

## Implementing the Religious Heritage in Ibn Abi Al-Khisal's Zarzuriat

Amani Mohammad Rabi<sup>1</sup>, Eman Mohammed Rabei<sup>2</sup>, Ali Ahmad Rasheed Al Momani<sup>3</sup>, Hamzeh Ibrahim Abdel Qader Rabe<sup>4</sup>

<sup>1</sup>Assistant Professor, Faculty of Arts, Department of Arabic Literatures, Jerash University, Amman, Jordan, amaniraba1984@gmail.com

<sup>2</sup>Associate Professor, Faculty of Arts, Department of Arabic Literatures, Jerash University, Amman, Jordan, emanrabei11@gmail.com

<sup>3</sup>Associate Professor, Faculty of Arts, Department of Arabic Literatures, Jerash University, Amman, Jordan, alimomani@yahoo.com

<sup>4</sup>Assistant Professor, Faculty of Arts, Department of Arabic Literatures, Jerash University, Amman, Jordan, Hamzh.rabee@gmail.com

### *Abstract*

This study seeks to shed light on the messages of Zarzuriat by defining them and explaining why they were called this way. The Zarzuriat of Ibn Abi Al-Khisal were chosen to the study to reveal the implementation of religious heritage - in its forms -, such as the method of quoting from the Holy Qur'an and the Sunnah of the Prophet, as well as religious references. And the researcher concluded that this quotation was clearly reflected in the writer's Zarzuriat, as it had a prominent role in imparting aesthetics and sanctity to the text, strengthening it and raising its artistic level.

The study consists of: an introduction and a preface, discussion about the Zarzuriat, their concept, and why they were called this way. It also consists of two topics, the first is related to Ibn Abi Al-Khisal in terms of introducing him and discussing his scientific and literary status; this is followed by talking about his Zarzuriat in regards to how many of them there are and what their topics are.

As for the second topic, it deals with the implementation of religious heritage in the Zarzuriat of Ibn Abi Al-Khisal, as the discussion on the forms of heritage was detailed in his letters. Also, it discusses quotation of all kinds: quotation from the Holy Qur'an, from the honorable Sunnah of the Prophet, and religious references. It was followed by a conclusion containing the most prominent findings of the study, then a list of sources and references.

Keywords: Zarzuriat; Ibn Abi Al-Khisal; Religious Heritage; Quotation and Implication.

## **Introduction**

Prose writing witnessed a remarkable development in the Andalusian era. This attracted the attention of critics and scholars, and the letters had a great deal of attention, so their methods, contents and forms varied, until a type of letters was formed by Ibn Al-Sarraj known as "Zarzuriat". Contemporary writers opposed them yet wrote similar letters, and Ibn Abi Al-Khisal was one of the first writers to do this. We find an abundance of methods that he used within his Zarzuriat, the most important of which is the religious heritage, on which he relied remarkably and with high artistry.

This study came to shed light on the aspects of religious heritage in Ibn Abi Al-Khisal's Zarzuriat, and was divided into two topics: the first was an introduction to the writer and his Zarzuriat. The second topic dealt with the religious heritage in his Zarzuriat, its forms, and the impact of this implementation and its effects on this type of letters.

Perhaps what prompted the researcher to study this subject was the discovery of Ibn Abi Al-Khisal's ingenuity in implementing the religious heritage, the extent of its suitability with the context of the text, and the introspection of the moral and artistic aesthetics that lie in it.

The nature of the study called for the analytical approach by monitoring the texts that included quotes from the Qur'an and Sunnah. With regard to previous studies, there are a number of studies that dealt with this topic, but they dealt with general aspects of the heritage. Some of them dealt with the works of Ibn Abi Al-Khisal but did not study the Zarzuriat; however, the researcher benefited from those studies and mentioned them in the list of sources and references.

## **Preface:**

Prose writing - of all kinds - developed in the Andalusian era, and literary letters were among the first to develop, as their forms were numerous and their purposes were diverse. Moreover, each writer had a special style in presenting his topics, the way they were presented and stylized, including what talked about Andalusian life, its topics, and its environment. The ingenuity of the writers reached such a degree that they attributed the letters to the manifestations of nature, including birds, the most important of which is a bird called Zarzur. Zarzur: "A bird of the family of birds, characterized by activity and movement, with a small, delicate size". (Al-Jahiz, 1938, Part 5, p. 220-233).

The Zarzuriat are a group of literary letters that made its way to Andalusian prose for the first time in the fifth century AH; they are eleven letters written by seven Andalusian writers. (Meidan, 2003, 194). their purpose is to be ironic and humorous, as "this type of letters aims to describe the Andalusian writers of Al-Kadiyah in a framework of

humor and sarcasm, as the writers took the image of the Zarzur as a framework in which they talk about the people of Al-Kadiyah, due to the lightness, movement and activity of the Zarzur. (Al-Qaisi, 1989, p. 259).

