man who would accuse his own wife for such a crime. On the other hand, verse 7 of surah 24 specifically addresses men who were to accuse their own wives and it quotes: “And as for those who calumniate their wives, and have not witnesses except themselves” (Sher Alī, 2004, p.401). Here the key words being ‘not having witnesses’, the testimony should be conveyed differently from the previous case exposed. The man who accused his own wife did not need other witnesses as his word is valid if he swore four times in Allah that he told the truth and he was absolutely sure that those who had told him that his wife was dishonest were telling the truth and had no reason to lie: “the evidence of any one of such people shall suffice if he bears witness four times in the name of Allah saying that he is surely of those who speak the truth” (Sher Alī, 2004, p.401). In any case, this kind of testimony was not very reliable as the accused woman had the right to testify that her husband is not telling the truth, and here applies the same rule of her swearing four times in the name of Allah that her husband’s words were a lie and that would remove the punishment which was to be executed. This is recorded in Surah 24, verse 9: “But it

shall avert the punishment from her if she bears witness four times in the name of Allah sating that he is of the liars” (Sher Alī, 2004, p.402).

From the issue of chastity, we are moving to the one of obscenity. This question was also of a huge importance and played a big role in woman’s education and followed her to the rest of her life, as she was not to give up to pleasures which were not appropriate for her. This was equally valid for married and single women. In any case, if a woman was accused of lewdness, that act needed to be proven and defended, as one could not accuse a woman just because he pleased so and sought punishment for her. Herein we can see that the woman also had her rights and she was considered innocent until proven guilty of the shameless act she had done. This is defined in Surah 4, verse 16: “And those of your women who are guilty of lewdness – call to witness four of you against them” (Sher Alī, 2004, p. 85)<sup>90</sup>. As previously mentioned, a witness had to be provided, and here not only one was enough, but four of them; and the punishment would follow only if the witnesses were reliable and their words were worthy: “and if they bear witness, then confine them to the house until death overtake them or Allah open for them a way” (Sher Alī 2004, p. 85). As it can be seen from the cited line, the punishment for such deed was death by confining or whatever Allah decided it should be done with their fate.

#### *7.1.4. Inheritance*

Other rights that women had in Al-Andalus are related to their goods and the inheritance. Namely, a man could decide to choose one woman over another, but if that was the case, the man was not to take away the ‘treasures’ he had given to one of them by manipulation of any sort. This is cited in the Surah 4, verse 21 – “And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?” (Sher Alī, 2004, p. 86). Also before leaving the woman she was to be given her dowry: “Settled for them a dowry. But provide for them – the rich man according to his means and the poor man according to his means – a provision in becoming manner, an obligation upon the virtuous” (Sher Alī, 2004, p. 40).

The issue regarding the dowry the woman is entitled to, continues in Surah 2, verse 238 as cited:

And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose

---

<sup>90</sup> Here it is meant women in general. As the phrase “your woman” could apply to any of men’s closest female relatives; including daughters, wives, mothers and sisters.



hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another (Sher Alī, 2004, p. 40.)

Furthermore, men could not deprive what they had given to them (women), as it can be seen “(nor you can) take away part of that which you have given them, except that they be guilty of flagrant evil” (Sher Alī, 2004, p. 86). The verse ends with the line: “and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good” (Sher Alī, 2004, p. 86), which demonstrates, that men were not capable of deciding on a higher level, as Allah was the one who might have given a certain woman good qualities and men were not capable of perceiving them.

The widows whose husbands passed away were also entitled to inheritance and were not to be left without provisions after they had lost the husbands. This is very accurately written in Surah 2, verse 241: “And those of you who die and leave behind wives shall bequeath to their wives’ provision for a year without their being turned out” (Sher Alī, 2004, pp. 40-41). However, after they had lost their husbands, they were free to do whatever they thought was moral regarding themselves and the men were not to be prescribed any sin if they (the women) decided to do the right thing: “But if they themselves go out, there shall be no blame upon you in regard to any proper thing which they do concerning themselves” (Sher Alī, 2004, pp. 40-41). In this regard, concerning the inheritance the widows should have, the divorced women were not left out, therefore in the Surah 2, verse 242 is recorded: “And for the divorced women also there should be provision according to what is fair – and obligation on the God-fearing” (Sher Alī, 2004, p. 41).

The fourth surah is entitled *Al-Nisā’* which literally means *women*. The surah got its name due to the fact that throughout it, there are many references to women and their welfare. The contextualisation of the fourth surah is of interest for us, as it encompasses the following topics: unity of the human race and the mutual obligations of men and women towards one another; rights of women; questions related to family life (including marriage and inheritance); and the relations of believers with unbelievers.

The issue of inheritance having been exposed in the second surah, continues in the fourth as well explaining when and how the women were entitled to have their share out of marriage or the division of goods that the family possessed when unmarried women were concerned. In Surah 4 we are going to see how the inheritance was provisioned even when talking about male and female children in the same family, this is supported in respect of women in Surah 4, verse 8 where it is written: “for women is a share of that

which parents and near relations leave, whether it be little or much – a determined share” (Sher Alī, 2004, p. 83).

In a family, the male child always had a supremacy over his female siblings and Surah 4, verse 12 is all about the commandments of Allah, and how he determined that the inheritance should be divided: “Allah commands you concerning your children; a male shall have as much as the share of two females” (Sher Alī, 2004, p. 84), and as we can see the male child had a share twice as big as the one his sisters would have. The Holy Scripture also had a rule when there was not a male heir in the family and there were only females, “but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leaves” (Sher Alī, 2004, p. 84). And of course there were cases when in a family there was only one heir, and it was a female then the rule was: “and if there be one, she shall have the half” (Sher Alī, 2004, p. 84). Although there was one female heir, she could not have all the goods her father had, and the goods were to be divided between her and her father’s parents: “And his parents shall have each of them a sixth of the inheritance, if he has a child” (Sher Alī, 2004, p. 84). In a case where the deceased had no children than his parents would inherit the goods “but if he has no child and his parents be his heirs, then his mother shall have a third” (Sher Alī, 2004, p. 84)”, and again we can see that the mother could have only a third which also showed her subjugated position. Further on, if he had siblings, they were to have a part of the inheritance and the mother would be left with a sixth of the inheritance after a part was given to the siblings and after a debt was paid if the deceased had: “if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequeathed or debt” (Sher Alī, 2004, p. 84). The verse finishes as follows: “This fixing of portions is from Allah” (Sher Alī, 2004, p. 84). From here, the people were assured that this division was set by Allah himself and his wise thought and it was not to be neglected. It had to be done as he had commanded.

#### *7.1.5. Other Rights and Obligations*

Besides the rights and obligations which were elaborated above (and were considered as primary in the Andalusian society), there were also some other important ones which herein are going to be exposed. We discuss on rights that followed marriage such as pregnancy, lactation and parenthood. Moreover, we talk about women’s freedom and obedience as crucial elements in Al-Andalus.

### *7.1.5.1. Pregnancy, Parenthood and Lactation*

The issue regarding pregnant women is further elaborated in Surah 64, verse 7 where instructions are given of how to treat them. As the woman and the child were not to suffer, it was ordered the following: “Lodge them during the prescribed period in the houses wherein you dwell, according to the best of your means” (Sher Alī, 2004, p. 674). Also a woman with a child was not to be ill-treated or harassed as that could have influence and damage the foetus as well as the mother: “and harass them not that you may create hardships for them” (Sher Alī, 2004, p. 674). The same verse commanded that until the woman gave birth, the man should provide for her regardless of his opinion or sentiments towards her: “And if they be with child, spend on them until they are delivered of their burden” (Sher Alī, 2004, p. 674). Furthermore, a woman was to be given a compensation by the father for the child she had given to him: “And if they give such to the child for you, give them their recompense, and consult with one another in kindness” (Sher Alī, 2004, p. 674), and if it was decided that both of them should stay in that marriage, then they should continue their lives as commanded by Allah: in harmony, love and wellbeing. However, if the situation was different, and if it came to a divorce, it was advised that the child should be breast-fed by a wet nurse: “but if you meet with difficulty from each other, then another woman shall suckle the child for him”<sup>91</sup> (Sher Alī, 2004, p. 674), as the child should be provided and taken care of regardless of the fact that the mother was unable to feed it due to abandonment of the home.

In Surah 2, verse 234 we have one more example of women’s obligations connected to the lactation: “And mothers shall give suck to their children for two whole years; this is for those who desire to complete the suckling” (Sher Alī, 2004, p. 39), meaning that if a couple was to be separated, the child should not suffer the consequences, and the period of lactation should finish before other decisions regarding the mutual life of the couple were made. Furthermore, the same verse prescribes the responsibility of the man to whom the child belonged: “And the man to whom the child belongs shall be responsible for their food and clothing (mothers’) according to usage” (Sher Alī, 2004, p. 39), as the women were not allowed to earn their living, men were responsible for everything they needed, especially they had to provide for the mother of their child. Thus, the verse indicates that:

---

<sup>91</sup> The father.

No soul is burdened beyond its capacity. The mother shall not make the father suffer on account of her child, nor shall the father suffer on account of his child, and the same is incumbent on the heir (Sher Alī, 2004, p. 39).

This means that no one should be ill-treated on behalf of the child, especially the woman was not to be abused by her husband only because she was having his child. The child must not be used as a puppet to play with someone's feelings and disturb his/her wellbeing. Therefore, most importantly the child should not suffer any consequences because of the relation his/her parents had, as that was considered a sin. However, if both parents decide that the child should not be breastfed by the mother, then it was allowed for them to have the child fed by a wet nurse who should be fairly compensated for her services:

If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet nurse for your children, there shall be no blame on you, provided you pay you have agreed to pay, in a fair manner (Sher Alī, 2004, p. 39).

#### *7.1.5.2. Freedom*

Regardless of the issue that the women were subjugated to men, and they had a lot of obligations to fulfil, still they had some basic rights and the same were to be respected by men, as those issues are clearly explained in the *Quran*. One of those issues is that the woman was not to be owned or inherited against her own will, although this question is a bit dubious, because most of the women were inherited within the family (Grozdanoski, 2014). However, the verse 20 in Surah 4 quotes: "O ye who believe! It is not lawful for you to inherit women against their will" (Sher Alī, 2004, p. 86). Besides, this very same verse refers to detaining women against their will as well, meaning that if a woman did not want to remain with a certain man, she was free to leave him in a proper manner "nor should you detain them wrongfully" (Sher Alī, 2004, p. 86).

#### *7.1.5.3. Obedience*

In Surah 4, verse 35 there is again a confirmation of the men's supremacy over women: "Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth" (Sher Alī, 2004, p. 88). This implies that women were always to shape themselves according to the men's will and were to comply with their husbands' wishes. These women were considered virtuous and here is how they are characterised: "So virtuous women are those who are obedient, and guard secrets of their husbands with Allah's protection" (Sher Alī, 2004, p. 88). This is to say, women not only had to obey their husbands, but also they had to keep quiet and not to

talk with anyone of what was told to them by their men: keeping their secrets was of utmost importance. Of course, there were cases where women would not comply with what their husbands would say to them, thus men were to warn them to do as told and punish them: “And as for those whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them” (Sher Alī, 2004, p. 88). The same verse also talks about the repentance, i.e. the woman could change her mind and after being warned and punished, she could obey and then if she did, men were not to look for a way to punish them again or do them wrong: “Then if they obey you, seek not a way against them” (Sher Alī, 2004, p. 88).

#### *7.1.6. Law, Public Administration and Politics: Involvement and Exclusion*

The primary source concerning the law and the politics in Al-Andalus was the *Quran*: “Islamic law it is not a laic one. It is profoundly linked to the religious world, as the principal source of the law is the *Quran*” (Segura Graiño, 1997, p.140). According to Sharia law, women in Al-Andalus belonged to different judicial categories, “some were free, others slaves, and among the free ones, there were women who belonged to different social strata” (Segura Graiño, 1997, p.146). Generally, free women from whatever social class, had the position of legitimate wives, and those “had certain privileges over the others (slaves and concubines), according to their family’s background” (Segura Graiño, 1997, p.146). For this reason, every woman had to “belong to one family” (Segura Graiño, 1997, p.140), as the law only was only protecting women as individuals if they befit to a household.

Furthermore, the law explicitly demanded that women should be excluded from the public administration as well as from the rest of the public services. Consequently, they could not be “*alfaquíes*, nor judges who apply the law” (Segura Graiño, 1997, p.140), as:

The law is something that corresponds to the public life. Thus, excludes women from its creation. In Islam and its sacred character goes even further. Not only sets women aside from its creation, but also from its application (Segura Graiño, 1997, p.140).

Hence, by analogy this would mean stripping all the power they might have had and leaving the public life to men only. The Islam by its code is executes a form of division of public spaces, and prohibits the access of women within them (Garrido González *et al.*, 1997). The situation was not much different for the Christian world because there was a separation of men and women as well, but in the Islam this was much more accentuated and the power was prescribed to males (Segura Graiño, 1997).

However, the case with Islam is of a major importance as in Al-Andalus it was set as a state religion and all the laws and political views had to be bowed to the writings in the *Quran* and the religion itself. By this, the political power is concentrated within the religious codex leading to the fact that the power itself can be classified as political and religious respectively, both being completely masculine duties where women had no part (Grozdanoski, 2014). This being the case, in the Islam society the religious and the political power was united and personified by the caliph. Thus, in the same time he was chief of state and of the religious community. It was not allowed to women to take the leading position, as it was natural for this position to be occupied by men (Garrido Gonzalez *et al.*, 1997).

Even if women in Al-Andalus were completely removed from any decision-making position, physically and administratively, they still had some power which was executed from the shadows. Having been excluded from the public life, women had to take their position within the walls of their homes, and by that sometimes they were able to influence their males in the house regarding some political or religious issues (Garrido Gonzalez *et al.*, 1997). Of course, this was all done in secrecy, and no one was familiar with what was happening while the family members were alone in the privacy of their home. As it is to be expected, men were sometimes influenced by their wives or their mothers (Garrido Gonzalez *et al.*, 1997).

Whatever power and influence women might have had in Al-Andalus, so far in the history books we cannot find any woman that was chief of state (caliph or emir). The main reason or fact is the hereditary factor, differently perceived in Islam and Christianity. Namely, Islam recognises as next to kin all Muslims, considering them all as a family; thus if an Andalusian caliph or an emir had no son to take his place, any other member of the family could take it or even someone who does not belong the same lineage (Garrido Gonzalez *et al.*, 1997). The situation with the Christians was quite different concerning the same matter as there are a lot of cases in history where a female inherits the throne if there was not a male successor, commonly known as the rule of the primogeniture. In this respect:

In the history of Al-Andalus there are series of important women who influenced the political events. These women belonged to families of governors, emirs, caliphs or kings of taifas. All of them have lived in the courts, but they have never been assigned any political function (Garrido Gonzalez *et al.*, 1997, p. 146).

Even though women were not allowed to have public functions, it did not mean that they were not interested in public affairs and gaining knowledge in sciences allowed

to men only. In this respect, Ishaq Tijani and Nsiri (2017) relate an anecdote about Al-Shilbiyya, a woman who was versed in Islamic jurisprudence even more than her husband who himself was a judge.

Al-Shilbiyya was also a quick-witted defender of her personal dignity. She was married to *aqāḍī* (judge) in Lucena, and that, because she was renowned for possessing prodigious knowledge about Islamic law and jurisprudence, she was more respected than her husband-judge in the circle of the Lucenan jurists (Ishaq Tijani and Nsiri, 2017, p.59).

Furthermore, Garrido Gonzalez *et al.* (1997) investigated women's inclusion in politics and they define it as partly dubious. This dubiousness consists in how women were perceived if intertwined or stated their opinion in government or state matters. Most often, they would have been considered as someone who makes intrigues. They would have been subjected to accusations because they were not accomplishing the entrusted functions and were interfering with men's work (Garrido Gonzalez *et al.*, 1997). The list of these women is not so long. Here I can include Sab, the mother of Hisham III who had an important role in the ascent of Almanzor. Also, the mother of Boabdil who made a lot of sacrifices and led lot of battles in order to secure and maintain the power of her son in Granada as well as to avoid the Christian invasion (Ali, 1961).

Among these women, mothers above all, there were wives as well who would interfere or advise their husbands in state matters (Sidik, *et al.*, 2013). Such an example is a woman called Itmad who was the wife of Al-Mu'tamid of Seville for it was considered to have had a major influence on her husband, besides her being married to Al-Mu'tamid, she was a very prolific poetess and part of what she wrote, influenced the king (Sidik, *et al.*, 2013).

However, Sidik, *et al.* (2013) inform that Andalusian women, especially those of Islamic faith contributed in the fields of administration and politics. Further on, they reaffirm that only women belonging to higher social classes and related to powerful men could interfere in state matters. Consequently, in Viguera (1992), we find information that some of those women were related to Sultan of Banu Nasr, Sultan of Dawlah al-Murabitin, Sultan of al-Muwahhidin and Sultan of Muluk al-Tawa'if. According to Sidik, *et al.* (2013) some of those women were: "Sabihah, the Queen of Caliph al-Hakam al-Mustansir. During his reign, the focus was very much on affairs of acquiring knowledge" (p.324). Fatimah bint Amir al-Muslimin Abi 'Abd Allah ibn Amir al-Muslimin al-Ghalib bi Allah, was another administrator in Amir al-Muslimin Abi 'Abd Allah al-Ghalib bi Allah's government (Sidik, *et al.*, 2013). "Al-Hijab al-Mansor Muhammad ibn 'Abd Allah ibn 'Amir had been influenced by Asma' bint Ghalib, Mawla Amir al-Mu'minin

al- Nasir li Din Allah Abu al-Mutarrib ‘Abd al-Rahman bin Muhammad” (Sidik, *et al.*, 2013, p.324).

## 7.2. Ibn Hazm and *The Ring of the Dove*

The Ring of the Dove is Hazm’s masterpiece on love. It is written in Arabic and carries the literary notions of the 11<sup>th</sup> century. The work contains the author’s reflections on essence of love through Neoplatonic expression. In this section, first we give an overview of Hazm’s life and works and we talk about his concepts of love and sexuality. After that analysis, concepts such as homoeroticism, attraction, and signs of love are discussed. Finally, we tackle the issue of heteronormativity and sexual autonomy in *The Ring of the Dove*, and explore gender roles, queer identity, gender inversion, gender polarisation and feminine voice.

### 7.2.1. *Ibn Hazm of Cordova, Life and Works*

Abu Muḥammad ‘Ali ibn Aḥmad ibn Sa‘īd ibn Ḥazm was born on 30<sup>th</sup> of Ramadan in the year 384 (Hijri/Islamic Calendar), or according to the Gregorian calendar on 7<sup>th</sup> of November 994 in Cordova in a mulatto family and his father was the Vizier of Almanzor (Reina 2007). According to Reina (2007) the exact location of his death is not known, but it is supposed that he died in Badajoz or Huelva in 1064. However, Fiegenbaum (1998) in his article gives November 7<sup>th</sup> 994, Cordoba<sup>92</sup>, and August 15<sup>th</sup> 1064, Manta Līsham, near Seville, as the date and place of birth and death. Hazm had a careless childhood behind the walls of the harem, where constantly surrounded by women, he learned the secrets of love and sexuality from an early age, which later on in his life will give him advantage in defining the love as a psychological process and the sexuality itself as something that comes naturally conditioned by the mutual attraction of the partners regardless of their sex or the type of sexual relationship. Reina (2007) asserts that Hazm was always careful and awake when it came to women’s psychology. Furthermore, he adds that Ibn Hazm mastered in tiniest detail women’s behaviour in the harem where he grew up (Reina, 2007). Not only did he acquire knowledge about the sexual act, but in the harem he listened to the women reciting the verses of the Quran as well as other useful things which reflected the everyday life in the palace (Giffen, 1994). In his youth, he was devoted to the poetry and the politics, and later on all his engagement

---

<sup>92</sup> Then the Caliphate of Cordoba.



in the politics and the poetry contributed to his formation as a polymath and extremely fruitful writer who passionately focused on philosophical studies, law, theology and literature (Fiegenbaum, 1998). Because of all these, he was one of the most significant individuals of the 11<sup>th</sup> century. It is believed he had written almost 80,000 pages, or 400 volumes, among which the most important are: *The Ring of the Dove* and *Fisal* or *Critical History of Religious Ideas*, extremely progressive work for the time when it was written, because after all it is a tractate of comparative theology, the first one in the history devoted to Christianity and Judaism (Fiegenbaum, 1998). When in 1023 Abd al-Rahman V was proclaimed as a caliph, Ibn Hazm was summoned to collaborate in the state affairs, and he gave all his support to the project he was implementing, in the same time thinking about the new times as well as the coexistence and the cultural flourishing, which anyway did not last for long (Reina, 2007). Gifted with enormous curiosity, a great knowledge and everlasting energy, Ibn Hazm stood out with his continuous nonconformist ideas and revolutionary spirit which followed him all his life (Reina 2007). Furthermore, Reina (2007) informs that in those days, Maliki Islam was ‘absolute master’ in Cordova’s philosophical schools. Even so, Ibn Hazm decided to choose another path. Reina (2007) asserts that between 1027 and 1029 Hazm was holding courses and lecturing in the Cordova’s mosque, but shortly the Malik followers and the peasants slandered this revolutionary master, and he was considered as a serious threat for the religious orthodoxy. In the eyes of the detractors, his ideas were corrupting the believers, especially with the influx of the conservatism, which was accusing the weakness and the permeability of the Cordovans towards other religions (Reina, 2007). Shortly after his teachings were forbidden, primarily because they were respecting and were showing a huge interest for Christianity (Reina, 2007). As a tireless polemic, especially taking in consideration his eloquence, Ibn Hazm loved criticising and insulting all those who would not share his heterodoxy (Reina, 2007). From that moment onwards, in great despair, he completely retired from the politics, roaming and being banished, he devoted to the legal and theological studies (Reina, 2007). All those traumatic experiences made Hazm to say that the flower of the civil war is sterile (Reina, 2007). From that moment onwards, he who could be a successful courtier, converted to an impeccable radical moralist, who in his despair and solitude was trying to find “consciousness for one science to which everybody will comply” (Reina 2007, p.145). From here we can see that his devotion to the Umayyads at the beginning was encouraging him and permitted him high political functions and honours, but later it brought him only banishment and dungeon sentences

(Grozdanoski, 2014). As the orthodox theologians were irritated by his thoughts, not only was he forbidden to teach in the Great Mosque in Cordova, but also a public burning of his opuses was organised in Seville by the same theologians (Reina, 2007). Only a few tractates from his cannon were preserved. Those are: *History of the Religious Ideas, For the Love of the Lovers* as well as *The Ring of the Dove*. The latter made a huge impact on the literature of the medieval Christian kingdoms, especially in the development of the lyricism of the courtly love. In a certain way, *The Ring of the Dove* represents counterpart of one of Umayyad Al-Andalus best tractates on elegancy, chivalry and the written courtly love in the Abasian era – the work of the great grammarian Al-Ussa *The Book of Brocade*<sup>93</sup>.

Islamic sources convey a certain picture of Ibn Hazm in which he is observed as a strong politician, gifted with oratory skills by which he harshly and tirelessly attacks his opponents (Reina, 2007, p.146).

Due to his verbal cruelty, Hazm's tongue was compared with the legendary sword of al-Hajjaj ibn Yusuf (Reina, 2007). When Ibn Hazm was discussing with his opponents, he was very direct concerning the issue he was arguing and his thoughts were always clearly expressed, unflinchingly and without any subtleties. The wise Hazm was a man who always tended to ignore the art of the politics. Ibn Hazm dies in exile, hated by the ruling ultraconservatives as a result of his political and intellectual thoughts (Reina, 2007).

### 7.2.2. *Ibn Hazm's Concepts of Love, Sexuality, Homoeroticism and Analysis of the Attraction and the Signs of Love*

We already stated that Ibn Hazm was one of the most prolific poets from the Umayyad period. Further on we will analyse his capital work *The Ring of the Dove* (*Tawq al-ḥamāmah*), from a multi-layered point of view. Namely, a selection of certain aspects of love, love practice and the sexuality in Al-Andalus has been made. However, while analysing *The Ring of the Dove*, we will also focus on certain parts of his other work entitled *The Character and the Behaviour. Treatise on Moral Practices*, as they will give us an insight of how love and sexuality were perceived in the Andalusian society. Hazm in the *The Character and the Behaviour. Treatise on Moral Practices*, in the sixth chapter on one concise and psychological way describes love, while the rest of the chapters

---

<sup>93</sup> “It is supposed that this work in the Middle Ages in Europe was a *Specual Principis*, which is reflected in *The Book of the Courtier* by Baltasar de Castiglione and *The Prince* by Niccolo Machiavelli (Reina, 2007, pp.145-146)”

addresses other norms of social discourses or the conduct in Al-Andalus, and those will not be taken into consideration in this work.

### *7.2.2.1. Short Overview of Ibn Hazm's Concepts of Love, Sexuality and Homoeroticism*

Love has many shapes, a lot of forms and a lot of aspects. This is of a huge importance as through the love as a medium we can see the gender and sex issues reflected in this thesis. However, Ibn Hazm succeeds to give a generalised definition of what love represents. The definition is grounded in the first passage of his work *The Character and the Behaviour. Tractate on the Moral Practices* and says: "Love knows only one kind. Its description is as follows: the desire for the beloved object, the resentment caused by its aversion and the desire that we feel for the beloved object awaiting for his answer with love" (Hazm, 1916, p.75).<sup>94</sup>

We have previously seen a short biography of Ibn Hazm which can serve us as a tool in understanding his points of view which have been characterised as unique, (un)affected by the dictatorships of the era and the sovereigns. The course of his life affected on a large scale everything that he said and wrote about love, the beloved, the signs of love, the pain caused by the same, the possibility to love whoever you want and the freedom of choice as far as the sexual partner is concerned, regardless of the sex, the religion or the political views.

#### **A) The Degrees of Love**

Hazm not only in his capital work *The Ring of the Dove*, but also in another masterpiece of his entitled *The Characters and the Conduct. Tractate on the Moral Practices*, in the sixth chapter entitled as *On Species of Love*, talks about what kinds of love exist. By the end of the chapter, he gives us a psychological view of the five degrees of love between two people who previously were strangers, and they did not know each other. This of course applies not only to the sexual attraction, but also to the other aspects of the attraction. Those are:

1<sup>st</sup> *Esteem, appreciation or sympathy* for which he would say: "Once the person is seen, our fantasy interprets its picture as one marvellous thing or it reminds us that the moral qualities are beneficial; this first degree simply translates into friendship" (Hazm, 1916, p.86-87)<sup>95</sup>.

---

<sup>94</sup> My translation.

<sup>95</sup> My translation.

2<sup>nd</sup> *Love, affection or dearness* whose characteristics are the following: “When a satisfaction is found watching the beloved person, we are so pleased to be by his side.” (Hazm, 1916, p.86-87)<sup>96</sup>.

3<sup>rd</sup> *Amorousness* is defined as the “sadness (...) felt when the beloved person is absent” (Hazm, 1916, p.86-87)<sup>97</sup>.

4<sup>th</sup> *Amorous obsession*. It has a deeper psychological connotation in which “the lover feels dominated by worries or the fixating idea towards the object of love; in sexuality this degree is called *passion*” (Hazm, 1916, p.86-87)<sup>98</sup>. Once we have passed all four degrees of love, the fifth degree takes over.

5<sup>th</sup> *Love delirium*. This stage can cause serious psychological disturbances of the person in question. Hence, the name *love delirium* in which:

The ability to fall asleep is lost, we cannot eat or drink, and sometimes, who knows, someone will get sick or will fall in delirium or ecstasy, talking to himself as a lunatic or in extreme situation he will die out of love. There are no other degrees after this one” (Hazm, 1916, p.86-87)<sup>99</sup>.

As can be seen, these five degrees of love refer exclusively to two people who previously were strangers, they form some kind of union which at the beginning is only platonic, and ends with enormous sexual attraction and desire of the partners to become one, in each possible level, which culminates in sexual contact. Although on a slightly different way, Erich Fromm (1956) somehow avoids the degrees of love and starts with the erotic attraction between the partners which according to him is the first degree which leads to ‘merge’ the partners, and he would say that the erotic love is hunger for complete blending and uniting of one person to another. He defines the same as unique and not universal as it can be the most attractive way of love that ever existed, thus it can occur simultaneously or in different periods, towards one or various persons (Fromm, 1956). Although according to Hazm before falling in love two other degrees precede, for Fromm (1956) everything starts with falling in love as that is the moment when all of a sudden, all the obstacles which existed before between the two strangers disappear.

According to what we have seen up until now, it is obvious that love is differently perceived in two different moments of time. If in medieval Al-Andalus existed some path that needed to be followed, and at the end of that path the final stage or the *love delirium* followed (which according to Fromm (1956) is the beginning of one relationship), it is

---

<sup>96</sup> My translation.

<sup>97</sup> My translation.

<sup>98</sup> My translation.

<sup>99</sup> My translation.

most probable that the same will terminate precisely with the sexual act and there will be no other ladder to be climbed. Although Fromm does not define this as a strict rule, in any case the emotional relationship is a complex mutual understanding between the partners and deduces love to simple three words: “eroticism à deux” which most often can end with sexual intercourse, and after the strangers have ‘known each other intimately’ there should be no other obstacle that needs to be overcome, they know all about theirs and the partners’ *being*, and after the *love obsession* or the *passion* which Hazm lists, the end is obvious. This is where love collapses.

### **B) The Codex of Sexuality**

When in this sense we use the word ‘codex’, we cannot think that there was a written code or book of laws which needed to be followed by the Andalusians in respect of how they should implement the sexual acts (Grozdanoski, 2014). Here we are talking about manners or ways of conduct noted by Hazm. Although throughout this text we give information about the open-mindedness and the social permeability of all sexual practices, the Andalusians were guided by some rules which were dictating who can have sex with who and how these sexual intercourses can be done. Ibn Hazm explains all this in his tractates by stating the reasons for engaging a sexual intercourse, as well as what is desirable and what is not. Having in mind the period when those polemics were written, we have to take into consideration that to some extent people were guided by the religious limitations.

According to Hazm (1916), love should not always end up with sexual contact, because as I previously mentioned there are different ways of love. Hazm says that the love has different strivings. There is love for the parents, the children, God, the king, the friends... but, there is also love for the concubine. All depends on the expectations we have from the person we love. However, sometimes humans lose the sense of how they should love each person separately, and often the choice is badly made and it ends up with sexual contact. Hazm discusses that is logical to avoid the sexual contact if the same is not desirable, or it is between individuals who might be family.

Thus, in respect of the incest Hazm will write that for the man who is married to a woman from his own blood is very difficult to restrain himself from consuming the marriage, or having sexual intercourses with his wife if he considers it as inappropriate. On the other hand, another man may think that it is his right to decide what he will do, thus the latter will not restrain himself of ‘merging’ with his woman. This right or freedom he prescribes to the religious background of the individual and will assert:

You will find a Zoroastrian or a Jew who consider lawful the marriage with their own daughters, nieces or granddaughters, and they do not restrain themselves as a Muslim does. Further on, you will see people madly in love with their own daughters, nieces or granddaughters as a Muslim can be in love with unknown woman with whom he can have sexual intercourses. On the contrary, we will not find a Muslim who will allow himself to be with his daughter, niece or granddaughter, no matter how free-minded or 'lover of women' he is. And, if by any case we come across such a Muslim, he shall be an exception, he should be undoubtedly not religious and he is not an honest person who crossed every line in the sphere of the possible aspirations and he has widely opened the gates of lasciviousness" (Hazm, 1916, p.78).<sup>100</sup>

Further on in the text he asserts that what is valid for Muslims, is valid for Christians as well, meaning that to Christians is not allowed to have sexual relationships with their daughters, nieces nor female cousins. Anyhow, according to the religious laws to the latter is permitted to lie down with their step-sisters, but not with their half-sisters (Hazm, 1916).

From what we can read in his writings tells us that Hazm to some extent was supporting the idea of secular society in which everyone would have right of choice, especially in respect of sexuality and engaging in extramarital sexual relationships which would not do harm or inflict repercussions on the person in question.

### **C) Homoeroticism**

As far as same sex sexual relationships are concerned, it is not explicitly stated that they are neither prohibited nor allowed. What we can observe in Hazm's tractates regarding homosexuality is that it is always presented in a hidden form or inserted in a passage or a story where he relates about heterosexual relationships. Such examples can be found in the first and in the twenty-eighth *chapters of The Ring of the Dove*. In *The Ring of the Dove's* twenty-eighth chapter entitled *Of Death*, Hazm relates about people who died or nearly died for love. He relates about six people and their tragic love. Interestingly enough "two cases involve women who loved men, two men who loved women, and two men who loved men" (Crompton, 1997, p.148). As the stories are mixed, we cannot clearly see the gender division, but instead we can detect it by focusing on the names of the involved parties. One of the stories is about Ibn Quzman of Cordoba who fell in love with the brother of the Great Vizier (sometimes referred as to the Grand Chamberlain), and the story goes as follows:

My friend Abu'l-Sari 'Ammar Ibn Ziyad has informed me, quoting a reliable source, that Chief Secretary Ibn Quzman was so sorely smitten with love for Aslam Ibn `Abd al-'Aziz, the brother of Grand Chamberlain Hashim Ibn `Abd al-'Aziz-and Aslam was an exceedingly handsome man-that he was laid prostrate by `his sufferings and affected with mortal sickness. Aslam attended his sickbed a frequent visitor, having no knowledge that himself was the source of his malady; until at last Abu 'l-Sari succumbed of grief and long wasting. The

---

<sup>100</sup> My translation.

informant continued: Then I informed Aslam, after the tragic event had come to pass, of the true cause of Abu 'l-Sari's illness and death. He was very sorry, and said, " Why did you not let me know? " " Why should I? " I replied. " Because ", he said, " in that case I swear I would have kept myself even more closely in touch with him, and would scarcely have left his bedside; that could have done me no harm." Now this Aslam was a most brilliant and cultured man; he was expert in many branches of knowledge, as well as being a considerable lawyer and a penetrating critic of poetry; he had himself written some excellent verses. He was besides well informed on songs and the art of singing, being the author of a book on the vocal technique and biography of Ziryab, which forms a most wonderful anthology of poetry. Of the finest physical and moral qualities, he was the father of Abu 'l--Ja'd who used to live in the western quarter of Cordova (Hazm, n.d.).

The second story relating homosexual relationship is the one about Ibn Hazm's friend Ibn al-Tubni who fell in love with a man of a tremendous beauty. The story is somewhat confusing to follow due to Hazm's exaggerated descriptions, but at the end the essence is what matters. The story goes as such:

At Valencia I found our old friend Abu Shakir `Abd al-Rahman Ibn Muhammad Ibn Mauhib al-Qabri, who brought me the sad news that Abu `Abd Allah Ibn al-Tubni was dead, God rest his soul. Then a little while later judge Abu 'l-Walid Yunus Ibn Muhammad al-Muradi and Abu `Amr Ahmad Ibn Mahriz informed me that Abu Bakr al-Mus'ab Ibn `Abd Allah al-Azdi, better known as Ibn al-Faradi, had told them-and al-Mus'ab's father had been *cadi* of Valencia during the Caliphate of al-Mahdi, while al-Mus'ab himself had been a dear friend and brother to us in the days when we were studying Traditions at his father's feet, and under the other leading Traditionists of Cordova--these two men, I say, stated that they had been told by al-Mus'ab :that he had enquired of Abu `Abd' Allah Ibn al-Tubni as to the cause of his illness. For he had indeed become terribly emaciated, and the wasting sickness had entirely destroyed his once handsome features, so that nothing remained but their very essence to bear testimony to their former beauty; he had so fallen away that a mere breath almost sufficed to send him flying; he was bent wellnigh to the ground, and anguish was evident in every line of his face. He explained that he was alone with Ibn al-Tubni at the time of their conversation. Ibn al-Tubni answered him, " Yes, I will tell you. I was standing at the door of my house in Ghadir Ibn al-Shammas at the time that `Ali Ibn Hammud entered Cordova, and his armies were pouring into the city from all directions. I saw among them a youth of such striking appearance, that I would never have believed until that moment that beauty could be so embodied in a living form. He mastered my reason, and my mind was wholly enraptured with him. I enquired after him, and was told that he was So-and-so, the son of So-and-so, and that he inhabited such-and-such district-a province far distant from Cordova, and virtually inaccessible. I despaired of ever seeing him again; and by my life, Abu Bakr, I shall never give up loving him, until I am laid in the tomb." And so indeed it was. For my part, I knew the youth in question, and was personally ally acquainted with him, having seen him with my own eyes; but I have forborne to mention his name, because he is now dead, and the two have met at last in the presence of the Almighty: may Allah forgive us all! Yet this same Abu `Abd Allah (may God accord him an honoured seat in Paradise!) was a man who never in his life went astray or wandered from the straight and narrow path; not once did he transgress against God's holy laws, or commit any abominable act, or do any forbidden deed such as might have corrupted his faith and tainted his virtue; he never repaid evil with evil; there was none other his like, not in all our generation (Hazm, n.d.).

Moreover, Crompton (1997) asserts that in Ibn Hazm's anecdotes and his poems "reveal something of his own erotic sensibility" (p.148). There is evidence that in some of his poems Hazm reveals his feelings towards another man. One of these descriptions can be found in *The Ring of the Dove's* first chapter entitled *The Signs of Love*. Crompton (1997) asserts that in this chapter "As a poet Ibn Hazm rarely rises above mediocrity; but

his very banalities are instructive (p.149)” and reveal his homosexual inclination. The poem follows:

I love to hear when men converse  
And in the midst his name rehearse;  
The air I breathe seems redolent  
That moment with the amber's scent,  
But when he speaketh, I give ear  
Unto no other sitting near,  
But lean to catch delightedly  
His pretty talk and coquetry,  
Nor yet, though my companion there  
The Prince of All the Faithful were,  
Permit my mind to be removed  
On his account from my beloved.  
And if, through dire compulsion, I  
Stand up at last to say good-bye,  
Still glancing fondly at my sweet  
I stumble, as on wounded feet;  
My eyes upon his features play  
The while my body drifts away,  
As one the billows tumble o'er  
Yet gazes, drowning, on the shore.  
When I recall how distant he  
Now is, I choke in sorrow's sea,  
Weary as one who sinks, to expire  
In some deep bog, or raging fire.  
Yet, if thou sayest, " Canst thou still  
Aspire to heaven? " " That I will ",  
I answer boldly, " and I know  
The stairs that to its summit go!" (Hazm, n.d.)

#### 7.2.2.2. *Analysis of the Attraction and the Signs of Love in Relation to Love, Sexuality and Homoeroticism in The Ring of the Dove*

*The Ring of the Dove* represents a psychological prose tractate on love, written in rhymed verses in Arabic language. It is a combination of poetry and prose, and we can come across a lot of verses typical for the Arabic maqam (Nebot Calpe, n.d.). According to López Pita (1999), Hazm wrote this treatise around 1022 upon a request made by a friend of his. Namely, that friend wrote him a letter, and asked him to compose a *risala* where he would depict love, its aspects, causes and accidents, how and why does it happen. This work is abundant in synonyms and rhetoric, and represents the most sophisticated and the most valuable masterpiece of the Hispano-Arabic literature. It contains 30 short chapters out of which 10 elaborate the fundamentals of love, 12 are devoted to love accidents, praiseworthy and reprehensible qualities, 6 are on risks and dangers and 2 relate about the sin and the chastity (López Pita, 1999).

Liberated from the linguistic manacles, the temporal difference and the political-philosophical viewpoints of Ibn Hazm which this work to a certain extent incorporates,



we can focus on the psychological elements and studying the fundamental theme presented here: love. In order to comprehend and understand how love functioned in those days, how the society looked upon it, and how Hazm himself perceived love according to what he has felt, seen or heard; we will go through its aspects, the causes and the experience the author has regarding love. Consequently, we will verify the points of view from perspective with a temporal difference of several centuries.

It is safe to say that there is a certain dose of infantilism in *The Ring of the Dove*, where the author approaches love with purity which is something between a feeling and an inborn affinity. Although we can find traces of infantilism, they are insignificant if we take into consideration the firmness and the maturity of this work which in its discourse, especially in the first chapter and in the epilogue, stresses the free-mindedness, the strength of the spirit or the soul which need to be separated from the socially postulated regularities and by that love will be perceived in a completely different manner. “Love is a spiritual approbation, a fusion of souls” (Hazm, n.d.), and it will be not controlled by the religion and no one would be able to dispute the free-mindedness and the election of the beloved person.

Concerning the nature of Love men have held various and divergent opinions, which they have debated at great length. For my part I consider Love as a conjunction between scattered parts of souls that have become divided in this physical universe, a union effected within the substance of their original sublime element (Hazm, n.d.).

With all these, Hazm had a more progressive understanding than the thinkers of his time, and as a result he was criticised not only by the regime, but also by his colleagues – the thinkers, the philosophers and the theologians (Reina, 2007). Ibn Hazm did not only have progressive thoughts for his time, but in present days is an author whose works read by a huge temporal distance without doubt blaze the passions as far as the love and the sexual freedoms are concerned.

In this respect, although it is very ambivalent, the presence of homosexuality according to Hazm represents a kind of equalising the true love in all male friendships (Grozdanoski, 2014), but this does mean that in Hazm’s writings there exists a dose of shame or lewdness (Grozdanoski, 2014). On contrary, *The Ring of the Dove* is a book that has the purest intentions and it is entirely aesthetical. With its range of phenomena, considering the time when it was written, the book still respects certain social circumstances of moral and religious aspect which were indispensable. In the following extract, we can see that he does not differentiate sexes nor genders when he describes the forms of love. The passage finishes with a description of the passionate love where the

souls are what matters, and as they do not have sex nor gender, it is safe to say that it may equally refer to heterosexual or to homosexual love.

Love, as we know, is of various kinds. The noblest sort, of Love is that which exists between persons who love each other in God either because of an identical zeal for the righteous work upon which they are engaged, or as the result of a harmony in sectarian belief and principles, or by virtue of a common possession of some noble knowledge. Next to this is the love, which springs from kinship; then the love of familiarity and the sharing of identical aims; the love of comradeship and acquaintance; the love, which is rooted in a benevolent regard for one's fellow; the love that results from coveting the loved one's worldly elevation; the love that is based upon a shared secret which both must conceal; love for the sake of getting enjoyment and satisfying desire; and passionate love, that has no other cause but that union of souls to which we have referred above (Hazm, n.d.).

### **A) About the Attraction**

In the first chapter entitled *A Discourse on the Essence of Love* (Hazm, 1916), Ibn Hazm introduces us to the bases of love. He explains where it comes from; how it occurs; who a person can fall in love with, and by that he stresses that love is an autochthonous process which is not preconditioned neither by God nor by any other creature. It is frivolous and it can take its own path, choosing the destination which our essence dictates, that is to say our entire being without any limits set by the discourses and the shackles placed by a third person. He connects the love with the soul and he says “the souls are different spheres” (Hazm, 2012, p.128), or the souls play their own game, they find themselves and attract themselves and it does not matter whether that union will be or will be not approved by a third person. Furthermore,

If however the soul does not discover anything of its own kind behind the image, its affection goes no further than the form, and remains mere carnal desire. Indeed, physical forms have a wonderful faculty of drawing together the scattered parts of men's souls. (Hazm, n.d.)

From here, he continues with the attraction which represents bases or essence of love, and how they (the souls) are attracted mutually in order to form an alliance. What is interesting is how he describes the attraction in one philosophically-psychological and androgynous way, where he never talks that the attraction must appear between members of two different sexes. On this Crompton (1997) asserts that Hazm makes no difference between same-sex love and love between men and women, “just as he makes no distinction between the love for slave women and free, so he makes no distinction between the love of women and the love of youths (ephebes), morally or socially” (p.147). In fact, the sex is not listed at all, he relates and explains about the attraction generally. He defined the attraction as *affinity* and *repulsion* as it can be seen in the quotation below:

We all know that the secret of the attraction or the deviation among the created things is in the affinity or the repulsion which exist between them, because each thing always looks for its resembling, the kindred only with kindred holds hands, and this community of species exerts an action that the senses perceive and there is an influence that is more than obvious.

