

Emory Resources on the Middle East

Great Books (IV):

The Book of the Flower, by Ibn Dawud (d. 297 C.E.);

The Ring of the Dove, by Ibn Hazm (d. 1064 C.E.)

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The blow of love is not a light one;

No one can tell you like one who has experienced it.

Judgement, consideration, thought:

None of these can arrange the matter of love.

Love, rather, is a changing thing,

Producing one new situation after another.

If you are true in your affection, then be content

and satisfied with just a little from the one you love.

Ibn Dawud, *The Book of the Flower*.

The Theory of Love:

When one thinks of the Islamic World, often the first things that come to mind are puritanical religious laws and strict segregation of the sexes in society. While restricted interaction between the sexes and an emphasis on religion and religiously-based restrictions certainly have long played, and continue to play, a fundamental role in Islamic societies, they do not cover the totality of human activity there, any more than life in Italy, for example, focuses solely on the Catholic Church, the Pope, and Christian religious rules. In every Islamic society, there is a group of ideas, concepts, and activities that exists side-by-side with a purely religious outlook and in many cases seems to fly in the face of Islamic concepts. This field of ideas and activities we may call the profane, as opposed to the sacred, side of Islamic societies. It encompasses such things as music, dancing, love poetry, jokes, entertaining stories, drinking parties, and a host of other items that vary from not explicitly religious—such as jokes—to mildly un-Islamic--such as love poetry--to completely forbidden by Islamic law--such as drinking alcohol.

One major facet of the profane sphere is the profane theory of love, which was highly developed in Arabic literature and society. The religious view of love between men and women is fairly simple. Love is acceptable if it occurs within marriage, between a husband and wife. Otherwise, it is a problem, because it creates temptation to engage in illegal association with the opposite sex. This view was balanced by the profane theory of love, which held that love, though often uncontrollable was a noble feeling and that being in love was somehow an exalting experience. This theory of love shares many features with the concept of "courtly love" in medieval Europe. By falling in love with the loved one, the lover enters a pact of love. His duty is to serve the loved one, even if she does not respond. He cannot divulge the sacred secret of love, and must treat his loved one with the utmost disgression. Love tends to make one miserable: one gets sick, can't eat, can't sleep, and becomes distracted, even crazy. All these things the lover must suffer patiently. These ideas go back to pre-Islamic time, and are generally referred to in the Arabic literary tradition as *al-hubb al-`Udhri* "love of the tribe of the

Banu `Udhrah," because a member of that tribe is reported to have made the famous statement, stressing the difficulty of the experience of being in love among his people, "When we love, we die!"

In this unit, we look at some of the facets of this theory of love, which appear in Arabic love poetry and in books about Arabic love poetry. We will examine two works in particular, *The Book of the Flower* by Ibn Dawud, and *The Ring of the Dove* by Ibn Hazm. These are two of the most important works on the theory of love in Arabic literature, and are closely related to each other.

Ibn Dawud

Abu Bakr Muhammad ibn Dawud al-Zahiri, known as Ibn Dawud, was a famous scholar of Islamic law and the son of an even more famous jurist, Dawud ibn `Ali ibn Khalaf al-Isfahani. Dawud, the father, gained renown as a scholar of law and the hadith (oral traditions reporting the acts and sayings of the Prophet Muhammad) in ninth-century Baghdad, the capital of the Abbasid Empire. He lived and taught in Baghdad until his death in 884. Dawud founded the Zahiri *madhhab* or legal school—approximately the 'literalist' school—an Islamic legal school the tenets of which included adherence to the 'apparent meaning' or 'literal text' (*zahir*) of the Qur'an. The Zahiris held that matters not dealt with explicitly or by implication in scripture could not be subject to laws and restrictions of human invention. While the emphasis on the literal text may seem conservative, it was in many ways more liberal than other approaches because it refused to impose penalties and duties where the scripture could not be shown to have spelled them out. The school was short lived, but important historically. For two centuries in Baghdad, the administrative and intellectual center of the empire, six legal schools held sway in Sunni Islam: the four well-known Sunni legal schools that have survived until the present—Hanafi Maliki Shafi'i, and Hanbali—and in addition, the Jariri school, founded by Abu Ja'far al-Tabari (d. 923) and the Zahiri school. Though the latter two died out by the end of the eleventh century, they were nevertheless influential in determining the direction Islamic legal thought would take.