The Zarzuriat are a verbal expression that mixes the reality of life and imagination, and "the first writer to write them is the minister Abu Al-Hussein bin Sarraj." (Abbas, 1974, p. 295). He is: the minister, Professor Abu Al-Hussein bin Sarraj; Abu Al-Hussein Sarraj bin Abi Marwan Abdul Malik bin Sarraj. He had a high position in religious and linguistic sciences, and he was raised in a house of knowledge, intelligence, and virtue; he died in the year (508 AH). (Ibn Khaqan, 1989, vol. 3, p. 623). His letter revolved around the Zarzur and its delicate characteristics in a unique way.

Al-Sarraj used words specific to the Zarzur, as he borrowed words like: nests, feathers, and chicks, in order to intercede for the personality, so he used the Zarzur as a means to achieve this goal. The first mention of the phrase "Zarzur" was in a letter that Al-Sarraj wrote to one of the men of his time interceding for a man known as Al-Zurayzer (miniature of Zarzur). The writer aroused the interest of the addressee, so he took advantage of the title of the recipient (which is Al-Zurayzer) and referred to the bird known as the Zarzur." (Al-Dayah, 2000, p. 235). So, the title of the man who interceded for him played a role in naming his letters, so the character came out with the image of a bird deserving of pity, mercy, and sympathy.

The Zarzuriat contained the methods of metaphor and mixing between reality and imagination, which prompted writers to imitate them, as "Ibn al-Sarraj's message caught the attention of his contemporaries from the book of Andalusia with what it contained of novelty and wit, good implementation of metaphor, metaphorical expression, and a mixture of reality and imagination. As such, more than one of them imitated them, were influenced by it, and formed other letters similar to them, although their styles and methods of expression differ according to the writer, his culture, and his psychology." (Khidr, 1981, p. 132). The outcome of the admiration of the writers - those who were contemporary with Ibn al-Sarraj in particular - was that they were creative in their style, each in his own style.

As for the writers who wrote the Zarzuriat of Ibn al-Sarraj, they are among his contemporaries. Six of the contemporary writers of Ibn al-Sarraj opposed it, and they are: Minister Abu al-Qasim bin al-Jedd (515 AH), Abu Bakr Abd al-Aziz bin al-Sayyid al-Batliosi (520 AH), and Abu Amer bin Arqam (who lived in the sixth century), and each of them has one opposition. Ibn Abd al-Ghafur (531 AH), and Ibn al-Markhi (536 AH), and each of them has two oppositions. Abdullah bin Abi Al-Khisal (540 AH), and he has three oppositions. (Issa, 1998, p. 89). It appears that all the writers are among those whose star shines in literature and prose in

particular, especially Ibn Abi Al-Khisal, who achieved a high position through his Zarzuriat, and he was distinguished by quantity and quality.

#### The First Topic

##### - Ibn Abi Al-Khisal

A prominent Andalusian writer and scholar with a reputation, he is: "The minister, the writer, the poet Abu Abdullah Muhammad bin Masoud bin Abi Al-Khisal Al-Ghafiqi. His common name in books and sources is Abu Abdullah bin Abi Al-Khisal. (Ibn Khaqan, 1989, pg. 174). He excelled in sciences and literature, ministered to the Almoravid prince Ali bin Yusuf bin Tashfin, wrote many letters about him, and has many books. He was murdered in the year 539 or 540 AH. (Ibn Khaqan, 1989, p. 518).

Ibn Abi Al-Khisal occupied a prominent position among the writers of Andalusia, and he was the focus of attention of scholars and critics from his contemporaries and later ones because of his high knowledge and literature. Notable critics and scholars attested to him, including what Ibn Khaqan said about him: "The bearer of the banner of ingenuity, dazzling with deliberation and intuition, with preservation and dignity, holds the values of the most honorable man, and a wise writer with words stronger than Dhu al-Fiqar; he has a rich literature abounding, and a doctrine that he boasts about and is proud of." (Ibn Khaqan, 1989, p. 518).

##### - Zarzuriat Ibn Abi Al-Khisal

Ibn Abi Al-Khisal was known for his letters, especially his Zarzuriat in which he was famous for. Also, what draws attention is his superiority over his contemporaries - those who opposed Ibn Al-Sarraj's Zarzuriat - in terms of abundance, as he wrote three famous Zarzuriat: "The first is a marriage sermon, and the second and third are related to guile and begging". (Ibn Abi Al-Khisal, 1988, p. 31). What is new in the author's Zarzuriat is that he deviated from the norm with regard to its original form in order to bring it closer to what resembles a religious speech "...even if this meant that Ibn Abi Al-Khisal would transfer the letter to a religious speech..." (Abbas, 1974, p. 297). The reader finds the usage of methods such as initiation, praise, and supplication, as he presents this in his three letters with subtlety and competence.