The mutual antipathy between the opposites, the mutual sympathy between the equals, the momentum which links the paired things together, are the things that we find well connected between themselves in our world (Hazm, 2012, p.128).<sup>101</sup>

Meanwhile, Erich Fromm (1956), for example, explains the attraction in a very different way, precisely defining who to whom can be attractive, strictly saying that the attraction occurs only between two different sexes. Although Fromm is a 20<sup>th</sup> century analyst, he does not interpret the attraction so open-mindedly as Hazm who defined the attraction many centuries before him. Fromm (1956) says that the attraction more from a material than from a spiritual aspect, although he incorporates the spiritual point of perception as well. Thus, he would say:

For the man an attractive girl—and for the woman an attractive man—are the prizes they are after. "Attractive" usually means a nice package of qualities which are popular and sought after on the personality market. What specifically makes a person attractive depends on the fashion of the time, physically as well as mentally. During the twenties, a drinking and smoking girl, tough and sexy, was attractive; today the fashion demands more domesticity and coyness. At the end of the nineteenth and the beginning of this century, a man had to be aggressive and ambitious—today he has to be social and tolerant—in order to be an attractive "package." (p.3)

Although Fromm's postulates that the basis of the attraction is in the physical and in the material, Hazm explains it as being false because not everybody can be perfect and if the physical is crucial, then those who have some physical handicap could never be loved. From here he deduces that the beauty is internal and only the beauty of the soul conditions the attraction which leads us to love.

If the reason for love was nothing else than the physical beauty, it would have been very difficult for someone who has some kind of fault on his figure to be loved and vice versa. We can constantly see those who prefer someone with inferior beauty in respect of other who recognise their superiority, and even so, they cannot take them apart from their hearts. If the mentioned cause consisted in harmony with the characters, the man neither would love anybody who is not convenient nor would he make a union with the same. Therefore we confess that the love is something that lies in the very essence of the soul (Hazm, 2012, p.129)<sup>102</sup>

Besides the fact that for Hazm the attraction of the soul is the basic and primordial motor of love, according to him there are also some other things that determine love, and the same are not from physical or erogenous nature. To love somebody, other factors are necessary which would connect the one who loves and the one who is loved. Hazm (2012) would assert: "...the effort which both give in a common work, either because they agree on the principles of a sect or a school, or by sharing the excellence of a certain knowledge which can be bestowed to a man" (p.130)<sup>103</sup>, where we can see that the basic factors are the mutual acceptability of the things we do, the affections we have and the thoughts we

---

<sup>101</sup> My translation.

<sup>102</sup> My translation.

<sup>103</sup> My translation.

share. Thus, love is not limited only to sexual attraction and there are other types of love as for an example the one we have towards our parents. Hazm determines it as “affectionate habit” (p.130) that he relates to achieving mutual goals or love that causes friendship and acquaintance which is a result of one moral and noble act that the man does for his closest circle of people. Unlike Hazm’s claims that love is conditioned by the souls, including in respect of love towards the parents, Fromm (1956) would say: “There is nothing I have to do in order to be loved—mother's love is unconditional. All I have to do is to be—to be her child” (p.39).

### **B) About the Amorous Relationship**

The twentieth chapter deals with formation of a union between the lovers. In other words, establishing an amorous relationship. All that precedes the amorous relationship was only an announcement or a path towards the most elevated degree of merging the souls of two enamoured individuals, which of course is the amorous relationship.

In this chapter when Hazm starts to explain this aspect, he does not go into details. He just shows a generalised picture of the involved parties. In his explanations he uses the male and the female personal pronouns “he” and “she” which signals that the text mostly refers to heterosexual love. That can also be observed in the use of female nouns and adjectives<sup>104</sup>: *I was talking in the night under a full moon when my beloved<sup>105</sup> was late...* (Hazm, 2015, p. 230)<sup>106</sup>

I knew one slave who had fallen in love with a boy, son of an important man who was not warned for that. Her passion for him grew to such an extent that her sorrow increased, and she melted out of love, but he out of heroism and youth did not even noticed that... That way the love that lasted for a long time carried on until the “hand of separation” ended the relationship that was uniting them... (Hazm, 2015, pp. 231-232)<sup>107</sup>

Analysing the descriptions of how he relates about the events, we can observe his developed sense of human psychology, and his progressive beliefs even overcame those of some of his contemporaries. All his tractates, even this one, are complemented with verses which are specially written for this purpose or are simply inserted into the text and come from some of his previous writings. In any case, they give quite a picturesque representation of the “amorous society” and their sub-context, of course in one very enveloped form, relies a message which if interpreted via a psychological discourse and linguistic analysis will give us a clear picture of the life lead by the Andalusians, which

---

<sup>104</sup> The nouns and the adjectives in English language do not carry visible gender distinction, thus sometimes it might be confusing to understand the difference.

<sup>105</sup> In this case the noun “beloved” is used in its female form, thus it clearly refers to a woman.

<sup>106</sup> My translation.

<sup>107</sup> My translation.

in the field of love was not concerned about gender, and by that it allows us to observe the sexual rights and freedoms which people enjoyed, that even today in this modern society and in many places in the world are considered as a taboo or deviations.

Here it is not only about the male homosexual love freedom, on contrary, in large proportion the sexual rights and freedoms of the Andalusian woman are highlighted. As hard as could be to believe, she was not completely chained in the shackles of the “social moral code of conduct”, although I have to stress that this refers solely to the women of the upper classes and those in the harems (Reina, 2007).

However, it is very important to stress it here as well from a slightly different aspect because the amorous relationships as we know them today existed many centuries ago in Al-Andalus, and people were forming homosexual, bisexual and extramarital amorous relationships and unions. Although they were publicly accepted and were not taboo, religiously they were still considered sinful which can be observed in the following passage:

Many men obey their carnal souls, and disobey their reasons; they follow after their random desires, rejecting the ordinances of religion, and scouting God's commandments. For Allah has put it into all healthy minds to be decent and self-controlled, to abstain from sin and fight against temptation; but they oppose the Lord - their God, and take the Devil's part, assisting him in his evil work by indulging in all deadly lusts; so they commit grievous sins in their amours. (Hazm, n.d.)

Of course, this cannot be understood as a perversion in the society and liberal consorting without taking into consideration the honour, the cause, the attraction, the availability, the justification and many more factors as well as the kind of repercussions that will emerge or not out of that liberal formation of amorous relationships.

### **C) The Signs of Love**

“Love has certain signs, which the intelligent man quickly detects, and the shrewd man readily recognizes” (Hazm, n.d.).

In the second chapter entitled as *About the Signs of Love* Hazm relates how to recognise if someone is in love with somebody, and how he manifests his love towards another person. In this section we are going to include a number of signs, but from practical reasons I will focus only to the most important ones. Moreover, some of the signs are just mentioned in the treatise and are not fully elaborated, nor is there further evidence of their application throughout the text. Thus, we will elaborate and explain them from Hazm’s perception. We will revise the benchmarks regarding the interpersonal human interaction in relation to attraction, and discuss how the same is not dependant on gender affiliation in relation to a person being in love with someone, and a person being

loved by someone else. Hence, in this sense the attraction will be only related to the being itself.

#### **D) About the Look**

Hazm (2015) opens the chapter with the following sentence: “Love has signs that are followed by men, the same can introduce us to an intelligent observer” (p. 138)<sup>108</sup>. With this he wants to say that if we are observing carefully in each individual we can discover what his thoughts are or to whom they are inclined. When Hazm starts interpreting the signs, he commences with the most evident signal which is sent by some person, and in fact that signal is the most perfect indicator that something or someone has grabbed our attention. From here we can deduce that he is talking about the look. Hazm (2015) explains the loving look as a channel which leads us deep down to the essence, and the essence is the soul. The eye is just as a door or a pathway which is always opened and it leads to the soul.

The eye is the wide gateway of the soul, the scrutinizer of its secrets, conveying its most private thoughts, and giving expression to its deepest-hid feelings. You will see the lover gazing at the beloved unblinkingly; his eyes follow the loved one's every movement, withdrawing as he withdraws, inclining as he inclines, just as the chameleon's stare shifts with the shifting of the sun. (Hazm, n.d.)

However, the eye closely selects the guests and only permits the desired guest to enter, the rest are staying out there, in front of the gates. Further on he discusses that the eye is not just a filter, but also it represents a two-way portal. Thus, only the desirable guests can enter in the soul, but in the same time from the deepness of the soul towards the outer world “the intimacy can exit and its secrets will be revealed (p. 138)”. Precisely, all this game of the look, its restlessness, the passion and the flame originating in the subject of adoration, is clearly being expressed in following four verses.

My eye no other place of rest  
Discovers, save with thee;  
Men say the lodestone is possessed  
Of a like property.

To right or left it doth pursue  
Thy movements up or down,  
As adjectives in grammar do  
Accord them with their noun. (Hazm, n.d.)

I would like to stress here that again the object of adoration is not gender affiliated and the verses themselves have androgynous connotation. With this, he clearly informs us, or gives us an insight that love or the erotic attraction does not always happen between individuals of opposite sexes. He defines the look as a tuned instrument which is not in

---

<sup>108</sup> My translation.

condition to determine “the ethical nature” of accepting the attraction and although it is some kind of a filter, by any means lets inside the soul what it considers to be pleasant, and only then the soul should determine whether it should or not merge with the other soul that comes from outside the gates. Even if we analyse linguistically the verses, we can see that in the second one he uses the word “imam” which in no case represents a woman, but only a man who can have that position in the society. From here we can see that the verses themselves, although seemingly liberated from sex and gender, to some extent carry homoerotic connotation.

### **E) Decodification of Speech**

Another sign of love is the speech is presented in the second chapter entitled *On the Signs of Love*, but it can be also noted in the eighth chapter entitled *Of Allusion by Words*. It describes the discourse and the inhibition in the attempt of the everyday communication. Hazm (2015) stresses the speech as one very important signal which often can be inhibited. In other words, he describes that the lover has a problem focusing the discourse towards other people, and he is only able to maintain conversation with his beloved. On the one hand, there is an incapability of the lover to understand the meaning of the discourse of a third person not being the beloved one, that is to say, he has a problem with the intake and the interpretation of the information. The speech of another person seems to him incomprehensible. He might think that the rest of the people are not vocalising well. On the other hand, if he listens to the same speech by the beloved person, the discourse is very comprehensible, clear, has sense, it is righteous... This happens even when the beloved talks about something that is completely meaningless, absurd or it is only some stupidity which carries no sense at all, or has not got any defined meaning. To the lover, this seems as a perfectly meaningful speech, carefully developed and wise. In other words, here we are talking about the impossibility of separating the real from the unreal, comprehending the difference between the meaningful and the absurd, which sometimes can resemble some kind of a trance in which the lover fell into, and the beloved pronounces the magical words and has a complete control over the lover.

The lover will direct his conversation to the beloved, even when he purports however earnestly to address another: the affectation is apparent to anyone with eyes to see. When the loved one speaks, the lover listens with rapt attention to his every word; he marvels at everything the beloved says, however extraordinary and absurd his observations may be; he believes him implicitly even when he is clearly lying, agrees with him though he is obviously in the wrong, testifies on his behalf for all that he may be unjust, follows after him however he may proceed and whatever line of argument he may adopt. The lover hurries to the spot where the beloved is at the moment, endeavors to sit as near him as possible sidles up close to him, lays aside all occupations that might oblige him to leave his company, makes light of

any matter however weighty that would demand his parting from him, is very slow to move when he takes his leave of him. I have put this somewhere into verse (Hazm, n.d.).

And another evidence:

When he observes one or other of the characteristics we have described, while in the actual course of quoting some such verses, or hinting obliquely at the meaning he wishes to convey in the manner we have defined, then as he waits for his reply, whether it is to be given verbally, or by a grimace, or a gesture, he finds himself in a truly fearful situation, torn between hope and despair; and though the interval may be brief, enough, yet in that instant he becomes aware if his ambition is attainable, or if it must be abandoned (Hazm, n.d.).

Furthermore, in the subsequent poem the character in Hazm's writing entirely focused the speech towards the lover, and the rest of the people present at the scene were irrelevant. In fact, the poem itself does not even mention other people being present. We can only observe other people's presence in the previous paragraph.

Other singing girls besides her were in attendance. When it came to her turn to sing, she tuned her lute and began to chant the words of an ancient song (Hazm, n.d.).

And the poem quotes:

Sweet fawn adorable,  
Fair as the moon at full,  
Or like the sun, that through  
Dark clouds shines out to view

With that so languid glance  
He did my heart entrance,  
With that lithe stature, he  
As slender as a tree.

I yielded to his whim,  
I humbled me to him,  
As lovesick suitor still  
Obeys his darling's will.

Let me thy ransom be!  
Embrace me lawfully  
I would not give my charms  
Into licentious arms. (Hazm, n.d.)

And further evidence:

There is another variety of verbal allusion, which is only to be brought into play when an accord has been reached, and the lover knows that his sentiments are reciprocated. Then it is that the complaints begin, the assignations, the reproaches, the plighting of eternal troths. All this is accomplished by means of verbal allusions, which to the uninitiated hearer appear to convey a meaning quite other to that intended by the lovers; he replies in terms entirely different from the true purport of the exchanges, following the impression which his imagination forms on the basis of what his ears have picked up. Meanwhile each of the loving pair has understood his partner's meaning perfectly, and answered in a manner not to be comprehended by any but the two of them; unless indeed the listener is endowed with a penetrating sensibility, assisted by a sharp wit and reinforced by long experience. Especially is this the case if the intelligent bystander has some sense of what the lovers are hinting at; rarely indeed does this escape the detection of the trained observer. In that event, no single detail of what the lovers are intending remains hidden from him (Hazm, n.d.).



There is also a poem in this respect:

No captive for the gallows bound  
With more reluctance quits his cell  
Than I thy presence, in profound  
Regret to say farewell.

But when, my darling, comes the time  
That we may be together, I  
Run swiftly as the moon doth climb  
The ramparts of the sky.

At last, alas! That sweet delight  
Must end anew; I, lingering yet,  
Turn slowly, as from heaven's height  
The fixed stars creep to set (Hazm, n.d.).

Moreover, Hazm relates that meaning of the speech could be also manifested in change of the discourse. Namely, in the lover's speech differences could be noticed suddenly, and a change of facial expression could be observed.

You will notice the change in his manner of speaking, the instantaneous failure of his conversational powers; the sure signs are his long silences, the way he stares at the ground, his extreme taciturnity. One moment he is all smiles, lightly gesticulating; the next, and he has become completely boxed up, sluggish, distraught, rigid, too weary to utter a single word, irritated by the most innocent question (Hazm, n.d.).

## **F) Other Signs and Tokens of Love**

Besides the previously mentioned signs, where we could find more instances and examples, Hazm also related about other signs and tokens of love. However, he did not elaborate those extensively, and there are few lines where those are mentioned. Thus, we are only going to list and comment them briefly below.

### **F1) Following the Beloved One**

When I am walking by your side, my footsteps  
are the same as the prisoner's who to torture is led.  
When I am walking towards you, I am running as when the full moon  
crosses the limits of the sky... (Hazm, 2015, p.139)<sup>109</sup>

With these lines Hazm explains one more sign of love, and that one being the following of the lover and the movement towards the direction where his beloved is going. From here we can see that the lover is seeking a context in order to be closer to his/her beloved, to approach him/her. Hazm says that the lover will find whatever excuse and let go anything which prevent him from being with his beloved. He will endure all the hardships which take them apart, and if necessary he will transform himself into an idle person just to be closer to his beloved (Hazm, 2015).

---

<sup>109</sup> My translation.

## **F2) Surprises, Anxieties and Trepidation**

The surprises, the anxieties and the trepidations are other signs which are evident when in the lover's sight the beloved shows up out of the blue. Hazm (2015) stresses that: "the shame comes to power and dominates when he sees his beloved or when he hears that someone suddenly mentions his name" (p.139). This situation is clearly depicted in the following verses:

When my eyes see someone dressed in red, my heart breaks and cries from pain. With her looks she inflicts pain from which men can bleed out to death, and I think that her dress is soaked in and reddened of blood (p.140).<sup>110</sup>

I would like to point out that these verses are ambivalent regarding sexual affiliation. The first two verses are of androgynous nature and there is no clue whether the poet refers to a man or to a woman. They represent the neutral voice and Hazm's silent approval of the sexual freedom and the election of partner's gender. Hence, not knowing that Hazm wrote these verses we would not have been able to identify the gender of the author. On the other hand, in the following two verses Hazm clearly denotes that he is talking about a woman using the third person feminine personal pronoun "she".<sup>111</sup>

Moreover, trepidation also occurs when somebody is in love. Hazm explains that this sign has two different manifestations, or it manifests in two different situations:

The first is when the lover hopes to meet the beloved, and then some obstacle intervenes to prevent it. I know a man whose loved one had promised to visit hi; thereafter I never saw him but that he was coming and going the whole time, quite unable to be still or to remain in one place; now he would advance, anon he would retire; joy had made him positively nimble and spritely, though formerly he was exceedingly grave and sedate. I have some verses on the subject of awaiting the visit of the beloved (Hazm, n.d.).

The second cause of trepidation is when a quarrel breaks out between the loving couple, in the course of which reproaches fly about, the true grounds whereof only a detailed explanation can make clear. Then the lover's agitation becomes violent indeed, and continues until the matter comes completely into the open; when either the burden under which he has been struggling is lifted, if he has cause to hope for forgiveness, or his trepidation converts into sorrow and despair, if he is fearful that the beloved will thenceforward banish him. The lover may however submit humbly to the loved one's cruelty, as shall be expounded hereafter in its proper context, God willing (Hazm, n.d.).

## **F3) Paying Attention to the Lover's Discourse**

One of the signs of love seemed to be the attention the lover pays to what his beloved says, and observe the surrounding and the circumstances the latter is in. In this regard Hazm would say:

Remembering everything that falls from his lips; searching out all the news about him, so that nothing small or great that happens to him may escape his knowledge; in short, following closely his every movement. Upon my life, sometimes you will see a complete dolt under

---

<sup>110</sup> My translation.

<sup>111</sup> In the translation the Possessive Pronoun "her" is used.

these circumstances become most keen, a careless fellow turn exceedingly quick-witted (Hazm, n.d.).

Furthermore, Hazm would relate a short story to exemplify his writing:

What do you say about his man?" He looked at him for a brief moment, and then said, "He is passionately in love". Mujahid exclaimed, "You are right; what made you say this?" Ismail answered, "Because of an extreme confusion apparent in his face. Simply that; otherwise all the rest of his movements are unremarkable. I knew from his that he is in love, and not suffering from any mental disorder. (Hazm, n.d.)

#### **F4) Feeling Excitement When Alone with the Beloved**

Hazm considered as a token of love to be a moment when the lover finds himself alone with the beloved. He considered that this situation would feel the lover's heart with happiness and excitement. Thus the lover feels:

[...] abundant and exceeding cheerfulness at finding oneself with the beloved in a narrow space, and a corresponding depression on being together in a wide expanse; to engage in a playful tug-of-war for anything the one or the other lays hold of; much clandestine winking; leaning sideways and supporting oneself against the object of one's affection; endeavoring to touch his hand, and whatever other part of his body one can reach, while engaged in conversation; and drinking the remainder of what the beloved has left in his cup, seeking out the very spot against which his lips were pressed (Hazm, n.d.).

#### **F5) The Ardour and the Coldness**

Another sign of love is when the lover feels passionate ardour and coldness in the same time. Hazm (n.d.) makes a comparison with the coldness of the ice and says that it leaves a trace on the palm after it has been melted by the body heat.

Thus, when ice is pressed a long time in the hand, it finally produces the same effect as fire. We find that extreme joy and extreme sorrow kill equally; excessive and violent laughter sends the tears coursing from the eyes. It is a very common phenomenon in the world about us. Similarly with lovers: when they love each other with an equal ardour, and their mutual affection is intensely strong, they will turn against one another without any valid reason, each purposely contradicting the other in whatever he may say; they quarrel violently over the smallest things, each picking up every word that the other lets fall and willfully misinterpreting it. All these devices are aimed at testing and proving what each is seeking in the other (Hazm, n.d.).

#### **F6) Reconciliation**

Hazm (n.d.) considers reconciliation to be one of the signs that both lovers show if they truly and equally love each other. Thus, he would say the following:

You will see a pair of lovers seeming to have reached the extreme limit of contrariety, to the point that you would reckon not to be mended even in the instance of a person of most tranquil spirit, wholly exempt from rancour, save after a long interval, and wholly irreparable in the case of a quarrelsome man; yet in next to no time you will observe them to have become the best of friends once more; silenced are those mutual reproaches, vanished that disharmony; forthwith they are laughing again and playfully sporting together. The same scene may be enacted several times at a single session. When you see a pair of lovers behaving in such a fashion, let no doubt enter your mind, no uncertainty invade your thoughts; you may be sure without hesitation, and convinced as by an unshakable certainty, that there lies between them a deep and hidden secret-the secret of true love. Take this then for a sure test, a universally valid experiment: it is the product only of an equal partnership in love, and a true concord of hearts. I myself have observed it frequently (Hazm, n.d.).

### **F7) Talking about the Beloved**

Most lovers might be more than interested to engage in a conversation regarding their beloved. Thus, Hazm related that they take pride in such action and they do it with a great joy.

Another sign is when you find the lover almost entreating to hear the loved one's name pronounced, taking an extreme delight in speaking about him, so that the subject is a positive obsession with him; nothing so much rejoices him, and he is not in the least restrained by the fear that someone listening may realise what he is about, and someone present will understand his true motives (Hazm, n.d.).

### **F8) Loosing Appetite, Pleasure of Solitude, Discomfort and Walking**

One losing his appetite is another sign of love. Hazm wrote that the change of eating habits can even come unexpectedly, even during the course of single meal.

It can happen that a man sincerely affected by love will start to eat his meal with an excellent appetite; yet the instant the recollection of his loved one is excited, the food sticks in his throat and chokes his gullet. It is the same if he is drinking, or talking he begins to converse with you gaily enough, and then all at once he is invaded by a chance thought of his dear one (Hazm, n.d.).

Hazm (n.d.) also lists as signs of love the pleasure of being alone, feeling physical aches and discomfort as well as excessive wailing which can be observed in the lines below:

Love's signs also include a fondness for solitude and a pleasure in being alone, as well as a wasting of the body not accompanied by any fever or ache preventing free activity and liberty of movement. The walk is also an unerring indication and never-deceiving sign of an inward lassitude of spirit (Hazm, n.d.).

### **F9) Sleepiness, Impatience and Crying**

According to Hazm (n.d.), sleepiness is one more sign that lovers experience. The often have problems in falling asleep which indicates some secret they are holding: that being love.

Sleeplessness too is a common affliction of lovers; the poets have described this condition frequently, relating how they watch the stars, and giving an account of the night's interminable length. I too have some verses on this topic, in which I also touch on the guarding of Love's secret, and mention the signs from which it may be prognosticated (Hazm, n.d.).

Furthermore, Hazm notes that extreme impatience may occur which would leave the lover without words which he considered to be more an accident than a sign of love.

Among the accidents of Love may be mentioned an extreme impatience under affliction, such a paroxysm of emotion as completely overwhelms the lover and leaves him speechless, as when he sees his beloved turning from him in undisguised aversion. I have a line or two referring to this.

Fair fortitude imprisoned lies,  
And tears flow freely from the eyes (Hazm, n.d.).

Some people are prone to crying, Hazm said. Thus, he believes that weeping is one of the signs of love. However, he notes that not all people are easy on tears.

Weeping is a well-known sign of Love; except that men differ very greatly from one another in this particular. Some are ready weepers; their tear-ducts are always overflowing, and their eyes respond immediately to their emotions, the tears rolling down at a moment's notice. Others are dry-eyed and barren of tears; to this category I myself belong (Hazm, n.d.).

#### **F10) Love towards the Lover's Next of Kin**

Hazm (n.d.) says that lovers can also get attached and connect to the family of their beloved. They could even feel strong love and affection towards this folk.

Another sign of Love is that you will see the lover loving his beloved's kith and kin and the intimate ones of his household, to such an extent that they are nearer and dearer to him than his own folk, himself, and all his familiar friends (Hazm, n.d.).

#### **F11) Malicious Thoughts**

Hazm lists evil thoughts as the last sign of love affection. He relates that lovers can even become malicious or at least think that way when suspiciousness takes its turn.

It will happen in Love that the lovers have evil thoughts of one another; each suspects every word the partner utters, and misconstrues it willfully; which is the origin of those reproaches which lovers often level each against each. I have an acquaintance who is normally the most unsuspecting man in the world, extremely broad-minded, possessed of great patience and untold tolerance, indulgent to a fault; yet when he is in love, he cannot endure the slightest thing between him and the object of his affection; let the least difference arise between them, and he will forthwith utter all kinds of reproaches and give voice to every manner of mistrust (Hazm, n.d.).

### *7.2.3. Heteronormativity and Sexual Autonomy in The Ring of the Dove*

Butler (2004) questions the very essence of life and what it means to be in a world which has perpetual issues of what makes it liveable. She addresses her questions to the ethics and the personality each of us possess. On the question *What makes the life bearable?*, she simply explains that all we have to do is to perceive the world from our own perspective and question ourselves: *What makes us humans? From which perspective should we observe the life and what constitutes the human?*

Precisely, these are some of the questions Ibn Hazm (2015) was asking himself hundreds of years ago, in a time when the human rights and the human perception of the world were much different from the present. In this respect, love is free and liberated of shackles, and consequently sexuality receives the same treatment: free and liberating. As love is an autonomous feeling that cannot be forced nor retained, it may appear in many different forms and towards individuals of the opposite or the same sex. Here we come to the same concept Butler is postulating in *Undergoing Gender* (2004). Furthermore, as an

addition to above-presented amorous points of view, Butler (1993 and 1999) on separate occasions defines the sexual autonomy in:

a) relation to heterosexuality

Taking the heterosexual matrix or heterosexual hegemony as a point of departure will run the risk of narrowness, but it will run it in order, finally, to cede its apparent priority and autonomy as a form of power (Butler, 1993, p.19).

b) relation to masculinity

- The masculine subject only *appears* to originate meanings and thereby to signify. His seemingly self-grounded autonomy attempts to conceal the repression which is both its ground and the perpetual possibility of its own ungrounding (Butler 1999, p.57).

- The radical dependency of the masculine subject on the female “Other” suddenly exposes his autonomy as illusory (Butler, 1999, p. XXVII)

b) relation to femininity

The identification of women with “sex,” for Beauvoir as for Wittig, is a conflation of the category of women with the ostensibly sexualized features of their bodies and, hence, a refusal to grant freedom and autonomy to women as it is purportedly enjoyed by men. Thus, the destruction of the category of sex would be the destruction of an *attribute*, sex, that has, through a misogynist gesture of synecdoche, come to take the place of the person, the self-determining *cogito* (Butler, 1999, p.26).

Thus, we have to understand that the essence of life and living in a world which sometimes is depriving us of our essential needs, wishes and desires is complex, and demoralises the individual’s inner self. Additionally, we will see a passage where Hazm is giving us a description of someone who he fell in love with. Interestingly enough, in this case we have a slave, though we do not know whether he or she is a man or a woman. In any case, the fact that she or he is a slave gives us a clear picture that the heart does not differ to whom it falls in love with, rich or poor, man or a woman.

Let me add a personal touch. In my youth I loved a slave who happened to be a blonde; from that time, I have never admired brunettes, not though their lark tresses set off a face as resplendent as the sun, or the very image of beauty itself. I find this taste to have become a part of my whole make-up and constitution since those early days; my soul will not suffer me to acquire any other, or to love any type but that. This very same thing happened to my father also God be pleased with him!, and he remained faithful his first preference until the term of his earthly life was done (Hazm, n.d.)

Hence, Sexual autonomy does not refer to being free to do what you want and to convey chaos in the society. It means to be liberated of frustration and stop meeting expectations of an “expired” codex in order to be better accepted in the society, or simply to fit in without being noticed that you as an individual are different from the rest of the flock. However, sexual autonomy and sexual liberation for Hazm mean something more: to be able to freely follow your desires and make a decision based on what you feel and what your aspirations are. Having the option to love whoever you want, to follow your

own heart without categorising individuals as man or woman can be observed in the following passage.

I have known many men whose discrimination was beyond suspicion, men not to be feared deficient in knowledge, or wanting in taste, or lacking discernment, and who nevertheless described their loved ones as possessing certain qualities not by any means admired by the general run of mankind, or approved according to the accepted canons of beauty. Yet those qualities had become an obsession with them, the sole object of their passion, and the very last word (as they thought) in elegance. Thereafter their loved ones vanished, either into oblivion, or by separation, or jilting, or through some other accident to which love is always liable; but those men never lost their admiration for the curious qualities which provoked their approval of them, neither did they ever afterwards cease to prefer these above other attributes that are in reality superior to them. They had no inclination whatsoever for any qualities besides these; indeed, the very features which the rest of mankind deem most excellent were shunned and despised by them. So they continued until the day of their death; all their lives were spent in sighing regretfully for the loved ones they had lost, and taking joyous delight in their remembered companionship. I do not consider, that this was any kind of affectation on their part; on the contrary, it was their true and natural disposition to admire such eccentric qualities; they chose them unreservedly, they thought none other worthy of regard, and in the very depths of their souls they did not believe otherwise (Hazm, n.d.)

Hazm (2015) explains that love exercises a powerful effect upon the souls, a decisive empire with an irresistible authority, a force against which we cannot fight. Moreover he would say: “It is a sovereign who we cannot escape from, it implies an inescapable obedience and a coalition” (Hazm, 2015, p.167)<sup>112</sup> which no one is capable of destroying. On the contrary, love is the one that “destroys the non-destructive, unties the most consistent and the most solid things, dislocates the firmest, and it retires in the deepest part of the heart” (Hazm, 2015, p.167)<sup>113</sup>.

On the other hand, Hazm progressive thoughts might have, he is still bowed to the religion and the aspect of autonomy is not entirely liberal of God’s will, and it is not completely dependent on one’s personal affinity or just a simple desire. Namely, Hazm (2015) would assert that people are reacting on different manners in respect of the person they love. It is interesting that in none of the lines he wrote on this issue, there is not tendency of gender differentiation. He suggests that in his experience he had seen a lot of people who show nothing suspicious and there is neither lack of understanding nor disturbance in their judgment, not even deficiency in their mind when it comes to depicting their beloved. The descriptions were emphasising certain qualities which might have been disgusting for other people because those depicted features were not encompassing the postulated generally accepted beauty, but they were portraying some significant perfection solely observed by the one who was in love, and that perfection was culminating with apex of personal desire and liking.

---

<sup>112</sup> My translation.

<sup>113</sup> My translation.

It is not so remarkable that a man who has once fallen in love with an ill-favored wench should not carry that foible with him for the rest of his amatory career; it is one of those things that are always liable to happen. Neither is it astonishing that a man should prefer the inferior article, when such an eccentricity is part of his inborn nature. What is truly amazing, is that a man formerly accustomed to see things with the eye of truth should suddenly be overcome by a casual passion, after he has been out about in society a long time, and that this accident of caprice should so completely transform him from his previous habits as to become a second nature with him, entirely displacing his first. In such extraordinary cases he will know well enough the superiority of his former disposition, but when he comes back to his senses he finds that his soul now refuses to have anything to do with any but the baser sort of goods. Marvelous indeed is the mighty domination, the splendid tyranny of the human passion. Such a man is a sincere and devoted lover, and not he who apes the manners of folk with whom he has no connexion whatever, and pretends to a character which belongs to him not at all. The latter sort of man asserts indeed that he chooses at will whom he will love; but if love had really taken possession of his powers of discernment, if love had extirpated his native reason and swept away his natural discretion, then love would have so dominated his soul that he would no longer be free to pick and choose, as he so boasts to do (Hazm, n.d.)

From here, and the following quotation, we can observe that Hazm never uses gender to point out the sex of the beloved, nor is he using descriptive adjectives that might suggest that he is referring to a male or a female individual. We only have adjectives which describe the lover's sex, that is to say the writer's sex, or in some cases he is using male personal or possessive pronouns and adjectives when he talks about people in general. Thus, we can note that the sexual autonomy is preserved as far as the beloved sex is concerned. Additionally, he does not give any indication that the individual is to be in love only with another individual of the opposite sex. Hazm is clearly giving more credit to the essence of love and the purity of the thought which leads to uncompromising affection directed to the persona, not to his or her biological sex and by that the gender. Moreover, he is only giving a description of their physical beauty, not referring to the gender and sex at all.

All the Caliphs of the Banu Marwan (God have mercy on their souls!), and especially the sons of al-Nasir, were without variation or exception disposed by nature to prefer blondes. I have myself seen them, and known others who had seen their forebears, from the days of al-Nasir's reign down to the present day; every one of them has been fair-haired, taking after, their mothers, so that this has become a hereditary trait with them; all but Sulaiman al-Zafir (God have mercy on him!), whom I remember to have had black ringlets and a black beard. As for al-Nasir and al-Hakam al-Mustansir (may God be pleased with them!), I have been informed by my late father, the vizier, as well as by others, that both of them were blond and blue-eyed. The same is true of Hisham al-Mu'ayyad, Muhammad al-Mahdi, and `Abd al-Rahman al-Murtada (may God be merciful to them all!); I saw them myself many times, and had the honour of being received by them, and I remarked that they all had fair hair and blue eyes. Their sons, their brothers, and all their near kinsmen possessed the selfsame characteristics. I know not whether this was due to a predilection innate in them all, or whether it was in consequence of a family tradition handed down from their ancestors, and which they followed in their turn. This comes out clearly in the poetry of `Abd al-Malik Ibn Marwan Ibn `Abd al-Rahman Ibn Marwan, the descendant of the Caliph al-Nasir, better known as al-Taliq; he was the greatest poet of Andalusia in those times, and in most of his love lyrics he serenades blondes. I have seen him personally, and sat in his company (Hazm, n.d.)



Having in mind these characteristics given by Hazm, we can say that he might be the pioneer in respect of what we today know as sexual autonomy and it is very similar to what Butler (2004) had said on this issue. And on Butler's question "What constitutes the human?" we can find the answer in the following lines of Hazm where he relates that the human nature is contained in the affect, and nothing else matters when the affect is gone.

If these passions fade away of forgetfulness, absence or whatever other amorous misfortune, they shall not ask for appreciation in respect of the all those important things nor shall they give them preference to others which are better in respect of the human nature (Hazm, 2015, p.168)<sup>114</sup>.

Another interesting fact that we can come across in the seventh chapter of *The Ring of the Dove* in respect of the sexual autonomy is one description of a woman Hazm gives, where he points out that as a result of the tastes she had and her likings, she is not able to be attracted by someone who does not fit her personal preferences. The important fact being here is that Hazm clearly mentions the words "man" and "woman", thus the sexual autonomy is reflected in the liberal election of the sexual/amorous partner. This is expressed in the following lines: I know, for example, the tastes of a woman whose affinity was leaning against a short neck. Afterwards, she did not like no man and no woman with a long neck (Hazm, 2015, p.168)<sup>115</sup>.

Besides, Hazm is also relating about his personal preferences<sup>116</sup> where while he is describing a woman he had been attracted to, and no other woman managed to capture his affection as none of the posterior women had the same physical appearance as she did. In between of these descriptions, in a very shrouded manner he inserts the line "I couldn't love any different thing (Hazm, 2015, p.169)<sup>117</sup>", which indicates that he is not limiting himself only to being attracted to women, as in the word "thing" we can sense the sexual liberty as an autonomous feeling that might refer to general attraction to a certain type of individual which is not determined as a male or a female.

#### 7.2.4. Gender Roles and Queer Identity

I will take another turn to Ibn Hazm's personal life in a slightly different way. Herein, the main point will be identification of gender roles, where the main focal point will be the sexuality as paramount in identifying gender as such.

---

<sup>114</sup> My translation.

<sup>115</sup> My translation.

<sup>116</sup> More about Hazm's personal preferences and affinities in relation to homoeroticism can be find in section 7.2.2. Ibn Hazm's Concepts of Love, Sexuality, Homoeroticism and Analysis of the Attraction and the Signs of Love

<sup>117</sup> My translation.

As far as the sexuality is concerned, it would be appropriate to take into consideration some previously defined scientific principles which will enable us to deconstruct Hazm's sexual preferences, and by that postulate the gender norms applied in *The Ring of the Dove*. The path of forming one's sexual identity is a crucial point in the formation of the gender consciousness and acceptance of the inner gender which has nothing or very little to do with the inborn biological sex. Sanders *et al.* (2015) point out that depending on how one sees him/herself determines the gender role. That is to say as a biological man can see himself as a man or a woman, and a biological woman can see herself as a woman or a man. Of course, this is not only defined by one's personal perception and feelings, but it is a set of given behaviours characteristic for a certain culture. Those (a)typical behaviours are *de facto* associated with the masculinity and the femininity as two pillars determining the social role of the individual. Now, can these pillars be shaken and the roles exchanged? The answer is to be looked for in the very lines Hazm wrote within *The Ring of the Dove*. Here is how Ibn Hazm starts the sixth chapter with a prose and continuing with poetic verses where in none of the line is indicating to the gender the character described should fall in love with.

Some men there are whose love only becomes true after long converse, much contemplation, and extended familiarity. Such a one is likely to persist and to be steadfast in his affection, untouched by the passage of time what enters with difficulty goes not out easily. That is my own way in these matters, and it is confirmed by Holy Tradition. For God, as we are informed by our teachers, when He commanded the Spirit to enter Adam's body, that was like an earthen vessel-and the Spirit was afraid, and sorely distressed -said to it, "Enter in unwillingly, and come forth again unwillingly!" - I have myself seen a man of this description who, whenever he sensed within himself the beginnings of a passionate attachment, or conceived a penchant for some form whose beauty he admired, at once employed the device of shunning that person and giving up all association with him, lest his feelings become more intense and the affair get beyond his control, and he find himself completely stampeded (Hazm, n.d.).

This proves how closely Love cleaves to such people's hearts, and once it lays hold of them never loses its grip. An extract of a poem on this subject follows.

I am resolved to keep afar  
Wherever Love's attractions are;  
The man of sense, as I detect,  
Is ever shrewd and circumspect.

I have observed that love begins  
When some poor fellow for his sins,  
Thinks, it is thrilling, ever so,  
To gaze on cheeks where roses glow.

But while he sports so joyfully  
With not a care to mar his glee,  
The links are forging, one by one,  
And he's enchained, before he's done.

So there he is, deluded fool;  
Stepping benignly in the pool  
He slips, and ere he can look round  
He's swept along the flood, and drowned (Hazm, n.d.).

Presently the gender identity is believed to be unbroken or intact when a biological man sees himself as a man and a biological woman sees herself as a woman (Butler, 1999). The identification and the equivalence of the biological sex and the accordingly prescribed gender sometimes can be separated and what happens next is a distortion of the “perfect” vision we all have of what a man and a woman are. That is to say that if a man behaves on a certain way, and his conduct especially postulated in his culture is considered as male, by default he is a man. This way he is perfectly fitting the male gender role, and he is perceived as a man.

However, the masculine and feminine roles as we know today were not the same in medieval Al-Andalus, there are some similarities, but anyhow the conduct that a person from the present has is rather different than a 10<sup>th</sup> century people had back in the time when Ibn Hazm wrote his tractates. Certain stereotypes of conduct are formed in each era according the current tendencies and the openness of the society. Back in the 10<sup>th</sup> century in Cordova, and generally in the Iberian Peninsula, the gender roles were formed and modelled according to the masculine and the feminine roles which were defined by the social ambient associated with the knowledge and the understanding of the human nature of the time, as well as the religious points of view.

From the beginning of humanity, fashion has been one of the most important parts of society (Boucher, 1967). A lot of great civilisations were built and shaped according to some fashionable patterns of the time, reinvented and reshaped from some previous tendencies. As it happened in many civilisations before, and many other after the creation of the glorious Al-Andalus, many trends were imported from other parts of the world. On this Reina (2007) asserts that classical trends became available in Al-Andalus from Bagdad and he wrote: “the Abbasian caliph Al-Mamun dreamt about Aristoteles, and because of that he created the *House of Knowledge* in Bagdad devoted to translating into Arabic all the works of the Greek thinker (p.73)”. The trend in question here is the love and the sexual/sentimental feelings towards the ephebes, especially this love was present in the higher circles of the society, the aristocracy, the intellectual elite among which the most prominent were the literates and the poets.

As a result of this trend, and partly because of his personal life, especially his infancy, Ibn Hazm would generate a certain type of ambivalent sexuality (Arjona Castro,

1995). As the time passed by, Hazm was forming himself as an intellectual and he became very versed as far as his religious and moral convictions were concerned. As a result, in the later stages of his life he would maintain himself in defence of the heterosexuality, but his writings would continue having parts which with no doubt are ambiguous in respect of the sexuality (Arjona Castro, 1995).

If we go back to Hazm's infancy, we can see he had a rather confusing childhood as he grew up in a harem. His opinion on sexuality was based upon what he was exposed to. Growing up in a harem most certainly made him question the gender roles people had, although maybe he was not completely aware of that due to his early age. However, for him it was a normal environment where the servants of the harem and the women consisting the harem were not completely following the established gender roles which could be observed outside the walls of the harem. His childhood and his adolescence were filled with different kinds of sexual experiences and he gives an accurate description in his writings in respect of this issue. Thus, Hazm (2015) would write that his actions in respect of sexuality and identifying the gender roles are based on the surroundings while he was growing up<sup>118</sup>. He would assert that in the ardour of his youth he was exposed to sights that probably were not appropriate for a boy of his age (Hazm, 2015). Therefore, he would say that the daze of his youth is the victim while he was locked and secluded among masculine and feminine guardians (Hazm, 2015).

In this respect, Castro (1990) would give a perfectly logical interpretation of Hazm's early life and his behavioural patterns influenced by the surroundings he was exposed to. He starts with an explanation of how and when the self-gender identification starts and relations it to Hazm's experiences. Furthermore, Castro (1990) explains that everything depends on where the child is raised. He says that it is not the same if the child grows up in a home where he/she is only surrounded by the family members, where exclusively live his/her biological or adoptive parents, and a place such as the harem which was quite often the habitat of many children of medieval Cordova (Castro, 1990). These harems naturally were inhabited by women and eunuchs whose sexuality is rather dubious with homosexual tendency (Rowlands, 2014). Consequently, in his later work Castro (1995) asserts that "Ibn Hazm would have an ambivalent sexuality" (p.145), or at least it would have been evident "in his adolescence" (p.145).

---

<sup>118</sup> Here referring to his sexual behaviour and the personal relationships he had with the harem's personnel and the women.

These factors, most certainly, perturbed the vision of Hazm, and he as a child was not able to distinguish between what the male and the female gender roles were, thus he had a certain perception (which later would be reshaped and slightly changed) of how an individual should behave, not minding the biological sex of the same (Castro, 1990). All of this is reflected in *The Ring of the Dove*, and in the lines that follow we are going to see how and why the gender pertinence is questionable.

The dubiousness of gender in Hazm's writing can be observed in the opening lines of the eighth chapter entitled *On the Verbal Allusions*.

When we desire one thing, it is power that we are looking for in the medium that guides us towards it, or the path which leads to it. Well, the only thing that can be created by its own will, and without any necessity of intermediaries is the First Knowledge (Extolled by its praise!) (Hazm, 2015, p.172)<sup>119</sup>.

By all means, here it is impossible to determine whether the author refers to one gender only. There is a dubiousness to whom he refers. He starts with an explanation of what the desire is and he concludes that the desire is locked within the deepest place of the All Mighty, that is to say God. God has no gender identity, he is everything and he is all. There is no limitation to his powers, and having that immense knowledge it does not need to be placed within the frames of what gender identity is. Having his theological notion in the work, and guided by the omnipotence of God, Hazm breaks the established code and sometimes he refers to the individual without giving it male or female characteristics. This is the first step to gender (non)identity which will continue throughout his work.

In order to understand what the identity is, we refer to Judith Butler who asserted that:

What can be meant by "identity", then, and what grounds the presumption that identities are self-identical, persisting through time as the same, unified and internally coherent? More importantly, how these assumptions inform the discourses on "gender identity"? It would be wrong to think that the discussion to "identify" ought to proceed prior to a discussion of gender identity for the simple reason that "persons" only become intelligible through becoming gendered in conformity with the recognisable standards of gender intelligibility (Butler, 1999, p.22).

Now, accordingly, how can we be sure what gender identity is? Gender identity is to be understood independently of the sex, and applying this tool we can identify that in *The Ring of the Dove* there is a certain gender displacement and exchange of gender roles. Most importantly, Hazm in most of the cases does not refer to one gender only, or if he does he secretly invokes the presence of the other gender within a person from the

---

<sup>119</sup> My translation.

opposite sex: “[t]here is another variety of verbal allusion, which is only to be brought into play when an accord has been reached, and the lover knows that his sentiments are reciprocated” (Hazm, n.d.).

From the quotation above we can see that the lover is male from the possessive pronoun “his”, or in the Spanish version “y el amado sabe la inclinación” (Hazm, 2015, p.173) where “amado” is the masculine form of the noun “lover”. However, the sex or the gender of the other party involved is not indicated.

In any case, many times throughout the tractate there is a deliberate absence of biological sex identification, thus the writing is ambiguous in respect of gender. Language wise, there are some discrepancies that do not allow us to determine the actual sex of the person in question. Additionally, Crompton (1997) asserts that “Ibn Hazm means his masculine pronouns to be read inclusively, so that his observations would be applicable both to heterosexual and homosexual situations” (p.146). In the following verse Hazm uses the word “beings” so, is he referring by this to a man or to a woman? – Probably to both, which indicates that there is no gender involved in his intention of depicting the affection, he would rather refer to the human being in general.