The second most important figure in the history of the Zahiri legal school was the son of the founder. Ibn Dawud, named Abu Bakr Muhammad, was born in 868 in Baghdad. There, he studied under the grammarian Niftawayh (d. 935) and became accomplished in Arabic grammar, lexicography, literature. He studied law with his father. Upon the his father's death in 884, he took over teaching in his father's place, despite his mere fifteen years of age. According to the historian al-Mas`udi (d. 956), he was an exceptional jurist. Ibn Dawud was also renowned for his infatuation with rhymed prose [*saj`* approximately a type of accent poetry most often involving successive rhyming couplets of varying length], and in his everyday speech, he would speak in rhyming couplets. He is well known for witty debates with Ibn Surayj (d. 918), the greatest contemporary scholar of Shafi'i law, and he also had altercations with al-Tabari, a prominent contemporary jurist, historian, and commentator on the Qur'an who founded of the Jariri legal school. Both Ibn Dawud and Ibn Surayj served as advisors to the chief judge of the western section of Baghdad, the Maliki judge Abu `Umar al-Hammadi (d. 932), who had been appointed deputy to his father Yusuf b. Ya`qub al-Hammadi (d. 909-10). Ibn Dawud is known for condemning the famous mystic al-Hallaj as a heretic in a legal opinion delivered ca. 901. He died in May 910, according to Ibn Khallikan, at the young age of 42.

Ibn Dawud's Works:

The sources mention a number of Ibn Dawud's works, but few have survived.

Kitab al-indhar ["The Book of Warning"]. Apparently a legal work

Kitab al-i`dhar wa'l-ijaz ["The Book of Excuse and Brevity"]. Apparently a legal work.

al-Intisar `ala Muhammad b. Jarir wa-`Abd Allah b. Sharshir wa-`Isa b. Ibrahim al-Darir ["Refutation of Muhammad ibn Jarir (al-Tabari), `Abd Allah ibn Sharshir (al-Nashi) and `Isa b. Ibrahim the Blind"]. This work is a refutation of three contemporary scholars. It probably dealt with issues of jurisprudence, including Ibn Dawud's rejection of the Islamic legal principle of *qiyas* or "legal analogy."

al-Wusul ila ma`rifat al-usul ["The Approach to Knowledge of Jurisprudence"]. This is a manual of jurisprudence or the theory of legal interpretation. Some quotations from this work have been preserved in later works of jurisprudence, including *Ikhtilaf usul al-madhahib* by the tenth-century Isma`ili Egyptian jurist al-Qadi al-Nu`man.

Kitab al-Zahrah ["The Book of the Flower"]. This is a work on poetry and the theory of love. It is the only one of Ibn Dawud's works to have survived intact.

The Book of the Flower:

Kitab al-Zahrah, or *The Book of the Flower*, is an anthology of Arabic poetry in two parts. The first part includes love poetry, and the second part includes all other types of poetry, such as poems about wine, hunting, praise, blame, and description of various types. This gives us some idea of the importance of love poetry in particular in the Arabic literary tradition: in Ibn Dawud's estimation, it represents half of the entire heritage! Each part has fifty chapters, so that there are one hundred chapters in all. Each chapter contains one hundred verses of poetry--there are a number of short selections in each chapter, but the total number of verses is meant to add up to one hundred. All in all, then, the work contains ten thousand verses of poetry. Some of the poetry is pre-Islamic, going back to times before the advent of Islam in 622 C.E., some is from the early Islamic period, some is from the Umayyad period (661-750 C.E.), and some is from the Abbasid period, from 750 C.E.- until Ibn Dawud's own time. He wrote the work in the late ninth century. The exact date is not known, but it must have been after 882 C.E.