For example, what he said in one of his Zarzuriat: "And what is uglier than someone who is over sixty, and the times have weakened his strong lifeline, and his two limbs have been severed or almost severed, to be known with falsehood as an arrogant person, or to be called a Zarzur..." (Ibn Abi Al-Khisal, 1988, p. 238). We notice delinquency to renewal in the text, as Ibn Abi Al-Khisal mentioned the characteristics of the Zarzur and made it the focal point. Thus, he avoided humor to approach seriousness. He "tried a form of innovation suitable for this serious introduction, so he went to the fact that the Zarzur has grown

old and would like to give up this title, which is no longer appropriate to him, so the subject lost the spirit of humor that was used by his predecessors" (Abbas, 1974, p. 297).

#### The Second Topic: Religious Heritage

The writers relied - throughout the historical eras - on several methods in order to improve their literary works: poetry and prose, especially the religious heritage. The latter enjoyed great fortune among Andalusian writers, and it appears "in the Andalusian letters that religion was the most prolific tributary that formed the cultural repertoire of Andalusian writers who drew from various religious sources." (Asaad, 2018, p. 156). The Zarzuriat of Ibn Abi Al-Khisal - which became famous among his works and his abundant letters - were full of various forms of religious heritage. The latter had a remarkable presence in his letters, as the quotation from the Holy Qur'an and the noble hadith comes first.

Furthermore, Ibn Abi Al-Khisal used Quranic verses and hadiths in his Zarzuriat in order to elevate the meanings, add sanctity on the one hand, and try to influence the reader on the other hand. His Zarzuriat became an example of implementing the Qur'an and Sunnah due to their rich diversity of aspects of religious heritage; it is considered as a wellspring from which the writer draws what supports his texts and increases their splendor and beauty.

#### - Quotation and Inclusion

Quotation is one of the common methods that the writers of Andalusia approved of, because they found it enriching the text and raising its level. This is not limited to a specific literary genre, as the beholder in Andalusian literature, whether it is poetry or prose, finds the religious quotation in most of the arts. As for the prose, we see this style in rhetoric, signatures, shrines, debates and letters of all kinds.

As for the concept of quotation, it is a language derived from the simple verb (Qabas): and al-Qabas is: fire. It is said that: I got fire from it, and I also got knowledge from it, or I benefited from it". (Ibn Manzoor, d. T, C 6, Qabas material). Therefore, it appears from the meaning of the quotation in language that it is taking a part of something, which is: to benefit from this thing.

Idiomatically, quotation is: "when speech includes something from the Qur'an or hadith as a reference, so it is a way of transferring knowledge; it is two types: the first is when the quotation does not differ from its original meaning, and the second is otherwise; that is, when the quotation contradicts the original meaning of the verse or the verses, and there is nothing wrong with a small change of meter or anything else." (Al-Qazwini, 1982, p. 200). So, the quotation in the idiomatic sense is based on literature including verses from the Holy Qur'an and the Sunnah of the Prophet that fit the idea and context and indicate it.

- Quoting from the Holy Quran

Writers excelled in writing their letters, as they resorted to enhancing and improving them by implementing methods that elevate their level; one of which was quoting from the Holy Quran, as it occupied a high position in their writings. "The Holy Qur'an was a rich source from which writers drew and wrote their letters in it." (Al-Harout, 2013, p. 231). So, the authors resorted to it for the benefit that it reflects on their work, as the Qur'an abounds with meanings that are appropriate to life's issues and events, in addition to being one of the most important assets of heritage and its first source; it is "the creator and source of heritage." (Sharad, 1987, p. 4).

Ibn Abi Al-Khisal resorts to quotation in several places in his *Zarzuriat*, as he says at the beginning of his first *Zarzuria*: "...and through both He spread countless men and women." (Ibn Abi Al-Khisal, 1988, p. 31). This was quoted from the Quran, as Allah the Almighty said: (O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,<sup>1</sup> and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you). (An-Nisa, 1).

The author quoted a Quranic verse and included it in the beginning of his letter to remind people of Allah's bounty on His servants, and His many blessings, followed by the call to piety. So, the beginning is addressing people with the necessity of fearing Allah, which is associated with reminding them of His grace upon them, as He created people from one soul, and spread men and women to build the earth, and what is within the hearts is not hidden from Him. Therefore, the writer's reliance on the holy verse is to consolidate the meaning, and an effective means of persuasion.