The first trade that [those]<sup>120</sup> who seek amorous union would reach for, to declare their sentiments to the beings that they love, is the verbal allusion which could be manifested by reciting an allusive poetry, carrying to collision a pertinent enigmatic verse, or intentionally highlighting the words (Hazm, 2015, p.172)<sup>121</sup>.

If we analyse the first line, what we can see is that he is referring to “those” to mean people in love. In English grammar “those” may equally refer to men and women, hence the passage is genderless. From here, we can see how he is playing with the words in a very enigmatic way in order to confuse the reader and get rid of the gender burden.

Furthermore, we are presenting another poem by Ibn Hazm where the lines are liberated from gender and sex. He is clearly relating about two people in love, but are they from the same sex or are they from the opposite sex? The tone he uses in describing one of the lovers of the relationship reflects that supposedly both are from the opposite sex. However, his description is not convincing enough to make us realise that the individuals belong to opposite sexes. And if so, why Hazm who is a male poet would explicitly depict the male lover, and the description of the supposedly female lover is slightly omitted or not depicted entirely. In order to escape from giving the identity of the

---

<sup>120</sup> “those” as a demonstrative pronoun is inserted during the translation in order for the sentence to make sense in English.

<sup>121</sup> My translation.

other lover, Hazm very cautiously portrays the latter by using the first person singular in his discourse. That way the lover's sexual identity stays hidden.

A precious youth as a gazelle, companion of the full Moon  
Or of the Sun when shining clears its way among the clouds,  
Captured my heart with his languorous gaze  
And with his waist similar to a branch in all its slenderness (Hazm, 2015, p.174).<sup>122</sup>

However, although not frequent, there are some lines (as the ones given above) were seemingly negligible evidence regarding the identity can be found. Thus, the identity stops being hidden, and it is partially visible. Hence, the lover is male. This can be observed in the following four lines where he uses first person singular personal pronouns to refer to the person who is reciting this poem. This may just refer to himself, and actually a woman might not be involved in the process.

I humbled to him as a humble gentle lover does;  
I submit myself to him as the crazily in love summits.  
But, come to me, my love, in a lawful way,  
Because I don't like the union which walks sealed paths (Hazm, 2015, p.174).<sup>123</sup>

In respect of these linguistic and sociological discourses that occur in Hazm's writings, we can connect Butler's (2004) idea and what she wrote in respect of the issue: "Sociological discussions have conventionally sought to understand the notion of the person in terms of an agency that claims ontological priority to the various roles and functions through which it assumes social visibility and meaning" (p.22).

To the question: "What is a personal identity?", Butler (2004) discusses that the philosophy almost always tries to give a response to the question related to the internal feature that the person establishes, whereas the self-identity of the person unfolds during the time. Furthermore, she adds that the regulatory practices that "govern gender also govern culturally intelligible notions of identity" (p.23). As a consequence of this, the coherence and the continuity of the individual seem to be illogical and lack analytic features of "personhood" (Butler, 2004, p.22), and as a result they are "socially instituted and maintained norms of intelligibility" (Butler, 2004, p.22). However, she stresses that in society the "identity is assured through stabilizing concepts of sex, gender, and sexuality, the very notion of the person is called into question by the cultural emergence of those incoherent or discontinuous gendered beings" (Butler, 2004, p.22). This issue can be perfectly observed in *The Ring of the Dove* where we can contemplate how those beings Butler is talking about "appear to be persons who fail to conform to the gendered norms of cultural intelligibility by which persons are defined" (Butler, 2004, p.22).

---

<sup>122</sup> My translation.

<sup>123</sup> My translation.

I love you with such an inalterable love,  
While so many human loves are nothing else but reflection in the mirror (Hazm, 2015,  
p.25).<sup>124</sup>

In these lines we fail to recognise any trace of gender tension. The lines seem to be pure and not burdened with limitation of human biological sex and gender. Thus, here we cannot talk about identification with one or another gender, as we cannot come across any leads that would indicate us that Hazm was preoccupied by this issue while he was writing these verses. Thus, Butler's definitions of attributing any of the known genders fails to fit so far in Hazm's way of interpreting the human notions. On the other hand, to some extent we can say that Butler's perception takes place in his work as she says that gender and sex differentiations do emerge from the socially established norms. Whatever the case is, we have to take into consideration the fact that the social norms reflected in *The Ring of the Dove* are Islamic Medieval construct, and as such, they may or may not coincide with the norms Butler is talking about, established in the 20<sup>th</sup> century.

If we try to identify the gender predisposition of the voice writing the line below, we will certainly be confused and the norms applied here are solely addressed to the love notions the author had: "I am consecrating you pure untainted love mirror" (Hazm, 2015, p.25)<sup>125</sup>. As can be seen, the author is not using any personal pronouns besides "I" and "you" where he would reveal the gender of the addressee. This is another case where we cannot know whether he is referring to a man or to a woman, or he is deliberately occulting the gender due to the norms that existed in the society. However, Emilio García Gómez (2015) affirms that these lines forming part of an entire poem are actually devoted to a man, and love was not understood equally in those days as it is today. Nonetheless, we can see the rest of the poem where we will try to identify the gender of the poet's voice and the one this poem is dedicated to.

Your love is visibly written and engraved in my bowls,  
Only if there was another thing but you in my soul,  
I would tear it up and tear it apart with my own hands.  
I don't want another thing from you but love;  
I am asking nothing else but that.  
If I achieve it, the entire World and Humanity  
For me will be nothing else but dust motes, and insects, the inhabitants of the land  
(Hazm, 2015, p.119).<sup>126</sup>

What we can observe in these lines is that Hazm is concealing the real identity of the person to whom this poem is dedicated. Occulting the gender identity is resulting in

---

<sup>124</sup> My translation.

<sup>125</sup> My translation.

<sup>126</sup> My translation.



queerifying of the same, and by that queerifying his own gender. José Ortega y Gasset (2015) in the preface of *The Ring of the Dove* gives us supporting information on this issue. He asserts that love in Europe is generally understood as sharing feelings between two individuals from the opposite biological sexes, that is to say a man gives love to a woman and as a response that a certain woman emits love towards the man and vice versa. He adds that what we do not understand is love given from men to men and from women to women, and what we need to do is to disarticulate the primary meaning of the word “love” and rearticulate it in a way that will open possibilities in figuring out the homosexual eroticism. Doing this, it will most certainly give us a preview on what queer means, and how love is not connected to none of the biological sexes. Once we have done this, once we have liberated the thought of the pre-established norms of what sexuality should be, we can accept that some humans are just different, disburdened from the externally prescribed gender, and those individuals simply may encompass the queer identity as different from all the other predetermined identities.

#### 7.2.5. *Gender Inversion and the Female Voice*

Gender inversion and the use of the female voice in male poets in the Arabic literature is a very common practice (Ishaq Tijani and Nsiri, 2017). *The Ring of the Dove* is not an exception and throughout the tractate we can come across some passages where Ibn Hazm is adopting a female voice while expressing his sentiments. Having its basis in the Islamic traditions, with no difference whether they are religious or secular, this voice adaptation phenomenon is often used in addressing the beloved. Although is quite frequent in man to adopt female voice, there are also cases where a female adopts a male voice (the latter is not very common in *The Ring of the Dove*). As Al-Andalus was Islamic territory, the singers and the poets of the time were meticulously following the Islamic matrixes, thus Hazm is embracing not only the culture, but also the linguistic traditions as well as the tendencies of the time.

The above-mentioned phenomenon intertwines and implicates tools which are used in producing literary texts. Such an example is Ibn Hazm’s capital work on love. This issue might be approached from many different points of view, and apply a wide range of perspectives, but what is of interest for us here is the literary tradition as a reflection of the history, theology and by all means the secular life. While unwrapping all these aspects, one might think that we are going into the field of feminism and using approaches to feminise *The Ring of the Dove*, but I would like to point out that is not our

intention. Herein, we are only trying to stress the phenomenon of gender inversion or taking roles. The main point is to see how gender plays a huge role in this work, and how it is transformed and reshaped according to the poet's needs, and finally all that leads to a gender that is rather neutral or indeterminate, sharing both male and female characteristics. And that is precisely what we are talking about, the gender inversion.

I am moving away from whom I love, and it is not out of hatred.  
It is a marvel of a lover who goes away!  
But my eyes cannot look  
At the face of a treacherous gazelle (Hazm, 2015, p.225).<sup>127</sup>

These lines are a fine example of how the gender exchange happens in Hazm's writings. Always, with no exception the poems start in a very neutral tone. There is no distinction of gender, nor can we note that Hazm as a man would address these lines to a woman. He is taking the neutral gender and it looks like he is adopting female characteristics while he is reciting this poem. There seems to be a confusion presented to the reader, as the latter cannot determine whether the writer is man or a woman. The same goes for the addressee in the poem. "Whom I love" – says Hazm. But who is he referring to? Who is the lover? – From here it may be noticed that there is no gender affiliation. Anyhow, the gender of the poet can be suspected in the second line. "It is a marvel of a lover..." (Hazm, 2015, p.225). This might indicate that the verse was written by a woman, as generally women had tendency of expressing their feelings more elegantly and softly, showing individualism "through romantic exchanges" (Ishaq Tijani and Nsiri, 2017, p.60). Thus, hereby we can assert that after all the gender of the poet might be female, as far as this particular line is concerned. Now, if we go down in the third line of this poem we can see how he slightly introduces the gender. He is calling it "gazelle", and as we saw previously in the text, this term was exclusively used to point out to a young man.

Furthermore, Hazm writes these verses:  
Death has better taste than love  
Which is offered to the one who goes and returns.  
There is a burning flame in the heart.  
Marvellous is the restless lover who suffers!  
God has permitted in his religion  
For the captive to simulate apostasy in front of the winner  
And declared the infidelity as licit, caring death penalty  
That way, sometimes, the believer seems unfaithful (Hazm, 2015, pp.255-256).<sup>128</sup>

As can be observed, the author is retelling his amorous misfortune. Again he seemingly takes a female voice as there is no representation of any elements nor imagery that might suggest that he is referring to a woman. In any case, the only thing that we can

---

<sup>127</sup> My translation.

<sup>128</sup> My translation.

note here is the neutral tone he is adopting and transforming his lust and desire into pain and sorrow. Moreover, the following instances show no gender identity as there is neither previous nor posterior information regarding the gender of the author (or in some cases the addressee). And as such, the gender inversion is personified in the female voice the author is adopting.

The extract below is a fine example of adopting female voice. We can observe that there is seemingly no gender affiliation, but in the last line he uses the words “alien” so we do not know whether he refers to man or to a woman. Moreover, the word “breast” is defined as “Either of the two soft, protruding organs on the upper front of a woman's body which secrete milk after childbirth” (Oxford Dictionary, n.d.). Thus, it is very unlikely to be used for male pectoral area.

Had any passion, thine beside,  
At any time my soul possessed,  
I would have torn my worthless hide  
And plucked that alien from my breast (Hazm, n.d.).

Yet, another instance where he used the word “breast” in a poem that relates about the lovers (not mentioned if male or female), comparing them with the stars shining above in the sky:

Those, as they swing their lamps above  
Our earth, by night possessed,  
Are like the kindled fires of love  
Within my darkling breast (Hazm, n.d.).

Two more examples of female voice can be observed in the following extract where we do not know whether “thee” refers to a man or to a woman, nor can we be certain if he tells this story as man or a woman:

a) My love for thee shall aye endure  
As now, most perfect and most pure;  
It brooks no increase, no decline,  
Since it's complete, and wholly thine (Hazm, n.d.).

b) And has the night because of thee  
Now come to share my misery,  
Or will it succour bring, perchance,  
To this my weary vigilance (Hazm, n.d.).

Or the lines were there is no indication whether he refers to a male or a female “body”:

O wondrous body that dost lie  
Beyond dimensions' range!  
O accident, that shalt not die,  
Exempt from chance and change (Hazm, n.d.).

Furthermore, he uses the word “darling” which according to the Oxford Dictionary (n.d.) is “used as an affectionate form of address to a beloved person”, hence there is no gender affiliation.

But when, my darling, comes the time  
That we may be together, I  
Run swiftly as the moon doth climb  
The ramparts of the sky (Hazm, n.d.).

Or the following lines where he uses “person” instead of man or woman.

Whene'er my ranging eyes descry  
A person clad in red,  
My heart is split with agony  
And sore discomforted (Hazm, n.d.).

Another example is the following extract from a poem of Hazm’s where we have no information whether he relates this story as a man or as a woman. We only know that the lover is male, but the gender of the writer is not reflected.

After so long refusal, he  
Took pity on my love, and me,  
And I, who envied others' chance,  
Am target now for envy's glance.  
Together in a garden gay  
With bloom we passed our happy day,  
The while the bright and whispering flowers  
Gave thanks to God for morning's showers  
As if the matin rains, indeed,  
The clouds, and that sweet-scented mead,  
Were dropping tears, and eyes bedewed,  
And cheeks with roses all imbued (Hazm, n.d.).

Moreover, in the Andalusian society (as in any other ancient and modern society) there was an established system of gender roles (Ishaq Tijani and Nsiri, 2017). Furthermore, Butler (2004) is talking about those previously established gender norms, which function as a type of a matrix where people try to fit in all the human beings.

The notion that there might be a “truth” of sex, is produced precisely through the regulatory practices that generate coherent identities through the matrix of coherent gender norms. The heterosexualisation of desire requires and institutes the production of discrete and asymmetrical oppositions between “feminine” and “masculine”, where these are understood as expressive attributes of “male” and “female”. The cultural matrix through which gender identity has become intelligible requires that certain kinds of “identities” can not “exist” – that is, those in which gender does not follow from sex and those in which the practices of desire do not “follow” from either sex or gender (Butler, 2004, pp.23-24).

However, in Hazm’s *The Ring of the Dove*, we have a rupture of this matrix as he relates issues directly connected to the human soul, not to a precise gender where the author or the addressee could belong to one or another gender. However, he starts with one rather religious description where obviously the male soul belongs to a female one, and he meticulously talks about the creation of men and women, but towards the end of the passage

he escapes from that singularity and he enters in rather “uncharted waters”. Hazm unties that rigorous rule of heteronormativity and explains that each soul looks for its contra part according to its “nature”. “Nature” here is the crucial word, as he is not pointing out to neither of the sexes.

Certain philosophical adherents have intended that God – His Glory be exalted! – has created the spirit in a round shape, as a sphere, and afterwards He divided it into two halves, placing each one in a body. Because of that, each body which finds the other body where the half of its spirit is, loves it, as a result of this primitive affinity. And that is how human individuals associate according to the necessities of their nature (Hazm, 2015, p.84).<sup>129</sup>

What is very curious here, however religious context these lines may carry, Hazm omits to point out that the two parts of the soul are placed in different sex bodies. Accordingly, we can just theorise that the two parts of the soul have different gender. We can see how he refers to a “body” where the souls are placed. The bodies by their nature and biology can be male or female, but here he does not use any element which would point out that the bodies are different and belong to the opposite sex. Thus, each body has its necessity, but what is the necessity? Looking for a body of the opposite sex? Even so, it is not mentioned in the text. We cannot deduce it simply because we assume that a body from one sex looks for a body belonging to the opposite sex. The gender neutrality here is represented by a carefully designed ending where Hazm explains that the “necessity” is what drives the body to search for the missing part of the soul, according to its personal necessities, and that missing part might be equally placed in a male or a female body. Thus, neither the first nor the second body are gendered. In response to this we can say that a female soul may search for female or male body where the other half of its soul is, and a male body may search for a male or a female body where it can find its missing part of the soul.

As far as the female voice is concerned, Hazm tends to adopt it in various occasions. Furthermore, we will see a part of a poem where the addressee is clearly a man. In any case, here we might have auto-feminisation, or he might just be stripping off his gender and taking a neutral tone. Namely, Hazm is creating a scene where he relates that love has no limitations and the will of loving someone appears without a motive. The beloved here is referred as “*otro*” and not “*otra*” which are adjectives and pronouns in Spanish grammar (RAE, 2010), each one referring to one of the genders (m. *otro*; f. *otra*)<sup>130</sup>. Though, in English this adjective is “other” as it has got neither masculine nor

---

<sup>129</sup> My translation.

<sup>130</sup> The difference between male and female version of the adjective “other” also exists in Arabic, thus there is a clear difference between masculine “akhar” and feminine “wakhar” (Sattar, 2002).

feminine form due to the nature of the English grammar. In addition, we will see the poem.

There is no cause nor motive but the will of love.  
Alas God liberates me and may I meet no OTHER [Spanish: OTRO]  
When we see that one thing has a cause within its own,  
Enjoys in an existence which shall never be extinguished;  
But shall it have something different,  
It shall cease when it ceases the cause upon which it depends (Hazm, 2015, p.130)<sup>131</sup>

On the other hand, if we read this poem in English or in Arabic for that matter, and we have no previous knowledge of neither of these two languages, we get a notion that the tone of the poem is in neutral gender and there is no place of assuming that the poet and the addressee might be from the same sex, or from a different one. Here the interpretation of the reader is based solely on his/her personal beliefs and suppositions that one should be in love with a person from the different sex, or not.

#### 7.2.6. *Gender Polarisation*

The term Gender Polarisation was coined by Bem Lipsitz (1993). Ryle (2012) discusses that gender polarisation is a concept which defines and explains the masculinity and the femininity. Furthermore, Corrado (2009) provides the following definition: “Gender polarisation centers on the concept that men and women are considered completely different, even opposite, from one another, which underlies the organization of society” (p.4). This concept represents the genders as polar opposite and that includes some traits and behaviours resulting in attitudes which are perceived as male-acceptable and appropriate for man and, on the other hand, there are attitudes and behaviours which are defined as female-acceptable. This theory of Gender Polarisation has its roots in the sex and gender distinction in the sociological area, where the sex category solely refers to the biological differences men and women have, while the gender category is reflected in the cultural differences these two sexes have.

The most accepted definitions of masculinity and femininity have stemmed from a trait-based perspective on men and women. In other words, masculinity is defined as having traits reflecting agency or instrumentality (rational, aggressive, dominant, reasonable and individualistic). Agentic, and therefore masculine, individuals easily act upon their environments. They take control and have power. Other traits commonly associated with masculinity are assertiveness and self-protection. Conversely, femininity is associated with communal traits (emotional, passive, submissive, sensitive and nurturing). Communal individuals are other oriented and enjoy group interaction. They are social caretakers who are sensitive and helpful (Smoke, 2009).

---

<sup>131</sup> My translation.

These socially constructed activities, behaviours, attributes and roles are considered to be adequate for men and women, but in the following lines we will see how these rules are broken in *The Ring of the Dove* and how sometimes there is an overlapping of the roles a man and a woman should have. In any case, not all of these traits appear in the tractate, as once again, this is a medieval writing and the perception of the world was quite different from what we know today to be male or female trait. This being said, we will be analysing the following traits: rational, emotional, aggressive, passive, dominant and submissive which are essential for this research.

#### 7.2.6.1. *Rational vs. Emotional*

If the rational is a male trait, and the emotional is a female trait they should be confined in male and female bodies. Nonetheless, this concept and division of masculine and feminine traits is not applied in *The Ring of the Dove*. The simple reason for that is because in all that play of words, Hazm is mixing and reversing the traits and sometimes we can think that the lines are written by a female author as they are abundant in emotions.

Was it an idea which the reason lit up in its reflections?  
Was it a spiritual image which appeared in front of my thoughts?  
Was it a ghost wrought into the hope of the soul  
And that the vision had an illusion of attainment (Hazm, 2015, p.79)<sup>132</sup>

As can be seen the author is blinded with the image of a ghostly figure that appeared in front of him. This figure represented an emotional reflection of his affinities and he was dazzled with the idea of his vision. He stated that this figure was “a ghost wrought into the hope of the soul” (Hazm, 2015, p.79) which indicates that the emotions were overlapping his reasonable thinking. According to the polarity of the gender, and the male being completely opposite to the female, a man should not had expressed such a behaviour where he would pour out his emotions and go deeply into his soul, as women were considered to be more emotional and by that more spiritual where the soul was directly connected to their feelings and casts out the rational perception of the world. Moreover, ghosts had neither gender nor sex, thus we cannot define it as a male or a female apparition.

Furthermore, we are going to see another poem where Hazm is not afraid to express his sentiments.

Oh, my hope! I am delighted by the torment which makes me suffer for you.  
As long as I am alive, I shall not part from you.  
If someone says: “You will forget his love”,

---

<sup>132</sup> My translation.

I shall not reply anything else but N and O (Hazm, 2015, p.137).<sup>133</sup>

In the first verse of the poem he is stating that he is tormented and he is suffering. A man, according to his rational nature should not be tormented, much less suffering for love. Even more, he should not be expressing his suffering as being sensitive is listed as a female trait. In the second line he is augmenting his expression of feelings as he states that he would not part from his beloved until his last breath, that is to say while he is alive. Further, in the third verse his love is being expressed even more evidently and he uses the word “love” which indicates that his feelings are quite strong.

Yet, here we come to another example where the feelings are clearly expressed. Hazm writes:

Melancholic, distressed and sleepless is the lover  
It does not stop complaining, drunken by the wine  
and the imputations (Hazm, 2015, p.145).<sup>134</sup>

Melancholy is one of the strongest feelings one might have. Thus, this precise word is used in the beginning of the line to stress how deep his sentiment was. Further he states that he is “distressed and sleepless”, taking the role of the lover. However, in these lines it is not clear what is the gender of the lover. We have no indication whether he is talking about a man or a woman. Gender identity is hidden, thus in the second line, in the translation, I am using the personal pronoun “it” to refer to the lover. So, is he using a female voice here to depict his state of soul or is he just depolarising the gender? In my opinion, he is precisely doing the latter, he is depolarising the role of the gender as in the following two lines he describes a person who might be a friend and an enemy at the same time, which indicates that he might be talking about a male lover.

In an instant it makes you see wonders,  
And in the same time it is an enemy and a friend,  
it comes closer and moves away (Hazm, 2015, p.145).<sup>135</sup>

Another example of emotional reaction is expressed in describing the jealousy. Parrott and Smith (1993) define jealousy as a sentiment or a mental state in which pain and misery exist as a result of not having each another. It may as well refer to goods and individuals, that is to say tangible and intangible things. In this case, the intangible being the right word to describe the absence of the beloved one. “...and [they] are jealous upon one who used to be jealous once” (Hazm, 2015, p.145).<sup>136</sup> In Hazm’s lines, jealousy refers to the absence of the beloved one, and how the person towards whom the jealousy was

---

<sup>133</sup> My translation.

<sup>134</sup> My translation.

<sup>135</sup> My translation.

<sup>136</sup> My translation.



being exercised, now becomes jealous himself. But, before this line, there is another line that describes another sentiment: the compassion. It goes like this: “suddenly, I had compassion of my beloved, after a long bravery” (Hazm, 2015, p.145).<sup>137</sup>

The poem ends with a stanza where Hazm is expressing an idyllic image of a garden full of white flowers which appear to be frosted. The frosting refers to the frozen sentiments, which blossom all over again after the reencounter happens. The final verse again reveals feelings such as happiness upon that reencounter and it results in shedding tears from both lovers. In this case there is no polarisation of the lovers’ gender. If supposedly they are from opposite sexes, they should not act the same, as crying is a stereotype of a female emotional expression, not typical for men.

We were enjoying among the white flowers in the garden,  
Grateful and delighted by the irrigation of the frost:  
The drops of water, the cloud and the perfumed orchard  
Seemed our tears, our eye lids and his pink cheek (Hazm, 2015, p.145).<sup>138</sup>

In the Spanish version of the text, “grateful” and “delighted” are used in their feminine form “agradecidas” and “encantadas”, which indicates that here we might have two women lovers, and in that case, we do not have polarisation of the genders. But, we cannot be sure if he is talking about two female lovers, as in the previous line “...and [they] are jealous upon one who used to be jealous once” (Hazm, 2015, p.145)<sup>139</sup>, which is connected to above-cited lines, Hazm uses male gender in describing the lovers in terms of jealousy.

Another poem where Hazm is criticizing men’s behaviour relates about the irrational judgments men do when they love a woman.

Will a man, except he's blind,  
Put his trust in womankind?  
What a stupid he must be  
So to court catastrophe!

Ah, how many fools have come  
To the murky pool of doom,  
Thought it clean, and wholesome too,  
And sucked up the deadly brew (Hazm, n.d.)

Furthermore, the emotional reaction and irrational thought can be perceived in the following poem:

O thou who chidest me  
Because my heart has been  
Entranced by passion utterly  
For one I have not seen

---

<sup>137</sup> My translation.

<sup>138</sup> My translation.

<sup>139</sup> My translation.

Thou dost exaggerate  
In all that thou dost speak  
Upon my passion, and dost state  
My love is poor and weak.

For say: what do men know  
Of Paradise above,  
Save they have heard that it is so  
And what they hear they love (Hazm, n.d.)

What is more interesting here is the fact that Hazm tries to determine his emotional reaction in relation to the above quoted poem, and reveal the origin of his poetic expression. Thus, not only do we have examples of rational and emotional reactions, but Hazm also tries to define them and explain why they happen.

One of the strangest origins of passion is when a man falls in love through merely hearing the description of the other party, without ever having set eyes on the beloved. In such a case he will progress through all the accustomed stages of love; there will be the sending to and from of messengers; the exchange of letters, the anxiety, the deep emotion, the sleeplessness; and all this without actual sight of the object of affection. Stories, descriptions of beautiful qualities, and the reporting of news about the fair one have a manifest effect on the soul; to hear a girl's voice singing behind a wall may well move the heart to love, and preoccupy the mind (Hazm, n.d.).

Another example where Hazm defines the paroxysm of emotion:

Among the accidents of Love may be mentioned an extreme impatience under affliction, such a paroxysm of emotion as completely overwhelms the lover and leaves him speechless, as when he sees his beloved turning from him in undisguised aversion (Hazm, n.d.).

In the third chapter entitled *On Falling in Love while Asleep*, Hazm relates a story where he gives us information how people may get emotional even in their dreams.

Now here is an instance from my own experience. One day I visited our friend Abu'l-Sari 'Ammar Ibn Ziyad, the freedman of al-Mu'aiyad, and found him deep in thought and much preoccupied. I asked him what was amiss; for a while he refused to explain, but then he said, "An extraordinary thing has happened to me, the like of which I have never heard." "What is that? I enquired. " Last night ", he answered, " I saw in a dream a young maiden, and on awaking I found that I had completely lost my heart to her, and that I was madly in love with her. Now I am in the most difficult straits possible, with this passion I have conceived for her." He continued cast down and afflicted for more than a month; nothing would cheer him up, so profound was his emotion (Hazm, n.d.).

Another example where Hazm tried to explain the emotional connotation of his poem:

To hear myself reproached and blamed  
Of all things this I love most fair,  
For then perchance her name is named  
Whose mention bids me not despair.

I quaff reproach, as though a cup  
I drain with purest wine replete,  
And after, having drunk it up,  
Devour my mistress' name for sweet (Hazm, n.d.).

And his explanation as in most of the cases is presented through a personal story:

I have seen a lover so violent in his emotions, and so overwhelmingly infatuated, that he loved to be reproached more than anything in the world, in order that he might show his reproacher how stubbornly he could rebel against his scoldings. He took a positive delight in opposing him, in provoking him to resistance and doubled reproof, and then in triumphing over him; his joy was like that of a king who puts his enemies to flight, or a skilled debater who triumphs over his opponent. Sometimes this motive inspires a lover to provoke the reproacher to reprimand him; he will do things, which oblige the censor to begin his fault-finding (Hazm, n.d.).

With the following story, although relating a single occurrence, Hazm exemplifies the irrational behaviour of youth as result of uncontrolled emotions:

The young man was stupefied, confused, quite overcome; his heart was deeply stirred; his spirit was overwhelmed by conflicting emotions. Hardly was she out of his sight when he found himself caught in the toils of destruction; his breast was all afire; he sighed and sighed. A multitude of fears assailed him; he was a prey to every apprehension; sleep deserted him, and all through the long night he tossed and turned unable to close his eyes. Such was the beginning of a love between them, which continued many moons, until the cruel hand of separation broke the cords of their perfect union. There you may say was a very Devil's trick, an incitement to passion no man could have withstood, unless he were under the protection of Allah the All-Powerful (Hazm, n.d.).

#### 7.2.6.2. *Aggressive vs. Passive*

In psychiatry, the passive-aggressive behaviour refers to the passive and obstructive resistance to institutions and authorities in daily situations of personal and professional aspect (American Psychiatric Association, 2000). It can manifest itself as a resentment, sloppiness, stubbornness or intentional failure to perform the required tasks. The simple fact of being passive-aggressive is not a disorder but a behaviour. The passive-aggressive behaviour can be manifested in one person simultaneously, or a person may have passive or aggressive behaviour independently. However, this is a perfectly normal behaviour, which allows avoiding confrontation. According to the American Psychiatric Association (2000), the aggressive behaviour generally as an individual trait occurs in male individuals, and passive behaviour in female. However, these behaviours may sometimes be reversed, and they occur in the individual of the opposite sex. These occurrences are considered pathological only if they are habitual, reflecting a pessimistic dominant attitude. The common signs of passive-aggressive personality disorder which serve in determining if one behaviour is passive or aggressive or both are: ambiguity; chronic daily forgetfulness and frequent lapses in memory; blaming the other; fear of authority; fear of completion; fear of intimacy; fomenting chaos; intentional inefficiency; make excuses and lies; obstructionism; leave things to be done later; resentment; resisting suggestions from others; sarcasm etc. (American Psychiatric Association, 2000). An individual who is passive, aggressive or passive-aggressive may have all these characteristics, may have some or few of them, one of them or may have another type of

behaviour which is not considered as none of the above-mentioned behaviours (Millon *et al.*, 2004).

In *The Ring of the Dove* some of these kinds of behaviour can be observed, completely or partially. Though, there are other types of behaviour which crawl within the lines of the tractate. In some occasions the behaviour is quite passive, thus the stereotype of males having aggressive behaviour is crushed. Seemingly, we have gender depolarisation where a male individual, in this case the author himself, has a way of conduct that is not on the extreme pole of the male-type behaviour. The passiveness can be observed in the lines where he subtly bows to what may be an authority, and that is the beloved one or the love itself as a sentiment.

In the following lines we can observe the passive behaviour where the author is bowing to the beloved one and has a fear of being left alone. He is also reflecting other kinds of fear such as the fear of losing the hope and fear of the new day coming.

Until the night came I was waiting to see you,  
Oh my desire! Oh height of my longing desire!  
The darkness made me lose my hope,  
The sooner the better, although the night was falling,  
I was not in despair for the new day to be born (Hazm, 2015, p.146)<sup>140</sup>

Another sign of passive behaviour is the general forgetfulness, which at the end results in forgetting the beloved one and separating one's thoughts from the subject of adoration. Hazm in *The Ring of the Dove* dedicates one entire chapter on this topic and he would start the chapter with the following passage:

We all know to be true that everything that begins has to end, except for the fortune of the Almighty God who preserves in the Paradise his chosen ones and he punishes the enemies in the Hell. The accidents that happen in the world expire, pass by, cease and dissipate. And all the love is to end due to these two things: because the death interrupts it or because the forgetfulness came (Hazm, 2015, p.313).<sup>141</sup>

In this passage, Hazm gives a general description of the forgetfulness, and he is being rather rational as he is not placing himself in the position of a person who is acting that way, but he is just depicting what happens when an individual acts in quite a passive way, and that is to forget about things that are surrounding him/her which includes the beloved one, who is not any longer present in the lover's surrounding.

Furhermore, Hazm writes how the souls are parting from the desire and they connect to their kindred. He would say:

There are also souls which detach from all the desire in search for the kindred, because they feel a modesty that prevents them from being treacherous or to continue corresponding badly within

---

<sup>140</sup> My translation.

<sup>141</sup> My translation.

the heart of their love. These are the only two species of forgetfulness worthy of being taken into account and all the others are reprehensible (Hazm, 2015, p.314).<sup>142</sup>

And on the question: What is really the forgetfulness? – He would give the following answer:

Touching the oblivion born of a long disdain, is nothing more than the hopelessness that assaults the soul when it cannot get its yearnings, something which makes the fight stop and loosen the desire (Hazm, 2015, p.314).<sup>143</sup>

However, Hazm's lines also show signs of aggressiveness, and generally that aggressiveness is pointed towards the beloved one. The lover can act aggressively for several reasons, out of which one might be the fear of losing his beloved. Another can be the resentment or the ambiguity. In the following lines, we have a mixture of ambiguity and fear and the aggressive behaviour may be observed in the first line of the poem which quotes:

Let me insult my beloved,  
Well, although I might appear superior, I am not the enemy.  
They say, my insults to the beloved are:  
“Kill God, and you have done well!” (Hazm, 2015, p.315).<sup>144</sup>

The rest of the elements indicating passive or aggressive behaviour are not present in *The Ring of the Dove*. Thus, we will finish this section here. However, generally speaking, as I have previously mentioned, the aggressiveness is not an element that might be found in Arabic poetry, as the poetry itself is the most sublime written expression in the Arabic literate tradition, and because of that we can hardly ever come across elements of destructive nature. That being said, we can add that *The Ring of the Dove*, has a more passive connotation rather than an aggressive one.

### 7.2.6.3. *Dominant Vs. Submissive*

The 14<sup>th</sup> chapter of *The Ring of the Dove* is precisely dedicated to the submissiveness. Hazm starts the chapter by explaining what the submissiveness is, and how it is reflected in the amorous relationships.

One of the most wonderful things that occur in love is the way the lover submits to the beloved, and adjusts his own character by major force to that of his beloved. Often and often you will see a man stubborn by disposition, intractable, jibbing at all control, determined, arrogant, always ready to take umbrage; yet no sooner let him sniff the soft air of love, plunge into its waves, and swim in its sea, then his stubbornness will have suddenly changed to docility, his intractability to gentleness, his determination to easy-goingness, his arrogance to submission (Hazm, n.d.)

In the passage above, we can observe that Ibn Hazm generally is in defence of the submissiveness. He explains that this trait is one of the most beautiful things, and if the

---

<sup>142</sup> My translation.

<sup>143</sup> My translation.

<sup>144</sup> My translation.

lover submits to his beloved he will really feel the essence of love. According to Hazm, the submissiveness transforms people and makes them bring to surface their inner gentleness and softness which sometimes may be shaded by a mask we all wear, and our superficial and outer image may give a false impression.

Furthermore, Hazm writes these verses:  
Shall the times of union be returned to us?  
Shall the destiny limit the turn of luck (Hazm, 2015, p.195)?<sup>145</sup>

In the first verse, the author is wondering whether he will be reunited with his beloved. By questioning himself, he is positioning in as an object in the poem and he is taking the role of the submissive one in the relationship. There is no preface to these lines, thus we cannot know why he is saying all this. However, we can assume that his beloved is gone, and his departure was not the poet's wish. That is to say, that the beloved had a dominant position and decided to leave his lover. In the second verse, Hazm is praying to destiny to take its turn and bring his beloved back as he is suffering because he is separated from his lover. His sorrow can be observed in the following two lines where the author is trying to give us a description of how once his beloved was submissive and now he has turned himself into a "lion", that is to say, he is now the dominant one and he does whatever he wants, not taking into consideration the feelings of the lover.

The sword is now a servant's cane.  
The gazelle once in captivity now is a lion (Hazm, 2015, p.195).<sup>146</sup>

Furthermore, the submissiveness of the author is reflected in the lines that follow:

When you reproach me, I am viler than the one who is condemned to death,  
The smallest coin that refuses the hand of the moneychanger.  
Though, I find pleasure in dying for your love.  
What a marvel is to be seen in a condemned to death to rejoice (Hazm, 2015, p.196)!<sup>147</sup>

In the above quoted lines, Hazm is presenting one situation which creates tension towards the life itself. He points out that death is eminent when his lover reproaches him what makes him weak. That weakness reflects notions of submissiveness as his strength is almost gone when he is close to his lover. That humbleness and bowing in front of the lover is precisely a kind of imagery that depicts submissiveness. Furthermore, that submission is reflected in the second line where he adds that he is smaller than a coin, and the coin is the smallest unit in the exchange of goods. Finally, he finishes the poem with two verses: "Marvel, then, at one who dies smiling pleasure from his eyes; where

---

<sup>145</sup> My translation.

<sup>146</sup> My translation.

<sup>147</sup> My translation.

for him the death is the only rejoice shall he be left alone without the company of his beloved.” (Hazm, 2015, p.196)

Sometimes the beloved is unsympathetic to the manifesting of complaints, and is too impatient to listen to tales of suffering. In those circumstances you will see the lover concealing his grief, suppressing his despair, and hiding his sickness. The beloved heaps unjust accusations on his head; and he is full of apologies for every fault he is supposed to have committed, and confesses crimes of which he is wholly innocent, simply to submit to what his loved one says and to avoid resisting the charges. I know a man who was afflicted in just this way; his beloved was continually levelling accusations against him, though he was entirely blameless; he was evermore being reproached and scolded, yet he was as pure as driven snow. Let me quote here some verses which I addressed- once to one of my comrades; though they do not exactly fit this context, still they come very near to the topic under discussion (Hazm, n.d.).

With these lines, Hazm gives us information that the one who is in love does absolutely everything for his beloved. There is no limit to what the man in love could do. However, as difficult as the situation might be, the lover always finds a way to justify his lover’s actions. For the one in love the insults do not matter. He might be accused of many things, but at the end he accepts everything and continues being loyal and subjected to his lover’s will.

In the following passage, Ibn Hazm relates a story of a young boy who was severely punished, and yet after receiving his punishment he continued being submissive to his master. Furthermore, he liked the punishment and looked upon it as something which was expected. This expectation provoked happiness in the boy.

Abu Dulaf the stationer told me the following story, which he heard from the philosopher Maslama Ibn Ahmad, better known as al-Majriti. In the mosque which lies to the east of the Quraish cemetery in Cordova, opposite the house of the vizier Abu `Umar Ahmad In' Muhammad Ibn Hudair (God have mercy upon him!)-in this mosque Muqaddam Ibn al-Asfar was always to be seen hanging about during his salad days, because of a romantic attachment which he had formed for 'Ajib, the page-boy of the afore-mentioned Abu `Umar. He gave up attending prayers at the Masrur mosque (near where he lived), and came to this mosque night and day on account of 'Ajib. He was arrested more than once by the guard at night, when he was departing from the mosque after praying the second evening prayer; he had done nothing but sit and stare at the page-boy until the latter, angry and infuriated, went up to him and struck him some hard blows, slapping his cheeks and punching him in the eye. Yet the young man was delighted at this and exclaimed, " By Allah! This is what I have dreamed of; now I am happy." Then he would walk alongside of 'Ajib for some minutes. Abu Dulaf added that he had been, told this story by Maslama several times in the presence of 'Ajib himself, when observing the high position, influence and prosperity to which Muqaddam Ibn al-Asfar had attained; the latter had indeed become most powerful; he was on extremely intimate terms with al-Muzaffar Ibn Abi `Amin, and enjoyed friendly relations with al-Muzaffar's mother and family; he built a number of mosques and drinking-fountains, and established not a few charitable foundations; besides all which he busied himself with all the various kinds of benevolent and other activities, with which men in authority like to concern themselves (Hazm, n.d.)

The lines where Hazm gives us examples of lovers who were being submissive goes on. In the following paragraph we can see one more example of a lover who is submissive to his beloved. In this case we have a termination of one relationship. The

lover decides to do so just to comply to his beloved and ground his wishes, although the termination of the relationship would have serious repercussions on the lover's state of mind and soul.

A wonderful example of how the lover will submit to the beloved is provided by a man I knew who lay awake for many nights, endured extreme suffering, and had his heart torn asunder by the deepest emotions, until he finally overcame his, beloved's resistance, who thereafter refused him nothing and could no more resist his advances. Yet when the lover observed that the beloved felt a certain antipathy towards his intentions he forthwith discontinued relations, not out of chastity or fear but solely in order to accord with the beloved's wishes. For all the intensity of his feelings, he could not bring himself to do anything for which he had seen the beloved had no enthusiasm. I know another man who acted in the same way, and then repented on discovering that his beloved had betrayed him. I have put this situation into verse (Hazm, n.d.).

Hazm finishes this chapter with a story of another person he knew, his friend. Here he is retelling a story where the lover decides to do nothing, very similar to the previous quotation as he thinks that the feelings and the soul of his beloved are more important than his own. That way, although he has very strong feelings to his beloved, does completely opposite of what his heart is telling him to do. Refusing your own wishes and putting someone else's needs before yours is a perfect example of submissiveness.

When I was living in the old city at Cordova I one day met Abu `Abd Allah Muhammad Ibn Kulaib of Kairouan, a man with an exceedingly long tongue, well sharpened to enquire on every manner of subject. The topic of Love and its various aspects was under discussion, and he put the following question to me "If a person with whom I am in love is averse to meeting me, and avoids me whenever I try to make an approach, what should I do?" "I replied, "My opinion is that you should endeavour to bring relief to your own soul by meeting the beloved, even if the beloved is averse to meeting you." He retorted, "I do not agree; I prefer that the beloved should have his will and desire, rather than I mine. I would endure and endure, even if it meant death for me." "I would only have fallen in love", I countered, "for my personal satisfaction and aesthetic pleasure. I should therefore follow my own analogy, guide myself by my personal principles, and pursue my habitual path, seeking quite deliberately my own enjoyment." "That is a cruel logic ", he exclaimed." Far worse than death is that for the sake of which you desire death, and far dearer than life is that for the sake of which you would gladly lay down your life." "But", I said, "you would be laying down your life not by choice but under compulsion. If it were possible for you not to lay down your life, you would not have done so. To give up meeting the beloved voluntarily would certainly be most reprehensible, since you would thereby do violence to yourself and bring your own soul to its doom." Thereupon he cried out, "You are a born dialectician, and dialectics have no particular relevance to Love. "In that case", I said," the lover will certainly be unfortunate." "And what misfortune is there he ended, "that is greater than Love?" (Hazm, n.d.).

Hazm also writes that the soul even though it is an entity by its own, yet it is dominated by some greater force which is no other by the almighty God. Hence, if the soul is dominated by somebody else, the body is also subjected to domination.

We find that the soul is dominated by certain forces which operate upon it deep inside of the body. The souls have to abandon the delights and the pleasures and refuge in the Almighty God's obedience, or to gain fame once his absence is notorious (Hazm, 2015, p.313).<sup>148</sup>

---

<sup>148</sup> My translation.



# **CHAPTER 8**

## **Didactic Proposal**



## **8. Didactic Approach Proposal: Reading, Analysing and Decoding Activities**

When teaching the Arabic language, especially the medieval literature of Al-Andalus, teachers should instruct their students that the cultural background is one of the most important factors in learning a new language. This means that if a language is taught without pointing out the importance of the cultural aspects where the language in question is set, students may not comprehend meaning correctly. In other words, it incorporates elements of everyday life as well as historical ones related to the existence of the Arab ethnos. Thus, the symbols that might seem meaningless to students take on life and attaching incorrect meaning can be reduced to a minimum. Consequently, what students have learned is not conveyed in erroneous cultural contexts while using the language actively.

Inappropriate teaching styles can also lead to conflicts stemming from the differences related to the language and the culture of both students and teachers. That is to say, teachers bring their own culture to the classroom, and through that their own didactical methods, which sometimes creates difficulties in the teaching, resulting in students not feeling comfortable. Therefore, introducing appropriate didactic methodology is crucial. Pennycook (1994) argues that the western educational system is student-centred, while the Asian is teacher-centred. This can also create general misunderstanding in the case of a native Arabic teacher. This being said, in western civilisation a teacher-based approach is not recommended, as students are not accustomed to this and could reject the teacher, not knowing how respond to a teaching style that is so unfamiliar to them. By rejecting the teacher, they reject the language taught.

Middle Eastern teacher at first may find it difficult to directly interact with students due to his/her cultural background, in which it is not customary for a teacher to approach students in a friendly manner. Middle Eastern students tend to be well behaved and listen attentively to their teachers without interrupting. Murray (1982) argues that Middle Eastern students refuse to interact freely and conduct informal discussions with the teacher, and do not recognize him as a friend. In other words, it is culturally unacceptable for Middle Eastern students and teachers to mutually interact in an informal manner. This teaching method will fail in western countries.