The first part of *The Book of the Flower* is not just a collection of poetry. It also discusses the theory of love in some detail. This book is the first extant Arabic work on the theory of love. It is also the first *known* Arabic work on the topic. Ibn Dawud mentions earlier works in his introduction, but without providing any specific authors or titles, their identities remain among the many mysteries of Arabic literary production of this period, from which so many texts have been lost. The first half of *The Book of the Flower* was edited by A.R. Nykl in collaboration with Ibrahim Tugan and published by the University of Chicago Press in 1932. At the time, the editors thought that the manuscript they had used at the Egyptian National Library represented the only extant portion of the work. Subsequently, a manuscript containing the second half of *The Book of the Flower* was discovered, edited, and published by Ibrahim al-Samarra'i and Nuri al-Qaysi in Baghdad in 1975. Another critical edition of part of the second half was

published by Michele Vallaro in Naples in 1985. A revised edition of the second half of the work by Ibrahim al-Samarra'i was published in 1985. Together, these published versions present most of the original *Book of the Flower*; some small gaps remain.

The medieval sources claim that *The Book of the Flower* is at least in part autobiographical. According to one account, Ibn Dawud explained to his teacher Nifṭawayh on his deathbed that he was dying of love for another man. The object of his affections was supposedly Muhammad ibn Jami` al-Saydalani, was the only beloved in history to support his admirer financially, the sources claim. A number of anecdotes connect the two, and it is claimed that the patron to whom Ibn Dawud dedicated *The Book of the Flower* was al-Saydalani himself.

Ibn Dawud drew on a number of sources for his theory of love. One is the genre of love poetry itself. It is my contention that all genres, whether literary or popular speech genres, have rhetorical and ideological content in addition to simple material. They involve not only stock characters, terms, and tropes, but also theories and ideologies. Drawing on the poetic tradition's portrayal of society, and not just on society as it was, though the two certainly overlapped, *The Book of the Flower* describes love of men for women, women for men, and men for men. There is a sharp division between the lover (*muhibb*) and the loved one (*mahbub*), who are usually not equals; they are more often described in terms of devotee and patron, slave and master. In other passages, though, the loved one may be described as a 'friend' (*khalil, sadiq*) 'brother' (*akh*) or 'companion' (*sahib*), which imply a greater degree of equality. By convention in Arabic poetry, references to the loved one are often masculine, even when she is female. One reason for this is the need to keep the loved one's identity a secret. Consequently, it is often difficult to tell whether the object of devotion being described in a particular verse or poem is a man or a woman. In some cases, feminine pronouns are used, and in others, physical references are obvious enough to distinguish one sex or the other.

Key Concepts in the Theory of Love:

The theory of love involves number of key concepts. The following are just a sample:

Muhibb The lover. Most often the lover is not mentioned explicitly because he or she is the poet, the one speaking.

Habib/Mahbub The loved one.

Wisal/Wasl Union with the loved one; being together. This is the main wish and goal of the lover.

Furaq, Bayn, Nawa Separation from the loved one; being apart. The main cause for the writing of the poem in the first place is most often the pain caused by separation.

Hajr, Jafa' Spurning or abandonment of the lover [i.e., dumping s.o.].

ʿItab Reproaching the loved one. Usually done by the lover because he or she feels mistreated or abused.

ʿAhd The pact of love.

Sirr, Kitman "Secret"/"Concealment." Keeping one's love secret or concealed.

Raqib The rival or guard. A character who prevents access to the loved one, such as her father, brother, husband, or other suitors

Washi Slanderer or Tattle-Tale. This character tries to ruin the relationship of the lovers by exposing them to public scandal.