Ibn Abi Al-Khisal's resort to Quranic verses is not arbitrary; rather, it is based on aesthetic foundations that extend the image, rhythm, and many artistic forms. All of them lead to the power of influence, as in his saying: "Oh God, who made the earth a place of settlement, caused rivers to flow through it, and made fire for us from the green trees". He quoted it from the Almighty's saying: (Or 'ask them,' "Who made the earth a place of settlement, caused rivers to flow through it, placed firm mountains upon it, and set a barrier between 'fresh and salt' bodies of water? Was it another god besides Allah?" Absolutely not! But most of them do not know). (An-Naml, 27/61). The writer's quote from the aforementioned Quranic verse is apparent due to the similarity in meaning, Ibn Abi Al-Khasal refers to the manifestations of Allah's creation - the Almighty - in the context of highlighting Allah's blessings and power; he reinforces the idea for the listener and convinces him of it with this quotation.

And in his saying at the beginning of his Zarzuria: "...He created creatures in stages of development". (when He truly created you in stages 'of development'?). (Nuh, 71/14). An annotation of a Quranic verse, within a context of praise followed by mentioning Allah's countless attributes and blessings. He used the verse as a means to support his idea and draw attention to the content of the letter, and this indicates his ability to evoke the Qur'anic verses in proportion to the meaning, thus giving them elegance and beauty, so that the text becomes influential in the mind and the soul.

Also, when he said: "...and you have examples from communities like yourselves." (Ibn Abi Al-Khisal, 1988, p. 234). He quoted it from the Almighty's saying: (All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves). (Al-An'am, 6/38). Ibn Abi Al-Khisal relies in the text on the holy verse that supports the presented meaning to remind people of the Creator's ability and creativity in His creation, which is not limited to man, but extends to all creatures, as they were created by Allah, who is capable of doing anything on earth or heaven. This has an effect on people by urging them to thank Allah and reminding them of His greatness. Here, the author's ingenuity appears, as he adapts the meaning according to what serves the context, and uses quotation by changing it sometimes. Here lies the author's superiority reflected in his broad religious culture. However, culture alone is not enough, but it requires awareness of how to implement the Qur'an brilliantly and accurately.

When he said: "Glory be to Him who has given everything its distinctive form, then guided it" (Ibn Abi Al-Khisal, 1988, p. 235). This is a quote from the Almighty's saying: (He answered, "Our Lord is the One Who has given everything its 'distinctive' form, then guided 'it'"). (Taha, 20/50) to remind people of Allah's ability to create everything in the best way, and to guide creatures to what establishes their lives. This proves the author's ability to use the Qur'anic verses in their correct context, without exaggeration yet with accuracy in their selection. He is not content with including the Qur'an in his letter, but rather spreads within it what supports the Qur'anic text through religious references and the faith tendency which dominates the atmosphere of the Zarzuria, to form - in the end - a wonderful rich text.

Moreover, when he said: "... When they recognized the truth, their eyes overflowed with tears." (Ibn Abi Al-Khisal, 1988, pg. 237). (When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth) (Al-Ma'idah, 5/83). Ibn Abi Al-Khisal goes on to implement the Qur'anic text as he uses a holy verse that addresses the conscience of people and arouses their emotions. Many of the verses contained in the letters are an exhortation to follow the example of the righteous, as the author uses a verse that bears the characteristics of the true believer, including the characteristic

of fear of his Creator and the speed of his influence by the Holy Quran. In the foregoing, the writer deliberately changed its wording in proportion to the atmosphere and context of the letter.

In his letter, he invokes the phrase: "...They give preference over themselves" (Ibn Abi Al-Khisal, 1988, p. 237). He quoted it from the Almighty's saying: (They give 'the emigrants' preference over themselves even though they may be in need). (Al-Hashr, 59/9) to express the characteristics of the believers who prefer others who are in need over themselves, so Allah praised them in His Holy Book. Those who elevate their morals and religion with lofty virtues, and the author intends to remind of lofty virtues, which only the elite of believers hold, in a context in which there are many other characteristics that the writer used to serve as a reminder speech; such verses touch the Muslim's feelings, and appeal to the human soul. Here lies the role of the Qur'an, who plays an active role in enriching the text, and this is reflected in the Zarzuriat of Ibn Abi Al-Khisal.

And when he said: "it severed or almost severed his two limbs" (Ibn Abi Al-Khisal, 1988, p. 238). The author quoted his phrase from the Almighty's saying: (then severed his aorta). (Al-Haqqah, 69/46). It contains an emphasis on the miraculousness of the creation of the Qur'an. If the Messenger had fabricated it or lied about it, he would have met the punishment from his Lord, and He is truly capable of this. Here, we see the author invoking this verse in his letter, denouncing the description of lying and falsehood about the Zarzur, so he directed this phrase to people, and it seems that he was keen to select what fits his idea from the Qur'an because he knew very well that everything in it was consistent and logical, and every word came in the right place. "The phrase of the Qur'an is devoid of any technical defect, as it is a compact wording, with accuracy and good paving and arrangement, and is based on the organic unity of ideas, consistent and sequential, united by logic in wording and smoothness in systems." (Al-Salami, 1980, p. 126).