Conducting an Arabic class in a more relaxed atmosphere will result in students feeling uninhibited and open to mutual conversation, which can be achieved by accepting

their cultural differences. Engelbet (2004) asserts that teaching a foreign language equals teaching the culture of the language in question. Thus, it is very important to take into consideration the culture of the language taught as well as the cultural background of the students. Most of the time, students and teachers come from different cultures. This includes intertwining different values that are closely related to the culture itself. Therefore, it is also important for Arabic teachers to be sensitive to students' culture as they might not share equal paradigms culture-wise. Unlike many western cultures, Middle Eastern ones are family based. Individualism is not likely to be prevalent in them, as focus on the family is highly valued. Family ties play an important role in their society, which are reflected in the use of the language, as well as in the literature. That is to say, if a family member commits a crime or has undesired behaviour, they embarrass the entire family. This concept must be understood in order to correctly use Arabic in a cultural context and to be cautious in analysing works produced by authors coming from this culture. Hence, teaching methods must be revised in order to prompt culturally appropriate interaction inside and outside the classroom. Spence (1985) elaborates the physiological importance of culturally acceptable and unacceptable patterns, and he points out that Middle Eastern culture as a set of sociological patterns influences not only the individual but the entire family or collective each person belongs to. Therefore, teachers have to bear in mind not only their own culture, but also those of the students and the culture they are teaching, in this case Arabic. Teachers have to explain the complexity of intertwining cultural frameworks, and make sure students understand that most of the time cultural, sociological and linguistic patterns are prone to interpretation.

Another important aspect that teachers need to be aware of is that meaning is tightly connected to the cultural context. Thus, they should explain that the language used will depend on the context, especially when working on diachronic analysis of Arabic and its literature. Hence, teaching Arabic language, literature and culture in Andalusia (Spain) – where, due to historical and present circumstances and events, students might have a greater understanding of Arab culture – is not the same as teaching Arabic in Nordic countries where the population has never come into contact with the culture in question. Porter (1987) asserts that cultural boundaries will affect the argument, as ideologies based on cultural predisposition restrict expression. Students' cultural differences may result in learning the didactic units in different ways. Hui (2005) argues that in western cultures free speech is the most common method when it comes to memorizing vocabulary and practical grammar usage. The phraseology and grammar

sequences used determine individuals' place in the group, and attitudes reflect the cultural framework of society (Prodromou, 1988). When it comes to the didactic material used, teachers must carefully revise the units they introduce based on the cultural predispositions and views of their students, because their interpretation will differ as learners always have a tendency to compare the aspects they learn with those from their own culture. Teachers must therefore also be aware that books and other types of reading material are not always open to interpretation, as in Asian cultures these are perceived as providers of wisdom, bearers of knowledge and the embodiment of truth, whereas in western culture books are seen as pages containing facts and information (Maley, 1986).

For this reason, the differences between both languages, students' mother tongue and Arabic, should be both compared and contrasted in order to properly visualise and comprehend the differences between both. This will enable students to appropriately identify cultural differences and coordinate the idiosyncrasies arising from language use. Therefore, it is advisable for teachers to be familiar with both languages and cultures. Hence, Arabic can be used as the language of instruction, and the native tongue of the students as an instrumental language. Knowing both languages and cultures will result in students understanding Arabic better both as a target language and its culture. This way they will avoid inappropriate phraseology and idiomatic expressions, which in given circumstances are differently understood in the contrasted languages. From here, teacher's knowledge of both cultures and corresponding languages transforms into a powerful tool in transferring contrasts and similarities between Arabic and the native language (Valdes, 1986).

Stromquist and Monkman (2000) advocate that those who are responsible for creating policies related to second-language learning have to be sensitive not only to the target but also to the first language. In this era of globalisation, the tendencies concerning homogeneity must be observed, especially taking into consideration the values and the norms of both cultures and languages. These newly created policies should place the cultural background of the native and the target language on the same footing, not giving priority to either. Equalising both cultures, along with their distinctive complexities, translates into promoting better cultural understanding and linguistic comprehension. In other words, teaching policies need to encompass cultural values coming from present and past societies where Arab culture has flourished, comparing and contrasting them to the language and the culture where Arabic is taught. Furthermore, the cultural ideologies of teachers and students are equally important as reviewing and interconnecting those

cultural characteristics will improve comprehension (Engelbert, 2004). In this way, erroneous assumptions related to taboos and dogmas will be circumvented, resulting in increased cultural awareness.

The American National Research Council (1996) advocates expanding the language-teaching curriculum with culture-related topics in order to facilitate the understanding of singularities comprised by different cultures, their languages, ethnos and ideologies. Moreover, when teaching Arabic in a diachronic context, especially literature created in Al-Andalus, the above-mentioned particularities are to be elaborated, carefully stressing, for example, the position of women as a crucial element in understanding medieval Arab cultural background. Language-learning policies must instruct teachers to advocate cultural awareness by applying interactive didactic methods in order to encourage students' mutual interaction, as well as direct student-teacher communication without fear of being wrongly understood.

Hence, in this section we are going to see different activities which are aimed to read, analyse and decode certain aspects in *The Ring of the Dove* and the *Holy Qur'an*. As a part of the didactic process, we have developed certain type of activities which will help students to emerge in to the world of Medieval Al-Andalus and understand the notion of the time. Our primary intention is to make easier the learning process of university students, thus the purpose of this work is to serve as a resource for Hispanic studies students, as well as for gender studies students who might be interested in Medieval Andalusian literature. It also tries to give a new perspective of the position of the woman in Andalusia during the middle ages through the prism of the Qur'an intertwined with gender, sex and heteronormative perspectives.

The activities are divided into five sections. Section one, activities on the Historical Events in Medieval Al-Andalus and the Literature of the Time which include reading, writing, video presentation and discussion. Section two, activities on Homoerotic Hispano-Arabic Literature which include reading and presentation. Section three, activities on Homosexuality and Homoerotic tendencies in *The Ring of the Dove* which include reading, fill in the gap activity, writing, discussion and picture targeted response. Section four, activities on Queer, Gender Identity, Gender Inversion and Female Voice Acquisition which include multiple choice, debates, reading, discussion, brainstorming, writing a play and presentation. Section five, activities regarding the (In)visibility of women in religious texts. Emphasis on the Teachings of the *Qur'an* which include play-role, interview, group presentation and swap writing.

## 8.1. Objectives and Goals

We assume and we start each activity which we introduce and elaborate in class or as a homework to have a certain objective, as a part of a process resulting in a didactic sequence. In order for this to be conveyed, the teacher should be able to create, adopt, and transform a given activity which can be isolated with an extra-academic purpose. Usually, all the activities programmed for a certain subject or course are predetermined and those are part of a didactic unit where they are included and most certainly have a meaning within it.

Language and literature learning process encompasses various types of activities, which may be based on reading or audio-visual material. Most of the time, as teachers, we come across various questions from our students where we are asked for example: “What is the purpose of the listening comprehension?” The answer is very simple: the listening comprehension of a certain activity serves as a tool by which our students should develop their listening faculty, learn vocabulary, pay attention to determinate grammatical contexts separately or all of the previously mentioned simultaneously.

For many years the literature was considered as a linguistic model which was providing different kinds of activities to students in aim to extend their vocabulary, improve their grammar and syntactical structure as well as teach them how to read, understand and analyse a literary text. The literature was and it is still used in teaching foreign languages and the same has many objectives from which the three principal ones are: teach a language, teach literature, and teach culture.

Hence, students may or may not speak the particular language on which the texts we analyse are created, as it is not quite necessary to speak that particular language to understand the essence of the text. The texts we are investigating in this work are available in translations of various European languages, thus we are more refereeing to the contextualisation and observing different issues in the texts which will help us comprehend them in relation to sex, gender and heteronormativity. However, they would be also very valuable for students enrolled in Hispanic Studies as they will provide a new perspective in learning Spanish language, literature and culture. Therefore, as a part of the learning process, herein we give various activities which may be done such as they are, following the instructions, or they can be modified to meet specific needs of a given topic.

## 8.2. Activities on the Historical Events in Medieval Al-Andalus and the Literature of the Time

### **- Activity 1 (reading) – Questions Regarding the Historical overview of Al-Andalus**

**Aim:** This Activity serves to test students' abilities to localise the time and the place, as well as how and from what motives the literature was formed in Medieval Al-Andalus. In this respect, the very first exercise they need to do is this mini-test which will help them to understand the era better. The activity may be realised orally or by writing down the answers which later will be checked and marked by a lecturer.

**Instructions:** Read the *Short Historical Overview on the Social and Political Circumstances from the Moorish Conquest up until the End of the Middle Ages, the Ethnos and the Literature Created in the Era*, and answer the following questions.

1. Who were the Moors?
2. In what year did the Moors start to settle on the Iberian Peninsula?
3. How many stages do we distinguish in the history of Al-Andalus?
4. Which are the historic events that marked the beginning of the splendour of Al-Andalus?
5. Which religions were present on the Iberian Peninsula before the Moorish invasion and which continued to exist after the Moors came?
6. Which dynasty created the Emirate and later the Caliphate of Cordova?
7. What was the reason which lead to formation of the Taifa Kingdoms?
8. What happened after the Almoravides and the Almoads took power over Al-Andalus?
9. Which was the last Moorish Kingdom formed in Granada, and what is its importance?
10. What is the general contribution of the Moors in creation of art, architecture and literature on the Iberian Peninsula?

### **- Activity 2 (reading) – True or False Statements**

**Aim:** This Activity serves to discover the circumstances which lead to creation of art and literature in the territory of Al-Andalus. The main aim is to show students how to read and discover the sexual perception in the Andalusian society and its reflection in the literature created in the era.



**Instructions:** Read the *Short Historical Overview on the Social and Political Circumstances from the Moorish Conquest up until the End of the Middle Ages, the Ethnos and the Literature Created in the Era*, and decide if the statements below are true or false. Mark “T” for true, and “F” for false.

1. In the Middle Ages in Andalusia, only one religion was present: Islam.
2. The society was formed of different social classes, and had a complex structure.
3. The Hispano-Gothic aristocracy did preserve their own religion and beliefs.
4. Jews living in Al-Andalus did not contribute to the creation of the literature introducing new fresh topics.
5. All the races and ethnic groups that came to Andalusian territory did not preserve their culture and tradition and they accepted the imposed existing norms in Al-Andalus.
6. Islam took over all social life and the rulers prohibited all the rest of the existing religions by law.
7. Some Greco-Roman traditions in respect of the sexual freedoms were accepted in the society.
8. The official state language during the Moorish govern was Arabic.
9. The majority of the literature written in Al-Andalus was either in Arabic or in Hebrew.
10. Literature written in other languages was prohibited and non-existent in Al-Andalus.

**- Activity 3 (writing) – Educated Guess Essay**

**Aim:** The purpose of this activity is to intrigue students to write what might have happened with the literature in Al-Andalus, based solely on previous reading regarding the history and the social set out of the society. Prior to executing this activity, it is essential for students to read the *Short Historical Overview on the Social and Political Circumstances from the Moorish Conquest up until the End of the Middle Ages, the Ethnos and the Literature Created in the Era*, without going into details or reading any kind of literary texts written in the Medieval period on the Iberian Peninsula.

**Instructions:** Choose one of the following topics and write an essay based on reading the indicated passages by the lecturer. The essay should be based on an educated guess, meaning “a guess that is made using judgment and a particular level of knowledge and is

therefore more likely to be correct” (Cambridge Dictionary, n.d.). The essay should be between 150 and 200 words.

1. What do you think are the nuances in the literature introduced by the Moors?
2. How previous Arabic literature created in other parts of the world could have influenced the literature of Al-Andalus?
3. How do you think the sexuality was accepted in medieval Al-Andalus?
4. Do you think that the sexual freedoms and liberties were autochthonous and emerged locally in Al-Andalus, or were they imported as accepted conducts from some other previous civilisations?
5. Do you think that literary texts created in Al-Andalus explicitly reflect the sexuality in the society?

**- Activity 4 (writing) – Scientific Statement Essay**

**Aim:** The purpose of this activity is to guide students to further reading and analysing the sexuality and heteronormativity in authors of Andalusian descent. The main aim is to write a critical essay based on previous writings and researches done by authors who have written about the sexual conduct and sexual expression in Al-Andalus based on revision of different types of poems. The students will be given texts by certain authors and they have to write their opinion regarding the given topic.

**Instructions:** You will be given selected texts. After you have read these short passages, you need to write a statement essay regarding a given topic. The essay should be between 150 and 200 words.

1. What is *muwashashash* and what does Menocal *et al.* (2000, p.166) state to be the most prominent theme in this type of poetry?
2. According to Menocal *et al.* (2000), the early Andalusian writings clearly indicate the difference between the two sexes in respect of socio-cultural and sexual relations. What is your opinion regarding the issue?
3. How can we recognise the female voice in the *muwashashash* type poetry?
4. What information gives us Menocal *et al.* (2000) regarding the emergence of the *maqama* and what are its characteristics? – Pay attention on the sentiments the authors are describing.
5. What is the authors’ opinion on love in relation to sexuality, especially towards a same sex partner?

### **- Activity 5 (video and discussion) – History of Al-Andalus**

**Aim:** Prior to introducing segments of Andalusian literature, the students should have some information on how the society was set and what was happening in Al-Andalus from the beginning of the Moorish invasion up until the fall of civilisation when the Catholic Kings took the power. Thus, this activity will help students to visually absorb the events that lead to raise and fall of Al-Andalus. The video also contains quotations of verses from Andalusian poetry and authentic descriptions of the events of the era. Thus, it will give students an insight of what the poetry and the prose sounded back in the days.

**Instructions:** Ask the students to watch the video *The Rise and Fall of Islamic Spain* (Kronemer *et al.*, 2007) prior to the class<sup>149</sup>. Then, in the class open a discussion and ask them what they have understood from the video regarding the art and the architecture of Al-Andalus and what are the advantages and the innovations brought by the Moors. After you have discussed the cultural history of Al-Andalus, ask students about their opinion on the following question: How is all this culture reflected in the Andalusian literature and what are the nuances introduced to the same?

### 8.3. Activities on Homoerotic Hispano-Arabic Literature

#### **- Activity 1 (reading and presentation) - *The Flow and the Development of the Hispano-Arabic Homoerotic Poetry***

**Aim:** The aim of this activity is for students to familiarise with all the stages in the development of the Hispano-Arabic homoerotic literature as the knowledge they acquire from this exercise will help them in the posterior stages where they will need to analyse specific passages of Andalusian literature and they need to be able to recognise and decode the homoerotic elements in the given texts.

**Instructions:** Ask the students to have previously read the segment from this edition titled *The Flow and the Development of the Hispano-Arabic Homoerotic Poetry*. In class divide them in three groups and ask each group to number at least three elements which are characteristic for each stage of the Andalusian poetry development, regarding the homoerotic scenes and representations in the writings. Give them ten minutes to get prepared. Each group should make a list of elements and give an explanation to why they

---

<sup>149</sup> Link to the video: <https://www.youtube.com/watch?v=7rwS2GChQY8>. More information about the video in bibliography.

occur in the given period. The presentation of each group should last somewhere from five to seven minutes. The three periods they should analyse are:

- 1) Hispano-Arabic homoerotic poetry during the reign of the Umayyad dynasty
- 2) Hispano-Arabic homoerotic poetry in Taifa Kingdoms
- 3) Hispano-Arabic homoerotic poetry in the Almohad Caliphate

After they have given their reasons and explanations, ask the rest of the students who had a different period to analyse to tell the class if they agree and disagree with what their colleagues have said and to explain how each stage of the development of the homoerotic Hispano-Arabic poetry is connected to the stage to follow.

#### 8.4. Activities on Homosexuality and Homoerotic Tendencies in *The Ring of the Dove*

**Aim:** The aim of the following reading activities is to teach students how to read closely the verses in *The Ring of the Dove* and to be able to localise specific imagery and notion of homoeroticism expressed within the lines.

##### - *Activity 1 (reading) – Contextual Analysis*

**Instructions:** Read the following excerpt from *The Ring of the Dove* and explain what is the general notion of the poem. Is there any sexual connotation? – If so, in which line/s can it be observed?

The passions most men boast them of  
Are like a desert's noontide haze:  
I love thee with a constant love  
Unwithering through all my days.

This fondness I profess for thee  
Is pure, and in my heart I bear  
True love's inscription plain to see,  
And all its tale is written there.

Had any passion, thine beside,  
At any time my soul possessed,  
I would have torn my worthless hide  
And plucked that alien from my breast.

There is no other prize I seek:  
Thy love is my desire sincere:  
Only upon this theme I speak  
To capture thy complacent ear.

This if I win, the earth's expanse,  
And all mankind, are but as dust,  
Yea, the wide world's inhabitants  
Are flies that crawl upon its crust (Hazm, n.d.).

**- Activity 2 (reading) – Discovering the Gender of the lover**

**Instructions:** Read the following poem excerpts from *The Ring of the Dove* and try to identify the gender of the subject to whom these verses are devoted.

**Excerpt 1**

My love for thee shall aye endure  
As now, most perfect and most pure;  
It brooks no increase, no decline,  
Since it's complete, and wholly thine.

I cannot any cause discover,  
Except my will, to be thy lover,  
And boldly challenge any man  
To name another, if he can.

For sure, when anything we see  
Of its own self sole cause to be,  
That being, being of that thing,  
Lives ever undiminishing

But when we find its origin  
Is other than the thing it's in,  
Our losing that which made it be  
Annihilates it instantly (Hazm, n.d.).

**Excerpt 2**

O rare delight, these pains that break  
My heart, dear hope, for thy sweet sake!  
Through all the days, in all my woe,  
I will not ever let thee go.

If any man should dare to say,  
"Thou shalt forget his love one day"  
The only answer I will give  
Is an eternal negative (Hazm, n.d.)

**- Activity 3 (reading) – Discovering the Signs of Love in Search of Homoerotic Elements**

**Instructions:** Ibn Hazm in his *The Ring of the Dove* is telling us that love has its own signs. Read the following passages and try to identify which are the signs of love and how they are expressed in each strophe.

1. Are those signs strictly homoerotic or are they referring to both sexes when mutually attracted?
2. Identify the verses where the description is ambiguous and we can neither determine the actual gender of the lover nor the one of the poet.
3. In which excerpt can we find an example of latent homoeroticism?

4. Find out in which excerpt the author is describing the look, and how it can be translated in attraction between same sex individuals.
5. In one of the following excerpts there is evidence of how the speech affects the lover and the beloved. Discover the lines and underline the verses. After that, say in what way we can know whether the author is referring to a man or to a woman.
6. What does “following the beloved” mean and how the beloved is affected if neglected by the lover?
7. Where can we find evidence of anxieties in the excerpts below? How are the same reflected on gender roles the lover and the beloved acquire?

#### **Excerpt 1**

My eye no other place of rest  
Discovers, save with thee;  
Men say the lodestone is possessed  
Of a like property (Hazm, n.d.).

#### **Excerpt 2**

To right or left it doth pursue  
Thy movements up or down,  
As adjectives in grammar do  
Accord them with their noun (Hazm, n.d.).

#### **Excerpt 3**

No captive for the gallows bound  
With more reluctance quits his cell  
Than I thy presence, in profound  
Regret to say farewell.

But when, my darling, comes the time  
That we may be together, I  
Run swiftly as the moon doth climb  
The ramparts of the sky.

At last, alas! That sweet delight  
Must end anew; I, lingering yet,  
Turn slowly, as from heaven's height  
The fixed stars creep to set (Hazm, n.d.).

#### **Excerpt 4**

Whene'er my ranging eyes descry  
A person clad in red,  
My heart is split with agony  
And sore discomforted.

His roguish glance, as I conclude,  
Has shed such human blood  
That now his garments are imbrued  
All saffron from the flood (Hazm, n.d.).

### Excerpt 5

I love to hear when men converse  
And in the midst his name rehearse;  
The air I breathe seems redolent  
That moment with the amber's scent,  
But when he speaketh, I give ear  
Unto no other sitting near,  
But lean to catch delightedly  
His pretty talk and coquetry,  
Nor yet, though my companion there  
The Prince of All the Faithful were,  
Permit my mind to be removed  
On his account from my beloved.  
And if, through dire compulsion, I  
Stand up at last to say good-bye,  
Still glancing fondly at my sweet  
I stumble, as on wounded feet;  
My eyes upon his features play  
The while my body drifts away,  
As one the billows tumble o'er  
Yet gazes, drowning, on the shore.  
When I recall how distant he  
Now is, I choke in sorrow's sea,  
Weary as one who sinks, to expire  
In some deep bog, or raging fire.  
Yet, if thou sayest, " Canst thou still  
Aspire to heaven? " " That I will ",  
I answer boldly, " and I know  
The stairs that to its summit go! (Hazm, n.d.)."

### Excerpt 6

The clouds, when they my tears discerned,  
A lesson from my weeping learned  
And covered all the parched domain  
With deluges of flooding rain.

And has the night because of thee  
Now come to share my misery,  
Or will it succour bring, perchance,  
To this my weary vigilance?

For if the shadows of the night  
Will ne'er disperse, and turn to light,  
Until my eyes, pressed down by woes,  
At last in weary slumber close;

I do not think that any way  
Remains, to lead me back to day,  
But still augmenting sleeplessness  
My every moment shall oppress.

And now dark clouds o'erspread the  
And hide the starlight from my eyes,  
Concealing from my anxious gaze  
The comfort of their fitful blaze.

Such inward torment of the mind,  
Thee loving, dearest heart, I find,

Surmise alone can fully guess  
And advertize my soul's distress (Hazm, n.d.).

### **Excerpt 7**

I am the shepherd of the skies,  
Deputed to preserve  
The planets as they sink and rise,  
The stars that do not swerve.

Those, as they swing their lamps above  
Our earth, by night possessed,  
Are like the kindled fires of love  
Within my darkling breast.

Or I am now the gardener  
Of some green mead, methinks,  
And through the grasses, here and there,  
A white narcissus winks.

Were Ptolemy alive to-day,  
And did he know of me,  
"Thou art the maestro", he would say,  
"Of all astronomy! (Hazm, n.d.)."

### **Excerpt 8**

Still yearning, and disquieted,  
Still sleepless tossing on his bed,  
Wits drunken and disorderly  
With the coarse wine of calumny;

He shows to thee in one brief hour  
Marvels defeating reason's power  
Now hostile, now the friend sincere,  
Now running off, now pressing near

As if this passion, this reproof,  
To be complacent, or aloof,  
Were stars conjoining, or in flight,  
Fortune's benevolence, or spite.

After so long refusal, he  
Took pity on my love, and me,  
And I, who envied others' chance,  
Am target now for envy's glance.

Together in a garden gay  
With bloom we passed our happy day,  
The while the bright and whispering flowers  
Gave thanks to God for morning's showers

As if the matin rains, indeed,  
The clouds, and that sweet-scented mead,  
Were dropping tears, and eyes bedewed,  
And cheeks with roses all imbued (Hazm, n.d.).



### **Excerpt 9**

She sat there privily with me,  
And wine besides, to make us three,  
While night profound o'ershadowing  
Stretched out its long and stealthy wing.

A damsel fair-I would prefer  
To die, than not live close with her;  
And is it such a dreadful crime  
To wish to live this little time?

It was as if myself, and she,  
The cup, the wine, the obscurity,  
Were earth, and raindrops, and pearls set  
Upon a thread, and gold, and jet (Hazm, n.d.).

### **Excerpt 10**

I waited still, until night came  
Upon me, hoping yet  
To meet thee, O my quest, and aim  
On which my heart is set!

Then I, who never any day  
Despaired, though long the night,  
At last to dark despair gave way  
When dark o'ercame my light.

Moreover I a proof will cite  
That cannot tell a lie;  
The like such problems solve aright  
As reason else defy:

To wit, if thou shouldst ever deign  
One night to visit me,  
No longer darkness would remain,  
But light eternally (Hazm, n.d.).

### **Excerpt 11**

The sign of sorrow is a flame  
That strikes the heart, and burns the same,  
As too the tears that freely go  
Adown the cheeks in ceaseless flow.

For when the man by Love possessed  
Conceals the secret of his breast,  
His tears the guarded truth betray  
And bare it to the light of day.

So, when the tear-ducts overflow  
The eyelids, and their torrent spill,  
Be sure, if thou observant art,  
Love's painful sickness rends that heart (Hazm, n.d.).

### **Excerpt 12**

I have a dark, suspicious mind,  
And nothing negligible find

Thou doest; despicable they,  
Who do despise Love's least affray-!

They will not see, until too late,  
The roots of rupture and of hate,  
Forgetting, to their own despite,  
A spark may set a town alight.

Things of the greatest moment in  
The humblest origins begin;  
Witness the date-tree, hugely grown  
To heaven from a little stone (Hazm, n.d.).

**- Activity 4 (fill in the gap) – Decoding the Process of Falling in Love: Same-sex or Opposite-sex Lovers**

**Aim:** This activity will help students to enrich their vocabulary and by that be able to look for certain words that might indicate some processes, states or facts which will help them to identify the gender roles the characters in the literary texts have and also to decode the text and find out whether the same characters are forming same-sex or opposite-sex relationships.

**Instructions:**

**Part 1:** Read the following poem once and try to think what kind of words are missing in each gap.

O thou \_\_\_\_\_ chidest me  
Because my \_\_\_\_\_ has been  
\_\_\_\_\_ by passion utterly  
For one I \_\_\_\_\_ seen

Thou dost \_\_\_\_\_  
In all that thou dost speak  
Upon my \_\_\_\_\_, and dost state  
My love is \_\_\_\_\_.

For say: what do men know  
Of \_\_\_\_\_ above,  
Save they have heard that it is so  
And what they \_\_\_\_\_ they love (Hazm, n.d.)?

**Part 2:** Now, read carefully the words in the box below and fit a single word in each of the gaps.

who, heart, entranced, have not, exaggerate, passion, poor and weak, Paradise, hear
---

**Part 3:** Now, with the help of your instructor check if you were right.

**Part 4:** Now, concentrate on the questions below and do the activities:

- What is the general notion of the poem?
- Can we detect the gender of the lover? Who is the author referring to? Is it a man or a woman? – Underline the words that may indicate the sex/gender.

**- Activity 5 (fill in the gap) – Asserting the Sex of the Addressee**

**Aim:** This activity will help students to enrich their vocabulary and by that be able to look for certain words that might indicate the sex of the addressee in the poem (very similar to the previous activity). However, this approach enables students to acquire certain skills in determining the actual sex of the lover, which is very important while analysing the gender discourse in a literary text.

**Instructions:** Read quickly the poem and try to identify if you can guess the sex of the addressee without looking at the missing words listed under the poem. Then, fill in one word in each gap and check with your instructor if you have guessed where each word belongs. Then, with the words in the right place, check if you have guessed or not the sex of the lover. Try to analyse the missing words and reflect on how they change the sense of the poem sex-wise.

\_\_\_\_\_ was a \_\_\_\_\_, whom I gained  
By meeting, and thereby obtained  
A truly noble treasure;  
\_\_\_\_\_ friendship was not wished by me,  
And I supposed \_\_\_\_\_ company  
Would yield me little pleasure

But \_\_\_\_\_, who was my erstwhile foe,  
Became my friend, \_\_\_\_\_, whom I so  
Abhorred, my heart's sweet rapture;  
And having ever sought to fly

From meeting \_\_\_\_\_, thereafter I  
Sought ever him to capture (Hazm, n.d.).

He	brother	his	his	he	he	him
----	---------	-----	-----	----	----	-----

#### - Activity 6 (writing and discussion) – Creating a Codex of Sexuality

**Aim:** The aim of this activity is to teach students about how sexuality functioned in Al-Andalus and contrast them with their point of view which reflects a modern society with different values from those in medieval Al-Andalus.

**Instructions:** Tell the students that they belong to the Council of Cordoba, and that there have been noted different kinds of sexual activities in the city. Some of them are considered normal and some of them deviant. Ask them to group themselves in groups of five and have a meeting where they will discuss different ideas of what does a codex of sexuality mean. They should do this activity without having read Ibn Hazm’s writings on this topic. The Codex of Sexuality each group prepares is to contain 5 sexual activities which they consider should be allowed in the society and 5 activities that should be prohibited and punishable. Each of the “codes” should contain an explanation why it is prohibited and why not, and if prohibited what should be the punishment. After they have created the codex let each group read the allowed sexual activities and contrast them with what Hazm had said regarding the matter. Do the same with the prohibited ones. If they do not coincide ask the students, why do they think they do not coincide or why they are omitted in Hazm’s writings.

#### - Activity 7 (picture triggered response) - About the Attraction

**Aim:** The aim of this activity is to show students that the attraction is triggered by their own personal points of view and no one can tell them what should be considered attractive or not. They will also realise that attraction is reflected in the literature according to authors personal convictions of what the attraction is and what is considered “ethically” attractive in contrast to his/her inner perception of attraction.

**Instructions:** Show the students pictures from different eras 1) medieval Al-Andalus, 2) 18<sup>th</sup>-19<sup>th</sup> century Europe, and 3) present day<sup>150</sup>. Each set of pictures should contain male and female individuals, some with homoerotic content and some with heterosexual content. After the students have seen the pictures ask them on which of the pictures they

---

<sup>150</sup> The photos can be found in Appendix 1 – Visual Material.

consider the subjects to be attractive. See if they react from their personal point of view according to what they consider to be attractive for them or they are guided by the era presented on the pictures. After you have heard their opinions on what is attractive for them, ask them to elaborate why they think one is attractive and one not. After they have said what they think, show them a passage from *The Ring of the Dove* where Hazm is talking about the attraction and ask them again if they still have the same opinion or if they have changed their minds after reading the passage.<sup>151</sup>

## 8.5. Activities on Queer, Gender Identity, Gender Inversion and Female Voice Acquisition

### - *Activity 1 (multiple choice) – Discovering the Gender Identity*

**Aim:** By reading the poem, the statements and the possible answers given, the student is forced to think more profoundly on where the gender identity may be discovered. Being given various answer options, the student needs to concentrate on the important and meaningful words in the statements, as well as to look for synonyms in the text in order to be able to select the correct answer.

**Instructions:** Read the poem carefully and choose the answer A, B or C which you think is the best answer according to the given text.

I am resolved to keep afar  
Wherever Love's attractions are;  
The man of sense, as I detect,  
Is ever shrewd and circumspect.

I have observed that love begins  
When some poor fellow for his sins,  
Thinks, it is thrilling, ever so,  
To gaze on cheeks where roses glow.

But while he sports so joyfully  
With not a care to mar his glee,  
The links are forging, one by one,  
And he's enchained, before he's done.

So there he is, deluded fool;  
Stepping benignly in the pool  
He slips, and ere he can look round  
He's swept along the flood, and drowned (Hazm, n.d.).

1. In strophe one, verse two of the poem, the author is  
A) giving us information where his lover is

---

<sup>151</sup> The passage the students have to read can be found in Appendix 2.

- B) telling us that his love has been lost
- C) telling us that his lover is from the same sex as him

2. In verse three, strophe one of the poem, the author is revealing

- A) his own gender identity
- B) the person's in question gender identity
- C) none of the above

3. In the second strophe we have a clear picture that

- A) the addressee in the poem is male
- B) that the poet is in love with the addressee in the poem
- C) the lover blushes when seen by the lover

4. In the third strophe of the poem we know with certainty that

- A) the addressee is male
- B) the addressee is enjoying the sights
- C) the scene depicted is after a sexual act

5. In the fourth strophe the author

- A) is mad because of his lover's behaviour
- B) is telling us that his lover is sleeping
- C) gives us a picture that the lover is long gone

#### **- Activity 2 (debate) – Gender Inversion**

**Aim:** The main goal of this activity is for students to familiarise themselves with the gender roles and how they were established in Al-Andalus so as to have a whole picture of men and women at that period. In the same time, it serves to introduce students to the topic of Gender Inversion.

**Instructions:** Divide the class in two groups, A and B. Then, ask one of the groups to go in another classroom to prepare a debate. Ask the group which is staying in the original classroom to prepare a debate as well. There are general instructions for both groups, and there are separate instructions for each of them. Group A instructions are not to be seen by group B and vice versa. Give each group 10 minutes to prepare the debate and then join them in one classroom. First group A states its points of view, while group B is listening and not interfering, and afterwards group B does the same while group A is

listening. When each of the groups has spoken, open the debate and act as a moderator. After extensive debating of approximately 40 minutes ask each of the groups to expose their conclusions and see if at the end they have ideas in common or their opinions remain unchanged.

### **General instructions, Groups A and B**

It is year 850. You are all subjects of the Cordova Caliphate, belonging to different social groups. The gender roles are defined according to the Qur'an and the society is guided by the Sharia Law. There are some members within the walls of the Caliphate acting differently to they were supposed to. Recently changes in the behaving patterns have been noticed and some individuals are adopting the role they should not to.

#### **Group A Instructions:**

You want to promote the liberties related to the roles each individual (male and female) has. You are believers, but you think that someone else cannot decide what role should you have in the society, that is a human trade and people are free to choose how they will act. Some points you could mention:

- Traditions, difficulty of life and social predispositions in respect of men and women.
- Freedom of expression.
- Discrimination against other types of behaviour which are not socially acceptable.
- People are not limited to biological sex thus, it cannot be expected to follow rules invented by someone.

#### **Group B Instructions:**

You are a group of families who are concerned about the roles some individuals have and how that can affect the youngsters. You are radical believers and you strictly obey the Sharia Law. Someone among you is a preacher who interprets the Will of Allah and how people should act according to their biological predispositions. Some points you may wish to discuss about:

- Allah knows what is the best and what are men's and women's obligations.
- People cannot decide how to act, only the Almighty Allah can decide their destinies.
- Your children cannot be exposed to someone who is acting as a woman and he is a man.
- The way people dress is predefined by their biological sex, not their wish.

***- Activity 3 (debate) – Time Travel, Past and Present Points of View in Respect of Gender Inversion***

**Aim:** The aim of this activity is to make students think about how the gender roles function in society, mainly by comparing how the gender roles were perceived in medieval Al-Andalus, and how they are perceived in present days. This activity will help them deduce the differences of sexual liberties and the right of adapting whatever role the person feels he or she belongs to.

**Instructions:** Divide the class into two groups, A and B. Then, ask one of the groups to go in another classroom and prepare a debate. Ask the group which is staying in the original classroom to prepare a debate as well. There are general instructions for both groups, and there are separate instructions for each of the groups. Group A instructions are not to be seen by group B and vice versa. Give each group 10 minutes to prepare the debate and then join them in one classroom. First group A states its points of view, while group B is listening and not interfering, and afterwards group B does the same while group A is listening. When each of the groups has spoken, open the debate and act as a moderator. After extensive debating of approximately 40 minutes ask each of the groups to expose their conclusions and see if at the end they have ideas in common or their opinions remain unchanged.

**General instructions, Groups A and B**

You belong to two different time lines. Some of you are from the glorious medieval Al-Andalus and some of you belong to a modern European society from the 21<sup>st</sup> century. Mysteriously, in the Council of Cordova a time portal had been opened and those of you who belong to the past have glided through the portal to the present, and you have landed in the middle of a Gay Parade. When all together in the same place, you should discuss the differences of how gender roles and gender inversion is accepted today and how it was accepted in the past, defend your point of view and justify your comments.

**Group A Instructions:**

You are European citizens from the 21<sup>st</sup> century. A group of friends who have different sexualities and adopt different gender roles. Some of you are transgender and transsexual individuals, some of you are homosexuals and some of you are heterosexuals. You all get along well together and despite your differences you are best friends. Have in mind that the other group does not know what gender inversion is as they are from a



different time line and you may have to explain them what that is. Some points you may mention:

- Inverting gender roles is quite a normal occurrence, as you do not care who is doing what as long as that person is your friend.
- Some of you are transgender (not transsexual) individuals and you feel comfortable with the gender role you are adopting. You have not done sex rearrangement operation, you just feel that you belong to the opposite gender.
- You have undergone sex rearrangement operation and you have adopted not only the opposite gender role, but you feel that your body is now compatible with the gender role you are playing.
- Some of you, mainly heterosexuals, think that gender is something that you have to choose. They have a lot of transgender and transsexual friends, without questioning.

### **Group B Instructions:**

You are a group of counsellors from the Council of Cordoba, who while doing their daily routines mysteriously have slipped through the portal and landed at a Gay Parade. You are all scholars of the time, and you all belong to different religions present in Al-Andalus (Islam, Christianity and Judaism). Some of you are more liberal, and being from the time, you are not aware of what gender inversion is. You act according to your beliefs and some of you are not even aware that there is a gender inversion in your behaviour. On the other hand, there are some of you who do not accept anything which could jeopardise the role of man in society. Some points you may mention:

- What does it mean to act as woman if you are a man and vice versa?
- You have acted according to rules in the caliphate, but some of you see it normal to sometimes adopt a role of a woman and subject to another man.
- You find it normal for the ephebes to invert their gender roles (for you, that is acting as women as you are not familiar with the term Gender Inversion), and these young men on the Parade you have met are in relationships with other men, but they act very manly. You have also met women who are in love relationships with other women. You are confused.

***- Activity 4 (reading and discussion) – Identifying the Heteronormativity and the Sexual Autonomy and The Ring of the Dove***

**Aim:** The aim of this activity is to teach students how to look for certain elements in a given text and how to recognise the passages where the sexual autonomy is reflected in Ibn Hazm's *The Ring of the Dove*.

**Instructions:** Ask the students to read Judith Butler's (1993; 1999) writing on *Sexual Autonomy* first, and then ask them to read chapter VI, from *The Ring of the Dove*. As homework, ask them to look for elements in *The Ring of the Dove* which indicate different aspects on how the sexual autonomy functions in the text and how Ibn Hazm is reflecting that autonomy. Students should bring on class passages where they think the sexual autonomy is observed. Ask some of the students to read the passages they have selected and after each passage is read ask the student to tell the class how does he/she think the sexual autonomy is expressed in the passage. After that, open a short discussion and ask the rest of the students if they have identified the same passage and what do they think about that. If students have not identified all the elements, indicate them where they are hidden and give them further instructions on how they should look for them and recognise them in a text.

***- Activity 5 (brainstorming and discussion) - Ibn Hazm's Private Life as Basis for the Gender Roles in The Ring of the Dove***

**Aim:** The aim of this activity is to teach students how Hazm's private life affected the creation of *The Ring of the Dove* and how the gender roles are reflected in his work considering the years he had spent in the harem.

**Instructions:** Give students a short text about Ibn Hazm's life, with an emphasis on the time where he was residing in the harem, and ask them to read it carefully<sup>152</sup>. After they have finished reading, ask them to do a brainstorming thinking about ideas which could be related to the creation of gender roles in his capital work. Then, write on the board all those ideas, and starting from the first one, open a discussion and ask students to tell the class why they think their ideas of Hazm's private life are important, as well as how are those responsible for the creation of gender roles.

---

<sup>152</sup> Use text: 6.2.1. *Ibn Hazm of Cordova, Life and Works* of this thesis.

**- Activity 6 (writing a play) - Gender Polarisation Reflected in *The Ring of the Dove***

**Aim:** The aim of this activity is to teach students how gender polarisation is reflected in *The Ring of the Dove*. By doing this activity they will acquire tools which will help them further in analysing other texts. Also, by doing this activity they can draw conclusions whether gender polarisation was represented in the same way in Al-Andalus as it is in present days.

**Instructions:** First divide students in groups of five. Then, indicate them to read chapters III and IV from *The Ring of the Dove* and ask them to underline the segments where they observe irregularities in respect of the traditional division of gender roles. They should concentrate on finding elements which depict different kinds of behaviour, such as rational, emotional, aggressive, passive, dominant and submissive. If they can identify other behavioural patterns in the writing besides the given ones, even better. Then, explain them that the activity they need to do is to write a short play (no longer than 15 minutes) where they will create characters according to Hazm's writing and they can place the play in modern times or remote it to medieval Al-Andalus. While they are writing the play, they may invent the characters' personality, but they should certainly add between the line of the characters some of the original lines written by Ibn Hazm. That is to say, to create a hybrid writing between their own ideas and the ideas of the author. Tell them that they will have one week to write the play. After they have written and submitted the plays, revise them and choose one to be presented in front of the class. Once it has been read, the target group will be asked about the writing process, the Hazm's chosen lines and where they have been inserted. After that you may open a discussion and hear the opinion of the rest of the students.

**- Activity 7 (presentation) - Queer Identity, Gender and Sex in *The Ring of the Dove***

**Aim:** The aim of this activity is to introduce students to the topic of queer identity, gender and sex. It may be used as a starter to a posterior lecture on queer identity. This activity combines theory on queer identity and practical application of identifying elements in a written text, with emphasis on *The Ring of the Dove*.

**Instructions:** For this activity, you have to inform students that they have only 5 minutes to do the presentation. Instruct them to previously read chapters 4, 6 and 8 in Butler's (1999) *Bodies That Matter* on queer identity, gender and sex and then instruct them to read Chapter 8 from *The Ring of the Dove*. Let them know that they should use the information they had read regarding the topics and try to identify certain elements of

queer identity, gender and sex that are contained in the latter. After that, they should prepare a five-minute presentation and present it in front of the class. After each presentation, ask the rest of the students their opinions and see if they agree or disagree with their colleague.

## **8.6. Activities Regarding the (In)visibility of Women in Religious Texts. Emphasis on the Teachings of the *Quran***

### ***- Activity 1 (role-play) - Divorce***

**Aim:** The aim of this activity is to see what were the rights and the obligations of a wife in the Andalusian society, what she was expected to do and how she was supposed to behave in respect of her marital relationship. Also, the students will be able to learn something about the laws that ruled Al-Andalus and what happened if a woman was accused of infidelity. What happened if she was found guilty of lewdness? Was the solution a simple divorce or was there something more?

#### **Instructions:**

##### **Stage 1:**

For this role-play, students should prepare themselves ahead of time. Divide roles among students and ask them to do a little research on how the Islamic Law functions in respect of marriage and divorce, advise them to read section 6.1.2. *Marriage and Divorce* from this thesis devoted to that subject and also ask them to do a research by their own if they can find some further material. The division of roles is as follows:

- the man/husband
- the woman/wife
- the mujtahid 1 (Islamic advocate – husband’s lawyer)
- the mujtahid 2 (Islamic advocate – wife’s lawyer)
- the caliph (acting as a judge)

According to Sharia Law the persecuted and the victim need 3 witnesses to swear to Allah that they are telling the truth. Thus, choose three witnesses for each of the parties involved in the persecution. The witnesses are to do the same before testifying.

- husband’s witness 1
- husband’s witness 2
- husband’s witness 3
- wife’s witness 1

- wife's witness 2
- wife's witness 3

### **Stage 2:**

On the performing day, introduce/present the case and ask each student to prepare for his/her role according to what they have previously read and use that knowledge to develop their role. Give them 20 minutes to prepare themselves individually for the trial, and ask them not to give any kind of details prior to the trial.

### **Presentation of the case:**

A woman (the wife) has been accused of infidelity while her husband was away on a business trip out of the city. He has been absent for 3 months and during that time his wife supposedly had an affair with a local merchant who saw her for the first time while she was going to the hammam with her sisters-in-law. The husband, on his way back, stopped at the hammam as it was men's day to use it. One of the employees of the hammam told him he had seen that, when his wife was coming to the hammam, the local merchant was observing her every single time she was entering the building, as his shop was just across the street. The employee of the hammam suspects that the merchant and the wife of the other are having an affair and they are secretly meeting. The husband furious, went home and faced his wife. She swears that she would never have done something like that and shames her husband and her family. The case is complicated and the husband wants to divorce his wife, and asks death by public stoning. Now the case is taken to the court and it is up to the caliph to decide the destiny of the wife.

### **Stage 3:**

After 20 minutes have elapsed, ask students to take their positions in the court and open the session. The role-play activity is to last about 40 minutes. If students get too much involved into their roles, prolong the session according to your own approximation. Once the trial has ended, and the sentence has been delivered you may open a discussion with all the students present and see what are their opinions on the matter and what they have learned from this activity.

### **- Activity 2 (interview) – Marriage**

**Aim:** The main goal of this activity is to see what students think about marriage and how it should be concluded. As marriages in Al-Andalus were arranged, this will help students to see how the woman was subjected to men and how she was not allowed to choose her own husband.

**Instructions:**

First explain that marriages in Al-Andalus were pre-arranged and explain the role of women and men had in respect of choosing their partner. Also you may add that the dowry was asked and men should have provided a certain amount of money (gold) and goods prior to ask a woman's hand.

Divide the students into two groups, A and B. Ask students who belong to group A to take a position of woman from medieval Al-Andalus, no matter what gender they really belong to.

Consequently, ask students from group B to take a position of an interviewer and prepare about ten questions in respect of marriage and the rights of marriage and ask them to keep the questions secret until they start interviewing the student from group A.

In the meantime, students of group A should think about the same topic and they should also think of some questions as later they will take the role of an interviewer.

Give them ten minutes to prepare themselves and once time is over, ask students from group B to start interviewing their partner from group A.

After they have finished, ask them to swap roles and ask students from group A to interview students from group B.

While interviewing, the interviewer should take notes of what his/her partner had said. The activity should last about thirty minutes. After that, let students read their questions and the answers they obtain and after you may analyse the answers and see how students will react or if they agree or disagree with the outcome of the answers.