Adhil The Obstructor. This character tries to ruin the relationship of the lovers by putting obstacles in between them, usually by causing a fight or misunderstanding between them. For example, he might go to your girlfriend and tell her that you're a jerk or that you flirt with other girls.

La'im Blamer/Reproacher. This character is usually a friend of the lover who notices that he is generally acting odd, not sleeping or eating, because of his irrational obsession with the loved one. He tells the friend in love to stop acting crazy. The standard response of the lover is the following, "You just don't understand, because you're not in love." Or, as an Arabic proverb puts it, "He whose hand is in water is not like him whose hand is in the fire."

Rasul Messenger. This character is someone the lover sends to communicate with the loved one. The lover must trust this person a great deal. Not only must the messenger present the lover in the best possible light and argue on his or her behalf; there is also a danger that the loved one will like the messenger better.

Sabr Patience. What the lover requires more than anything else, but usually does not have.

Wafa' Loyalty.

Ghadr Betrayal.

Exercise I:

Examine the concepts above and complete the following. Which of these concepts are relevant in the contemporary U.S.? Make your own list of important concepts in modern love theory, explaining the terms that are commonly used in conversation, self-help books, romantic novels or movies.

Ibn Dawud's theory is quite similar to that familiar from courtly love in medieval Europe. The lover is generally in the service of or enslaved to the loved one. This state of utter devotion is not imposed on him by the loved one, fate, or anyone else, but by accepting love, he has imposed conditions on himself and promised to abide by them. He is henceforth bound by the pact of love. Though he yearns for union, he must endure the hardships of separation and his own infatuation to prove his worthiness of the loved one. He must keep his love secret, for to expose the loved one would be insulting or disrespectful. He must not demand too much--'making do with a little' was a key

concept--just a smile or a glance, or just the ashes of the loved one's cooking fire, the traces of her campsite should be sufficient encouragement.

In addition, Ibn Dawud draws on the medical and philosophical traditions of the Greeks, citing Galen explicitly and using a number of Platonic concepts without attribution. Equally important is the overall framework. Love is not merely a topic but a science, with theoretical boundaries, definitions, divisions, sub-divisions, and terminology. In this he shows a debt to Aristotle in all likelihood, and to the general movement toward theoretical formulation mentioned above. His use of philosophical and medical terminology--the language of symptoms, humors, causation, attributes, accidents, and essences, to name a few--is obvious.

The Levels of Love:

One of Ibn Dawud's sources for his theory of love was the Islamic mystical tradition. He uses a number of key concepts from mysticism in his description of love. Crucial is the idea that true love is for initiates only. Those who are outside that group cannot even understand those who are initiated, for the logic of love is different from ordinary logic and operates on a different plane. Lovers are a select group characterized by particularly sensitive souls and natures. Like the ascending ladder of mystical states, there is also an ascending ladder of the levels of love. Ibn Dawud distinguishes the following eight levels:

1. *istihsan* admiration
2. *mawaddah* attraction
3. *mahabbah* attachment
4. *khullah* familiarity
5. *hawa* inclination
6. *'ishq* desire
7. *tayim* enslavement
8. *walah* delirium

Exercise II: Read the text below and answer the following questions. Galen was a famous doctor from Asia Minor whose works were translated into Arabic in the early ninth century.

Chapter 2:

Galen said: Love is an action of the spirit, which is found in the brain, the heart, and the liver. In the brain are three compartments: imagination, in the front of the head, thought, in the middle, and memory, at the back of the head. The designation lover cannot be applied completely to anyone unless, when he leaves the one he loves, that person remains in his imagination, thought, memory, heart, and liver. He refuses to eat and drink because his liver is preoccupied, and refuses to sleep because the brain is preoccupied. The imagination and the memory are devoted to him, and thought is focused on him. Thus, all the compartments of the spirit are occupied with him. If they are not occupied with the loved one during separation, then (the patient) is not in love, and when he meets the loved one, these compartments will become empty.