And when he said: "When the hair turned gray." He quoted it from the Almighty's saying: (and grey hair has spread across my head) (Maryam, 4/19). In this context, the author quotes the saying of Zakaria when he prayed to his Lord, "saying, "My Lord! Surely my bones have become brittle, and grey hair has spread across my head". Here is a reference to the passing of life and the length of years. The author's awareness of the mechanism of implementing the Qur'an in his letter appears; this is evident in his accuracy in harmonizing the idea with the appropriate Qur'anic verses. The Qur'an constituted an important tributary for Ibn Abi al-Khisal. It expanded to include words and images, and when he uses such a verse, he supports his idea with its beauty of photography, so it plays an effective role in serving the idea and clarifying the meaning.



In his third Zarzuriat, he begins it with praise to Allah mixed with a strong religious tendency. "Ibn Abi Al-Khisal made the Zarzur a standing hero, when he made him a preacher rebuking people, and he finished the text in a framework of merging between poetry and prose." (Al-Qaisi, 1989, p. 262). In this letter, we see an abundance of religious references, in which the author spread Quranic verses in proportion to the meanings inherent in himself.

We see him say in his Zarzuria: "all bounty is in the Hands of Allah; He grants it to whoever He wills." (Ibn Abi Al-Khisal, 1988, p. 333). It is a quote from the Almighty's saying: (Say, 'O Prophet,' "Indeed, all bounty is in the Hands of Allah—He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing). (Ali 'Imran, 3, 73). It came at the beginning of his Zarzuria, and it corresponds to the context of praise that was popularized at the forefront of his letters. It intersects with the art of sermons in particular, as it is customary for writers to reinforce their sermons with verses from the Qur'an, and this is what we find in Ibn Abi Al-Khisal's Zarzuriat.

In addition, when he said in the same Zarzuria: "Do not kill your children for fear of poverty..." (Ibn Abi Al-Khisal, 1988, p. 333), he quoted from Surat Al-An'am when the Almighty said: (Do not kill your children for fear of poverty...). (Al-An'am, 6, 151). The author resorts to quoting the Qur'anic verse that contains the prohibition method, as forbidding the killing of children for fear of poverty and destitution. He is not satisfied with including such verses that contain divine guidance in his letter, but rather he offers preaching and advice to the listener to be - by doing so - able to convince him and consolidate the idea within him.

Also, when he said in some of his poetry: it is like a dull veil, but it looks from "light upon light".

This is a quote from the Almighty's saying in Surat An-Nur (Light upon light). (An-Nur, 35). Ibn Abi al-Khisal recalled the Qur'anic verse that he quoted from Surat An-Nur, and the quotation came in a wonderful poetic context. This is common in the author's Zarzuriat, in which phrases based on the style indicated by the Qur'an and poetry are common as well, and this style finds its way to the listener's soul, with the connotations and lessons it reflects. So, it extends its inspirations and its shadow over the literary text to glimpse a part of a Qur'anic story, or a Qur'anic phrase that it inserts into the context of its text". (Jaafrah, 2003, p. 19). Ibn Abi Al-Khisal's resorted to the Qur'anic verses because he knew and was well aware of the ability they bear to touch people's conscience and evoke their religious feelings.

Moreover, when he said: "It provides oil and a soft condiment which is easily eaten". (Ibn Abi Al-Khisal, 1988, p. 342)

He quotes from Surat Al-Mu'minun, so he recalls the Almighty's saying: (as well as 'olive' trees which grow at Mount Sinai, providing oil...). (Al-

Mu'minun, 20) which is the olive tree. In this quotation, the author's resort to the Qur'anic verse appears because of the common meaning between the poetry and the verse, where the verse plays an important role in consolidating the idea and thus convincing the listener of the content. It is shown that the presence of the Qur'an here is a strong indication of his high religious culture, and a clear reflection of the religious heritage he acquired as a result of its dedication to learning the Qur'an.

We see him in another place relying on a verse that included the phrase: "And only noble, pleasant mates show this." (Ibn Abi Al-Khisaal, 1988, p. 343). He quoted it from the Almighty's saying: (In all Gardens will be noble, pleasant mates, then which of your Lord's favours will you both deny? 'They will be' maidens with gorgeous eyes, reserved in pavilions). (Ar-Rahman, 55-72). Ibn Abi Al-Khisaal relied on the part that serves his idea and supports the meaning. Implementation may be indirect and non-professional; this means "to take the meaning and adapt it to fit the events". (Ibn Al-Atheer, 1989, p. 196). Therefore, the author's change in the verse in proportion to the context is a reflection of his literacy and ingenuity.

To sum up, the Holy Qur'an is strongly present in Ibn Abi Al-Khisaal's Zarzuriat, where his reliance on the Qur'anic quotation played a role in creating a semantic value for the text, elevating the meaning presented, and addressing the human conscience with the most important source of religious legislation.