**- Activity 3 (group presentation) - Sex, Obscenity and Chastity**

**Aim:** The aim of this activity is to intrigue students to think about taboo topics which were and still are questionable among people of certain background. The goal is for students to learn how sex, obscenity and chastity affected the Andalusian society and how the same were reflected in the literature of the time.

**Instructions:** Divide the students into three groups A, B and C. Tell group A students that their topic is sex, group B students have the *obscenity* as a topic, and the topic of group C is *chastity*. Then, tell them that they should have a group meeting and do some investigation regarding their topics and prepare presentation. Tell them that they have one week to prepare the presentation and give them the following instructions:

- The presentation should last for 20 minutes.
- The presentation may be a poster or a Power Point presentation.

- They should all participate in the preparation of the project.
- On the day of the presentation each student from the group should speak his/her mind and convey the group's opinion.

**- Activity 4 (swap writing) – Inheritance**

**Aim:** The main point of this activity is to see what students think about the inheritance rights women had in Al-Andalus. This writing activity should make them think what was the position of the woman, as well as her availability of managing her life if left without any inheritance.

**Instructions:** Ask students to write a 1000-word essay on the women's rights of inheritance. The essay should be divided into two parts: 1) facts-based information on the real situation the woman was in, and 2) their personal opinion on how the inheritance was distributed among women in the family after the family's head's death. Give them one week to prepare the essays and give them information about the literature they should consult. After they have finished the essay ask them to swap their essay with some of their classmates, and ask each one of them to write 500 words comment of whether he/she agrees or disagrees with his/her colleagues' opinion. Ask them to give facts why. The students should bring their comments on the next class. After the writings are finished, ask your students to comment on the things they agree or disagree with their colleagues and draw conclusions.





# **CHAPTER 9**

## **Conclusions, Limitations and Future Avenues of Research**



## 9. Conclusions

This final chapter of the dissertation contains autobiographical reflection where I will express my opinion on the entire process of research. Concluding comments will follow which encompass the essential parts of the investigation, where I expose my findings and bring the research issues to closure. Posteriorly, I will write about the suggestions for future research, ending with the limitations of the study.

### 9.1. Autobiographical reflection

The present investigation represents a continuation of a previous one that I carried out in the year 2014, resulting in publishing a book. This one, unlike the previous, it is characterized by being a more profound study in relation to heteronormativity and sexuality in medieval Al-Andalus. The answer to the question: Why have I decided to analyse precisely *The Ring of the Dove* and the *Holy Quran* it is very simple. During the investigation about the Andalusian literature, I have been able to observe that there is an information gap in the topics addressed in my thesis. On the one hand, when we talk about *The Ring of the Dove* in particular, most of the previous analyses refer to the sexuality involved in this work, but the curious thing is that the most prominent issues are only homosexuality and homoeroticism. In none of the previous studies, gender and heteronormativity were analysed. Thus, I have decided to investigate in depth the religious and profane conditions that in most of the cases mix and complement each other, culminating in creation of very versatile verses with respect to sexuality. On the other hand, as far as the *Quran* is concerned, there are many previous studies related to gender and heteronormativity, but none of these studies has a direct connection to Al-Andalus, nor do they directly reflect the life of the Andalusian woman in the medieval era. Hence, revising other authors' previous works, looking for direct links in the *Quran*, and contrasting the same, I deepened the woman's perspective. For the above-mentioned reasons, I decided to analyse particular segments of those two works, and give them a new perspective related to gender, sex and heteronormativity.

### 9.2. Concluding comments

The concluding comments of this dissertation are offered in chronological order. First, we give our observations on the historical background of Al-Andalus. Annotations on homosexuality and homoerotic Andalusian literature will follow. We conclude with some remarks on gender and heteronormativity.

### 9.2.1. *On the History of Al-Andalus*

First, we have described the chronological events of the history of al-Andalus, from 711 AD, when the Arabs massively began to move to the Iberian Peninsula, through the formation of the emirate and Umayyad Caliphate. Second, we have detailed the Taifa Kingdoms and the Nasrid dynasty. Consequently, this review helped us to understand the logical path of the notions that pave the way for creation a specific, indigenous and notable literary works in the territory later denominated as Al-Andalus. Thus, we conclude that the combination or mixture of different cultures, ethnicities, and languages contributed to the creation of specific literary forms and different genres of poetry that would mark the literary supremacy of the Andalusians. Therefore, these types of poems (*muwashshah*, *maqama* and *qasida*), are not only important for the further development of Spanish literature, but also left a trace in different European literatures, mostly visible in the expression of the profound feelings. Thus, we underline that the importance of these poetic genres, although originating from previous Arab styles, would play a significant role in the sexual expression during medieval times in Andalusia. Hence, we conclude that the events recorded in the courts, the harems and the institutions of the time convey hidden messages, which contain particularities subtly expressed by authors reflecting the heteronormativity as process. The latter is observed in poems, prosaic texts and religious writings such as the Quran. As a result, we discovered that not only we historical facts and what was happening behind the walls can be revealed, but also those can reveal the (un)approved behaviour and sexuality of the Andalusians. As it was seen, the sexual liberties in the Andalusian society were at a very high level, consequently the position the woman had in medieval Al-Andalus was not as restrictive as in other Arab territories. As a result, this allows us to conclude that precisely the Andalusian society, and everything that happened at a cultural, social and political plan, contributed to a certain level that Spain today is a defender of human rights. This translates to introducing a balance in: sexual rights and freedoms, as well as free circulation and establishment of regulations taking into account the correlations between men and women. The Andalusian society, very different from the rest of the mediaeval societies, was flourishing in all fields. Hence, we reaffirm that there was a notable growth with respect to tolerance among members of the three religions coexisting in Iberia (Islam, Christianity and Judaism). As a result, on the one hand, this peculiar mixture of different cultures resulted to be more open to homosexual and polygamous relationships that occurred assiduously, and on the other

hand, women had a wider range of rights and played important role in the society. Hence, we conclude that although in smaller proportion, women's engagement in the public sphere represents a huge leap for what they have today as a right. Right that should not be considered as a gift. On the contrary, a right that belongs to women in the same way that it belongs to men. Consequently, to achieve what Spain represents today regarding freedom and sexual rights, we have to mention that this turnover did not come suddenly.<sup>153</sup> There is a long chain of occurrences that attribute to a closed and limiting mentality of the Spanish society with respect to sexual liberties. All this turbulence begun with the coming to power of the Catholic Monarchs and the expulsion of the Moors. As a result, the society underwent a change with the aid of the Catholic doctrine, and the latter involved adjustment of the sexual rights and freedoms. Having described the chronological events of the history of Al-Andalus, from 711 AD, when the Arabs massively began to move to the Iberian Peninsula, through the formation of the Umayyad Emirate and Caliphate, proceeding with the Taifa Kingdoms and ending with the Nasrid dynasty, enabled us to conclude that there was a logical path of the notions that paved the way for the creation of specific literary works.

### 9.2.2. *On homosexuality and Homoerotic literature*

The combination, or rather, the mixture of different cultures, ethnicities and languages contributed to create specific literary forms and different genres of poetry that would mark the literary supremacy of the Andalusians. Hence, these types of poems (the *muwashshah*, the *maqama* and the *qasida*) were not only important for the development of the Spanish literature, but also left a trace in different European literatures. With this said, we conclude that the importance of these poetic genres, although originating from previous Arab styles, played a significant role in sexual expression during medieval times in Andalusia. Moreover, what happened in the courts, in the harems and in the institutions of the time, would remain sealed in this poetry. Thus, it gave us an opportunity to discover the particularities and the subtle expression of the authors about heteronormativity in general. The outcome of this investigation leads us to discover, and reveal the (un)approved and non-expected behaviour of the Andalusians in their sexuality. Thus, when we talk about homosexuality in Al-Andalus and the homoerotic tendencies in literature, we have to take into account Spanish-Arabic and Spanish-Hebrew poetry since

---

<sup>153</sup> It refers to the freedom and the right that each individual has to choose freely with whom, where and how to form an intimate relationship.

poetry itself was the most prominent medieval genre of the Iberian Peninsula. Hence, we conclude that homoeroticism itself, and the poems containing homoerotic elements were recurrent in the Andalusian poetry. Thus, it is not an exaggeration to point out that homoerotic and erotic literature in general created in the time was often of high value and quality. Moreover, as we have previously seen in the section devoted to the development of homoerotic poetry, some of the most prominent figures of Al-Andalus wrote poetry and maintained homosexual relationships. Thus, we conclude that homosexual relations were accepted with great satisfaction between the political elite and the intellectual nucleus of society (Reina, 2007).<sup>154</sup> Furthermore, as in Arabic love poetry the object of sexual desire and worship used to be a slave or a captive, we assert that it is not strange or unexpected to find verses that describe blond men and women who were attributed Scandinavian or Slavic descent. As a result, the one who was in a subjugated position (in a real or fictitious relationship) was described as an object of admiration, it was considerably younger than the poet and most of the cases had a passive role. Furthermore, due to all historical events and the changes that happened, a lot of new genres emerged. Simultaneously women gained greater freedoms and, therefore, a large number of poetesses wrote love lines. Some even exalted female beauty. On the other hand, among the Hispano-Hebrew population, there was a considerable production of homoerotic poetry. Authors of Jewish descent were creating their poetic creations in a very similar manner to their Muslim colleagues, especially around the eleventh century, also known as the Golden Age. However, we conclude that the writings of Jewish poets are quite restrictive in terms of sexual practices. The same goes for homosexuality, adultery, bestiality and masturbation. The flow of events and the poetic thought is very similar to that of medieval Europe, that is, it is consistent with what was happening in courtly love. Additionally, the type of homoeroticism that we found in Andalusian poetry has many similarities with homoeroticism in ancient Greece. Thus, we assert that homosexual practices in Al-Andalus represent a continuation of Greek and Latin traditions and, as such, actively participate in the education of youth, being postulated as a primary element that served as a basis for expressing feelings and lust. Hence, we conclude that unlike in Christian kingdoms, where homosexuality was not so publicly visible, and was considered a heresy and a disease, in Spanish-Arab culture the opposite is observed.

---

<sup>154</sup> This type of relationship was especially present among the kings of Al-Andalus (King Al-Mu'tamid of Seville and Yusuf III of the Nasrid Kingdom of Granada) who continuously had sexual relations with youngsters called ephebes or mancebes.

Moreover, the signs or rather, the symbolism has (and had) a very important role in Arab poetry in general. The same happened with the verses written in Al-Andalus. Many of the poets used images as a powerful tool in their literary expression, and that is why they provoked a greater impact to the reader in order for the latter to understand the game of love. Most images are intertwined and can give a false impression. However, they are often clear, and give a clear picture of the feeling, but not of the object of worship. Therefore, we conclude that in many of the poems the sex of the object of adoration is omitted, according to the ambivalence of the description, but through the images and the grammatical rules we can shed some light and get to determine the sex of the lover. Here we have the answer of our second research question. Therefore, from the comments above we deduce that homosexuality as social phenomena indeed influenced the Medieval Andalusian society, and homoerotic tendencies are significantly high in the literary canon of Al-Andalus. On the other hand, as never before in history, women had access to literature and that is why they were also able to write. Poetry was the most prominent form of expression in medieval Al-Andalus. Although many of the sources are lost or destroyed, there were many women who wrote their verses in this period. Although the situation of the Andalusian woman was better in comparison with the woman in the rest of the world, she was still isolated behind the veil of the harems, especially the Muslim one. As for homoeroticism in these poetesses, we can notice that in their verses that the physical description of external beauty was not very common, and was not as present as in the homoerotic verses written by male authors. However, there are few exceptions where a description of physical beauty was present. In the case where we have this aspect, it comes in a distorted form and seems like a distant echo of a masculine voice hidden somewhere. Hence, we conclude that these echoes come from afar and sing about a strange feminine beauty, simulating Sapphic love, which according to some authors has no basis in reality nor a parallel.

### *9.2.3. On gender and heteronormativity*

We have seen that the essentialist feminine idea has the intention of denying itself, since it is not something that is innate and that all women carry the feminine within themselves. It is about a binary conception of gender, that allows the possibility of certain exclusive practices for feminism. In general, we conclude that feminist theory is what limits the meaning of gender and, as such, the presuppositions of its practice dictate the norms of gender, locked in the veil of feminism. As a result of this, we have realised that

Butler doubts the relationship that is apparently natural, but is imposing, at the same time, on desire, practice, sex and, finally, on gender due to the heteronormative laws. Hence, an individual born with female genitals is supposed to have a corresponding sexual practice, that is to say, she has to be heterosexual. Therefore, we assert that this logic forces the individual to correspond in the same way as the majority of the population. We conclude: gender norms are only in function of the embodiment of masculine and feminine ideals, almost inseparable with regard to the idealisation of heterosexual union, since both men and women are necessary to achieve that bond. Consequently, we can say that gender is something that is not innate, at least in the sense in which it is believed to be. Biological sex does not correspond to gender. Here we are not talking about the grammatical gender, because this is an artificial construct and does not reflect any sexual relevance nor does it reflect any of the sexes from a simple reason, the gender in grammar is also applied to all nouns, both living beings as objects, and as such the objects can not have any sex. Therefore, we conclude that erroneously assigned gender causes transformation of individuals that results in the representation of gays as females, lesbians as males and transgendered as perverted. Furthermore, it seems that the manifestation of any form of degradation of homosexuals is expressed through the act of homophobia. Hence, in its base, this terror represents nothing else but losing the appropriate gender and becoming “a real man or a real woman” which are only pre-established homophobic concepts. If we simply break down the very essence of Queer Theory, we will come to a conclusion that it represents a set of diverse ideas, related to sexuality and, therefore, it is closely correlated with the biological sex, the inner gender and the personality itself. As a result, sexual identities and orientations are translated into a social construction, which at the same time is fictitious and archetypal just like gender. As such, it is not prone to human nature, nor is it biologically encoded in our genes. Thus, this leads us to affirm that genders are not related to the human biological essence, and that is why they are mere types of social variables. As a consequence of the fact that genders are not a natural biological category, when discussing this topic, analysing texts, and applying Queer Theory, we cannot rely on universally established categories such as man, woman, homosexual, transsexual, bisexual, heterosexual, lumbersexual and so on. Thus, Queer Theory considers all these categories mentioned above as fictitious, hiding a great variety of erotic motivations that at the end of the day are only natural and emerge from very human aspirations. That being said, we conclude that humans are to be defined as sexual beings, hence their nature is not restricted only to heterosexuality as an artificially



postulated category. As for sexuality, Queer Theory advocates the agenda of not using sex in moral terms, but instead it should be used in erotic terms, where the hierarchical position is interpreted as a social initiation of responsibility. As a result, it will gradually change its denomination, and it will be considered as a carrier of a wide range of theories that would illuminate the plasticity of real human nature. Therefore, we conclude that the identity categories tend to be used as regulatory regimes instruments that act as normalising categories of the oppressed structures, and at the same time serve as a liberating opposition. According to this, the “lesbian” category is regulated in the same way as the “heterosexual” category. It is assumed that heterosexuality is the only sexual orientation, and a unique standard affirming that sexual, sentimental and civil relationships are convenient between people of opposite sexes. Thus, heteronormativity is nothing but a belief that people fall into different and complementary genders (male and female) with natural roles in life. Therefore, by using all the tools Queer Theory offered us, we were able to decode and translate medieval thought, read texts of Islamic origin (the *Quran*) from a new perspective, and interpret medieval the Andalusian treatise on love *The Ring of the Dove*. Hence, we conclude that this is the answer of our third research question.

#### 9.2.4. *On women*

In Al-Andalus male and female roles were not much different than in the rest of the Islamic world. As a territory guided by Islamic rules (known as Sharia Law), the interpretation of the Quran and the Hadith were an inseparable part of daily life. Accordingly, women depended on men’s will. Although in a subjugated position, women in Al-Andalus in many aspects of social life were in a better position than the ones of the Near East. This greater freedom attributed to women in Al-Andalus does not refer only to Muslim women, but at the same time to Jewish and Christian women. In the dark Middle Ages and in a world dominated by Islam, Al-Andalus represented a bright spot where, to some extent, there was a tolerance and inter-human relations were nourished. The plexus of cultures and traditions of this southern part of present-day Spain represented the only place in Europe where women, although not as much as men, could express their own opinion. However, women of Al-Andalus played an important role and their names were not excluded from something that could be historically or chronologically important, leaving their mark on the period in which they have lived. According to the information presented, we can perceive that the woman was involved in

the sphere of science, but she was always represented as an assistant to some great teacher and she was generally a member of the upper class - wife or daughter of some important man. Thus, we conclude that only women from upper classes of the society had access to some kind of education. Apart from the small number of verses preserved, and in certain cases whole poems written by women, we observed that there is insufficient information to specifically determine women's feelings, opinions and point of view. Consequently, we were able to perceive that there was a set of certain norms. Thus, we conclude that some women could ascend to higher levels of social life, which for men were accessible without any difficulty. Although the sources are scarce and a small number of historical data is kept, it is known that the life of a peasant and a noblewoman was very different and their interaction in society was not the same. Thus, we assert that on the one hand, noble women, as in the rest of the cultures of the world of the time, had greater access to different fields of social life and were in a constant (although limited) correlation with man's world. On the other hand, women in rural areas were hardly allowed to leave the house. Moreover, this behaviour was completely identical for Arab and Berber women, both of lower and upper social classes (with the exception of the aristocracy). Speaking of religion and women, we must bear in mind that three religions coexisted in Al-Andalus: Islam, Christianity and Judaism. However, as the predominant and most widespread religion in the Middle Ages in this territory was Islam, we have mostly elaborated Muslim woman in this investigation. Following the religious rules, women, as stated above, were in subjugated position. Hence, we conclude that the predominance of men was clearly the ultimate goal of the three co-existing religions in Al-Andalus. According to all of them, the woman had a secondary position in society, and her character was always shaped according to the man's desire and the Holy Scriptures. Having understood that women were separated from "men's world" we should look for that reason in religion. There we will find the answer, and the explanation that will give us information to what extent this issue is important in the social separation of women. Christians and Jews consider the Old Testament as a mutual Sacred Scripture. The importance of the separation of women would be understood by them in another way, since Muslims have different interpretations for the same original sin. Therefore, we conclude that Muslims were more tolerant towards women, and would allow their presence in religious life mainly, along with a limited access to the rest of public affairs. Hence, from the religious and moral point of view, women are always, without exception, considered inferior to men, especially in the judicial system and in politics. Consequently, the rights that men had

over women in Al-Andalus were based on the Koran and what had been written in it. Marriage in Al-Andalus was equally legitimate for free women, as well as for slaves and maids. In this sense, man had to choose a woman of his own free will, but he should always choose a woman with faith. Although this affects mainly women, it is valid for men as well. Therefore, we assert that a believing woman could not be married to an idolater. As we could see, Islam is not a monogamous religion, which means that marriage could be carried out between one man and several women. However, a woman was not allowed to have more than one husband. On the other hand, the divorce was more complicated than marriage. Whatever being the reason of the divorce, we assert that woman was to be treated with deserved respect, whether left in the house or taken back to her father's household. Therefore, we conclude that a man had to do it respectfully and not hurt her in the process, otherwise not only he would hurt her, but he would also hurt her soul. However, the divorce as such could be postponed if a man suspected that his wife might had been pregnant. Thus, we conclude that it was his right, or rather it was his duty to wait three consecutive months and make sure that his wife was (or not) with a child. On the other hand, abstinence was one of the topics related to sexuality in the Quran which reflected in Al-Andalus, but it only applied to men. Therefore, a man could submit to it, but after the time prescribed in the Quran had passed, he could redraw that vow and continue having sex with his wives. Thus, we conclude that men and women were not in the same position, as the latter could not decide on abstinence. Furthermore, chastity was very important in Al-Andalus, this referred to Christian, Jewish and Muslim women alike. Here, the issue of chastity and marriage intertwines as extramarital sex was considered impure and prohibited. Therefore, we conclude it was acceptable for a man to divorce a woman after marriage if they had not previously consumed the marriage. Obscenity was also of great importance, and it played an important role in women's education, pursuing them for the rest of their lives. Thus, we conclude, it was expected for women to renounce the unappropriated pleasures. This equally applied to single and married women. In any case, we conclude that if a woman was accused of lasciviousness, that act had to be approved and defended, since one could not accuse a woman just because he wanted to punish her. Other rights that women had in Al-Andalus refer to their property and inheritance. Regardless of the issue that women in Al-Andalus were subjugated to men, and had many obligations to fulfil, they still had some basic rights which had to be respected by men, since those issues were clearly explained in the Quran. Hence, we conclude that:

a) a man could decide to choose one woman over another, but if that was the case, he would not withdraw the gifts he had given the first;

b) widows whose husbands had died were also entitled to inheritance;

c) all female children, especially orphan girls were entitled to receive a share after their fathers' death; and

d) women could not be owned or inherited against their own will, although this question is a dubious because most women were inherited within the family.

The primary source of law and politics in Al-Andalus was the Quran. As Islam explicitly demands that women are to be excluded from both administration and other public services. Islam by its code imposes a form of division of public spaces and prohibits the access of women within them. Hence, we conclude that by analogy this meant stripping them off all the power they might had had and leaving public life only to men. However, as Islam, Christianity and Judaism coexisted in Al-Andalus, the situation was not much different for Christian and Jewish women. But, among Muslims the separation was much more accentuated. However, since Islam was established as a state religion in Al-Andalus, all political laws and opinions had to be revered to those written in the Quran and the religion itself. With this, we conclude, the political power was concentrated in the religious codex, since power itself could be classified as political and religious respectively, being both duties where women did not take part. Thus, in Islamic Al-Andalus, religious power and political power were united and personified in the figure of the caliph. So, he was Head of State and, in turn, Head of the religious community. Ergo, women were not allowed to occupy a leading position since it was natural that this position was occupied by men. Therefore, we conclude that whatever power and influence women might had had in Al-Andalus, so far it is not referenced in the history books. The world of Islam was and still is always led by men, and there are no exceptions. From here, having been excluded from all public functions, women had no opportunity to express their opinion publicly, nor to intervene directly in matters that affect the population in general. Additionally, we would also like to point out that some women from the upper classes did have a chance to actively take part in the sphere of public administration, but as that number was so small practically it has got no major relevance. However, their contribution in the fields of art and literature has to be recognised. Therefore, we conclude, women not being able to exercise as judges, A faqīh or any other public office, there was no opportunity to make greater changes and that their voice to be heard in the institutions, due to their prohibition to even enter those places unaccompanied, let alone

by their own free will. Hence, this section answers our first research question, explaining what women's role in the Medieval Andalusian society was, and how her position concerning everyday life in the latter was affected by the rules in the *Quran*. This was done by analysing the teachings of the *Quran*.

#### 9.2.5. *On Ibn Hazm and The Ring of the Dove*

We have seen that Ibn Hazm had a rather confusing childhood growing up in a harem. Hence, we conclude that his opinion about sexuality was mostly based on what he had seen, apart from the knowledge he acquired as an Islamic jurist. Growing up in a harem made him question gender roles that people had, although maybe he was not fully aware of that because of his young age. However, we assert, for him it was a normal environment where the female servants of the harem, and the women belonging to it, did not fully follow the established gender roles that could be observed outside the walls of the harem. Thus, we conclude that these factors, certainly, nuanced Hazm's vision, and he, as a child, was not able to distinguish between what were male and female gender roles, and he had a peculiar perception of how an individual should behave, regardless of the biological sex. All this is reflected in his treatises. In them, Hazm relates about what types of love exist, and gave a psychological vision of the five degrees of love between two people. This, of course, not only applies to sexual, but also to the other aspects of attraction. Hazm established five degrees of love, referring exclusively to two people who were previously strangers, formed some kind of union, at first Platonic which later culminates with sexual attraction and desire. Hazm composed "the codex" of sexual acts or ways and forms of sexual behaviour. Throughout this text there is information about mental openness and social permeability of all practices. From this, we conclude that religious shackles and prejudices shaped the sexual appetite of the human being, which then extended to other spheres of social life. Therefore, we assert that Hazm's writings, to a certain extent, support the idea of a secular society in which everyone would have the right to choose, especially with regard to sexuality and extramarital sexual relations, as they would not do harm or affect people. However, we conclude that in none of his treatises there is an open discourse or a discussion about same-sex sexual relations. Thus, the permitted or the prohibited is not expressed explicitly. What we can observe in Hazm's treatises with respect to homosexuality always appears in a hidden form or it is inserted in a paragraph referring to heterosexual relationship, or it can be found in some homoerotic description in some of his poems. Whatever the case, in his writings there is

a significant number of examples of it. However, we conclude that sometimes it is impossible to determine where the author refers to a single gender. Hazm used God as a reference, who has no gender identity, and with that immense knowledge he did not need to be placed within the framework of what gender identity is. Therefore, we conclude that his works carry a theological notion, and Hazm guided by the omnipotence of God breaks the established code. As a result, he sometimes refers to the individual without giving him/her masculine or feminine characteristics. Consequently, we conclude that gender identity must be understood independently of sex, and by applying this tool we can identify that in *The Ring of the Dove* there is a certain shift of gender and exchange of gender roles. More importantly, Hazm in most cases does not refer to a single sex, or if it does, he secretly invokes the presence of the other gender within a person of the opposite sex. Hence, we conclude that in some of its verses there is no equivalence between gender and sex, everything seems to be floating in the air, referring to naked feelings and emotions without focusing on the biological sex or the inner gender of the individual. In any case, many times there is a deliberate absence of biological identification of sex, so, we assert that the writing is ambiguous with respect to gender. In conclusion, Ibn Hazm's verses are sometimes freed from gender and sex. There is something unusual in the tone he used to describe one of the lovers in relationships where both parties supposedly belong to the opposite sex. Therefore, Hazm's description may not correspond to opposite sex individuals. We assert that he did it in order to avoid assigning sexual identity to lovers. Hazm very cautiously represents the latter by using the first person singular in his speech. Thus, we conclude that the sexual identity of lovers remains hidden. Moreover, if we try to identify the gender predisposition in Hazm's poems, we will be confused because the norms applied in them are directed only to love notions the author had. Furthermore, there are cases where no personal pronoun other than "I" and "you" is used, which in turn could reveal the gender of the receiver. From here we conclude that concealing the gender identity results in queerization of the same, and therefore of his own gender. *The Ring of the Dove* contains features of gender inversion and the use of the female voice. Throughout the treatise we can find many passages where Ibn Hazm adopted a feminine voice while expressing his feelings. Hence, we deduce that as such, this phenomenon of voice adaptation was often used to address the beloved. Thus, we conclude, it mirrors a tendency of self-feminisation, or simply Hazm striped off his gender and took a neutral tone. This issue could have been approached from different points of view and applied a wide range of perspectives, but our intention was to focus on the

literary tradition. In that regard we stress that the literary tradition in *The Ring of the Dove* mirrors the history, the sacred and secular life. We conclude that gender inversion or taking gender roles played an enormous role in this work. It is transformed and remodelled according to the needs of the poet, resulting in a more or less neutral or indeterminate gender that interweaved men giving them feminine characteristics. In this sense, the poems begin with a very neutral tone. Hence, we conclude that there is no gender distinction, nor is it appreciable that Hazm dedicated these verses exclusively to a woman. Therefore, we deduce that the reader is faced to decipher and assert whether the writer was a man or a woman. The same goes for the one certain poem was dedicated to. Therefore, we conclude that the reader could feel that there is no gender affiliation. However, the main focal point in Hazm's writings on love is the soul. In his "esoteric" writing Hazm omitted to point out that the two parts of the soul are placed in bodies of different sexes. Bodies by their nature and biology can be masculine or feminine, but Hazm in many occasions does not use any element that indicates that the bodies are different and belong to the opposite sex. Consequently, we conclude that it can be only theorised that the two parts of the soul have different genders. Another phenomenon that we have detected in *The Ring of the Dove* is the submission and how it is reflected in love relationships. Thus, this element was used to transform people into subjects of other people, or to disguise the true feelings, pointing out to superficial imagery and giving a false impression. Another conclusion that we have been able to reach is that the essence of life, and life itself are depriving us of our essential needs, such as desires, since life is complex and demoralises the interior of the individual. On the one hand, we should highlight Hazm's progressive thoughts. Thus, we conclude that even though he was inclined towards religion, and considered that autonomy is not totally detached from God's will, he believed that the latter fairly depended on personal affinity or desire. On the other hand, in spite of being very ambivalent, it can be said that the presence of homosexuality in *The Ring of the Dove* represents a kind of equality of true love in all male friendships. However, there is no index of Hazm facing homosexuality with shame or in a lascivious way, on the contrary, this is a treatise that has the purest intentions and is totally aesthetic. Hence, we infer that attraction represents bases or essence of love, showing the mutual attraction of souls in the process of forming an alliance. It is presented in a philosophically-psychological and androgynous way, where there is no explicit observation that the attraction should appear exclusively between members of two

different sexes. In fact, sex is not evident at all, only the attraction in general terms is explained. Hence, we deduce that for Hazm:

- a) the loving gaze is a channel that leads deeply to the essence, and the essence is the soul,
- b) the eye is like a door that always opens, or it is a path that leads to the soul,
- c) the eye closely selects visitors and only allows the desired one to enter, the rest stay there, in front of the doors, and
- d) the eye is not just a filter, but it also represents a two-way portal.

With that we conclude that the soul is androgynous and it only chooses and unites with another soul, without making a difference between sexes. Therefore, the object of worship is not affiliated with gender, and the verses themselves have an androgynous connotation. With this, we can observe how love or erotic attraction does not always happen between individuals of opposite sexes. Furthermore, Hazm, used words like “imán” that in no case represent a woman, as only a man could have that position in society. From here we deduce that the verses themselves, although seemingly freed from sex and gender, in some way have a homoerotic connotation. Therefore, we can conclude that some of the verses are ambivalent with respect to sexual affiliation. They represent Hazm’s neutral voice and silent approval of sexual freedom as well as one’s gender choice. We also conclude that Hazm depicted generalized images, not going into details, with which the biological sex was not precisely determined. The descriptions are androgynous with some exceptions where the word “beloved” is used in its masculine form, instead of the same word being used in feminine form. By analysing the descriptions of how he relates about events, we can observe his developed sense of human psychology and how his progressive beliefs even surpass those of some of its contemporaries. This has allowed us to conclude that sexual rights and liberties that people enjoyed were not considered deviant. The Andalusians were not worried about sex and gender. However, it is very important to highlight it at the end that amorous relationships, as we know them today, existed many centuries ago in Al-Andalus and were not considered taboo. Therefore, we conclude that people formed homosexual, bisexual and heterosexual love unions which in their majority were extramarital.

#### *9.2.6. On the Didactic Proposal*

Future students need be given an opportunity to immerse themselves in the verses of Ibn Hazm and those of the Quran. Thus, we have created a bank of activities that can



serve not only for those who study Hispanic studies, but also for students who deal with gender studies, feminism and queer. It will also serve as a teacher's manual that will help in structuring their classes according to specific needs. In turn, this work allows us to analyse the events of the time, and it can serve as a historical reference aiming to discover specific circumstances dating back to medieval Spain. The didactic of medieval Andalusian literature through the prism of the *Quran* and *The Ring of the Dove* proposes a reflection of fundamental areas, provides knowledge of historical occurrences and broadens the educational system. Simultaneously offers a critical and communicational perspective of teaching literature. By analogy, it develops key concepts that every teacher or even researcher must obtain in order to optimally exercise his/her work. The different parts of this research will stimulate new ways of thinking, while at the same time will provide useful contents. On the one hand, the suggested methodology and the contents are adapted to university students, therefore they imply exercises to be done in the classroom and outside of it. Hence, future students are given the opportunity to be their own agents of learning. On the other hand, teachers would find this book resourceful and it would help them in programming their teaching activities, enabling materials to students that have already been systematised and personalised according to the contents this book offers. Furthermore, a participatory methodology is offered which would make and allow students to engage in their own learning and training process. Along with the principal text material, teachers can find a series of evaluable activities for each of the units provided. These activities will mainly consist in searching and analysis of the information provided, consulting different sources and visualising didactic materials considered relevant for apprehending and understanding different text passages (internal and external), participation in thematic discussions, standard literary reading, writing and presentations. Therefore, we conclude that fulfilling the proposed didactical activities will result in:

a) acquiring:

- knowledge and skills which would allow professional practice in teaching, specialising in investigating medieval Andalusian literature;
- scientific and didactic knowledge, analysis and design, development and evaluation of curriculum, carry out and evaluate training proposals supported by multiple resources and contribute to integral development of students;
- abilities to gather and interpret relevant data, as well as making judgments that are reflected in relevant social and ethical issues;

- knowledge to sources of research in the field of Language and Literature Didactics and identify in them the object and the methodology used;
- knowledge in the process of demonstrating skills through elaboration and defence of arguments related to the resolution of problems in specific area of literature study;
- literary training and, in particular medieval Andalusian literature;
- knowledge in the traditions and folklore.

b) developing:

- capacity to detect, analyse and summarise literary passages concerning gender, sexuality and heteronormativity;
- capacity for argumentation, debate, cooperative work with colleagues and other educational agents and services to the community;
- ability to critically analyse curricular materials and develop teaching units with specific needs;
- special skills necessary to undertake studies with autonomy;
- ability to understand, analyse and critically evaluate the foundations of the methodological approaches, the teaching strategies, and resources used in the teaching/learning of oral and written communication;
- ability of transmitting information, ideas and solutions to a public specialised or not in the field of medieval Andalusian literature;
- ability to select appropriate literary texts at the level of the students for a correct didactic use in the classroom.

c) empowering:

- initiation to reading and writing as a process of learning written language and literature;
- demonstration a linguistic competence that allows developing didactic skills to promote the use of language as an instrument of learning literature;
- representation of knowledge, communication of ideas and feelings, aesthetic enjoyment and regulation of behaviour.

Therefore, the fourth research question on generating and composing activities for students emphasising sex and gender related issues is reflected in translating medieval thought into contemporary ambient by creating necessary tools for its implementation.

Lastly, I conclude that culture and language cannot exist without one another. They are tightly intertwined, making them an inseparable part of any civilisation. Thus, it is not possible to teach Arabic without introducing didactic units related to the cultural background of the ethnos. Teaching implications and policies are necessary in order to correctly transfer the essence of the language, its literature and culture. Teachers considering all socio-political aspects, rejecting stereotypes and taking into account students' backgrounds, translates into the understanding of the differences and the diversity of Arabic and local culture where the language is being taught. Hence, language policies should bear in mind potential linguistic misunderstandings, prescribing erroneous interpretations and prompting cultural awareness of Arab civilisation.

### 9.3. Suggestions for future research

Bearing in mind that this research represents a new way of presenting the events and analysing both, the literature written in Al-Andalus during the Middle Ages (with emphasis on Ibn Hazm's *The Ring of the Dove*), and the Quran that was written much earlier before the creation of this splendid Andalusian civilization, I believe that future research should focus in the same line. That is, the next investigation that would arise as a result of the above should reflect the same idea and deepen the analysis in terms of gender, sex and heteronormativity. To achieve this goal, I consider it essential to offer a new type of reading of medieval literature and present it with this new approach in higher education institutions. This would provide a higher level of effectiveness in the training of future students and, at the same time, help teachers to update and focus their teaching methods on the identification of crucial elements in texts that in the past may have been intentionally omitted. In other words, it would help the academy to focus on the gender identification process that would result in understanding the importance of addressing issues related to sexuality. On the other hand, the integration of these issues in the educational processes is particularly essential for the (non)confirmation of gender of the literary characters, as well as the writers themselves who would receive the essential acceptance of the general public. In addition, this type of training should be offered not only to students and teachers, but also to professionals who frequently deal with gender issues and sexual identity in their line of work, such as literary critics, researchers in the history of literature, historians, etc. So far, these professionals have not received any specific training on how to address sexual and gender identity issues, at least not in my country (Republic of Macedonia), where these particular issues are still considered as

taboo. I would also add another way for additional research studies that could include a critical analysis of educational discourses on queer issues, specifically in the field of Spanish language and literature, as well as developing queer teaching materials applicable to language arts disciplines at the university level. In this way, there is the possibility of transforming conservative education and offering more comprehensive and more acceptable disciplines that prevent homotransphobic censorship of language and literature.

#### 9.4. Limitations of the Study

Every study has its limitations. Therefore, I would like to list the limitations I had, and comment them briefly:

1. Age of data: The works analysed in this dissertation are traced back to the middle ages, and the *Quran* itself even predates this era. Thus, it was complicated to accurately analyse these ancient thoughts from a modern perspective, decode them through the prism of heteronormativity and apply queer reading to the same.
2. Sample profile and sample size: As my study had a chronological character, it had to be generally based on secondary data. However, there were some discrepancies that had to be dealt with. Historical investigation done on the *Quran* addressing issues directly and specifically related to women in Al-Andalus, especially gender-wise, were pretty much non-existent. Hence, I needed to refer to direct quotations of the Quran, and interpreting certain topics that enter in the field of Islamic jurisprudence can be quite challenging.
3. Data collection process: When investigating the *The Ring of the Dove*, the greatest limitation was finding sources that specifically target at issues related to heteronormativity and gender. Moreover, a lot of Arabic medieval writings created in Al-Andalus which could have been of help were not preserved. Thus, this made our investigation even more complicated.
4. Method: As generally this was a comparative study, it would have been of help if there were more translations of *The Ring of the Dove* available (both in English and in Spanish) which would assist us in decoding certain parts which clearly depend on the translator, as personal perception of the lines written in the above-mentioned work is a key element in transferring medieval Arabic thought into modern language.

## Resumen extenso de la tesis en español

### *Lectura, análisis y decodificación de discursos ocultos en textos literarios: la heteronormatividad y la sexualidad en la literatura de al-Ándalus*

#### 1. Introducción

La región actual de Andalucía, España, que hasta el año 711 A.D. era un territorio visigodo, sufrió la colonización árabe. Los cambios en la matriz cultural significaron una alternancia significativa con respecto a la sexualidad, el amor y el género mismo. Aunque puede ser cierto que la Edad Media es conocida como el “período oscuro”, en el que la cultura y, por ende la sociedad misma, ha sido encadenada en los grilletes de la religión, *al-Ándalus* señala cambios dinámicos en los procesos culturales y políticos y por eso sale del rígido marco de cercanía y aislamiento, característico de las sociedades medievales. Como nunca antes, los residentes de esta civilización magnífica consiguieron más derechos en cuanto a la elección de la orientación profesional, religiosa y sexual y de género. Todo esto de acuerdo con las creencias de la época. Por estas razones, se produce un enorme cambio en los sistemas de valores y la formación de una ética sociocultural nueva, homogénea, esotérica y liberal, distinta de todas las anteriores o las existentes en la Edad Media. Esta investigación tiene como objetivo facilitar una mejor comprensión de las circunstancias de la época y ofrecer tanto a futuros estudiantes como a los profesores una herramienta más adecuada para la adquisición o transferencia de los conocimientos. A partir de aquí, seguiremos con el papel de la mujer y su frecuencia en todas las esferas de la vida social. En cierta medida, algunos de los autores pueden ser contradictorios con respecto a lo que dicen puesto que parecen tener pensamientos progresistas para el tiempo en el que se encontraban y, sin embargo, expresaron de forma oculta aquello que realmente pensaban a través de su poesía. Cuando hablo de pensadores, no sólo me refiero a los hombres, sino también a las mujeres porque el número de poetisas y pensadoras en *al-Ándalus* es alto pero, por varias razones, su rastro se pierde, escriben bajo pseudónimos masculinos y/o sus obras han desaparecido con el paso del tiempo. Cabe recordar que algunas de ellas no eran de carácter público y habían sido escritas en los harenes o tenían un acceso público restringido. En el proceso de formación de la afiliación de género y la determinación del papel que cada individuo tenía en la sociedad basada en su sexo biológico, se crea algún tipo de represión y estereotipación. La base de

las especificidades que poseen cada uno de los sexos predetermina la inclinación sexual del individuo y, por eso, se le está despojando de la posibilidad de tener una elección libre con respecto a una pareja sexual. Todo esto sucede como resultado de su sexo y no de las predisposiciones del género. Este tipo de represión hace que el individuo en *al-Ándalus* practique los actos sexuales de una manera oculta, alejado de la vista pública donde, por otro lado, hay una justificación silenciosa. Las relaciones sexuales entre los miembros del mismo sexo en *al-Ándalus* es ampliamente aceptada y eso no significa otra cosa que una simple extensión de las tradiciones greco-latinas. Por otro lado, las libertades sexuales son más evidentes entre los hombres que entre las mujeres si excluimos el hecho de que la mujer podría tener relaciones sexuales con otra mujer sólo detrás de las paredes del harén, mientras que el hombre, sobre todo el intelectual, que tenía a su alcance todos los lugares de la vida pública y precisamente allí podía encontrar a su pareja sexual muy fácilmente. Las investigaciones demuestran que el intelectual, más a menudo el poeta que en sus obras exalta el objeto de su fantasía sexual es el activo en la relación y sin excepción, es ligeramente o significativamente mayor, con respecto a la edad, que el objeto de su adoración. Con esto, podemos observar que los factores de la educación y el estatus social desempeñaron un papel importante en la determinación de la sexualidad o afiliación sexual de los andalusíes. Finalmente, toda esta investigación presenta un solo propósito: enseñar literatura medieval andalusí y al mismo tiempo reflexionar sobre género, sexo, sexualidad y heteronormatividad a través de las obras literarias *El collar de la paloma* y el *Sagrado Corán*. Para que se pudieran entender los procesos de cómo y por qué se escribió esta literatura, era esencial llevar a cabo una investigación exhaustiva sobre este tema y mencionar algunos puntos de referencia que ayudaran a los futuros estudiantes y docentes a leer, analizar y decodificar ciertos discursos en las obras antes mencionadas. Además, prestamos especial atención a la parte didáctica donde hemos creado una serie de actividades que contribuirán a la correcta evaluación de los textos literarios y al mismo tiempo facilitarán un nuevo tipo de proceso de aprendizaje que será beneficioso para las instituciones de educación superior.