By my life! He presented an excellent description, providing reasonable arguments for his statement. However, he described the condition of love alone, and did not mention the states which come before and after it. This is because the conditions

which are generated from sound and sight differ as to their greatness or smallness, and they have stages. The first stage, produced by sight and sound, is admiration. Then it grows stronger and becomes attraction. Attraction causes desire, for he who feels attraction for someone desires to be his friend, and he who feels attraction for an object desires to possess it. Then attraction grows and becomes love. Love causes obedience. About this Ma'mūd the Bookseller has said

You disobey God while you show that you love Him.
This is impossible to grasp, unheard of.
If your love were true, you would obey Him,
For the lover is obedient to his loved one.

Then love grows stronger and becomes familiarity. Familiarity among people is that the love of one of them has taken control of his companion so that secrets are dropped between them, so that one is privy to the other's inner and hidden thoughts.

...

Chapter 7: He whose happiness endures, his months are short

He who endures trials for the one he loves, in the manner we have mentioned is worthy of reaching his utmost desires. The people of this state are those who praise love and laud it, describing its delights to those who do not know it, and despising the lives of those who has not tasted its taste or been enthralled by its slavery. Have you not heard the one who says:

If you have not felt passion and do not know what love is,
Then you might as well be stone, a hard, dry boulder!
What is life except what brings you delight and pleasure,
Although spoil-sports have blamed and deprecated such things.
I have followed love as much as I could, and whoever desires, may blame me,
And whoever desires may suffer in tears and grief.

Al-Kumayt was more even-handed than this when he said:

No one in the past has tasted the misery and pleasure of life who has not loved.
In love is both sweetness and bitterness;
You may ask about it someone who has experienced it, or try for yourself.

Al-Qatami said:

Go ahead blame me! Every man alive blames me. Don't warn me, for good and evil are approaching.
You don't know which is longer: the time that has passed or what remains to come.

Abu Tammam recited his own verses:

Don't spurn your companion without fault
For rebuke is the key to reconciliation.
If a lover keeps a secret from his companion,
What is the merit of a friend over an enemy?

It is said that familiarity (*khullah*) between people derives from the penetration (*takhallul*) of affection in the flesh and bones and its mixing with the marrow and blood. This definition does not contradict the first; indeed, it is the clearest cause of it, because the one who has been so affected by the loved one will accept the command of no other and will not be deterred by any other secret.

Concerning this (level) are the following verses by `Ubayd Allah ibn `Abd Allah b. `Utbah ibn Mas`ud:

The love of `Athmah has penetrated my heart;
It flows along with my blood, unseen,
Penetrating where wine, sorrow,
and even happiness cannot reach. . . .

Questions:

1. How does love begin, according to Ibn Dawud?
2. How does love progress from one stage to another?
3. Rephrase Galen's description of love in your own words. What strikes you as odd or interesting about this description?
4. What is wrong with Galen's description, according to Ibn Dawud?
5. Explain how the selections of poetry Ibn Dawud presents are related to the remaining text.