The impact of the Holy Qur'an is clear in Ibn Abi Al-Khisaal's Zarzuriat, in terms of style and sublime meanings that cannot emanate from humans. "The Qur'an has affected literature in both parts, prose and poetry. One of the most important manifestations of the miracle of the Qur'an is the manifestation of the majesty of Lordship in its verses. No matter how much you recite from its Surahs and verses, you find yourself facing meanings that cannot stem from human nature in all its diversity." (Al-Bouti, 2011, p. 32). The magnificence of the Qur'anic quotation is evident in the moral and human value the verses hold.

- Quoting from the Hadith

The Sunnah of the Prophet is a rich source that writers and letter writers used in their works. It is all that was taken from the Messenger - Peace be upon him - in terms of saying, deed, or report. It is the second source of legislation after the Holy Qur'an, as it is considered a religious constitution for Muslims.

The writers of Andalusia focused on the Sunnah, so they implemented it in their prose works, led by Ibn Abi al-Khisaal. He was known for his dedication to the sciences of religion and Sharia, and the noble hadith had a great deal of his Zarzuriat in particular.

The scholars - at different ages - expressed their opinions towards the Prophet's Sunnah and the values it held that enriched literature in all its forms, and they documented this in their writings. Al-Jahiz (255 AH) expressed the eloquence of the honorable hadith by saying: "It is the speech whose number of letters is few, and its meanings are many, and it exalts craftsmanship and avoids exaggeration; it extends when extension is needed, is abbreviated when abbreviation is needed. It abandons very strange meanings, and despises the vulgar and vile meanings. It only spoke out of wisdom, and it only used words that were surrounded by infallibility, built with support, and aided with success. It is the speech on which love and the veil of acceptance were cast, as it combined dignity and sweetness, as well as good understanding and the few words used to convey the meaning". (Al-Jahiz, 1998, p. 16).

When he said: "And the majority listened to him, as if there were birds on their heads." (Ibn Abi al-Khisaal, 1988, p. 238). In this place, the writer used the words of the Messenger, peace be upon him, in the description of the Companions - may God be pleased with them -: (As if there were birds on their heads). (Bukhari, 2002, p. 765). That is, stillness and solemnity, which is an attribute of the dignified and gentle man. This was brought up in the context of his talk about those who listen to the Zarzur with great interest, and in this quote a literary depiction. Ibn Abi Al-Khisaal's reliance on such hadiths - for their aesthetics - represents his accuracy in selecting what is appropriate to the current context, and this reflects his knowledge of the sciences of hadith and his awareness of their meanings and the values they bear.

In another place, a quote from his saying, peace be upon him: "A man betook himself to Allah and so Allah accepted him and accommodated him; another man felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while another man turned his face from Allah, and went away, so Allah turned His face from him likewise." (Ibn Abi Al-Khisaal, 1988, p. 334). It is from his saying, peace be upon him, from the hadith of Abu Murra that Abu Waqid al-Laithi narrated to him, he said: While we were with the Messenger of God, when three people passed by, one of them came and found an opening in the circle, so he sat down, and the other sat behind them, and the third went away. Then, the Messenger of God, may God's prayers and peace be upon him, said: Shall I tell you about these three persons? They said: Yes, O Messenger of God. He said: One of them betook himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

A partial quotation from the hadith appears in the text of the letter. It is centered on three men, a man went to Allah and He sheltered him,

another felt shy from the gathering and sat behind him, and a third turned his face and went away and was denied the blessing of the gathering. Ibn Abi Al-Khisal wants the approval and praise of the first and second man and not the third, as he recommends the end of the text saying: “Be one of the two men and you will be guided, and do not be the third, or you will be ruined.” (Ibn Abi Al-Khisal, 1988, p. 334).

Ibn Abi Al-Khisal’s reliance on the hadith is not arbitrary, rather it is the result of knowledge and awareness of the places of rhetoric in the Sunnah. Here, we recall when the Prophet, peace be upon him, said speaking for himself: “I am the most eloquent Arab, yet I am from Quraysh”. The Holy Prophet conveys the whole meaning using as few words as possible. (Al-Asqalani, 1995, p. 7). To summarize, the Sunnah of the Prophet enriched the Zarzuriat of Ibn Abi Al-Khisal, since his words - peace be upon him - were eloquent, concise, and well-constructed.