## **2. Breve reseña histórica de las circunstancias sociales y políticas desde la conquista árabe hasta el final de la Edad Media**

*Al-Ándalus*, también conocida como la España musulmana o Iberia islámica, era un territorio musulmán medieval que poseía un dominio cultural con gran influencia en casi toda la Península Ibérica (Reina, 2007). En su mayor extensión geográfica, durante

el siglo VIII, el sur de Francia estuvo igualmente bajo su control, aunque de forma muy breve. El nombre *al-Ándalus* describe más generalmente partes de la Península Ibérica gobernadas por musulmanes, de donde proviene el nombre genérico de *moros*. Durante el transcurso de varias épocas los límites de *al-Ándalus* estuvieron cambiando constantemente sobre todo entre 711 y 1492, a medida que la Reconquista cristiana avanzaba (Reina, 2002). Como dominio político, sucesivamente constituyó una provincia del Califato omeya, iniciada por el califa Al-Walid I (711-750); el emirato de Córdoba (750-929); el califato de Córdoba (929-1031); y el Califato de los reinos taifa de Córdoba (Reina, 2002). La ley bajo estos reinos condujo a un aumento del intercambio cultural y de la cooperación entre musulmanes y cristianos. Asimismo, los cristianos y los judíos estaban sujetos a un impuesto especial del estado llamado Jizya, a cambio del cual se proporcionaba autonomía interna en la práctica de su religión y ofrecía el mismo nivel de protección por parte de los gobernantes musulmanes. Bajo el reinado del califato de Córdoba, *al-Ándalus* se convirtió en la cuna del aprendizaje, y la ciudad de Córdoba se transformó en uno de los principales centros culturales y económicos de Europa y de toda la cuenca mediterránea, así como del mundo islámico (Reina, 2007). Algunos de los logros que adelantaron la ciencia islámica y occidental surgieron en *al-Ándalus* entre los que destacan importantes avances en trigonometría, astronomía, cirugía, farmacología y otras áreas de estudio (Harvey, 1990). Como se puede observar, *al-Ándalus* se convirtió en un importante centro educativo para Europa y los países que se localizaban alrededor del Mar Mediterráneo. Igualmente, ésta se reconoció como un gran referente para la cultura y la ciencia entre los mundos islámicos y cristianos. Finalmente, los reinos cristianos en el norte de la Península Ibérica se fueron ampliando y dominando a los estados musulmanes del sur. En 1085 Alfonso VI capturó Toledo iniciándose, de esta manera, un declive gradual del poder musulmán (MacKay, 1977). Con la caída de Córdoba en 1236, la mayor parte del sur sucumbió rápidamente bajo el dominio cristiano y el Emirato de Granada se convirtió en un estado tributario del Reino de Castilla dos años después (Reina, 2007). Más tarde, en 1249, la Reconquista portuguesa culminó con la toma del Algarve por Alfonso III, dejando a Granada como el último estado musulmán de la Península Ibérica (Reina, 2007). Por último, en 1492, el Emir Muhammad XII entregó el emirato de Granada a la reina Isabel I de Castilla, por lo que se completó la Reconquista cristiana de la península ibérica (O'Callaghan, 1975). Aunque *al-Ándalus* terminó como una entidad política, los casi ocho siglos de gobierno islámico que precedieron y acompañaron la formación temprana del Estado-nación y la identidad

española han dejado un profundo efecto en la cultura y el lenguaje del país, especialmente en Andalucía (Reina, 2007). La sociedad andalusí por su forma estructural representa una configuración compleja de religiones y etnias que viven en ella. Toda esta complejidad y gran variedad de clases sociales se entrelaza con la aristocracia árabe la cual tiene ascendencia Omeya y no árabe (Grozdanoski, 2014). Dentro de esta multiculturalidad podemos observar a la aristocracia hispano-gótica, que en las últimas etapas del desarrollo cultural de *al-Ándalus* habría aceptado el islam, pero una parte de ellos continuó nutriéndose en su fe (Roth, 1994). En lo que respecta a los individuos que no habían aceptado el islam, destacan los judíos. No sólo conservaron su religión, sino que también muchos de ellos desempeñaron un papel muy importante para toda la sociedad andalusí porque habían sido maestros en ciertas profesiones que eran de gran interés para toda la población de *al-Ándalus* (Harvey, 1990). Muchos de los judíos estaban dedicados al comercio, el cual fue muy fructífero durante aquella época puesto que *al-Ándalus* representaba una intersección entre Oriente y Occidente, donde se entrecruzaban muchas culturas, tradiciones, costumbres e idiomas (Grozdanoski, 2014). La ubicación geográfica de este territorio es de gran importancia para el futuro flujo de los acontecimientos y muy significativo para la historia cultural de España. Como se puede inferir, además de la integración y la fusión de un plan cultural, surge la cuestión de la yuxtaposición entre las diferentes castas, razas y culturas que coexistieron en esa época en *al-Ándalus* (MacKay, 1977). Sin ser una verdad universal podemos afirmar que cada raza, grupo étnico o religioso en un período de aislamiento cultural lleva consigo ciertas características que se han mantenido intactas e indígenas debido a la incapacidad de la población de comunicarse con una frecuencia tal y como se hace en la actualidad con la ayuda de la tecnología y de los medios de comunicación (Collins, 1995). La mezcla de la gente y de sus culturas fue un lento proceso de fusión que duró varios siglos. A menudo se generaban malentendidos o no se aceptaban a los miembros de una cultura alternativa dado que parecía extraña, distante e incomprensible. Sin embargo, muchas de estas culturas tienen características en común y todas ellas han alcanzado algún estado avanzado de desarrollo en la Edad Media. Como el resto de las sociedades medievales, el islámico era también feudal. El jefe de la sociedad era un califa o un emir. Según la tradición islámica se pensaba que eran los sucesores del profeta Mahoma el cual se considera el elegido de entre todos los seres humanos y un gobernante a nivel mundial (Constable, 1994). El último nivel pertenecía a los ciudadanos respetables, los ricos y los eruditos, los comerciantes, el gremio artesanal, etc. El cuarto estrato social pertenecía a las masas que



se consideraban las más inferiores en el grupo de los ciudadanos libres en la sociedad islámica. Todas estas diferencias de clases incluían particularidades culturales y religiosas. Una de las cuestiones más controvertidas está relacionada con la convivencia entre los miembros de los diferentes dogmas y religiones. Todo esto está relacionado con las creencias de Abderramán I (MacKay, 1977), lo que significa que la mezcla de las etnias y las religiones contribuye al enriquecimiento cultural y económico de la sociedad, refiriéndose al sura 29 del *Corán* en la que el profeta Mahoma dijo: "No peleéis con los hermanos por un libro", que no se refiere sólo a los musulmanes sino también a los judíos y los cristianos porque también creen en alguna enseñanza (Kennedy, 1996). El libro aquí es el símbolo de la fe o de la enseñanza. En base a esto, Abderramán I veía la igualdad entre el pueblo y su fusión bajo las alas de un poderoso estado en el que todos gozaban de los mismos derechos sin distinguir su origen religioso o étnico. Aquí podemos percibir su espíritu cosmopolita y su tendencia de unir al pueblo con un solo propósito: su bienestar en el nuevo estado. Este punto de vista fue a su vez propagado por sus sucesores, lo que llevará a su convencida heterodoxia o comportamiento herético por parte de los musulmanes más conservadores. La convivencia de un número tan grande de razas y creencias ha resultado en un nuevo tejido social. La diferencia de sus antecedentes y las nuevas aspiraciones fascinan aún hoy y se refieren a los logros respecto a la libertad de la mujer y sobre la sexualidad en general, que no habían sido desarrollados ni permitidos en la Edad Media (Grozdanoski, 2014). Por lo tanto, durante este siglo los individuos estaban más avanzados incluso que la sociedad actual islámica. Además de las diferencias religiosas y la aceptación o no de las creencias del otro, diversos fenómenos comenzaron a aparecer en *al-Ándalus*, que en el mundo occidental no estaban representados (Glick, 1995). Como ejemplo, destacamos los hábitos de higiene, la medicina o la estética, así como un reflejo de las tradiciones greco-romanas (el urbanismo, la gastronomía), y algunas características prestadas de Persia y Oriente (Reina, 2007). Un gran número de estos plexos de puntos de referencia culturales greco-romanos, persas y orientales se conservan hasta nuestros días como parte de las costumbres españolas y, especialmente, como parte simbiótica e integral de las costumbres de la actual Andalucía. Las influencias que esta gran civilización ejerció en España y en Europa se traducen en un gran número de especias, plantas, perfumes y productos que se utilizan diariamente, y hasta entonces eran desconocidos en la Península Ibérica y en Europa (Harrison, 1988). Además de estos logros significativos en *al-Ándalus*, también se conoce que la ciencia estaba bastante desarrollada a diferencia del resto de la península. Por ello, muchos de los nobles de los

tribunales de Provenza enviaron a sus hijos a ser educados en Córdoba, y simultáneamente los caballeros y los nobles de los reinos del norte de la península quedaron atónitos por la apariencia estética de los hombres y las mujeres de *al-Ándalus*, los perfumes y las tendencias de moda (García de Cortázar, 2010). Aunque era así, algunos de los gobernantes y los tribunales de los reinos del norte adoptaron las costumbres andalusíes sobre todo las que tenían algún tipo de relación con *al-Ándalus* como por ejemplo Alfonso VI, que estaba casado con una mujer de la dinastía Omeya, Fernando III el Santo o su hijo Alfonso X el Sabio (Harvey, 1990). La aceptación de los logros culturales y tecnológicos de *al-Ándalus*, así como las nuevas rutas comerciales de Damasco a los grandes centros metropolitanos andaluces trajeron a la península nueva flora, así como las técnicas agrícolas que fueron adoptadas y fusionadas con las hispanas. La contribución, el enriquecimiento y la influencia de la cultura andaluza son numerosas. Aquí podemos añadir la creación de la raza cartujana española de caballos que es el resultado del apareamiento del caballo ibérico y el caballo árabe puro (Harrison, 1988). Un enriquecimiento importante fue la introducción de nuevas formas musicales y la composición de canciones acompañadas de instrumentos orientales que dieron vida a las cortes andaluzas y tal vez la mejor contribución fue el enriquecimiento en el vocabulario y las nuevas formas léxicas (Lapesa, 1981). Aparte de esto, los árabes también introdujeron el nuevo sistema numérico, abandonando la antigua tradición greco-romana en el cálculo, e introduciendo el "0", un concepto que no se conocía antes junto con el resto de los números arábigos que usamos hoy en día (Garulo, 1998). A partir de aquí, todo lo que hoy representa la cultura española, el lenguaje y la literatura se remonta a la sociedad andaluza que marcó su gloria desde los siglos VIII al XIII. Todo este desarrollo cultural e histórico es de gran importancia y representa un elemento clave para el siguiente texto. Es decir, todo esto es importante para nosotros para comprender mejor cómo funcionaba la sexualidad en *al-Ándalus*. Por otra parte, la connotación histórica es de gran importancia para entender la lógica de cómo la heteronormatividad y la sexualidad se reflejan en la literatura.

### **3. La literatura creada en la época con énfasis en las tendencias homoeróticas en los textos literarios**

El lenguaje y la literatura de *al-Ándalus* marcan un capítulo repleto de matices que fueron introducidos en la Península Ibérica a partir del año 711. En esta época afloraron un amplio abanico de formas literarias y palabras pertenecientes de la lengua

árabe que han sido usadas en los siglos posteriores e incluso se siguen conservando en la lengua española de nuestros días. Uno de los autores más significativos es Ibn Hazm, el autor de *El collar de la paloma*. A este autor le siguen el científico y filósofo Avempace, el poeta Ben Quzman, Averroes, Ibn Tofail e Ibn Arabi (Alatorre, 2003). No sólo los escritores de origen árabe eran importantes para la literatura, sino también había importantes autores de origen judío que surgieron en *al-Ándalus*. Algunos de ellos son Ibn Gabriol, Yehuda Halevi, Abraham Ben Ezra que escribieron en hebreo (Grozdanoski, 2014). Del mismo modo, se puede destacar a Maimónides cuya ascendencia era judía y que, sin embargo, escribió en árabe su obra más significativa: *La guía de los descarriados* (Grozdanoski, 2014). En las etapas posteriores tenemos casos en que algunos de los autores judíos tenían una comprensión más compleja de la configuración social. Tal ejemplo es Pedro Alfonso, que en 1106 se convirtió al cristianismo, pero siguió escribiendo en árabe (Reina, 2007). Su obra más importante es *Disciplina clericalis*, que representa una colección de cuentos orientales (Jacobs, 1896). Durante años, muchas de las personas que vivieron en *al-Ándalus* se convirtieron al islam. Esta situación supuso la introducción de numerosas palabras de origen árabe y, por ende, su uso por parte de la población (Alatorre, 2003). Aquí llegamos a un punto donde es necesario explicar un término "mozárabe" que significa arabizado. En otras palabras, la población que adoptó el islam, poco a poco comenzó a adoptar el idioma árabe también (Grozdanoski, 2014). En relación a la literatura en *al-Ándalus*, debemos tener en cuenta que tiene una fuerte influencia de la literatura anterior creada en el mundo árabe, primando la poesía sobre la prosa. Como es de esperar, en los poemas se abarcan muchos temas, pero los poemas más prominentes y los más elaborados tratan sobre el amor. Este será uno de los géneros predilectos, creado no sólo por los poetas y los pensadores, sino también por los cortesanos que mostrarán sus afectos a través de la palabra escrita, ya que de alguna manera se les prohibió mostrar emociones y expresar el amor públicamente (Reina, 2007). Aquí la poesía tomará un giro sustancial y desarrollará diferentes tipos de expresión. A menudo estos poemas de amor no describían sólo sentimientos platónicos, sino también escenas eróticas o sexuales implícitas y explícitas, que fueron duramente criticadas por los poetas más tradicionales y radicales y los altos miembros de la sociedad (Reina, 2007). En el período del reinado omeya, no podemos olvidar que también tenemos poetisas que han dejado una huella significativa en la literatura de *al-Ándalus*. Aunque la mayoría de los poemas escritos por mujeres se perdieron en el tiempo debido a circunstancias diferentes, algunos se han conservado. Desde un punto de vista heteronormativo, la poesía

de *al-Ándalus* está altamente denominada en su versatilidad y sutil representación de lo que parece ser inaceptable para la época. Habiendo evolucionado en una forma más alta de expresión, la poesía delinea su forma a través de diversas etapas de su desarrollo. Puesto que se basa en los escritos anteriores del mundo árabe, ésta es similar y al mismo tiempo muy distintiva de la última por haber incorporado muchas nuevas formas de expresión y haber sido dividida en tres estilos diferentes: el muwashshah, el maqama y el qasida (las tres formas básicas de poesía alimentadas en *al-Ándalus*). Para familiarizarnos con el resultado de la exposición de la sexualidad y la heteronormatividad en la literatura y en la sociedad en general, debemos tener un conocimiento básico de los rasgos distintivos de estas tres formas poéticas. La complejidad del muwashshah demuestra un mosaico perfecto del asentamiento cultural de *al-Ándalus* y forma una relación perfecta entre las lenguas habladas de origen árabe, mozárabe y romance, junto con los nuevos dialectos combinados creados por su mezcla (Grozdanoski, 2014). Del mismo modo, refleja la forma estricta de los idiomas escritos hebreo y árabe. En cuanto a los temas, se introducen muchos matices y podemos observar ciertas relaciones socioculturales entre los diversos grupos étnicos y entre los sexos, e incluso tensiones y acercamientos entre intereses seculares y religiosos (Menocal *et al.*, 2000). Desde un punto de vista estructural temático, los muwashshah suelen ser tripartitas y comienzan con amor, prosiguen con panegírica y terminan con el tema del amor. El amor o ghazal, el panegírico o madih y el vino o el khamiryya, son básicamente los temas que presentan la parte central. Estas serían las características generales del muwashshah (Menocal *et al.*, 2000). El segundo tipo de poema es el maqâma el cual presenta una breve narración que posiciona a un personaje como figura central y trata de darle o de inspirarle con elocuencia e ingenio. El tercer género de la poesía es el qasîda. Aunque, es el último género de poema, no significa que vino a posteriori del muwashshah y el maqama (Menocal *et al.*, 2000). De hecho, este tipo de poema existía incluso en el período preislámico de Arabia y por eso podría ser considerado como el género más antiguo. De aquí, procedemos con la sexualidad, precisamente con la presencia de la homosexualidad y las tendencias homoeróticas reflejados en la literatura andalusí. La homosexualidad en España no comienza con la introducción del islam en *al-Ándalus* (Einsberg, 1999). Las relaciones sexuales entre los miembros del mismo sexo estuvieron presentes incluso en la prehistoria, en el período romano y durante el reinado de los visigodos (Einsberg, 1999). Aunque no tenemos datos concisos sobre la proporción en que se amplió la homosexualidad en *al-Ándalus*, en el período anterior a la invasión árabe existen ciertas

fuentes históricas en las que podemos encontrar información de que los inicios se remontan al período antes de que Iberia fuera ocupada por los romanos. En estos datos históricos se escribe que la Península Ibérica representaba una especie de centro sexual e incluso en la prehistoria de la ciudad de Gades (actual Cádiz) se exaltaban bailarinas exóticas femeninas y por eso se puede suponer que, tal vez, los varones que tenían el mismo papel fueran exportados (Einsberg, 1999). Cuando hablamos de la homosexualidad en *al-Ándalus* y de las tendencias homoeróticas en la literatura tenemos que tener en cuenta la poesía hispano-árabe e hispano-hebrea. Además de tener relaciones homosexuales, algunas de las figuras más prominentes de *al-Ándalus* también escribían poesía, tal como el Rey Al-Mu'tamid de Sevilla y Yusuf III del Reino Nazarí de Granada (Reina, 2007). A diferencia de las sociedades cristianas, ésta era al mismo tiempo religiosa y sexualmente tolerante. Así, las relaciones homosexuales fueron aceptadas con gran satisfacción entre la élite política y el núcleo intelectual de la sociedad. Debido a que en la poesía amorosa árabe, el objeto de la adoración y el deseo en sentido sexual es un esclavo o un cautivo, no es nada extraño encontrar versos que describen a hombres y mujeres rubios para quienes se supone que eran de origen escandinavo o eslavo (García Gómez, 1978). Si comparamos la poesía homoerótica hispano-árabe y la poesía griega antigua, podemos notar las similitudes en la noción de los escritos. La semejanza se encuentra precisamente en el papel, tanto del escritor como del objeto del deseo (Rubiera Mata, 1992). El poeta era siempre el más viejo en la relación imaginada y tenía el papel de activo, mientras que el objeto de admiración o la persona a quién el poema se dedicaba era más joven (Rubiera Mata, 1992). La poesía hispano-hebrea se desarrolló en los cortes literarios de los Reinos Taifa, de la misma manera que la poesía árabe, sin embargo, su producción disminuyó considerablemente en el siglo XII cuando las dinastías almorávides y almohades gobernaban *al-Ándalus* (Roth, 1996). En términos generales, los escritos son bastante restrictivos en relación con las prácticas sexuales. Lo mismo ocurre con la homosexualidad, el adulterio, la bestialidad y la masturbación. Algunos de los más importantes autores de procedencia judía son: Moisés ibn Ezra, Ibn Gabirol, Yehudah Halevy y Semuel ibn Nagrella (Einsberg, 1999). El flujo de los acontecimientos en el pensamiento poético es muy similar al de la Europa medieval, es decir, es coherente con lo que estaba sucediendo en el amor cortesano. Este tipo de homoerotismo que encontramos en la poesía andalusí tiene muchas similitudes con el homoerotismo en la antigua Grecia. En términos generales, las escrituras en la Torá son bastante restrictivas con respecto a la práctica sexual, que incluyen las relaciones sexuales dentro del mismo

matrimonio (Roth, 1996). Los placeres homosexuales no sólo eran abundantes, sino que también eran considerados más refinados que los heterosexuales entre los ricos y eruditos (Einsberg, 1999). Para captar la belleza, los poetas parecían impulsados a cantar sobre la belleza masculina. Ambos, las tradiciones punitivas y sentimentales están presentes en la literatura andalusí, y son prominentes en los escritos de Ibn Hazm, especialmente en sus tratados más famosos sobre la teoría del amor en *El collar de la paloma*. Hazm discutía que el amor es esotérico y no puede ser controlado (Hazm, 2015). Las señales o, mejor dicho, el simbolismo tiene un papel muy importante en la poesía árabe en general, lo mismo ocurre con los versos escritos en *al-Ándalus*. Muchos de los poetas usan las imágenes como una herramienta poderosa en su expresión literaria con el fin de provocar un mayor impacto en el lector y, así, comprender mejor el juego del amor. La diferencia de edad entre los amantes es existencial cuando se trata de relaciones homosexuales (Reina, 2007). Durante los siglos IX y X, o exactamente en el período en que los omeyas estaban en el poder, la poesía erótica comenzó a florecer en *al-Ándalus*. Algunos de los términos utilizados en las versiones originales en árabe se traducen de forma diferente al español debido al género de la palabra en cuestión. Hay términos que en español son de género femenino, por lo que puede suponer una confusión. Por ello, aunque las palabras en español sean femeninas, en árabe son masculinas lo que claramente señalan a un amante masculino, y no como se entiende erróneamente en español que el autor habla de su amante femenina. Algunas de las palabras son: “gacela” - género femenino en español, en árabe: 'ghazal' - género masculino y “luna” o “alqamar” (Rubiera Mata, 1992). Estas palabras en árabe son de género masculino, por lo que podemos estar inequívocamente seguros de que el autor está describiendo a su amante masculino o dedica el poema a un hombre (por lo general un joven) (Rubiera Mata, 1992). Desde aquí podemos ver que la belleza del efebo fue apreciada mientras él todavía estaba sin el pelo facial y corporal (Grozdanoski, 2014).

En los siglos XII y XIII los almohades invadieron *al-Ándalus*. La afluencia de nuevas tendencias literarias enriqueció significativamente la expresión poética en este período (García Gómez, 1956). Como resultado de la mayor autonomía de las mujeres, también hay un gran número de poetisas que florecerían junto a los poetas masculinos (García Gómez, 1956). Esto podría haber ocurrido debido a la antigua tradición matriarcal que complementaría la libertad que las mujeres recibieron a posteriori. En cuanto al homoerotismo de las poetisas, podemos notar que en sus versos la descripción física de la belleza externa no es muy común y no está tan presente como en los versos

homoeróticos escritos por autores masculinos (Grozdanoski, 2014). Aunque en la literatura hispano-árabe la figura del efebo es más frecuente y puede encontrarse en escritos anteriores al siglo X, en la poesía hispano-hebrea esta figura se encuentra en dos poetas de finales del siglo X y principios del siglo XI: Ibn Mar Sahul de Lucena e Ibn Khalfun (Schirmann, 1955). Sin embargo, la mayor parte de las escrituras poéticas de estos autores se han perdido con los años.

#### **4. Revisión de investigaciones previas sobre *El collar de la paloma* de Ibn Hazm, el *Corán* y la mujer andalusí medieval**

La sexualidad en sí misma en la literatura medieval española ha sido investigada con frecuencia durante el siglo pasado, y hay una selección de autores que han estado investigando en esta área. Aquí revisaremos a los más importantes que han trabajado en el campo y sintetizaremos sus hallazgos.

A) *El collar de la paloma*. Me gustaría comenzar con el trabajo de Adang (2003) que tomó la homosexualidad como un caso de estudio e investigó el punto de vista de Ibn Hazm sobre el tema. Adang (2003) señala que, en todas sus obras, incluyendo *El collar de la paloma*, Hazm es muy tolerante con respecto a la homosexualidad, pero por otra parte dice que el punto de vista de Hazm sobre la homosexualidad es "inequívocamente negativo" (Adang, 2003, p.11). Luis Crompton (1997) justifica su declaración con los escritos de Hazm de que el amor "no está desaprobado por la religión, ni prohibido por la ley (p.145)". Eisenberg (1999) también ha investigado la homosexualidad en Al-Andalus, incluyendo *El collar de la paloma*. Arjona Castro (1990) definiría la sexualidad de Hazm como "homosexualidad ocasional", y como tal se refleja en sus obras, especialmente en *El collar de la paloma*. López Pita (1999) realizó una investigación exhaustiva sobre *El collar de la paloma*. En su investigación se centra en los aspectos del amor, el análisis de los sentimientos del amor y el comportamiento de los amantes. Yildiz (2013) explora y rastrea las raíces del amor cortés exactamente en este trabajo de Hazm. Aunque menciona que este tipo de amor tiene sus orígenes en el mundo occidental. Un año más tarde, Hickman (2014) investiga el amor profano y cortés en el contexto hispano-árabe, donde su tema central es *El collar de la paloma*. Schultz (2012) afirma que a través del análisis del tratado de Ibn Hazm sobre el amor, se puede ver un conjunto de personajes que influyeron los poetas trovadores. Grozdanoski (2014) aborda el tema de la heteronormatividad, donde explora ciertos elementos y aspectos relacionados con el desequilibrio de género. Allen (1998) investiga el amor en la literatura árabe,

considerando sus variedades y resalta que en *El collar de la paloma* se fomenta el tema del amor divino, que indica los placeres y amenazas que un amor profano podría traer. Además, Giffen (1971; 1994; 1997) también relata que Ibn' Al-Qayyim percibió de manera cuestionable la percepción de Hazm sobre el amor, lo que le ayudó a deducir que Hazm tenía una mentalidad abierta hacia las personas que miraban con indecencia a otras personas y tocaban lo prohibido. Menocal (1987) descubrió que, en trabajos como *El collar de la paloma*, se utilizaron estándares dobles para justificar, clasificar y documentar los mismos en los procesos de estudios comparativos, y existen suposiciones erróneas con respecto a los componentes semíticos de estos últimos. Hummel (2008) investigó la vida y el trabajo de Ibn Hazm, y su contribución a la sociedad científica es la reafirmación de que Hazm fue el teólogo e historiador más destacado de Al-Ándalus. Rosen (2004) nos hizo saber que Hazm es el padre del fenómeno llamado amor. Chejne (1984) investigó la lógica en las obras de Hazm y afirma que contienen aspectos religiosos y seculares. Tornero Poveda (2009) investigó la teoría del amor en *El collar de la paloma*, y confirmó que el amor tenía un tratamiento ambiguo y, simultáneamente transmite estímulos de pasión. La investigación de Nykl (1923) se centró en datos estadísticos sobre la vida de Hazm y su obra. Gibb (1966) afirma que *El collar de la paloma* es uno de los pocos tratados clásicos árabes traducidos a muchos idiomas europeos, que luego fue reafirmado por Allen, Kilpatrick & de Moor (1995). Nicholsan (1969) investiga la herencia literaria de los árabes y proporciona información biográfica sobre Ibn Hazm.

B) El Sagrado Corán ha sido interpretado y reinterpretado muchas veces desde su creación. Hay muchas versiones diferentes de lo que significan las enseñanzas presentadas en los suras. La mayoría de estos trabajos nos ayudaron a establecer y postular correctamente nuestros hallazgos. Freyer Stowasser (1994) afirma que, a pesar de las actitudes populares en relación con las mujeres en las sociedades de Oriente Medio, no se ha hecho mucho con respecto a la compilación de un estudio sistemático sobre mujeres en el libro más sagrado para los musulmanes. Asma Lamrabet (2015), analiza la posición de la mujer musulmana que, según ella, es secuestrada de dos maneras diferentes. Además, Lamrabet (2018) dice que, dadas las ideas integradas y su fijación a certezas particulares, cumplir el objetivo y establecer un debate justo es impensable cuando ambas perspectivas están yuxtapuestas. Wadud (2006) publica su controvertida y provocativa investigación, donde aporta nuevas experiencias basadas en el Jihad. Presenta argumentos apasionados y audaces con respecto al desequilibrio de género en el mundo del islam.



Barlas (2002) agrega que la lectura del *Corán* por algunos musulmanes se interpreta de una manera que justifica la opresión sexual, el patriarcado y todo lo que conduce a la desigualdad. Grozdanoski (2014) destaca que la investigación sobre las mujeres en el contexto de Al-Ándalus es de gran importancia ya que hay pocas investigaciones anteriores que reflejen su vida a través del *Corán* mismo, analizando su posición en la sociedad y su bienestar. Noth y Lawrence (1994) sentaron las bases en la relación del *Corán* con las sociedades árabes antiguas, su historia y tradición. Donner (1986) investiga cómo el *Corán* afecta la formación de los estados islámicos. Hoyland (1997) compara el islam primitivo con el cristianismo y el judaísmo a través del prisma del *Corán*, debatiendo su percepción por las últimas religiones. Johns (2003) investiga la relación entre el *Corán* y el islam primitivo con su arqueología e historia. Foss (2005) argumenta la visión poco ortodoxa del *Corán*. Gibb (2014) investiga el islam y las civilizaciones que se basan en el *Corán*. El-Hussein (2018) investiga el *Corán* analizando los constructos de su traducción. Argumenta que debería haber un concepto donde el texto (la fuente) explorado tiende a fusionar culturas utilizando la traducción como herramienta de empoderamiento y no para promover conflictos. Ahmad y Siddiqui (2018) discuten sobre la historia intelectual islámica reflejada en el *Corán*, centrándose en la narrativa negativa al revelar el estado real del profeta. Así como los conceptos de su adaptación y representación.

C) Las mujeres andaluzas también fueron investigadas antes. Diferentes investigadores postulan sus propias teorías para explicar la situación y la desigualdad social de la mujer a lo largo de la historia de Al-Ándalus. Investigaciones anteriores, como la realizada por Nabia Abbot (1942), se centran principalmente en el poder asimétrico, las relaciones y el papel que desempeñaron en la cultura históricamente institucionalizada, así como en el patriarcado mismo. Esto hace que Abbot (1946) sea una de las primeras en investigar el bienestar de la mujer en los primeros estados islámicos, focalizándose en la dinastía omeya. Casciario (1947) nos aporta más información sobre la mujer andalusí. Ávila (1989) debatía la historia de la mujer andalusí, y la principal preocupación en su trabajo eran las "mujeres sabias", y sus contribuciones. Viguera Molins (1989) también habla sobre las categorías sociales y las actividades que las mujeres tenían en Al-Ándalus. Posteriormente, Bariani (1996) expondría las relaciones entre Subh y al-Manşūr. En Marín (1993) no solo tenemos información sobre la mujer árabe, sino también sobre la mujer cristiana y judía de Al-Ándalus. En consecuencia, Marín (1997; 2000; 2006) hizo una gran contribución al investigar las fuentes medievales relacionadas con las mujeres.

Presentó ciertos datos biográficos e investigó la vida de la mujer andalusí. Fórneas Besteiro (1989) escribió sobre las mujeres musulmanas con acento en las dinastías Almorávide y Almohade. En Calero Secal (2006) podemos encontrar información sobre las mujeres en relación con el estado islámico. Sin embargo, la historia siempre tiene excepciones, y éstas se presentan básicamente en las obras de Bárbara Boloix Gallardo. Gallardo (2006; 2007; 2013; 2014; 2016) es una de las investigadoras actuales más importantes de Al-Ándalus medieval. Ella investiga y contextualiza a la mujer andalusí de una manera diferente, y relata la diversidad interna que existía en el Al-Ándalus medieval. Expone las diversidades con respecto a las mujeres, como la edad, el estatus personal, la etnicidad, el estatus socioeconómico y el origen. Rubiera Mata (1987; 1992; 1996) informa sobre la participación de las mujeres en la literatura medieval hispano-árabe, así como sobre la voz femenina en la misma, investiga a las poetisas de Al-Ándalus y nos da una descripción de las mujeres de la época. Salicrú Lluch (2001) visualizó a la mujer musulmana a través de las fuentes cristianas. Garulo (2004) escribió sobre la conexión y la inclusión / exclusión de las mujeres en la poesía clásica medieval árabe. Zomeño Rodríguez (2006) habla sobre los derechos de propiedad de las mujeres nazaríes. Mernissi (2008) investigó las mujeres de clase alta y Puente Gonzales (2007a; 2007b; 2013) habla sobre normas, tabúes, esclavitud, prostitución y sexualidad de las mujeres, así como sobre la estructura familiar de Al-Ándalus. Además, Martín (2012) investiga la conexión de las mujeres con el arte y la arquitectura.

No obstante, en ninguno de los autores mencionados anteriormente encontramos información sobre cómo funciona la sexualidad en términos de género, ni podemos observar información explícita sobre la afiliación de género. Por lo tanto, consideramos que observar estos elementos contribuiría enormemente a definir el género en *El collar de la paloma* principalmente, lo que provocaría una distinción relacionada con la (no) conformidad en la identificación del género interno y externo del escritor y los personajes. Con esta investigación, tenemos la intención de dar una nueva perspectiva a la interpretación de *El collar de la paloma*. No solo examinaremos el tratado desde la perspectiva de género y Teoría Queer, sino también introduciremos la polarización de género como un factor importante en el análisis fisiológico en el trabajo de Hazm. Este es un factor clave en nuestro debate, ya que los cuerpos, por su naturaleza y biología, pueden ser masculinos o femeninos, pero Hazm no usa ningún identificador, cuando se habla de relaciones amorosas o sexuales, eso indicaría que los cuerpos son diferentes y pertenecen al sexo opuesto.

Algunas de estas investigaciones previas fueron de gran ayuda para nosotros, especialmente las que tratan el homoerotismo y la homosexualidad. Aun así, no se centran en el elemento de género en los versos. Todos reconocen que la homosexualidad era un tema recurrente en el trabajo de Hazm, pero no reflejan la heteronormatividad como un elemento crucial en la interpretación y decodificación de los elementos. Ese es el punto que intentamos enfatizar, presentando una nueva visión para descubrir los discursos ocultos en los versos. También proporcionamos datos importantes sobre la vida de Ibn Hazm, cómo su exclusión del mundo exterior, al crecer en un harén, influyó en su sexualidad, que era el factor más importante o uno de los más importantes para moldear sus pensamientos con respecto al género y afiliación sexual.

## **5. Acerca de los estudios de género**

Algunos de los autores que contribuyeron enormemente en los estudios de género y queer son: Butler (1991; 1993; 1999; 2003; 2004), Rivkin and Ryan (2004), Warner (1993; 1999), Chambers (2003; 2005), Javaid (2018), Sullivan (2003), Spargo (1999), Sorainen (2014; 2015), Rich (1980) Cohen (1998), Edelman (2004), Dollimore (1991) Yarbrow-Bejarano (1995), Anzaldúa (1987), Warner (1991; 1999), Kosofsky Sedgwick (1985; 1990; 2002), Maffia (2003), Preciado (2002), and Esteban Muñoz (2009), Halperin (1997; 2003), Rumens (2016), Sullivan (2003), de Lauretis (1991), Turner (2000), Halley and Parker (2011), Watson (2005), Wittig (1973), Foucault (1976), Fonseca Hernández and Quintero Soto (2009), Mérida (2002), Jeffrey (2003), Duggan & Hunter (2006), Bernstein (2002), Kemp (2009), Giffney (2004), Girshick (2008), Cronn-Mills (2015).

La teoría *Queer* es un campo de la teoría crítica post-estructuralista que surgió a principios de los noventa del siglo XX, a partir de los estudios de la mujer. Esta teoría incluye lecturas *queer* de textos y la teorización del propio *queerness*. Asimismo, está significativamente influenciada por los trabajos de Butler (1991; 1993; 1999; 2003; 2004). Mientras que los estudios de gays y lesbianas enfocaron sus investigaciones en el comportamiento natural y no natural con respecto al comportamiento homosexual, la teoría *Queer* amplía su enfoque para abarcar cualquier tipo de actividad o identidad sexual que se clasifique en categorías normativas y desviadas. La teoría *Queer* se centra en los desajustes entre sexo, género y deseo. Aunque *Queer* se ha asociado de manera prominente con los sujetos bisexuales, lesbianas y gays, su marco analítico también incluye temas relacionadas con las identidades intersexuales, la ambigüedad de género y

la cirugía de reasignación de género. Esta teoría examina los discursos constitutivos de la homosexualidad desarrollados en el siglo pasado para introducir el término “*queer*” en su contexto histórico, y examina argumentos contemporáneos tanto a favor como en contra de esta última terminología. Desde aquí pasamos a la heteronormatividad. La heteronormatividad es la creencia de que las personas se clasifican en géneros y complementarios (masculino y femenino) con roles naturales en la vida. Se supone que la heterosexualidad es la única orientación sexual o la única norma y que las relaciones sexuales y matrimoniales son únicamente, adecuadas entre personas del sexo opuesto. Por lo tanto, una visión “heteronormativa” implica la alineación del sexo biológico, la sexualidad, la identidad de género y los roles de género. La heteronormatividad está a menudo relacionada con el heterosexismo y la homofobia. Se ha utilizado en la explotación y la crítica de las normas tradicionales de sexo, identidad de género, roles sociales de género y sexualidad, así como las implicaciones sociales de estas instituciones. En otras palabras, se trata de una descripción de un sistema de categorización dicotómica que vincula directamente el comportamiento social y la auto-identidad con los genitales del individuo. Además, esto puede indicar que, entre otras cosas, tenemos conceptos estrictamente definidos de masculinidad y feminidad que tienen un comportamiento paralelo esperado tanto de hombres como de mujeres. Originalmente fue concebido para describir las normas contra las cuales los “no heterosexuales” luchan. Posteriormente, el término fue incorporado en el debate de género y transgénero. Asimismo, la heteronormatividad es frecuentemente citada y empleada en los debates posmodernos y femeninos. Butler (1999) nos explica de una manera muy coherente que el vínculo entre sexualidad y género se produce cuando se trata de cierta conexión entre el deseo y la identificación. Butler (1999) ofrece una explicación que consideramos muy reveladora. Es decir, que un hombre que se viste con ropa de mujer no significa necesariamente que se identifique como mujer. Al mismo tiempo, una mujer que se viste con ropa de hombre no implica que se identifique como hombre. De este modo, la autoidentificación masculina y femenina se basa en el sistema heterosexual de normas y no representa otro hecho que la lógica imaginaria que reproduce constantemente un círculo mágico sin salida visible. Muy similar a Butler (2004), Fuss cuestiona la existencia de un fenómeno o concepto que denomina como identidad natural. Desde este punto de vista, la identidad natural es entendida en la realidad como un constructo artificial. Dicha identidad no refleja las características del mismo sexo, sino que representa una creación histórica y psicológica, una construcción política y una construcción lingüística que se

confirman en el mundo de la política donde la neutralidad de género se utiliza para señalar ciertas acciones políticas cuidadosamente diseñadas. Diana Fuss (1993) explica que la insistencia en calificar a las lesbianas como “mujeres caídas” está en función de excluirlas de una categoría muy similar a la de sexualidad y retratarlas como fiasco de la identificación. Al igual que Fuss, Monique Witting (1993) indica que existe una noción que representa a las lesbianas como individuos que no son mujeres reales para el sistema establecido, lo que lleva a la destrucción y aniquilación del régimen propio de los placeres y afectos. Freud (2006) explica que la expresión pública de calificativos hasta entonces prohibidos o tabú como “homosexual” invoca el temor de desencadenar profundas pasiones encerradas en la llave del silencio. Así, la represión homosexual masculina tiene como objetivo la conformación de la masculinidad y el establecimiento de los sistemas de género. Es por este motivo que la feroz represión de clasificar a una persona como “homosexual” conlleva el temor de liberar el contenido oculto homosexual. Butler (2004) revela que la insatisfacción provocada por la violación de las normas heterosexuales se transforma en un sentimiento de culpa que genera miedo de perder el afecto de los compañeros, sanciones sociales e incluso la condena de los padres. De esta manera, la prohibición podría transformarse en una puerta que conduzca a la satisfacción del deseo. Sin embargo, Freud (2006) abordó esta cuestión de manera muy diferente. Asimismo, afirma que la prohibición no destruye el deseo, sino al contrario, está cegando el tiempo que estimula la reproducción del deseo prohibido y aumenta a través de las renunciaciones que se producen. A partir de aquí, podemos deducir que Butler (2004) ve en la homosexualidad una mera forma de representación del yo interior. Así, la *queerness* no se refleja en los sentimientos internos, sino que viene de afuera y de la percepción de los otros. Sin embargo, si no hubiera habido reacciones externas de la población mayoritaria, la homosexualidad, especialmente la masculina, no habría sido percibida como algo *queer*, retorcido e irregular. La conservación y la “producción” de los hombres depende de la desviación de la homosexualidad adecuada y mantener la misma desviación mientras se crea el nuevo orden social. El ideal del “ego” se forma mediante la eliminación de cantidades excesivas de deseo homosexual. Sin embargo, esta teoría sobre la homosexualidad no la asume como únicamente reprimida o desviada, sino siempre encuentra su camino de regreso a su estado primordial y crea un círculo mágico. En este sentido, Fonseca Hernández y Quintero Soto (2009) nos aportan datos muy interesantes en los que se refiere a que ese “yo ideal” en la homosexualidad y su prohibición se combinan en una figura de sujeto sexual. Como se puede ver, la Teoría Queer revaloriza

las cuestiones de género, identidades y sexualidad con una agudeza crítica, cuyo objetivo final no es sólo desestabilizar el sistema, sino también la academia. Como resultado, La Teoría Queer se relaciona con movimientos anti-bélicos, antirracistas y anti-globalización.

## 6. Enfoque metodológico

La investigación de la sexualidad en Al-Ándalus representa una especie de análisis diacrónico de los sistemas sociales de la Edad Media en la Península Ibérica, más precisamente los territorios del actual sur de España, Andalucía. Aquí nuestro propósito es investigar dos obras literarias, así como explorarlas desde el punto de vista didáctico. Una de ellas fue creada en el período mencionado por uno de los pensadores más prolíferos: Ibn Hazm de Córdoba, se trata de su obra capital *El collar de la paloma*. Otro texto que tomará parte en la investigación es el *Sagrado Corán*, el foco estará en las suras. El objetivo principal de esta tesis es investigar los diferentes aspectos de la sexualidad, así como las cuestiones de género en los textos literarios antes mencionados, sobre los cuales desarrollaremos una propuesta didáctica. En este sentido vamos a centrar nuestra investigación en ciertos elementos que son cruciales para descubrir los discursos ocultos en los textos y explicar sus significados. Como el tema general de la tesis es la sexualidad y la heteronormatividad, existe cierto riesgo de malinterpretar algunas de las imágenes que se dan en los escritos. Las personas que vivieron en el período mencionado no eran conscientes en absoluto de la identidad de género. Así, vamos a centrar nuestra investigación en las características sexuales de los personajes mencionados en *El collar de la Paloma* y el *Corán*. En *al-Ándalus* no existen regulaciones legales en materia de género y sensibilidad sexual, es decir, no existen capacidades que promuevan la desigualdad, bajos niveles de tolerancia o discriminación de afiliación sexual diferente.

Los referentes de nuestra investigación, en forma de preguntas, se pueden observar en el siguiente listado:

1. ¿Cuál es el papel de la mujer en la sociedad medieval andalusí, y cómo se refleja la posición de la mujer en el Corán en la vida cotidiana?
2. ¿Cómo influyó la homosexualidad en la sociedad medieval andalusí y cuál es la frecuencia de las tendencias homoeróticas en el canon literario de Al-Ándalus?
3. ¿Cómo se traduce un texto de origen islámico (el Corán) y el tratado medieval andalusí sobre el amor (*El collar de la paloma*) a través de la lectura queer?

4. ¿Cómo traducir un pensamiento medieval, generar y componer actividades para estudiantes que enfatizan los temas relacionados con el sexo y el género?

Nuestros objetivos principales se centran en encontrar una respuesta sustancial a las preguntas planteadas anteriormente y extraer información mensurable para determinar las connotaciones de sexo y género en los trabajos analizados. Estos objetivos pueden dividirse generalmente en tres grupos principales, cada uno de los cuales tiene varios objetivos secundarios.

1. Explorar los derechos humanos y las libertades en la elección de la afiliación sexual.

- Descubrir la formación liberal de las uniones sexuales y la libre elección de parejas sexuales sin ninguna diferencia en su identidad de género y afiliación sexual.

- Reflexionar sobre la posición de la mujer, sus derechos y libertades en Al-Ándalus.

2. Identificar las cuestiones de género / sexo explícitas e implícitas reflejadas en *El collar de la paloma* y el *Corán*.

- Identificar roles masculinos versus femeninos y su correlación en la sociedad.

- Descubrir la voz femenina, la inversión y la polarización de género, así como la identidad queer.

3. Crear un método válido para interpretar esos objetivos primarios con fines educativos.

- Dar pautas a los profesores sobre cómo señalar la heteronormatividad en *El collar de la paloma* y el *Corán*.

- Proporcionar a los docentes una guía y una propuesta de actividades sobre cómo transferir conocimientos sobre la investigación, descodificación y análisis de cuestiones relacionadas con el sexo y el género en *El collar de la paloma* y el *Corán*.

El primer paso en el proceso de recolección de datos fue una selección de textos escritos en el período entre los siglos VIII y XIV. Este proceso emprendió la revisión de literatura y textos literarios que nos ayudaron a determinar cuáles serían las más adecuadas para el análisis que íbamos a transmitir. La decisión se llevó a cabo mediante la eliminación de obras que no incorporan elementos relacionados con la sexualidad. La evaluación de las muestras (pasajes de texto) no tiene características mensurables, sino que se incorporan variables cualitativas que podrían ser nominales o cualidades cuyas categorías no tienen un orden preestablecido como sexo, género, origen étnico y religioso, etc. De otra parte, existen algunas cuyas características y/o cualidades incorporan un orden preestablecido como clasificación o nivel de implicación de un determinado tema,

esfera social, nivel educativo, participación en actividades sociales, etc. Los elementos que buscábamos en los textos nos sirvieron para obtener datos que posteriormente se convirtieron en información respecto a individuos, agentes de comunicación (escritor, destinatario, lector), así como situaciones y contextos de eventos que llevan o señalan un cierto comportamiento. Cuando hablamos de individuos en un contexto dado, hubo algunos conceptos que nos interesaron, tales como: percepciones, imágenes mentales y descriptivas, creencias, emociones, interacciones, pensamientos, experiencias, procesos y situaciones de vida manifestadas en un cierto lenguaje de los participantes (los personajes en los textos y el autor del mismo). Esas características en ocasiones se manifestaban de manera individual y algunas veces reflejaban un modo colectivo de comportamientos y pensamientos. Al identificar estos procesos, habríamos alcanzado nuestro objetivo, que era analizarlos y comprenderlos. Eso nos dio respuestas a algunas de las preguntas de nuestra investigación y generó el conocimiento sobre las mismas.

Una de las unidades más importantes en nuestra investigación fue el análisis de los papeles de los personajes en los textos y los escritores respectivamente. Estas unidades definen el elemento social del pueblo. Las relaciones examinadas en esta investigación contienen muchas tonalidades y pueden ser íntimas, matrimoniales, extramaritales, amistosas e impersonales. Su origen, la intensidad y los procesos que se producen dentro de ellos también fueron objeto de nuestra investigación, ya que representan un indicador cualitativo. El análisis se centró en el origen, el control, la jerarquía y la interacción en el colectivo. En otras palabras, estábamos investigando el montaje cultural en el que tuvimos que lidiar con ciertas relaciones, papeles, encuentros, episodios y actividades del comportamiento humano en un territorio socio-geográfico definido. También aplicamos el análisis de la subcultura de cierto grupo de individuos que también sirvió como una unidad relevante en nuestro análisis. Este último incorpora a individuos que comparten las mismas características y estilo de vida relacionados con su clase social, profesión o afinidades (principalmente inclinación sexual).