**The Chapters of the First Part of *The Book of the Flower*:
[All of the chapter titles are paired, rhyming phrases]**

1. When a lover's glances are many, his grief lasts long.
2. The mind in love is prisoner, and longing is its master.
3. He who treats his illness with his disease, does not find its cure.
4. He is not clever, for whom a doctor cannot prescribe.
5. Once conquest takes place, adversities occur.
6. Suffering humiliation for the loved one is a true mark of the lover.
7. If one's happiness endures, one's days are numbered.
8. Whoever is endowed with grace and wit, let him be chaste.
9. It is not part of grace to show disrespect for the loved one by describing her.
10. Suspicion comes from an excess of selfishness.
11. He to whom the loved one is loyal finds the rival easy to bear.
12. He who is prevented from meeting the loved one frequently is satisfied with little.
13. He who is shut out from his loved ones humbles himself before the gatekeeper.
14. He who is prevented from union with the loved one makes do with the messenger.
15. He whose loved one requites his love is exposed by his peers.
16. He who does not reproach for a slip does not preserve the bond of love.
17. He who reproaches his friend for every fault deserves to be found tiresome and a bother.
18. The separation of hearts despite physical proximity is more difficult than the separation of far-flung regions.
19. He who begs forgiveness does not falter, and he who apologizes does not sin. [43]
20. If betrayal is found out, the break-up is easier.
21. He who undergoes separation is overcome by longing.
22. Few are those who reconcile without being overcome by love.
23. He whose love gets the better of his patience will put up with betrayal on the part of his loved one.
24. He who has become inured to separation is liable to meet with catastrophe.
25. In taking leave before separation is a message to last until the time of reunion.
26. Separation was created only to torture lovers.
27. When one's partner is away, one's yearning increases.
28. He who misses the departure of the caravan cries over its traces.
29. He who neglects the neighbors will not succeed when asking the house directly.
30. He who is prevented from leaving tells his longing to the winds.
31. In the flashing of lightning is company for the lonely longing one.
32. In the dancing of a fire's flames is company for the one sick with love.
33. In the mourning of doves is company for the one enthralled.
34. When someone has been tried by separation and abandonment, his thought is occupied with loathing and reprimands.
35. In the yearning of parting camels is consolation for every ardent lover.
36. He whom union has passed by is kept company by visions of the loved one.
37. He who has been prevented from seeing the loved one makes do with her traces.
38. He who is kept from the loved one's traces makes do with memories.

39. Nursing hopes and delusions causes one to fail completely.
40. When one cannot sleep, the night is long.
41. He whose determination fails cries a great deal.
42. Emaciation is a sign of infatuation.
43. The way of patience is long, and the concealment of love is difficult.
44. When the lover's patience fails, his secret comes out.
45. He who did not earn his love is not chastened by reproaches.
46. When a love is old, its grief is intense.
47. He whose locks turn grey is spurned by his loved ones.
48. He who despairs of the one he loves
49. Only through separation or obstacles does one discover who is true to love's pact.
50. A little loyalty after death is better than a great deal during life.

Ibn Hazm (994-1064 C.E.)

Ali ibn Ahmad ibn Sa`id Ibn Hazm was born in Cordova, the capital of Spain under the Spanish Umayyad dynasty. He lived through a protracted civil war, the fall of the Umayyad Caliphs, and the disintegration of their Empire into many small states, called the "Party Kingdoms" in Spanish history. His father was an important official in the Umayyad state, and joined a losing faction. He died in 1012 after joining an unsuccessful plot to restore against the Slav contingent who had taken over the palace. Ibn Hazm grew up in a privileged environment. Apparently the only son in the family, he spent much of his youth in the company of women, something which comes out clearly in his work on love theory.

After the death of his father, his family's house was destroyed, and he lived the rest of his life in exile, as it were. Disgusted by messy politics which called for one to bend one's principles, Ibn Hazm withdrew from public life and immersed himself in scholarship. He was particularly opposed to the Maliki jurists of his day--most Muslim jurists in Spain belonged to the Maliki tradition--because they continually supported the ruler who seized power and seemed to have no commitment to the best or most legitimate choice for the position. In an act of protest, Ibn Hazm adopted the Zahiri legal tradition founded by Dawud ibn Khalaf al-Isbahani in Baghdad in the mid ninth-century and upheld by his son Ibn Dawud. Though the tradition was losing supporters in Baghdad itself at the time, Ibn Hazm became its champion, apparently because it provided him with intellectual weapons with which to attack his contemporary opponents. He died in 1064 C.E.