Also, when he said: “There is no harm that he preceded Abyssinia, as the praying hall is after Anjsha”. Here is a prophetic quotation in which he says: “Kindly, O, Anjsha with the delicate beings,” meaning the women, and Anjsha is: a slave of the Prophet, peace be upon him, and he was sharp, and the praying hall is originally in the race ring after the open hall. Ibn Abi Al-Khisal quoted from his words - peace be upon him - what the context necessitated, as there is a common meaning between the text and the hadith, which is represented in the validity of the prophetic hadith - with the sobriety of its language and the highness of its style - for human situations, and this is what prompted the writer to recall it. The honorable hadith “no matter how bright it is with the light of prophecy, and no matter how manifest it is in its style and discourse, remains related with human nature, and is subject to the reflections of human feelings.” (Al-Bouti, 2011, p. 33). Here, it is imperative for the writer to be conscious and aware of the science of hadith, and this is evident in the Al-Zarzuriat, which demonstrated his rhetorical ability to summon what suits his ideas, and his accuracy in quoting what serves his vision and meanings. Furthermore, when he said:

By having a connection with a wet liver [living creature], you become very rewarded.

The writer deliberately quoted an indirect quote from a hadith of the Prophet, peace be upon him, that said: “A reward is given in connection with every living creature” (Bukhari, 2002, p. 355). The meaning here is that doing good to every creature or animal will be rewarded with great reward, whether the good deed is by drinking water or feeding food or something similar, and it is intended for the face of Allah the Almighty. In this hadith, there is a beautiful artistic depiction, as the (liver) is an indication of human life, so if the liver perishes, its owner perishes, and here is a metaphorical method that indicates life. Ibn Abi Al-Khisal’s usage of this hadith is appropriate to the context, as the focus is the qualities of goodness and benevolence in a man, and the writer’s resort

to this quotation supports the content and consolidates the meaning, which is evidence of his deep religious culture, and his knowledge of the science of hadith.

Also, from his Zarzuria:

We start our days hungry, seeking destined livelihood, so we trust that Allah's provision is abundant.

He derived it from the words of the Prophet peace be upon him: (Allah would be giving you provision like the birds: They go out hungry in the morning and come back with full bellies in the evening). (Bukhari, 2002, p. 687). The writer quoted from the saying of the Holy Prophet, which serves his idea. It refers to the bird and Allah's grace upon it that He made its livelihood destined to it. This is shown in the context of the writer's talk about the Zarzur, its qualities and virtues, and Ibn Abi Al-Khisal's reliance on the honorable hadith reveals his extensive knowledge of its meanings, as he merged the prophetic quotation with poetry in a wonderful template, proving the eloquence of the Messenger which is far from useless talk, and there is no shortage or defect in it.

Upon closer examination of the positions of the prophetic quotations, it becomes clear that they held sublime Islamic meanings that elevated the level of the text. The prophetic Sunnah is a rich field, in which Ibn Abi Al-Khisal found what serves his letters, and his knowledge of this source and his dedication to his learning contributed greatly to the cultural status he reached. This was represented in his Zarzuriat in particular and his letters in general.

#### - Religious References in Zarzuriat

Ibn Abi Al-Khisal recalled multiple aspects of the religious heritage. He was not limited to quoting from the Holy Qur'an and the Sunnah of the Prophet; rather, he relied on various aspects which filled his Zarzuriat with a religious form that appeared clearly within his letters, so that the reader would be prepared that he was reading religious speeches.

When he said: "Praise be to Allah, Possessor of extreme wisdom and transcendent grace." (Ibn Abi Al-Khisal, 1988, p. 31). He begins his speech with praise and graces to Allah, which is an expression of his faith and certainty in the existence of Allah and his innumerable virtues. It also appears in his saying: "Praise be to Allah, the Creator of life and death, the Hearer of every voice...". (Ibn Abi Al-Khisal, 1988, p. 234). Praise is followed by mentioning the attributes of the Almighty Lord and his great creation; such indications reveal the strength of the religious tendency of Ibn Abi Al-Khisal which was supported by his culture as a result of his dedication to learning religion in all its aspects.

In a different place, he says: "He sent a messenger to every nation who guides them, and leads them to the paths of peace, and eliminated the

misguidance which they caused to themselves by themselves.” (Ibn Abi Al-Khisal, 1988, p. 32). This phrase represents the writer's deep understanding of religion, his broad knowledge of the heavenly messages, and his certainty of their truthfulness. They are the way to guide people and bring them out of the darkness of misguidance into the light of faith.

Moreover, when he said: “May Allah’s blessings be upon them and him, collectively and individually, as long as the creatures keep on living.” (Ibn Abi Al-Khisal, 1988, p. 32). This shows his love for Muhammad - peace be upon him - and suggests the truth of his prophecy. Also, when he said: “The common people and kings have become equal, wounds have become retaliation, and justice is general and not specific”. (Ibn Abi Al-Khisal, 1988, p. 33). This is an acknowledgment of the justice of Islam, and that there is no difference between people, and this extends to rights and retribution. Thus, the writer shows the Islamic religion in the best way, seeking to establish its perfection and tolerance in the soul.

The writer's resort to various religious methods is apparent, which is evidence of the breadth of his knowledge and religious culture. It was manifested brilliantly and ably in his letters.