En conclusión, el tratamiento de las obras literarias y los textos se elaboró mediante análisis discursivos que permitieron identificar el contexto de la sexualidad en *al-Ándalus*, utilizando un método comparativo por contraposición de dos fuentes primarias y otras secundarias y terciarias. Algunos de estos últimos se basan en el pensamiento árabe/islámico y en la comprensión occidental del género, el sexo y la sexualidad. En ocasiones hicimos una comparación parcial con el pensamiento occidental porque lo que estaba sucediendo en Iberia es completamente diferente a lo que estaba



sucediendo en el resto de Europa. Además, encontramos rastros de autores contemporáneos cuya ideología nos sirvió para descifrar ciertos elementos relacionados con la sexualidad y el propio género. Como resultado, el pensamiento occidental es en cierta medida un elemento comparativo confiable para algo que se basa en valores islámicos, desconocidos para el resto del mundo europeo de la época.

Por un lado, algunos de los indicadores más importantes de nuestra investigación son: la frecuencia de los personajes femeninos versus masculinos, cómo el papel del personaje femenino en la literatura es de gran valor; el papel del personaje masculino en la literatura; la función predeterminada del personaje femenino; el papel de la mujer en la sociedad y en la literatura y la proporción de autores masculinos y femeninos. Por otro lado, hay otro conjunto de indicadores primarios muy importantes como son la accesibilidad de textos específicos que involucran cuestiones de género representadas en el proceso de enseñanza en las instituciones de educación superior; el proceso de enseñanza de la literatura medieval y la capacidad de identificar aspectos heteronormativos en el mismo; la falta de material didáctico respecto a las actividades relacionadas con el sexo, el género y la heteronormatividad; y la incapacidad de los profesores y los estudiantes para decodificar los discursos ocultos en los textos literarios debido a la inconsistencia y la falta de capacidades que facilitan el proceso de análisis.

Partiendo de estos indicadores, nuestro análisis literario se ha concentrado en los siguientes **indicadores cualitativos**:

- El lenguaje en la literatura y su neutralidad de sexo/género.
- Uso de pronombres masculinos, femeninos y neutros (diferente enfoque de las obras literarias escritas en árabe y las traducciones/interpretaciones en español e inglés donde se observan diferencias en cuanto al uso neutral del género).
- El uso y la frecuencia de la voz femenina en los textos literarios analizados.
- ¿Cómo se observa el papel de la mujer en la sociedad y cuáles son sus roles?
- Tendencia de promoción a la mujer en todas las esferas de la vida social, accesibilidad y no accesibilidad a los edificios e información de carácter público.
- La existencia de la sensibilidad de género.
- La aceptación de las relaciones homosexuales y su reflexión en las obras literarias primarias analizadas.
- El proceso de asimilación cultural y la aceptación suprimida de las relaciones sexuales biológicamente no reproductivas.

- La falta de lecciones que los estudiantes reciben en las instituciones de educación superior sobre el tema.
- Las opiniones personales patriarcales de los estudiantes que los inhiben de analizar correctamente los discursos ocultos antes mencionados en los textos literarios.
- La falta de material didáctico centrado precisamente en cuestiones de heteronormatividad en *El collar de la paloma* y la posición de la mujer andaluza a través del prisma del Corán
- La falta de estudios que reflejen la posición exacta de la mujer en Al-Ándalus a través del prisma del *Sagrado Corán*.

## **7. Heteronormatividad, sexualidad, homoerotismo y amor en los textos literarios de Al-Ándalus, con énfasis en el *Corán* y *El Collar de la Paloma* de Ibn Hazm**

### **7.1. La representación de las mujeres en el Corán**

Al-Ándalus no difiere mucho del resto de los países islámicos en lo que respecta a las relaciones hombre-mujer en la sociedad. Al ser un territorio guiado por las reglas islámicas conocidas como la *Ley Sharia*, la interpretación del *Corán* y el Hadith son elementos inseparables de la vida cotidiana. En cuanto a las libertades y los derechos de las mujeres, en el mismo tiempo los derechos que los hombres tienen sobre las mujeres en al-Ándalus se basan en el Corán y lo que este contiene. El matrimonio en al-Ándalus era igualmente legítimo para las mujeres libres, así como para las esclavas y las criadas, aunque estas últimas siempre pertenecían a algún hombre. En este sentido, el hombre debía elegir a una mujer por su propia voluntad, pero siempre debía escoger a una mujer con fe y no a una no creyente. Independientemente de la cuestión de que las mujeres estuvieran subyugadas a los hombres, y éstas tuviesen muchas obligaciones que cumplir, todavía tenían algunos derechos básicos que debían ser respetados por los hombres, ya que esos derechos se exponen claramente en el Corán. Uno de esos derechos es que la mujer no debe ser poseída o heredada contra su propia voluntad, aunque esta afirmación es un poco dudosa porque la mayoría de las mujeres se heredaban dentro de la familia. El islam exige explícitamente que las mujeres sean excluidas tanto de la administración pública como del resto de los servicios públicos, por analogía esto significaría despojarlas de todo el poder que pudieran haber tenido y dejar la vida pública sólo a los hombres. El islam por su código está ejecutando una forma de división de los espacios públicos, y

prohíbe el acceso de las mujeres dentro de ellos. La situación no era muy diferente para el mundo cristiano, dado que también había una separación entre hombres y mujeres, pero en el islam esto es mucho más acentuado y el poder es prescrito a los varones como resultado del patriarcado. Sin embargo, el islam es de gran importancia, ya que en *al-Ándalus* se estableció como una religión estatal y todas las leyes y opiniones políticas tenían que ser reverenciadas de acuerdo con los escritos del Corán y la religión misma. Con esto, el poder político se concentra en el código religioso, llevando al hecho de que el poder mismo puede ser clasificado como político y religioso respectivamente, siendo ambos deberes completamente masculinos en donde las mujeres no tenían parte. Siendo así, en la sociedad islámica el poder religioso y el poder político están unidos y personificados en el califa. Por lo tanto, él fue en el mismo tiempo jefe del estado y jefe de la comunidad religiosa. No se permitía a las mujeres ocupar la posición de líder porque era natural, según ellos, que esta posición fuera ocupada por hombres.

## 7.2. Ibn Hazm

**Ibn Hazm de Córdoba** (384 – 1064). Hazm habla sobre los cinco grados de amor entre dos personas que antes eran extraños y no se conocían; y esto por supuesto se aplica no sólo a la atracción sexual, sino también a los otros aspectos de la atracción. El primer grado se denomina estima, aprecio o simpatía por lo que diría: “una vez que se ve a la persona, nuestra fantasía interpreta su cuadro como una cosa maravillosa o nos recuerda que las cualidades morales son beneficiosas. Este primer grado simplemente se traduce en amistad (Hazm, 1916, p.86-87)”. El segundo grado, según Hazm, es el amor, cariño o caridad, cuyas características son las siguientes: “cuando se encuentra satisfecho mirando a la persona amada, estamos tan contentos de estar a su lado” (Hazm, 1916, p.86-87). Ahora, en el tercer grado aparece: “la tristeza que se siente cuando la persona amada está ausente” (Hazm, 1916, p.86-87). El cuarto grado tiene una connotación psicológica más profunda y se denomina: obsesión amorosa, en la cual “el amante se siente dominado por las preocupaciones o la idea fija hacia el objeto del amor, en la sexualidad este grado se llama pasión” (Hazm, 1916, p.86-87). Una vez que hemos superado los cuatro grados de amor, el quinto grado florece. Al mismo tiempo, el quinto grado es el último en la escala de Hazm (1916) y puede causar graves trastornos psicológicos de la persona en cuestión.

**El código de la sexualidad:** Cuando en este apartado usamos la palabra “código”, no podemos pensar que existiera un código escrito o un libro de leyes que los andalusíes debieran seguir con respecto a la implementación de los actos sexuales. Aquí vamos a

exponer las maneras o formas de conducta señaladas por Hazm (1916). Aunque a lo largo de este texto damos información sobre la apertura mental y la permeabilidad social de todas las prácticas sexuales, los andalusíes fueron guiados por algunas reglas que dictaban quién podía tener relaciones sexuales con quién y cómo estas relaciones sexuales se podían practicar. Ibn Hazm (1916) explica todo esto en sus tratados indicando las razones de la relación sexual, así como lo que es deseable y lo que no. Teniendo en cuenta el período en que se escribieron esos textos debemos tener en cuenta que hasta cierto punto la gente estaba guiada por las limitaciones religiosas.

*El collar de la paloma:* La identidad de género debe entenderse independientemente del sexo, y aplicando esta herramienta podemos identificar que en *El collar de la paloma* hay un cierto desplazamiento de género e intercambio de roles del mismo. Hazm (2015) en la mayoría de los casos no se refiere a un solo sexo, o si lo hace, secretamente invoca la presencia del otro género dentro de una persona del sexo opuesto. En algunos de sus versos no hay equivalencia entre género y sexo, todo parece estar flotando en el aire refiriéndose a los sentimientos y emociones desnudos sin centrarse en el sexo biológico o el género interior del individuo. En cualquier caso, podemos observar cómo de forma continuada existe una ausencia deliberada de la identificación biológica del sexo, por lo que la escritura es ambigua con respecto al género. Dicho de otro modo, hay algunas discrepancias que no nos permiten determinar el sexo real de la persona en cuestión. En la pregunta "¿Qué es una identidad personal?", Butler (2002) discute que la filosofía casi siempre trata de dar una respuesta sobre la cuestión relacionada con el rasgo interno que la persona establece, mientras que la auto-identidad de la persona se desarrolla durante el tiempo. Además, añade que las prácticas reguladoras que rigen el género también rigen las nociones culturalmente inteligibles de la identidad (Butler, 2002). Igualmente, José Ortega y Gasset en el prefacio de *El collar de la paloma* (Hazm, 2015) nos da información que apoya este tema. Este autor afirma que el amor en Europa se entiende como compartir sentimientos entre dos individuos de los sexos biológicos opuestos, es decir, un hombre da amor a una mujer y viceversa. Ortega y Gasset añade que lo que no entendemos es el amor dado entre dos hombres y dos mujeres, y lo que necesitamos hacer es desarticular el significado primario de la palabra "amor" y rearticularlo de una manera que abra las diferentes posibilidades relacionadas con el erotismo homosexual. Haciendo esto, tendremos una vista previa de lo que significa *queer* y cómo el amor no está conectado a ninguno de los dos sexos biológicos. Una vez que hayamos liberado el pensamiento de las normas preestablecidas de lo que debería ser la

sexualidad, podemos aceptar que ciertos seres humanos son naturalmente diferentes, liberados del género prescrito externamente, y esos individuos simplemente pueden abarcar la identidad *queer* como desigual de todas las otras identidades predeterminadas.

**Inversión de género y voz femenina:** La inversión de género y el uso de la voz femenina en poetas masculinos en la literatura árabe es una práctica muy común. En *El collar de la paloma* no es una excepción y durante todo el relato podemos hallar muchos pasajes donde Ibn Hazm (2015) está adoptando una voz femenina cuando expresa sus sentimientos. Teniendo su base en las tradiciones islámicas, sin diferenciar si son religiosos o seculares, este fenómeno de la adaptación de la voz se utiliza a menudo para dirigirse a la amada. Como *al-Ándalus* era territorio islámico, los cantantes de la época seguían meticulosamente las matrices islámicas, por lo que Hazm (2015) estaba abrazando no sólo la cultura, sino también las tradiciones lingüísticas, así como las tendencias de la época. En cuanto a la voz femenina en cuestión, Hazm (2015) tiende a adoptarla en varias ocasiones.

**Polarización del género:** Ryle (2012) comenta que la polarización de los géneros es un concepto que tiene tendencia a definir y explicar la masculinidad y la feminidad. Este concepto representa a los géneros como polos opuestos e incluye algunos rasgos y comportamientos que resultan de actitudes que son percibidas como masculinas. Por una parte, apropiadas para el hombre y, por otra parte, hay actitudes y comportamientos que se definen como aceptables para las mujeres. Esta teoría de la polarización del género tiene sus raíces en la distinción entre sexo y género en el área sociológica, donde la categoría de sexo se refiere únicamente a las diferencias biológicas que tienen hombres y mujeres, mientras que la categoría de género se refleja en las diferencias culturales de estos sexos. Cada género tiene sus rasgos. Si lo racional es un rasgo masculino y lo emocional es un rasgo femenino, éstos deben ser confinados en el cuerpo masculino y femenino. No obstante, este concepto y división entre rasgos masculinos y femeninos no se aplica en *El collar de la paloma*. La principal razón de esto es que, en todo ese juego de palabras, Hazm (2015) está mezclando e invirtiendo los rasgos y a veces tenemos una ilusión de que las líneas están siendo escritas por una autora porque son abundantes en emociones. La melancolía es uno de los sentimientos más fuertes que uno podría tener. En *El collar de la paloma* se pueden observar, completamente o parcialmente, algunos de estos tipos de comportamientos. Sin embargo, hay otros que se arrastran dentro de las líneas del tratado. En algunas ocasiones el comportamiento es bastante pasivo, por lo que el estereotipo de que los hombres tienen un comportamiento agresivo es erradicado. Al

parecer, observamos una despolarización de género donde un individuo varón, en este caso el propio autor, tiene un modo de conducta que no está en el polo extremo del comportamiento masculino. Sin embargo, los versos de Hazm (2015) también muestran signos de agresividad y, generalmente, esa agresividad se dirige hacia la amada. El amante puede actuar agresivamente por varias razones, entre la que destaca el temor de perder a su amada. No obstante, otro puede ser el resentimiento o la ambigüedad. El capítulo 14 de *El collar de la paloma* está dedicado precisamente a la sumisión. Hazm (2015) comienza explicando lo que es la sumisión y cómo se refleja en las relaciones amorosas. Generalmente defiende la sumisión, ya que explica que este rasgo es una de las cosas más bellas y, si el amante se somete a su amado, realmente sentirá la esencia del amor. Según Hazm (2015), la sumisión transforma a las personas y las hace poner en evidencia su suavidad interior, que a veces puede ser sombreada por una máscara que todos usamos puesto que nuestra imagen exterior puede dar lugar a falsas impresiones.

**La heteronormatividad y la autonomía sexual:** Butler (2004) cuestiona la misma esencia de la vida y qué significa estar en un mundo que tiene problemas perpetuos con las cosas que lo hacen habitable. La autora dirige sus preguntas a la ética y a la personalidad que cada individuo posee. Con respecto a la pregunta: ¿Qué hace que la vida sea soportable? - Butler explica que todo lo que tenemos que hacer es percibir el mundo desde nuestra propia perspectiva y preguntarnos, ¿qué nos hace humanos?, ¿con qué perspectiva debemos observar la vida y qué constituye lo humano? Precisamente, éstas son algunas de las cuestiones que Ibn Hazm (2015) se planteaba cientos de años atrás, en un momento en que los derechos humanos y la percepción humana del mundo eran muy diferentes a las del presente. En este sentido, el amor es libre y liberado de los grilletes y, consecuentemente, la sexualidad también es liberada. Como el amor es un sentimiento autónomo que no puede ser forzado ni retenido, puede aparecer de muchas formas diferentes y hacia individuos del mismo sexo u opuesto. Como podemos observar, hemos llegado al mismo concepto que Butler postula en su obra *Undergoing Gender* (2004). Por lo tanto, debemos entender que la esencia de la vida en un mundo que en algún momento nos está privando de nuestras necesidades y deseos es compleja y desmoraliza el “yo” interior del individuo.

**Sexualidad, homoerotismo y amor - aspectos:** El amor tiene muchas formas y muchos aspectos y esto es de gran importancia ya que a través del amor como medio podemos ver las cuestiones de género y sexo reflejadas en esta tesis. Sin embargo, Ibn Hazm logra dar una definición generalizada de lo que el amor representa. *El collar de la*

*paloma* encarna una obra psicológica poético-prosaica sobre el amor, escrita en versos rimados en lengua árabe con versos típicos del maqam. Esta obra es abundante en sinónimos y retórica, y es la obra maestra más sofisticada y valiosa de la literatura hispano-árabe. Liberados de las manillas lingüísticas, la diferencia temporal y los puntos de vista político-filosóficos de Ibn Hazm. Esta obra incorpora los elementos psicológicos necesarios para estudiar el tema fundamental aquí presentado: el amor. Con el fin de comprender y entender cómo funcionaba el amor en aquellos días, cómo la sociedad lo interpretaba y cómo Hazm (2015) percibía el amor según lo que había sentido, visto u oído, recapitularemos los aspectos, las causas y las experiencias que el autor tuvo con respecto al amor. En consecuencia, verificaremos los puntos de vista desde la perspectiva con una diferencia temporal de varios siglos. Algo que posiblemente podría parecer problemático en los días actuales es la forma de cómo traducir o interpretar este trabajo en los tiempos modernos. Escrito en un lenguaje arcaico, y después de tantos siglos, el lector contemporáneo debe fusionarse con el momento en el que la obra fue escrita, sentirse andalusí, con el objetivo de comprender mejor los mensajes que el autor intentaba transmitir. En el primer capítulo titulado *Un discurso sobre la esencia del amor*, Ibn Hazm (2015) introduce las bases del amor, de dónde proviene, cómo y de quién puede enamorarse, y por eso subraya que el amor es un proceso autóctono que no es precondicionado ni por Dios ni por ninguna otra criatura. Es frívolo y puede tomar su propio camino eligiendo el destino que dicta nuestra esencia, es decir todo nuestro ser sin ningún límite establecido por los discursos. Conecta el amor con el alma y dice que “las almas son diferentes esferas (Hazm, 2015, p.128)”, o que las almas se divierten con su propio juego, se encuentran y se atraen y no importa si esa unión será o no será aprobada por terceras personas. Aunque Fromm (2011) postula que la base de la atracción está en el físico y en lo material, Hazm (2015) señala que es falso porque no todo el mundo puede ser perfecto. De aquí se deduce que la belleza es interna y sólo la belleza del alma condiciona la atracción que nos lleva hacia al amor.

Si en el primer capítulo, Hazm (2015) estaba hablando sobre el amor en general y lo que éste representa, en el segundo capítulo se refiere a cómo reconocer si alguien está enamorado de otra persona y cómo manifestar amor hacia la otra persona. En este capítulo vamos a incluir una serie de signos, pero por razones prácticas me concentraré sólo en los más importantes y mi interpretación será sólo una elaboración y explicación de la interpretación de Hazm. Su postulación como puntos de referencia para la relación interpersonal, la interacción humana en relación con la atracción, cómo la misma no

depende de la afiliación de género en relación con la persona que está enamorada de alguien, y una persona siendo amada por otra persona. En este sentido la atracción sólo está relacionada con el propio ser. Hazm (2015) dice: “El amor tiene señales que son seguidas por los hombres, lo mismo puede introducirnos a un observador inteligente (p.138)”. Con esto él quiere decir que si observamos cuidadosamente cada individuo podemos descubrir cuáles son sus pensamientos o a quién van dirigidos. Hazm (2015) comienza con la señal más evidente que es la enviada por alguna persona, y de hecho esa señal es el indicador más perfecto de que algo o alguien ha capturado nuestra atención. Podemos deducir que él está hablando de la mirada. Hazm (2015) explica la mirada amorosa como un canal que nos conduce profundamente a la esencia, y ésta es el alma. El ojo es como una puerta que siempre se abre y un sendero que conduce al alma. Sin embargo, el ojo selecciona de cerca a los huéspedes y sólo permite que el huésped deseado entre, mientras que los demás se quedan allí, enfrente de las puertas. Otra señal de amor es el discurso y su inhibición en el intento de la comunicación cotidiana. Hazm (2015) hace hincapié en el discurso como una señal muy importante que a menudo puede ser inhibida, es decir que cuando el amante tiene un problema con el enfoque del discurso hacia otras personas, sólo es capaz de mantener la conversación con su amado. Por un lado, hay una incapacidad del amante para entender el significado del discurso de una tercera persona que no es el amado, es decir, tiene un problema con la descodificación o interpretación de la información. El discurso de los demás le parece incomprensible. Podría pensar que el resto de la gente no está vocalizando bien. Por otro lado, si escucha el mismo discurso en la persona amada, el discurso es muy comprensible, claro, coherente... Esto sucede incluso cuando el amado habla de algo que no tiene sentido, es absurdo o es solamente una estupidez que carece de sentido o no tiene un significado definido. Para el amante, esto le parece un discurso perfecto, cuidadosamente desarrollado y culto. En otras palabras, aquí estamos hablando de la imposibilidad de separar lo real de lo irreal, comprendiendo la diferencia entre lo significativo y lo absurdo, que a veces puede asemejarse a algún tipo de trance en el que el amante cae y el amado pronuncia las palabras mágicas y tiene un control completo sobre el amante. Hazm (2015) dice que el amante encontrará cualquier tipo de excusa para dejar las cosas que está haciendo en ese momento y que le impiden estar más cerca de su amado. Él soportará todas las dificultades que los separan y, si es necesario, se transformará en una persona ociosa sólo para estar más cerca de su amado (Hazm, 2015). Las sorpresas y las angustias son un signo más que evidente cuando a la vista del amante el amado aparece de la nada.



Hazm (2015) subraya que la vergüenza llega al poder y domina cuando ve a su amada o cuando oye a alguien mencionando su nombre de repente. El vigésimo capítulo titulado *Sobre la relación amorosa* se refiere a un aspecto diferente que es la formación de una unión entre los amantes o relación amorosa. Todo lo que precedió a la relación amorosa fue solamente un anuncio o un camino hacia el grado más elevado de fusión de las almas de dos individuos enamorados, que por supuesto es la relación amorosa. En este capítulo, cuando Hazm (2015) comienza a explicar este aspecto, muestra una imagen generalizada sin entrar en detalles sobre quiénes pueden participar en una relación amorosa. Es decir, el sexo biológico no se determina, las descripciones son andróginas, con algunas excepciones donde la palabra “amado” se usa en su forma masculina, en lugar de la misma palabra usada en forma femenina. Esto nos lleva a la conclusión de que Hazm (2015) justifica de nuevo el amor homosexual, o no menciona directamente a cualquiera de los dos sexos. Sin embargo, es muy importante destacarlo aquí también porque las relaciones amorosas como las conocemos hoy en día existían hace muchos siglos en *al-Ándalus* y no se consideraban un tabú, las personas formaban relaciones amorosas homosexuales, bisexuales y extramatrimoniales (Grozdanoski, 2014). Por supuesto, esto no puede entenderse como una perversión en la sociedad y el consorcio liberal sin tener en cuenta el honor, la causa, la atracción, la disponibilidad, la justificación y otros muchos factores, así como las repercusiones que surgirían de esa formación liberal de las relaciones amorosas.

## **8. Enfoque didáctico: actividades de lectura, análisis y decodificación**

En esta sección vamos a ver diferentes actividades que tienen como objetivo leer, analizar y decodificar ciertos aspectos en *El collar de la paloma* y el *Sagrado Corán*. Como parte del proceso didáctico, hemos desarrollado cierto tipo de actividades que ayudarán a los estudiantes a emerger en el mundo de *al-Ándalus* medieval y entender la noción del tiempo. Nuestra intención principal es facilitar el proceso de aprendizaje de los estudiantes universitarios, por lo que el propósito de este trabajo es servir como un recurso para estudiantes de estudios hispánicos, así como para estudiantes de estudios de género que puedan estar interesados en la literatura medieval andaluza. También intenta dar una nueva perspectiva de la posición de la mujer en Andalucía durante la Edad Media a través del prisma del *Corán* entrelazado con el género, el sexo y las perspectivas heteronormativas. Las actividades se dividen en cinco secciones. En la primera parte, hay actividades sobre los acontecimientos históricos en *al-Ándalus* medieval y la literatura de

la época, que incluyen lectura, escritura, vídeo-presentación y discusión. La sección dos contiene actividades sobre literatura hispano-árabe homoerótica. En la sección tres, las actividades sobre la homosexualidad y las tendencias homoeróticas en *El collar de la paloma* que incluyen lectura, actividad para rellenar la palabra que falta, escritura, discusión y respuesta dirigida de una imagen. La sección cuatro abarca actividades sobre 'queer', identidad de género, inversión de género y adquisición de voz femenina que incluyen múltiples opciones, debates, lectura, discusión, lluvia de ideas, escritura de una obra de teatro y representación. La sección cinco versa sobre actividades relacionadas con la (in)visibilidad de las mujeres en los textos religiosos. Se pone el énfasis en las enseñanzas del *Corán* que incluyen role-play, entrevista, presentación en grupo y escritura de intercambio. Cada tarea tiene un cierto objetivo, como parte de un proceso que da lugar a una secuencia didáctica. Para que esto se transmita, el profesor debe ser capaz de crear, adoptar y transformar una actividad determinada que puede ser aislada con un propósito extra-académico. Por lo general, todas las actividades programadas para un determinado tema o curso son predeterminadas y éstas forman parte de una unidad didáctica donde están incluidas y ciertamente tienen un significado dentro de ella. El proceso de aprendizaje de lenguas y literaturas abarca diversos tipos de actividades que pueden basarse en lectura o material audiovisual. La mayoría de las veces, como docentes, nos encontramos con varias preguntas de nuestros estudiantes. Pero, ¿dónde estamos con las actividades relacionadas con la literatura? ¿Sabemos qué objetivo tienen? ¿Son nuestros estudiantes capaces de percibirlo? Durante muchos años la literatura fue considerada como un modelo lingüístico que ofrecía diferentes tipos de actividades a los estudiantes con el objetivo de ampliar su vocabulario, mejorar su gramática y estructura sintáctica, así como enseñarles a leer, entender y analizar un texto literario. En nuestro caso, se trata más bien de enseñar literatura y sus componentes en lugar de enseñar el lenguaje. Los estudiantes pueden o no hablar el idioma en particular en el que se crean los textos que analizamos, ya que no es necesario hablar ese idioma en particular para entender la esencia del texto. Los textos que estamos investigando en este trabajo están disponibles en traducciones en varios idiomas europeos, por lo que estamos más arbitrando la contextualización y observando diferentes temas en los textos que nos ayudarán a comprenderlos en relación con el sexo, el género y la heteronormatividad. Como parte del proceso de aprendizaje, aquí ofrecemos diversas actividades que pueden realizarse tal como son, siguiendo las instrucciones, o pueden ser modificadas para

satisfacer las necesidades específicas de un tema dado. El listado completo de las actividades está disponible en la versión completa del capítulo en inglés.

## **9. Conclusiones**

La presente investigación representa una continuación de una anterior que realicé en el año 2014, que resultó en la publicación de un libro. Esta, a diferencia de la anterior, se caracteriza por ser un estudio más profundo en relación con la heteronormatividad y la sexualidad en el Al-Ándalus medieval. Concluimos que la combinación o mezcla de diferentes culturas, etnias e idiomas contribuyó a la creación de formas literarias específicas y diferentes géneros de poesía que marcarían la supremacía literaria de los andalusíes. Subrayamos que la importancia de estos géneros poéticos, aunque provenga de estilos árabes anteriores, desempeñaría un papel importante en la expresión sexual durante la época medieval en Andalucía. Como resultado, descubrimos que los hechos históricos y lo que estaba sucediendo detrás de los muros puede ser revelado. Esto nos permite concluir que la sociedad andalusí, y todo lo que sucedió en el plano cultural, social y político, contribuyó en cierto nivel a que España hoy sea defensor de los derechos humanos.

Por lo tanto, llegamos a la conclusión de que la importancia de los géneros poéticos, aunque se originaron en los estilos árabes anteriores, desempeñaron un papel importante en la expresión sexual durante la época medieval en Al-Ándalus. Así, a diferencia de los reinos cristianos, donde la homosexualidad no era tan visible públicamente, y se consideraba una herejía y una enfermedad, en la cultura hispano-árabe se observa lo contrario. Podemos afirmar que en muchos de los poemas se omite el sexo del objeto de adoración, de acuerdo con la ambivalencia de la descripción, pero a través de las imágenes y las reglas gramaticales podemos arrojar algo de luz y determinar el sexo del amante. Por lo tanto, de los comentarios anteriores deducimos que la homosexualidad como fenómeno social influyó en la sociedad medieval andalusí, y las tendencias homoeróticas son significativamente altas en el canon literario de Al-Ándalus.

Así mismo, concluimos que la teoría feminista es lo que confía el significado de género y, consecuentemente las normas de género están encerradas en el velo del feminismo. Así, podemos atestiguar que las normas de género están solo en función de la personificación de los ideales masculinos y femeninos, casi inseparables con respecto a la idealización de la unión heterosexual, ya que tanto los hombres como las mujeres son necesarios para lograr ese vínculo. Por lo tanto, deducimos que el género asignado

erróneamente causa daños a los individuos. Si simplemente descomponemos la esencia misma de la teoría de Queer, llegaremos a la conclusión de que representa un plexo de diversas ideas, relacionadas con la sexualidad y, por lo tanto, está estrechamente relacionada con el sexo biológico, el género interno y la propia personalidad. Mostrando que los humanos deben definirse como seres sexuales, por lo tanto, su naturaleza no está restringida solo a la heterosexualidad como una categoría postulada artificialmente. Llegando de esta forma a la conclusión de que las categorías de identidad tienden a ser utilizadas como instrumentos de regímenes reguladores que actúan como categorías de normalización de las estructuras oprimidas y, al mismo tiempo, sirven como una oposición liberadora. Utilizando todas estas herramientas que la Teoría Queer nos ofreció, para decodificar y traducir el pensamiento medieval, leer textos de origen islámico (el Corán) desde una nueva perspectiva, e interpretar el tratado andalusí medieval sobre el amor *El collar de la paloma*.

De acuerdo con la información presentada, podemos percibir que la mujer estaba involucrada en la esfera de la ciencia, pero siempre estuvo representada como asistente de algún gran maestro y, en general, era miembro de la clase alta: esposa o hija de algún hombre importante. Por lo tanto, llegamos a la conclusión que algunas mujeres podrían ascender a niveles más altos de la vida social, que para los hombres eran accesibles sin ninguna dificultad. El matrimonio en Al-Ándalus era igualmente legítimo para las mujeres libres, así como para los esclavos y las criadas. Por lo tanto, una mujer creyente no puede estar casada con un idólatra. Pudiendo deducir que los hombres y las mujeres no estaban en la misma posición, ya que estos últimos no podían decidir sobre la abstinencia. Además, la vida pública les pertenecía solamente a los hombres. Con esto, concluimos, el poder político se concentró en el código religioso, ya que el poder mismo podría clasificarse como político y religioso respectivamente, siendo ambos deberes donde las mujeres no tomaron parte. Consecuentemente, las mujeres no pudieron ejercer como jueces, al faqīhes o cualquier otro oficio público, con excepciones irrelevantes.

A continuación, llegamos a la resolución de que la vida privada de Hazm, viviendo en el harén, ciertamente, matizó su visión. El, como niño, no pudo distinguir entre los roles de género masculino y femenino, y tuvo una percepción peculiar de cómo debería comportarse un individuo. Hazm compuso "el código" de actos sexuales o formas de comportamiento sexual. Adicionalmente, afirmamos que las obras de Hazm, en cierta medida, apoyan la idea de una sociedad secular en la que todos tendrían derecho a elegir, especialmente con respecto a la sexualidad y las relaciones sexuales extramatrimoniales,

ya que no harían daño ni afectarían a las personas. Sin embargo, en ninguno de sus tratados hay un discurso visiblemente abierto o una discusión sobre las relaciones sexuales entre personas del mismo sexo. Con lo cual, a veces es imposible determinar dónde se refiere el autor a un solo género. En consecuencia, la identidad de género debe entenderse independientemente del sexo y, al aplicar esta herramienta, podemos identificar que en *El collar de la paloma* hay un cierto cambio de género e intercambio de roles. Así, concluimos que la identidad sexual de los amantes permanece oculta. Por lo tanto, se enmascara la identidad de género resultando en queerización de la misma, y por lo tanto de su propio género. *El collar de la paloma* contiene características de inversión de género y el uso de la voz femenina. Refleja una tendencia de auto-feminización, o simplemente Hazm eliminó su género y tomó un tono neutral. La inversión de género o la toma de roles de género desempeñaron un papel enorme en este trabajo. Sin embargo, el punto focal en *El collar de la paloma* es el alma. En su escritura "esotérica", Hazm omitió señalar que las dos partes del alma están situadas en cuerpos de diferentes sexos. En consecuencia, solo se puede teorizar que las dos partes del alma tienen diferentes géneros. Aunque estaba inclinado hacia la religión y consideraba que la autonomía no está totalmente separada de la voluntad de Dios, creía que esta última dependía bastante de la afinidad o el deseo personal. Podemos deducir que algunos de los versos son ambivalentes con respecto a la afiliación sexual. Representan la voz neutral de Hazm y la aprobación silenciosa de la libertad sexual, así como la elección de género. Esto nos ha permitido concluir que los derechos y libertades sexuales que disfrutaban las personas no se consideraron desviados. Los andalusíes no estaban preocupados por el sexo y el género. Las personas formaban uniones de amor homosexuales, bisexuales y heterosexuales que en su mayoría eran extramatrimoniales.

Por todo lo que se ha visto anteriormente, creemos que los futuros estudiantes deben tener la oportunidad de sumergirse en los versos de Ibn Hazm y los del Corán. Por lo tanto, hemos creado un banco de actividades que pueden servir no solo para quienes estudian estudios hispanos, sino también para estudiantes que se ocupan del indole de género, feminismo y queer. También servirá como un manual para el docente que ayudará a estructurar sus clases de acuerdo a las necesidades específicas. A su vez, este trabajo nos permite analizar los eventos de la época y puede servir como referencia histórica para descubrir circunstancias específicas que se remontan a la España medieval. Por todo esto, podemos concluir que la cultura y el lenguaje no pueden existir el uno sin el otro. Están

estrechamente vinculados, lo que los convierte en una parte inseparable de cualquier civilización.

Teniendo en cuenta que esta investigación representa una nueva forma de presentar los eventos y analizar tanto la literatura escrita en Al-Ándalus durante la Edad Media (con énfasis en *El collar de la paloma* de Ibn Hazm) como el *Corán* que se escribió mucho antes. Para lograr este objetivo, considero esencial ofrecer un nuevo tipo de lectura de la literatura medieval y presentarlo con este nuevo enfoque en las instituciones de educación superior. Esto ayudaría a la academia en el proceso de identificación de género que resultaría en comprender la importancia de abordar los problemas relacionados con la sexualidad. Además, este tipo de capacitación debe ofrecerse no solo a estudiantes y docentes, sino también a profesionales que tratan con frecuencia cuestiones de género e identidad sexual en su línea de trabajo, como críticos literarios, investigadores en la historia de la literatura, historiadores. Hasta ahora, estos profesionales no han recibido ninguna capacitación específica sobre cómo abordar los problemas de identidad sexual y de género, al menos no en mi país (República de Macedonia), donde estos problemas particulares aún se consideran tabú. De esta manera, existe la posibilidad de transformar la educación conservadora y ofrecer disciplinas más completas y más aceptables que eviten la censura homotransfóbica del lenguaje y la literatura.

Cada estudio tiene sus limitaciones. En este estudio las limitaciones son las siguientes:

1. Edad de los datos: las obras analizadas en esta disertación se remontan a la Edad Media, y el *Corán* en sí mismo es anterior a esta era. Por lo tanto, fue complicado analizar con precisión estos pensamientos antiguos desde la perspectiva moderna, decodificarlos a través del prisma de la heteronormatividad y aplicar la lectura queer a la misma.
2. Perfil de muestra y tamaño de la muestra: Como mi estudio tenía un carácter cronológico, tenía que basarse generalmente en datos secundarios. Sin embargo, hubo algunas discrepancias que tuvieron que ser tratadas.
3. Proceso de recopilación de datos: al investigar *El collar de la paloma*, considero que la mayor limitación fue encontrar fuentes que aborden específicamente temas relacionados con la heteronormatividad y el género. Además, muchos de las obras árabes medievales creados en Al-Ándalus que podrían haber sido de ayuda no se conservaron.
4. Método: Como en general este fue un estudio comparativo, hubiera sido de ayuda si hubiera más traducciones disponibles de *El collar de la paloma* (tanto en inglés como en español) que nos ayudarían a decodificar ciertas partes que claramente dependen del

traductor, como su percepción personal de los versos, ya que esto es un elemento clave en la transferencia del pensamiento árabe medieval al lenguaje moderno.

5. Equipo: Hubiera sido de enorme valor si la universidad pudiera proporcionar un programa informático de búsqueda específico que comparara diferentes muestras escritas.





## References

- Abbott, N. (1942). Women and the State in Early Islam: The Umayyads. *Journal of Near Eastern Studies*, 1, pp. 341-368.
- Abbott, N. (1946). *Two Queens of Baghdad: Mother and Wife of Hārūn al-Rashīd*. Chicago: University of Chicago Press.
- Adang, C. (2003) Ibn Hazm on Sexuality. A Case-Study of Zahiri Legal Methodology. *Al-Quantara Revista De Estudios Arabes XXIV*, 1, pp.5–31.
- Ahmad, R.B., Siddiqui, N.A. (2018). A Novel Critique on 'The Scientific Miracle of Qur'an Philosophy': An Inter-Civilization Debate. *Intellectual Discourse Journal*, 26, 2, pp.705-727
- Alatorre, A. (2003). *Los 1001 años de la lengua española* (Tercera edición). Madrid: Fondo de Cultura Económica, S.A. de C.V.
- Alderson, D. (2016). *Sex, Needs and Queer Culture: From Liberation to the Post-Gay*. London: Zed Books Ltd.
- Aldrich, R. (2008). *Gays y lesbianas: vida y cultura: Un legado universal*. San Sebastián: Editorial Nerea.
- Alexander, J. and Yescavage, K. (2003). *Bisexuality and Transgenderism: InterSEXions of the Others*. Binghamton: Harrington Park Press.
- Al-Harizi, J.B.S. (1988). *Las asambleas de los sabios (Tahkemoni)*. Murcia: Universidad de Murcia. Secretariado de publicaciones.
- Ali, A. (1961). *A Short History of the Saracens*. New York: St. Martin's Press.
- Allen, H, Kilpatrick, H., & De Moor, E. (Eds.). (1995). *Love and sexuality in modern Arabic literature*. London: Saqi Books.
- Allen, R. (1998). *The Arabic literary heritage*. Cambridge: Cambridge University Press.
- Allony, N. (1963). The "Zevi" (Nasib) in the Hebrew Poetry in Spain. *Sefarad* 23, 2, pp.311-21.
- Allwright, B. & Bailey, K. M. (1991). *Focus on the Language Classroom: An Introduction to Classroom Research for Language Teachers*. Cambridge: Cambridge University Press.
- Altamira, R., and Chapman, C.E. (1918). *A History of Spain*. New York: The MacMillan Company
- American Psychiatric Association. (2000). *Diagnostic and Statistical Manual of Mental Disorders* (Vol. IV). Washington: American Psychiatric Association.

- Anzaldúa, G. (1987). *Borderlands - La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books.
- Arjona Castro, A. (1990). *La sexualidad en la España musulmana*. Córdoba: Universidad de Córdoba.
- Arjona Castro, A. (1995). La infancia y la sexualidad de Ibn Hazm. *Biblid*, 3, pp.143-150.
- Ávila, M.L. (1989). Las mujeres "sabias" en Al-Ándalus". In *La mujer en al-Ándalus: reflejos históricos de su actividad y categorías sociales* (pp. 139-184). Madrid, Sevilla: Universidad Autónoma de Madrid, Editoriales Andaluzas Unidas.
- Bariani, L. (1996). De las relaciones entre Şubḥ y Muḥammad Ibn Abī mir al-Manşūr con especial referencia a la "ruptura" (waḥşa) In *Qurṭuba*, 1, 386-388/996-998, pp.39-57.
- Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press
- Beemyn, G. (2014). Genderqueer: Gender Identity. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/genderqueer>
- Beemyn, G. (2014). Transgender History in the United States. In *Trans Bodies, Trans Selves. A Resource for Transgender Community*. (Ericsson-Schroth, L. and Finney Boylan, J eds.). Oxford: Oxford University Press. Bowersock, G.W. (2019). Hardian. Roman Emperor. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/biography/Hadrian>
- Bem Lipsitz, S. (1993). *The Lenses of Gender: Transforming the Debate on Sexual Inequality*. New Haven and London: Yale University Press.
- Bergman, D. (1993). *Camp Grounds: Style and Homosexuality*. Amherst: University of Massachusetts Press.
- Bernstein, M. (2002). Identities and Politics: Toward a Historical Understanding of the Lesbian and Gay Movement. In *Social Science History*. 26, 3, pp.531-581.
- Bernstein Sycamore, M. (2008). *That's Revolting! Queer Strategies for Resisting Assimilation*. New York: Soft Skull Press.
- Bihalji-Merin, O. (1978). *Mala enciklopedija – PROSVETA*. Beograd: Prosveta
- Boellstorff, T. (2007). When Marriage Falls: Queer Coincidences in Straight Time. *GLQ: A Journal of Lesbian and Gay Studies*. 13(2), pp.227-248.
- Boloix Gallardo, B. (2006). *De la taifa de Arjona al reino nazarí de Granada (1232-1246). En torno a los orígenes de un estado y de una dinastía*. Jaén: Instituto de Estudios Giennenses.

- Boloix Gallardo, B. (2007). *Muḥammad I y el nacimiento del al-Andalus nazarí (1232-1273). Primera estructura del reino de Granada*. Granada: Universidad de Granada.
- Boloix Gallardo, B. (2013). *Las sultanas de la Alhambra. Las grandes desconocidas del Reino Nazarí de Granada (siglos XIII-XV)*. Granada: Comares - Patronato de la Alhambra y el Generalife.
- Boloix Gallardo, B. (2014). *Praising the "Tongue of Religion". Essays in Honor of the 700th Anniversary of Ibn al-Khaṭīb's Birth (1313–2013)*. Leiden – Boston: Brill.
- Boloix Gallardo, B. (2016). Presencia e importancia de la mujer en el Musnad de Ibn Marzūq al-Tilimsānī. In *Anaquel de Estudios Árabes*, 27, 7-28.
- Boucher, F. (1967). *20,000 Years of Fashion: The History of Costume and Personal Adornment*. New York: Harry N. Abrams, INC. Publishers.
- Braun, F. (2003). Gender in a genderless language: The case of Turkish. In *Language and Society in the Middle East and North Africa* (pp.190-203). Padstow: Curzon Press.
- Brooks, N. (1986). Culture in the Classroom. In *Culture Bound: Bridging the Cultural Gap in Language Teaching* (pp. 123–128). Cambridge: Cambridge University Press.
- Butler, J. (1993). *Bodies That Matter*. New York: Routledge.
- Butler, J. (1999). *Gender Trouble*. New York: Routledge.
- Butler, J. (1991). *Imitation and Gender Insubordination*. New York: Routledge.
- Butler, J. (2004). *Undergoing Gender*. New York: Routledge.
- Byram, M. (1989). *Cultural Studies in Foreign Language Education*. Clevedon: Multilingual Matters.
- Calder, N. and Hooker, M.B. (2012). *Shari‘a*. In *Encyclopaedia of Islam*, Second Edition. Retrieved from <[http://dx.doi.org/10.1163/1573-3912\\_islam\\_COM\\_1040](http://dx.doi.org/10.1163/1573-3912_islam_COM_1040)>
- Calero Secall, M. I. (2006). *Mujeres y sociedad islámica: una visión plural*. Málaga: Universidad de Málaga.
- Cambridge Dictionary. (n.d.). educated guess. In *Cambridge Dictionary*. Retrieved from <https://dictionary.cambridge.org/dictionary/english/educated-guess>
- Carr, K.E. (2002). *Vandals to Visigoths: Rural Settlement Patterns in Early Medieval Spain*. Ann Arbor: University of Michigan Press.
- Casciaro, J.M. (1947). *El visirato en el reino nazarí de Granada*. Madrid: Instituto Nacional de Estudios Jurídicos.

- Chambers, S.A. (2003). Telepistemology of the Closet; Or, the Queer Politics of Six Feet Under. *Journal of American Culture*. 26, 1, pp.24–41.
- Chambers, S.A. (2005). Revisiting the Closet: Reading Sexuality in Six Feet Under. In *Reading Six Feet Under* (pp.174-190). New York: IB Taurus & Co Ltd.
- Chejne, A. G. (1984). Ibn Hazm of Cordova on logic. *Journal of the American Oriental Society* 104 (1), pp.57-72.
- Chejne, A.G. (1993). *Historia de España musulmana*. Madrid: Ediciones Cátedra, S.A.
- Cohee, M. (2013, April 29). *The Stonewall Riots: Breaking the Wall of Inequality* [Videofile]. Retrieved from <https://www.youtube.com/watch?v=jrgtyIAv2bY>
- Cohen, C.J. (1997). Punks, Bulldaggers, and Welfare Queens: The Radical Potential of Queer Politics?. *GLQ: Journal of Lesbian and Gay Studies*, 3, pp.437-485.
- Cohen, M. (2005). *The Origins of Sephardic Jewry in the Medieval Arab World. Sephardic and Mizrahi Jewry from the Golden Age of Spain to Modern Times*. New York: New York University Press.
- Cohen, P.F. (1998). *Love and Anger: Essays on AIDS, Activism and Politics*. New York: Harrington Park Press.
- Cole, P. (2007). *The dream of the poem: Hebrew poetry from Muslim and Christian Spain 950-1492*. New Jersey: Princeton University Press.
- Collins, R. (2004). *Visigothic Spain, 409–71*. Oxford and Malden, MA: Blackwell.
- Collins, R. (1995). *Early Medieval Spain: Unity in Diversity, 400–1000*. London: Macmillan Education.
- Connell, C. (2014). *School's Out: Gay and Lesbian Teachers in the Classroom*. Berkeley: University of California Press.
- Constable, O.R. (1994). *Trade and Traders in Muslim Spain: The Commercial Realignment of the Iberian Peninsula, 900–1500*. Cambridge: Cambridge University Press.
- Coppée, H. (2002). *History of the Conquest of Spain by the Arab-Moors with a Sketch of the Civilisation Which They Achieved, and Imparted to Europe*. New Jersey: Gorgias Press.
- Corrado, C. (2009). Gender Identities and Socialization. In *Encyclopedia of Gender and Society*. Thousand Oaks: SAGE Reference. Retrieved from <http://dx.doi.org/10.4135/9781412964517.n181>

- Corriente, F. (1997). *Poesía dialectal árabe y romance en Alandalús: cejeles y xarajat de muwassahat*. Madrid: Gredos
- Corriente, F. (2005). «Selección (abierta) de Poesía Universal. Ibn Quzman, Muhammad (Abenguzmán y Ben Guzmán; Córdoba, 1086, 1160)». *WebIslam.com – Library*. Retrieved from [https://www.webislam.com/media/2005/12/44988\\_147.pdf](https://www.webislam.com/media/2005/12/44988_147.pdf)
- Cortés García, M. (2009). *La música en la Zaragoza islámica*. Zaragoza: Instituto de Estudios Islámicos y del Oriente Próximo
- Crompton, L. (1997). *Male Love and Islamic Law in Arab Spain*. In *Islamic homosexualities: culture, history, and literature* (pp.142-158.). New York: New York University Press
- Crompton, L. (2006). *Homosexuality & Civilization*. Cambridge, Massachusetts and London: Harvard University Press.
- Cronn-Mills, K. (2015). *Transgender Lives: Complex Stories, Complex Voices*. Minneapolis: Twenty-First Century Books.
- De Beauvoir, S. (1949). *The Second Sex*. New York: Vintage Books.
- De Lauretis, T. (1984). *Alice Doesn't: Feminism, Semiotics, Cinema*. London and Basingstoke: Macmillan Press Ltd.
- De Lauretis, T. (1991). Queer Theory: Lesbian and Gay Sexualities. *Differences: A Journal of Feminist Cultural Studies*. 3(2), pp.iii–xviii.
- Decter, J. (2005). *Literatures of Medieval Sephard. Sephardic and Mizrahi Jewry from the Golden Age of Spain to Modern Times 950-1492*. New Jersey: Princeton University Press.
- Dollimore, J. (1991). *Sexual Dissidence: Augustine to Wilde, Freud to Foucault*. Oxford: Oxford University Press.
- Donner, F.M. (1986). The Formation of the Islamic State. *Journal of the American Oriental Society*, 106, 283–296.
- Duggan, L. (2002). The New Homonormativity: The Sexual Politics of Neoliberalism. In *Materializing Democracy: Toward a Revitalized Cultural Politics* (pp.175-194). Durham and London: Duke University Press.
- Duggan, L. & Hunter, N.D. (2006). *Sex Wars: Sexual Dissent and Political Culture*. New York: Routledge.
- Dodds, J.D. (1992). *Al-Andalus: The Art of Islamic Spain*. New York: Metropolitan Museum of Art.
- Edelman, L. (2004). *No Future: Queer Theory and the Death Drive*. Durham and London:

Duke University Press.

Editors of Encyclopaedia Britannica. (1998). Almohads Bereber Confederation. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/Almohads>

Editors of Encyclopaedia Britannica. (n.d.). Sappho. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/biography/Sappho-Greek-poet>

Editors of Encyclopaedia Britannica. (n.d.). Judah ben Solomon Harizi. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/biography/Judah-ben-Solomon-Harizi>

Editors of Encyclopaedia Britannica. (1998). Al-Mu‘tamid. ‘ABBĀDID RULER [1027–1095]. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/biography/al-Mutamid-Abbadid-ruler-1027-1095>

Editors of Encyclopaedia Britannica. (n.d.). Gentile. Religious Designation. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/Gentile>

Editors of Encyclopaedia Britannica. (n.d.). Courtly Love. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/art/courtly-love>

Editors of Encyclopaedia Britannica. (n.d.). Surah: Chapter of Qur’ān. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/surah>

Editors of Encyclopaedia Britannica. (n.d.). Berber. People. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/Berber>

Editors of Encyclopaedia Britannica. (n.d.). Jinni. Arabian Mythology. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/jinni>

Editors of Encyclopaedia Britannica. (n.d.). Gender: Grammar. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/gender-grammar>

Editors of Encyclopaedia Britannica. (n.d.). Gender Identity: Sexual Behaviour. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/gender-identity>

Eisenberg, D. (1999). "La escondida senda": Homosexuality in Spanish History and Culture. In *Spanish writers on gay and lesbian themes: a bio-critical sourcebook* (pp.1-23) Westport: Greenwood Publishing Group.

El-Hussein, A.Y.A. (2018). Quran Translation: Space and Empowerment. *American Journal of Translation Studies*, 9, 1, pp.1-19. Retrieved from [https://www.researchgate.net/publication/328952167\\_Quran\\_Translation\\_Space\\_and\\_Empowerment](https://www.researchgate.net/publication/328952167_Quran_Translation_Space_and_Empowerment)

- El-Hussein, A.Y.A. (2019). Women in English Qur'ān Translations: Critical Intertextual, Intratextual, and Contextual Analyses. *Journal of Islamic and Muslim Studies*, 3, 1, pp. 1-19. Retrived from [https://www.researchgate.net/publication/328036003\\_Women\\_in\\_English\\_Qur'an\\_Translations\\_Critical\\_Intertextual\\_Intratextual\\_and\\_Contextual\\_Analyses](https://www.researchgate.net/publication/328036003_Women_in_English_Qur'an_Translations_Critical_Intertextual_Intratextual_and_Contextual_Analyses)
- Emmitt, M. & Pollock, J. (1997). *Language and Learning: An Introduction for Teaching*. Melbourne: Oxford University Press.
- Empey, H.J. (2017). The Mothers of the Caliph's Sons: Women as Spoils of War During the Early Almohad Period. In *Concubines and Courtesans: Women and Slavery in Islamic History* (pp.143-162). New York: Oxford University Press.
- Engelbert, M. (2004). Character or Culture? Implications of the Culturally Diverse Classroom. *The Asian EFL Journal*, 6(1), pp.37-41.
- Ferguson, R.A. (2005). Race-ing Homonormativity: Citizenship, Sociology, and Gay Identity. In *Black Queer Studies: A Critical Anthology* (pp.52-67). Durham: Duke University Press.
- Fiegenbaum, J.W. (1998). In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/biography/Ibn-Hazm>
- Fonseca Hernández, C. and Quintero Soto, M.L. (2009). La Teoría Queer: la deconstrucción de las sexualidades periféricas. *Sociológica*, 24, 69, pp.43-60.
- Fórneas Besteiro, J. M. (1989). Acerca de la mujer musulmana en las épocas almorávide y almohade: elegías de tema femenino. In *La mujer en al-Andalus. Reflejos históricos de su actividad y categorías sociales*. Madrid - Ediciones de la Universidad Autónoma and Sevilla: Ediciones Andaluzas.
- Foss, C. (2005). An Unorthodox View of the Rise of Islam. *Journal of Roman Archaeology*, 18, pp.771-774
- Foucault, M. (1976). *Historie de la Sexualite*. Paris: Éditions Gallimard.
- Freud, S. (2006). *Novi predavanja za voved vo psihoanalizata. (New Introductory Lectures on Psycho-Analysis)* Skopje: Gjurgja.
- Friedan, B. (1963). *The Feminine Mystique*. New York: W.W. Norton & Company, Inc.
- Fromm, E. (1956). *The Art of Loving*. New York: Harper & Row.
- Fuss, D. (1993). Freud's Fallen Women: Identification, Desire and a Case of Homosexuality in Woman. In *Fear of a Queer Planet: Queer Politics and Social Theory* (pp.42-68). Minneapolis and London: University of Minnesota Press.
- Gallardo Linares, F.J. and Escolano López, V.M. (2009). *Informe Diversidad Afectivo-Sexual en la Formación de Docentes. Evaluación de Contenidos LGTB en la Facultad de C.C.E.E. de Málaga*. Malaga: Facultad de C.C.E.E. de Málaga.

- García de Cortázar, F., & González Vega, J. (2010). *Breve historia de España*. Madrid: Alianza editorial.
- García Gómez, E. (1956). *Ibn al-Zaqqaq. Poesías*. Madrid: Instituto hispano-árabe de cultura.
- García Gómez, E. (1972). *Todo Ben Quzmán*. Madrid: Editorial Gredos.
- García Gómez, E. (1978). *El libro de las banderas de los campeones de Ibn Said al-Maghribi*. Barcelona: Seix Barral.
- García Gómez, E. (2015). Introducción. In *El Collar de la Paloma* (pp.35-113). Madrid: Alianza Editorial, S.A.
- Garrido González, E., Fólguela Crespo, P., Ortega López, M., & Segura Graiño, C. (1997). *Historia de las mujeres en España*. Madrid: Editorial Síntesis, S.A.
- Garulo, T. (1998). *La literatura árabe de al-Andalus, durante el siglo XI*. Madrid: Ediciones Hiparión S.L.
- Garulo, T. (2004). Women in Medieval Classical Arabic Poetry. In *Writing the Feminine: Women in Arab Sources* (pp.25-40). London and New York: I. B. Tauris.
- Gibb, H.A.R. (1966). *Arabic Literature*. Oxford: The Clarendon Press.
- Gibb, H.A.R. (2014). *Studies on the Civilization of Islam*. Princeton: Princeton University Press.
- Giffen, L.A. (1971). *Theory of profane love among the Arabs: The development of the genre*. New York: New York University Press.
- Giffen, L.A. (1994). Ibn Hazm and The Tawq Al-Hamama. In *The Legacy of Muslim Spain* (pp.420-442). Leiden: E.J. Brill
- Giffney, N. (2004). Denormalizing Queer Theory: More Than (Simply) Lesbian and Gay Studies. *Feminist Theory* 5, 1, 73–78.
- Girshick, L.B. (2008). *Transgender Voices: Beyond Women and Men*. Hanover and London: University Press of New England.
- Glick, T.F. (1995). *From Muslim Fortress to Christian Castle: Social and Cultural Change in Medieval Spain*. Manchester and New York: Manchester University Press.
- Goffman, E. (1977). The Arrangement between the Sexes. In *Theory and Society*. 4, 3, pp.301-331.
- Grabar, O. (1992). Islamic Spain, The First Four Centuries. An Introduction. In *Al-Andalus. The Art of Islamic Spain* (pp.3-10). New York: Metropolitan Museum of Art.



- Gran Enciclopedia de España. (n.d.). Abú 'Umar Yusuf ben Harán al-Ramadí. In *Milenciclo Hispánica Gran Enciclopedia de España*. Retrieved from <http://gee.mienciclo.com/Ab%C3%BA%20%27Umar%20Yusuf%20ben%20Har%C3%A1n%20alRamad%C3%AD%20?token=2d78059462e6e6ff39efe70b95aad27f>
- Gran Enciclopedia de España. (n.d.). Yusuf III. In *Milenciclo Hispánica Gran Enciclopedia de España*. Retrieved from [http://gee.mienciclo.com/Yusuf\\_III](http://gee.mienciclo.com/Yusuf_III)
- Greenberg, S. (2005). *Wrestling with God and men: Homosexuality in the Jewish Tradition*. Madison: The University of Wisconsin Press.
- Griffin, P. (2007). Sexing the Economy in a Neo-Liberal World Order: Neo-Liberal Discourse and the (Re)Production of Heteronormative Heterosexuality. In *The British Journal of Politics and International Relations*. 9, 2, 220–238.
- Grozdanoski, B. (2014). *Srednovekoven Al-Andalus, heteronormativnost i seksualnost vo opshtestvoto preslikani vo knizhevnoto tvoreshstvo vo periodot od VIII do XIV vek [Medieval Al-Andalus, Heteronormativity and Sexuality in the Society Transferred in the Literary Canon in the Period between the 8<sup>th</sup> and the 14<sup>th</sup> Centuries]*. Skopje: Sofija.
- Guasch, Ó. (2000). *La crisis de la heterosexualidad*. Barcelona: Laertes.
- Halley, J., & Parker, A. (2011). *After sex? On Writing Since Queer Theory*. Durham: Duke University Press.
- Halperin, D.M. (1997). *Saint Foucault: Towards a Gay Hagiography*. Oxford: Oxford University Press.
- Halperin, D.M. (2003). The Normalization of Queer Theory. In *Journal of Homosexuality*. 45, 2-4, pp.339-43.
- Hantrais, L. (1989). *The Undergraduate's Guide to Studying Languages*. London: Centre for Information on Language Teaching and Research.
- Harrison, R.J. (1988). *Spain at the Dawn of History: Iberians, Phoenicians, and Greeks*. New York: Thames and Hudson.
- Harvey, L.P. (1990). *Islamic Spain, 1250 to 1500*. Chicago: University of Chicago Press.
- Hazm, I. (1916). *Los caracteres y la conducta. Tratado de moral práctica*. Madrid: Imprenta Ibérica
- Hazm, I. (n.d.). *The Ring of the Dove: A Treatise on the Art and Practice of Arab Love*. (Translated by: A.J. Arberry, LITT.D., F.B.A. London: Luzac & Company, LTD. Retrieved from <http://www.muslimphilosophy.com/hazm/dove/ringdove.html#ch13>

- Hazm, I. (1967). *El collar de la paloma* (Emilio García Gómez, ed.) Madrid: Sociedad de Estudios y Publicaciones.
- Hazm, I. (2015). *El collar de la paloma*. Madrid: Alianza Editorial, S.A.
- Hernández, C.F. and Quintero Soto, M.L. (2009). La Teoría Queer: la de-construcción de las sexualidades periféricas. In *Sociológica*, 24, 69, pp.43-60.
- Hickman, D. (2014). *Ibn Hazm: an Islamic Source of Courtly Love*. Tennessee: University of Tennessee, Knoxville. Unpublished PhD.
- Holly, L. (2016). *The Politics of Everybody: Feminism, Queer Theory and Marxism at the Intersection*. London: Zed Books Ltd.
- Hostetter, E.C. (2000). *An Elementary Grammar of Biblical Hebrew*. Sheffield: Sheffield Academic Press Ltd.
- Hoyland, R.G. (1997). *Seeing Islam as Others Saw It: A Survey and Evaluation of the Christian, Jewish, and Zoroastrian Writings on Early Islam*. Princeton: Princeton University Press.
- Hui, D. (2005). False alarm or real warning? Implications for China of Teaching English. *Journal of Educational Enquiry*, 6(1), pp.90-109.
- Hummel, J. R. (2009). *The Ulama of al-Andalus: An Understanding of Spain's Intellectual Heritage*. (Master's thesis). Retrieved from ProQuest Dissertations and Theses. Retrieved from <https://www.proquest.com/libraries/academic/dissertations-theses/>
- Iáñez Pareja, E. (1989). *Historia de la Literatura Universal, La Edad Media* (Vol. Volumen 2). Barcelona: Bosh, Casa Editorial. S.A.
- Ishaq Tijani, O. and Nsiri, I. (2017). Gender and Poetry in Muslim Spain: Mapping the Sexual-Textual Politics of Al-Andalus. In *Arab World English Journal, AWEJ for translation & Literary Studies*, 1,4, pp.52-67.
- Itinerario Cultural de Almorávides y Almohades. (2003). *Itinerario Cultural de Almorávides y Almohades. Magreb y Península Ibérica*. Junta de Andalucía, Consejería de cultura.
- Jacobs, J. (1896). *Jewish Idea and Other Essays*. New York: MacMillan and Co.
- Jagose, A. (1996). *Queer Theory: An Introduction*. New York: New York University Press.
- Javaid, A. (2018). Out of Place: Sexualities, Sexual Violence, and Heteronormativity. *Aggression and Violent Behavior*. 39, pp.83-89. Retrieved from [https://ac.els-cdn.com/S1359178917301751/1-s2.0-S1359178917301751-main.pdf?\\_tid=666f1c41-bf43-45e0-b80f-b11f006d89e3&acdnat=1549735719\\_0f2bb3e5dec62458b3378f81665e6923](https://ac.els-cdn.com/S1359178917301751/1-s2.0-S1359178917301751-main.pdf?_tid=666f1c41-bf43-45e0-b80f-b11f006d89e3&acdnat=1549735719_0f2bb3e5dec62458b3378f81665e6923)

- Jeffreys, S. (2003). *Unpacking Queer Politics: A Lesbian Feminist Perspective*. Cambridge: Polity Press
- Johns, J. (2003). Archaeology and the History of Early Islam: The First Seventy Years. *Journal of the Economic and Social History of the Orient*, 46, pp.411–436.
- Jones, A. (1987). *Romance Kharjas in Andalusian Arabic Muwassah poetry: a palaeographic analysis*. London: Ithaca
- Kalish, N. (2010). First Love, Last Love: Is it Imprinting. In *Psychology Today*. Retrieved from <https://www.psychologytoday.com/us/blog/sticky-bonds/201007/first-love-lost-love-is-it-imprinting?collection=100364>
- Kemp, J. (2009). Queer Past, Queer Present, Queer Future. In *Graduate Journal of Social Science*. 6,1, pp.3-23.
- Kennedy, H. (1996). *Muslim Spain and Portugal: A Political History of al-Andalus*. London: Longman. Kligman, M. (2010). Maqam. In *Encyclopedia of Jews in the Islamic World*. Retrieved from [https://referenceworks.brillonline.com/entries/encyclopedia-of-jews-in-the-islamic-world/maqam-musical-genre-COM\\_0014650?s.num=1&s.q=maqam](https://referenceworks.brillonline.com/entries/encyclopedia-of-jews-in-the-islamic-world/maqam-musical-genre-COM_0014650?s.num=1&s.q=maqam)
- Kenneth Cragg, A. (1999). Hadith: Islam. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/Hadith>
- Kosofsky Sedgwick, E. (1985). *Between Men. English Literature and Male Homosocial Desire*. New York: Columbia University Press.
- Kosofsky Sedgwick, E. (1990). *Epistemology of the Closet*. Berkley: University of California Press.
- Kosofsky Sedgwick, E. (2002). A (queer) y ahora. In *Sexualidades transgresoras, una antología de estudios queer* (pp.29-54). Barcelona: Icaria.
- Kronemer, A., Gardner, R.H., & Gardner, C. (2007). *Cities of Light: The Rise and Fall of Islamic Spain*. United States of America: Unity Productions Foundation & Gardner Films. Retrieved from <https://www.youtube.com/watch?v=7rws2GChQY8>
- Lamrabet, A. (2018). *Women and Men in the Qur'ān*. Rabat: Palgrave Macmillan.
- Lapesa, R. (1981). *Historia de la lengua española*. Madrid: Editorial Lapesa, S.A.
- Leli, U. and Drescher, J. (2004). *Transgender Subjectivities: A Clinician's Guide*. Binghamton: Haworth Medical Press.
- Lomba Fuentes, J. (1991). *La filosofía islámica en Zaragoza*. Zaragoza: Gobierno de Aragón-Centro del Libro de Aragón.

- López Pita, P. (1999). El collar de la paloma. Tratado sobre el amor y los amantes. In *Espacio, Tiempo y Forma*, Serie III, Historia Medieval, 12, pp.65-90.
- López Pita, P. (2014). *El collar de la paloma: tratado sobre el amor y los amantes*. *Espacio, Tiempo y Forma*, Serie III, Historia Medieval, 12, pp.65-90.
- Longman. (n.d.). to be queer in the head. In *Longman Dictionary of Contemporary English*. Retrieved from <https://www.ldoceonline.com/dictionary/queer-in-the-head>
- Longman. (n.d.). Queer bashing. In *Longman Dictionary of Contemporary English*. Retrieved from <https://www.ldoceonline.com/dictionary/queer-bashing>
- Maffia, D. (2003). *Sexualidades migrantes género y transgénero*. Buenos Aires: Feminaria Editora.
- Maley, A. (1986). XANDAU – ‘A miracle of Rare Device’: the Teaching of English in China. In *Culture Bound: Bridging the Cultural Gap in Language Teaching* (pp. 102-111). Cambridge: Cambridge University Press
- Marín, M. (1993). Las mujeres en al-Ándalus: Fuentes e Historiografía. In *Árabes, judías y cristianas: Mujeres en la Europa medieval* (pp.35-52). Granada: Universidad de Granada.
- Marín, M. (1997). *Una vida de mujer: Şubḥ, en Ávila*. In *Biografías y género biográfico en el Occidente islámico*. Madrid: CSIC.
- Marín, M. (2000). *Mujeres en al-Ándalus*. Madrid: CSIC.
- Marín, M. (2006). *Vidas de mujeres andalusíes*: Málaga, Sarriá.
- Martin, T. (2012). *Reassessing the Roles of Women as "Makers" of Medieval Art and Architecture*. Leiden and Boston: Brill.
- Muñoz, J.E. (2009). *Cruising Utopia: The Then and There of Queer Futurity Sexual Cultures*. New York and London: New York University Press.
- Murray, D.M. (1982). The Great Wall of China. *Today's Education*, 71, pp.55–58.
- MacKay, A. (1977). *Spain in the Middle Ages: From Frontier to Empire, 1000–1500*. New York: St. Martin's.
- Mallan, K. and McGills, R. (2005). Between a Frock and a Hard Place: Camp Aesthetics and Children's Culture. *Canadian Review of American Studies*. 35.1. pp.1–19.
- Meisami, S.J. and Starkey, P. (2003). *Encyclopedia of Arabic Literature*. London and New York: Routledge.

- Menocal, M.R. (1987). *The Arabic role in medieval literary theory: A forgotten heritage*. Philadelphia: University of Pennsylvania Press.
- Menocal, M.R., Scheindlin, R., & Sells, M. (2000). *The Literature of Al-Andalus*. Cambridge: Cambridge University Press.
- Mérida Jiménez, R.M. (2002). *Sexualidades Transgresoras. Una antología de estudios queer*. Barcelona: Icaria Editorial, S.A.
- Mernissi, F. (2008). *Las sultanas olvidadas*. Barcelona: El Aleph Editores.
- Merton, R. (1938). Social Structure and Anomie. *American Sociological Review*, 3, 5, pp. 672-682.
- Meyer, M. (1994). *The Politics and Poetics of Camp*. London and New York: Routledge.
- Millon, T., Millon, C., Meagher, S., Grossman, S., & Ramnath, R. (2004). *Personality Disorders in Modern Life*. New Jersey: John Wiley & Sons, Inc.
- Nicholsan, Reynod A. (1969). *A literary heritage of the Arabs*. Cambridge: Cambridge University Press.
- National Research Council. (1996). *National Science Education Standards*. Washington, DC: The National Academies Press.
- Nebot Calpe, N. (n.d.). *El collar de la paloma: Libro del siglo XI sobre el amor hispano-árabe*. Cervantes Virtual. Retrieved from [https://cvc.cervantes.es/ensenanza/biblioteca\\_ele/aepe/pdf/congreso\\_37/congreso\\_37\\_27.pdf](https://cvc.cervantes.es/ensenanza/biblioteca_ele/aepe/pdf/congreso_37/congreso_37_27.pdf)
- Negahban, F. (2012) ‘Abd Allāh b. Aḥmad b. Ḥanbal. In *Encyclopaedia Islamica*. Retrieved from [http://dx.doi.org/10.1163/1875-9831\\_isla\\_COM\\_0012](http://dx.doi.org/10.1163/1875-9831_isla_COM_0012)
- Noth, A. and Lawrence I.C. (1994). *The Early Arabic Historical Tradition: A Source-Critical Study*. Princeton: Princeton University Press.
- Nykl, A.R. (1923). Ibn Hazm’s treatise on ethics. *The American Journal of Semitic Languages and Literatures*, 40 (1), pp.30-36.
- O’Neal Stryker, S. (2008). *Transgender History, Homonormativity, and Disciplinarity*. In *Radical History Review*. 100, pp.145-157. Duke University Press.
- O’Callaghan, J.F. (1975). *A History of Medieval Spain*. Ithaca, New York: Cornell University Press.
- Ortega y Gasset, J. (2015). Prólogo. In *El collar de la paloma* (pp.11-34). Madrid: Alianza Editorial, S.A.

- Orzechowicz, D. (2010). Fierce Bitches on Tranny Lane: Gender, Sexuality, Culture, and the Closet in Theme Park parades. In *Gender and Sexuality in the Workplace: Research in the Sociology of Work*, Volume 20 (pp.227 – 252). Bingley: Emerald Group Publishing Limited.
- Oxford Dictionaries. (n.d.). *Butch*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/butch>
- Oxford Dictionaries. (n.d.). *Femme*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/femme>
- Oxford Dictionaries. (n.d.). *Gender*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/gender>
- Oxford Dictionaries. (n.d.). *Heteronormative*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/heteronormative>
- Oxford Dictionaries. (n.d.). *Queer*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/queer>
- Oxford Dictionaries. (n.d.). *Queer street*. In Oxford Dictionaries. Retrieved from [https://en.oxforddictionaries.com/definition/queer\\_street](https://en.oxforddictionaries.com/definition/queer_street)
- Oxford Dictionaries. (n.d.). *Breast*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/breast>
- Oxford Dictionaries. (n.d.). *Darling*. In Oxford Dictionaries. Retrieved from <https://en.oxforddictionaries.com/definition/darling>
- Oxford Dictionaries. (n.d.). *Qur'ān: Sacred Text*. In Oxford Dictionaries. Retrieved from <https://www.britannica.com/topic/Quran>
- Oxford Reference. (n.d.). *Adonai*. In *Oxford Reference*. Retrieved from <http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095352138>
- Parker, M. (2002). Queering Management and Organisation. In *Gender, Work and Organisation*. 9(2), pp.146–166.
- Parrott, W. G., & Smith, R. H. (1993). Distinguishing the Experiences of Envy and Jealousy. In *Journal of Personality and Social Psychology*. 64, 6, pp.906-920.
- Patai, R. (1990). *The Hebrew Goddess, Jewish folklore and anthropology*. Detroit: Wayne State University Press.

- Pennycook, A. (2013). *The Cultural Politics of English as an International Language*. New York: Routledge.
- Peters, W. (2005). Queer Identities: Rupturing identity Categories and Negotiating Meanings of Queer. In *Canadian Woman Studies*. 24,2,3, pp.102-107.
- Porter, E. (1987). Foreign Involvement in China's Colleges and Universities: a Historical Perspective. *International Journal of Intercultural Relations*, 11(4), pp.369–385.
- Pospelova Vyacheslavovna, O. and Karagapolova Valerevna, O. (2012). *Трансгендерность и Гетеронормативность* [*Transgenderness and Heteronormativity*]. *Arhangelsk: Rakurs*.
- Preciado, B. (2002). *Manifiesto contra-sexual*. Madrid: Editorial Opera Prima.
- Prodromou, L. (1988). English as Cultural Action. *The ELT Journal*, 42(2), pp.73–83.
- Puente González, C. (2007a). Límites legales del concubinato: normas y tabúes en la esclavitud sexual según la Bidāya de Ibn Rušd. In *Al-Qanṭara*, 28/2, pp.409-433.
- Puente González, C. (2007b). Mujeres cautivas en "la tierra del Islam". In *Al-Andalus-Magreb: Estudios árabes e islámicos*, 14, pp.19-37.
- Puente González, C. (2013). Free fathers, Slave Mothers, and their children: a Contribution to the Study of Family Structures in Al-Andalus. In *Imago Temporis Medium Aevum*, 7, pp.27-44.
- RAE. (2010). *Nueva gramática de la lengua española*. Real Academia Española. Madrid: Espasa Libros, S.L.U.
- RAE. (n.d.). *andalusí*. Deccionario de la lengua española. Real Academia Española. Retrieved from <https://dle.rae.es/?id=2YxfGFy>
- RAE. (n.d.). *andaluz*. Deccionario de la lengua española. Real Academia Española. Retrieved from <https://dle.rae.es/?id=2YzoCI1>
- RAE. (2018). *Diccionario de la lengua española*. Edición del Tricentenario. Real Academia Española. Retrieved from <https://dle.rae.es/?id=61BN4HW>
- Reilly, B. F. (1993). *The Medieval Spains*. Cambridge: Cambridge University Press.
- Reina, M. (2007). *Poesía andalusí*. Madrid: Editorial EDAF, S.L.
- Reynolds, D.F. (2017). The Qiyān of al-Andalus. In *Concubines and Courtesans: Women and Slavery in Islamic History* (pp.100-123). New York: Oxford University Press.
- Rich, A.C. (1980). Compulsory Heterosexuality and Lesbian Existence. In *Journal of Women's History*. 15, 3, pp.11-48.

- Rivkin, J. and Ryan, M. (2004). *Literary Theory: An Anthology*. Oxford: Blackwell Publishing Ltd.
- Rosen, T. (2004). Specular Images: Jews and Muslims in Al-Andalus. *Prooftexts*: Indiana University Press, 24, 2, pp.206-216.
- Roth, N. (1984). My Beloved is Like a Gazelle: Imagery of the Beloved Boy in Hebrew Religious Poetry. In *Hebrew Annual Review*, 8, pp. 143-165.
- Roth, N. (1994). *Jews, Visigoths, and Muslims in Medieval Spain: Cooperation and Conflict*. Leiden and New York: E. J. Brill.
- Roth, N. (1996). *Handbook of Medieval Sexuality*. Abingdon: Taylor & Francis.
- Roth, N. (2003). *Medieval Jewish Civilization. An Encyclopedia*. New York & London: Routledge.
- Rowlands, R.M. (2014). *Eunuchs and Sex: Beyond Sexual Dichotomy in the Roman World*. Columbia: University of Missouri, PhD Dissertation.
- Rubiera Mata, M.J. (1992). *Literatura hispanoárabe*. Madrid: Mapfre.
- Rubiera Mata, M.J. (1987). *Poesía femenina hispanoárabe*. Madrid: Ediciones Castilla.
- Rubiera Mata, M.J. (n.d.). Literatura Hispanoárabe. In *Biblioteca Virtual Miguel de Cervantes*. Retrieved from [http://www.cervantesvirtual.com/obra-visor/literatura-hispanoarabe--0/html/ff53f93e-82b1-11df-acc7-002185ce6064\\_33.html](http://www.cervantesvirtual.com/obra-visor/literatura-hispanoarabe--0/html/ff53f93e-82b1-11df-acc7-002185ce6064_33.html)
- Rubiera Mata, M. J. (1992). La voz de las poetisas en el Al-Andalus y la problemática de la voz femenina de literaria medieval. In *La voz del silencio*, I, (pp.65-70). Madrid: Asociación Cultural al-Mudayna.
- Rubiera Mata, M.J. (1996). La princesa Fāṭima bint al-Aḥmar, la "María de Molina" de la dinastía nazarí. In *Medievalismo*, 6, pp.183-189.
- Rumens, N. (2016). Sexualities and Accounting: A Queer Theory Perspective. In *Critical Perspectives on Accounting*, 35, pp.111-120.
- Ryle, R. (2012). *Questioning Gender: A Sociological Exploration*. Thousand Oaks: Pine Forge Press, Sage Publications, Inc.
- Salicrú Lluch, R. (2011). Sultanas emergentes: visualizaciones de la mujer musulmana en las fuentes cristianas. In *Mujeres y fronteras: homenaje a Cristina Segura Graiño, Estudios de Fronteras*, 8, pp.477-483.
- Sanders, A.R., Martin, E.R., Beecham, G.W., Guo, S., Dawood, K., Rieger, G., Badner, J.A., Gershon, E.S., Krishnappa, R.S., Kolundzija, A.B., Duan, J., Gejman, P.V., Bailey, J.M. (2015). Genome-Wide Scan Demonstrates Significant Linkage for Male Sexual Orientation. *Psychological Medicine*, 45, pp.1379-1388.



- Sattar, H.A. (2002). *Fundamentals of Classical Arabic*. Chicago: Faquir Publications.
- Schacht, J. (2012). Mālik b. Anas. In *Encyclopaedia of Islam*, Second Edition. Retrieved from <[http://dx.doi.org/10.1163/1573-3912\\_islam\\_COM\\_0649](http://dx.doi.org/10.1163/1573-3912_islam_COM_0649)>
- Schippers, A. (1994). *Spanish Hebrew poetry and the Arab literary tradition: Arabic themes in Hebrew Andalusian Poetry*. Leiden: E.J. Brill.
- Schippers, A. (2001). Humerous Approach of the Divine in the Poetry of Al-Andalus: the Case of Ibn Sahl. In *Representations of the Divine in Arabic Poetry* (pp.119-135). Amsterdam: Rodopi.
- Schirmann, J. (1955). The Ephebe in Medieval Hebrew Poetry. *Sefarad*. 15, 1, pp.55-68.
- Schultz. A. (2012). *Forbidden Love: The Arabic Influence on the Courtly Love Poetry of Medieval Europe*. San Marcos: Texas State University-San Marcos. Unpublished PhD.
- Segura Graiño, C. (1997). Al-Andalus. In *Historia de las mujeres en España*. Madrid: Editorial Síntesis, S.A.
- Sekido, R. (2014). The Potential Role of SRY in Epigenetic Gene Regulation During Brain Sexual Differentiation in Mammals. *Advances in Genetics*, 86, pp.135-165.
- Shakespeare, W. (n.d.) *As You Like It*. Retrieved from <https://www.poets.org/poetsorg/poem/you-it-act-ii-scene-vii-all-worlds-stage>
- Shaw, M. (1994). *Global Society and International Relations: Sociological and Political Perspectives*. Cambridge: Polity Press.
- Sher Alī, M. (2004). *The Holy Qur'ān - Arabic Text and English Translation*. Tilford; Islam International Publications LTD.
- Shugart, H.A. and Egley Waggoner, C. (2008). *Making Camp: Rhetorics of Transgression in U.S. Popular Culture*. Tuscaloosa: University of Alabama Press.
- Sidik, R., Sidek, M., Suryani Arshad, I., and Abu Bakar, K. (2013). The Role and Contribution of Women in Andalusian Muslim Civilization. *Australian Journal of Basic and Applied Sciences*, 7(4), pp.323-327.
- Sierra Martínez, F., & den Boer, H. (1992). *El Humor en España. Volumen 10 de Diálogos hispánicos de Amsterdam*. Amsterdam: Editions Rodopi B.V.
- Smoke, N. (2009). Androgyny. In *Encyclopedia of Gender and Society*. Thousand Oaks: SAGE Reference. Retrieved from <http://dx.doi.org/10.4135/9781412964517.n25>
- Sorainen, A.M. (2015). Queer Personal Lives, Inheritance Perspectives, and Small Places. Lambda Nordica's special issue on queer kinship and reproduction. *Lambda nordica*, 19, 3-4, 25, pp.31-53.

- Sorainen, A.M. (2014). Two cities of Helsinki?: One Liberally Gay and one Practically Queer? In *Queer Cities, Queer Cultures: Europe Post 1945* (pp.211-239). London: The Continuum International Publishing Group 11.
- Spargo, T. (1999). *Foucault and Queer Theory*. Cambridge: Icon Books Ltd.
- Spence, J.T. (1985). Achievement American Style: The Rewards and Cost of Individualism. *American Psychologist Journal of the American Psychological Association*, 40(12), pp.1285–1295.
- Stowasser, B.F. (1994). *Women in the Qur'an, Traditions, and Interpretation*. New York: Oxford University Press.
- Stromquist, N.P. & Monkman, K. (2000). Defining Globalization and Assessing Its Implications on Knowledge and Education. In *Globalization and Education: integration and contestation across cultures* (pp.3-26). Lanham: Rowman & Littlefield
- Sullivan, N. (2003). *A Critical Introduction to Queer Theory*. Edinburgh: Edinburgh University Press
- The Holy Bible, New International Version. (2011). *The Holy Bible, New International Version*. Biblica, Inc. Retrieved from <https://www.biblica.com/bible/niv/>
- Tornero Poveda, E. (2009). El Libro de buen amor y los Libros de buen amor árabes. *Anaquel de Estudios Árabes*, 20, pp.223-232.
- Trzebiatowska, M. and Bruce, S. (2012). *Why Are Women More Religious Than Men?* Oxford: Oxford University Press.
- Turner, W. B. (2000). *A Genealogy of Queer Theory*. Philadelphia: Temple University Press.
- Valdes, J.M. (1986). *Culture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Valk, M.A. (2014). Lesbian Feminism. Sociology. In *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/lesbian-feminism>
- Viguera Molins, M.J. (1989). *La mujer en Al-Andalus: reflejos históricos de su actividad y categorías sociales*. Madrid: Universidad Autónoma and Sevilla: Editoriales Andaluzas Unidas.
- Viguera Molins, M.J. (1992). Asluhu Lu'l Ma'ali: On the Social Status of Andalusí Women. In *The Legacy of Muslim Spain* (pp.709-724). Leiden: E.J. Brill.
- Villamil Pérez, F. (2001). *Homosexualidad y SIDA*. Madrid: Universidad Complutense de Madrid, tesis doctoral.

- Wadud, A. (2006). *Inside the Gender Jihad: Women's Reform in Islam*. London: Oneworld Publications.
- Warner, M. (1993). *Fear of a Queer Planet: Queer Politics and Social Theory*. Minneapolis and London: University of Minnesota Press.
- Warner, M. (1999). *The trouble with Normal: Sex, Politics, and the Ethics of Queer Life*. New York: Free Press.
- Warner, M. (1991). *Fear of a Queer Planet*. *Social Text*, 29, pp. 3-17. Retrieved from <https://www.jstor.org/stable/pdf/466295.pdf>
- Watson, K. (2005). Queer Theory. *SAGE Journals*, 38,1, pp.67-81.
- Wilhelm, J.J. (2013). *Gay and Lesbian Poetry. An Anthology from Sappho to Michelangelo*. London and New York: Routledge
- Wittig, M. (1973). *Le corps lesbien*. Paris: Les éditions de Minuit.
- Xu Z.G. (1997). *Interpretation of Analects*. Beijing: People's Literature Press.
- Yarbro-Bejarano, Y. (1995). Feminism and the Honor Plays of Lope de Vega. In *Rocky Mountain Review of Language and Literature*, 49, 2, pp. 214-215.
- Yildiz, N. (2013). A Bird after Love: Ibn' Hazm's The Ring of the Dove (Tawq al-Hamāmah) and the Roots of Courtly Love. *MCSEER Academic Journal of Interdisciplinary Studies*. Retrieved from <http://www.mcser.org/journal/index.php/ajis/article/view/763/794>
- Zomeño Rodríguez, A. (2006). *Siete historias de mujeres. Sobre la transmisión de la propiedad en la Granada nazarí, en Mujeres y sociedad islámica: una visión plural*. Málaga: Universidad de Málaga.



## Appendix 1

### Visual Material – Scenes of lovers

#### 1) Medieval Al-Andalus





2) 18<sup>th</sup>-19<sup>th</sup> century Europe



### 3) Present days



## Appendix 2

### *OF FALLING IN LOVE WITH A QUALITY AND THEREAFTER NOT APPROVING ANY OTHER DIFFERENT*

KNOW now-may God exalt you! -that Love exercises an effective authority, a decisive sovereignty over the soul; its commands cannot be opposed, its ordinances may not be flouted, its rule is not to be transgressed; it demands unwavering obedience, and against its dominion there is no appeal. Love untwists the firmest plaits, and looses the tightest strands it dissolves that which is most solid, undoes that which is most firm; it penetrates the deepest recesses of the heart, and makes lawful things most strictly forbidden.

I have known many men whose discrimination was beyond suspicion, men not to be feared deficient in knowledge, or wanting in taste, or lacking discernment, and who nevertheless described their loved ones as possessing certain qualities not by any means admired by the general run of mankind, or approved according to the accepted canons of beauty. Yet those qualities had become an obsession with them, the sole object of their passion, and the very last word (as they thought) in elegance. Thereafter their loved ones vanished, either into oblivion, or by separation, or jilting, or through some other accident to which love is always liable; but those men never lost their admiration for the curious qualities which provoked their approval of them, neither did they ever afterwards cease to prefer these above other attributes that are in-reality superior to them. They had no inclination whatsoever for any qualities besides these; indeed, the very features which the rest of mankind deem most excellent were shunned and despised by them. So they continued until the day of their death; all their lives were spent in sighing regretfully for the loved ones they had lost, and taking joyous delight in their remembered companionship. I do not consider, that this was any kind of affectation on their part; on the contrary, it was their true and natural disposition to admire such eccentric qualities; they chose them unreservedly, they thought none other worthy of regard, and in the very depths of their souls they did not believe otherwise.

I know a man whose loved one was somewhat short of neck; thereafter he never admired anyone, man or girl, whose neck was long and slender. I also know a man whose first attachment was with a girl inclined to be petite; he never fell in love with a tall woman after that. A third man I know was madly enamoured of a girl whose mouth was a trifle wide; he thought small mouths positively disgusting, he abused them roundly, and clearly felt an authentic aversion in regard to them. Now the men of whom I have been speaking are by no means under-endowed knowledge and culture; on the contrary they are men of the keenest perception, truly worthy to be described as intelligent and understanding.

Let me add a personal touch. In my youth I loved a slave-girl who happened to be a blonde; from that time I have never admired brunettes, not though their lark tresses set off a face as resplendent as the sun, or the very image of beauty itself. I find this taste to have become a part of my whole make-up and constitution since those early days; my soul will not suffer me to acquire any other, or to love any type but that. This very same thing happened to my father also (God be pleased with him!), and he remained faithful his first preference until the term of his earthly life was done.

All the Caliphs of the Banu Marwan (God have mercy on their souls!), and especially the sons of al-Nasir, were without variation or exception disposed by nature to prefer blondes. I have myself seen them, and known others who had seen their forebears, from the days of al-Nasir's reign down to the present day; every one of them has been fair-haired, taking after, their mothers, so that this has become a hereditary trait with them; all but Sulaiman al-Zafir (God have mercy on him!), whom I remember to have had black ringlets and a black beard. As for al-Nasir and al-Hakam al-Mustansir (may God be pleased with them!), I have been informed by my late father, the vizier, as well as by others, that both of them were blond and blue-eyed. The same is true of Hisham al-Mu'ayyad, Muhammad al-Mahdi, and `Abd al-Rahman al-Murtada (may God be merciful to them all!); I saw them myself many times, and had the honour of being received by them, and I remarked that they all had fair hair and blue eyes. Their sons, their brothers, and all their near kinsmen possessed the selfsame characteristics. I know not whether this was due to a predilection innate in them all, or whether it was in consequence of a family tradition handed down from their ancestors, and which they followed in their turn. This comes out clearly in the poetry of `Abd al-Malik Ibn Marwan Ibn `Abd al-Rahman Ibn Marwan, the descendant of the Caliph al-Nasir, better known as al-Taliq; he was the greatest poet of Andalusia in those times, and in most of his love lyrics he serenades blondes. I have seen him personally, and sat in his company.



It is not so remarkable that a man who has once fallen in love with an ill-favored wench should not carry that foible with him for the rest of his amatory career; it is one of those things that are always liable to happen. Neither is it astonishing that a man should prefer the inferior article, when such an eccentricity is part of his inborn nature. What is truly amazing, is that a man formerly accustomed to see things with the eye of truth should suddenly be overcome by a casual passion, after he has been out about in society a long time, and that this accident of caprice should so completely transform him from his previous habits as to become a second nature with him, entirely displacing his first. In such extraordinary cases he will know well enough the superiority of his former disposition, but when he comes back to his senses he finds that his soul now refuses to have anything to do with any but the baser sort of goods. Marvelous indeed is the mighty domination, the splendid tyranny of the human passion. Such a man is a sincere and devoted lover, and not he who apes the manners of folk with whom he has no connexion whatever, and pretends to a character which belongs to him not at all. The latter sort of man asserts indeed that he chooses at will whom he will love; but if love had really taken possession of his powers of discernment, if love had extirpated his native reason and swept away his natural discretion, then love would have so dominated his soul that he would no longer be free to pick and choose, as he so boasts to do (Hazm, n.d.).