When he said: “O Allah, please make it a gathering that is witnessed, a firm organization of your piety, and a binding meeting of your pleasure and grace”. (Ibn Abi Al-Khisal, 1988, p. 38). He uses supplication here, as it is an act of worship and evidence of the strength of faith and the need for Allah alone, and it is a tradition inherited among writers. Here, the writer relied on supplication with high artistry, and this would attract the ears and minds and influence the soul.

In addition, when he said: “I praise and glorify Him as He pleases, and I ask Him of the best that He has decreed and decided, and I bear witness that there is no god but Allah alone, He has no partner; a testimony so decisive, like the mounted sword”. (Ibn Abi Al-Khisal, 1988, p. 235). He owes Allah's oneness, followed by praise and glorification, and recourse to Him alone within the framework of the wonderful artistic photography.

When Ibn Abi Al-Khisal uses the two testimonies in his saying: “And I bear witness that Muhammad is His servant and His Messenger, whose message is organized by all nations, and whose eloquence is heard by all, even those who refuse to listen”. (Ibn Abi Al-Khisal, 1988, p. 235). It testifies to Muhammad - Peace be upon him - the prophethood, and the impact of his mission on the nation, as well as his eloquence and its impact on people. This implementation is a reflection of the religious tendency on his Zarzuriat, and the ingenuity is evident in its skillful usage within the appropriate context, which leads to enhancing the meaning and emotional impact on the reader.

And when he said: "As for the intelligibility of the hoopoe, it is praiseworthy, and in it is for this garment that I carry it with ease. Suleiman's waterer – may Allah's prayers be upon him – if he thirsts, and his ambassador, no matter how much he wants to strike; he came from Saba' with certain news". (Ibn Abi Al-Khisal, 1988, p. 240). Ibn Abi Al-Khisal resorted to the Qur'anic stories, evoking the story of the Prophet Solomon [Suleiman], the Hoopoe, and the Queen of Sheba [Saba'], drawing lessons from them. These stories are of great importance in supporting the meaning and lie in "taking a strong argument to support the ideas and opinions that are intended to pervade the earth, and it was one of the psychological factors that the Holy Qur'an resorted to in controversy, dialogue, good news, and warnings." (Hajem, 2010, p. 5). Quranic stories serve as an exhortation and a lesson for people to follow, and they are valid for every time and place.

When he said: "...so give thanks to Allah as He guided you to goodness, and taught you the speech of birds, for here you are rebuking their sneers, and understanding their glorification". (Ibn Abi Al-Khisal, 1988, p. 335). He resorts the virtue of gratitude, as it is one of the virtues of the believer, and it is evidence of faith and gratitude to Allah the Almighty, whose graces are countless and incalculable. Ibn Abi Al-Khisal used this approach indebted to His bounty, the Most High, upon human beings. The stories of the Qur'an come "in the style of the Qur'anic discourse in its narration, presentation, and focal points, and the Qur'anic story is among the methods that the Qur'an held to argue with people, and to cut off arguments, just like what is in the Holy Qur'an of other methods, debates, incapacities, and threats...". (Al-Khatib, 1964, p. 8). Consequently, these stories have an effectiveness in establishing the argument and eliminating doubt. From this standpoint, the implementation of this heritage is required by the need, and this is what prompted Ibn Abi Al-Khisal to recall it within his Zarzuriat, seeking to achieve strength and persuasion for the text.

### **Conclusion:**

This study, titled "Implementing the Religious Heritage in Ibn Abi Al-Khisal's Zarzuriat" has reached some results, perhaps the most prominent of which are:

The Zarzuriat are among the prominent letters in the Andalusian era, and Ibn Al-Sarraj was the first to use the Zarzuriat in Andalusia. The reason for naming them as such is due to the starling bird [Zarzur], which was the center of the discussion in a framework of humor and sarcasm.

The Zarzuriat received the attention of Andalusian writers and prose writers, so more than one of the writers opposed them. Ibn Abi Al-Khisal

was one of the leading writers in terms of the number of Zarzuriat, their quality, and their artistic and aesthetic level.

Ibn Abi Al-Khisal is considered one of the most prominent Andalusian letter writers, and the Zarzuriat elevated his literary value. He wrote three Zarzuriat, which departed from the original content of the Zarzuria.

Ibn Abi Al-Khisal used several styles in his Zarzuriat, the most important of which is the implementation of religious heritage in its forms. The writer's resort to religion gives the letters sanctity and influence on the soul, as well as strengthening and enriching the text, which is a reflection of the capacity of the writer's religious repertoire.

Ibn Abi Al-Khisal sought the help of the Holy Qur'an and the hadith of the Prophet, so the quotation was direct and verbal in places, and indirect and non-literal in other places.

It appears that the writer resorted to religious references that are a reflection of a spiritual tendency formed as a result of the breadth of his knowledge and religious culture, as it was manifested brilliantly and ably in his letters.

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