Ibn Hazm wrote widely on religion, logic, Islamic law, theology, and jurisprudence, in addition to literary works and his work on love theory, *The Ring of the Dove*. His works include the following:

Kitab al-Taqrīb ["The Book That Makes Accessible"]. A summary of Aristotelian logic.

Kitab al-akhlaq wa'l-siyar ["The Book of Morals and Proper Behavior"].

Kitab maratib al-`ilm ["The Book of the Levels of Knowledge"]. A short work on the history of science.

Kitab al-Fisal fi al-milal ["The Book of Divisions, on Religious Sects"]. This is a doxography, that is, a work describing various religious sects and ideas, not only in Islam but also in Judaism and Christianity. In it, Ibn Hazm shows himself a harsh and intolerant critic of Judaism and Christianity, and also of various Islamic sects, such as Shiism.

Kitab al-muhalla ["The Book of the Adorned"]. This is a multi-volume work on Islamic law according to the Zahiri school. It is prefaced by a short theological creed which states Ibn Hazm's basic beliefs. It is the only Zahiri book of law to have survived until modern times.

Kitab maratib al-ijma` ["The Book of the Levels of Consensus"]. An Islamic legal work about those legal questions about which consensus of the scholars has been established.

Kitab al-ihkam fi usul al-ahkam ["The Book of Making a Firm Foundation, on Jurisprudence"]. This is an important work on jurisprudence or legal interpretation according to the Zahiri school. It is the only work of Zahiri jurisprudence to have survived until modern times.

Tawq al-hamama ["The Ring of the Dove"]. This is Ibn Hazm's book on the theory of love. Like Ibn Dawud's book, it includes both selections of love poetry and theoretical discussions and anecdotes about how love actually works. Like Ibn Dawud's book, it includes much poetry by the author himself. Ibn Hazm clearly had *The Book of the Flower* and was inspired by it, for he refers to it in the introduction to his own book.

The Ring of the Dove:

Exercise III: Study the table of contents of *The Ring of the Dove* and answer the questions below:

The Ring of the Dove is organized in the following fashion:

- Author's Preface
- Preliminary Excursus
- 1. The Signs of Love.
- 2. On Falling in Love While Asleep.
- 3. On Falling in Love Through a Description.
- 4. On Falling in Love at First Sight.
- 5. On Falling in Love after Long Association.
- 6. On Falling in Love with a Quality and Thereafter not Approving Any Other Different.
- 7. Of Allusion by Words.
- 8. Of Hinting with the Eyes.
- 9. Of Correspondence.
- 10. Of the Messenger.
- 11. Of Concealing the Secret.
- 12. Of Divulging the Secret.
- 13. Of Compliance.
- 14. Of Resistance.
- 15. Of the Reproacher.

16. Of the Helpful Friend.
17. Of the Spy.
18. Of the Slanderer.
19. Of Union.
20. Of Breaking Up.
21. Of Loyalty.
22. Of Betrayal.
23. Of Separation.
24. Of Contentment.
25. Of Wasting Away.
26. Of Forgetting.
27. Of Death.
28. On the Vileness of Sin.
29. Of the Virtue of Continence.

Questions:

1. What is the logic behind the arrangement of chapters here? With what topic do the chapters begin? With what topic do they end (in chapter 27)? Is there a logical progression in between? Explain in detail.
2. You know that in a love story or love poetry, there must be at least two characters, the lover and the beloved. It appears from the chapter titles here, however, that several other characters may be involved. Who are they? Can you guess what they do or how they act in the plot of the love story?
3. Why does Ibn Hazm end the work with chapters 28 and 29? Why might it be necessary or expedient to frame the work in this way?

Exercise IV:

Study the table of contents of *The Book of the Flower* above and compare and contrast them with the table of contents of *The Ring of the Dove*. What is the main similarity, overall? What are some salient differences?

Exercise V:

Read the following text, about the Reproacher, and answer the questions below.

Of the Reproacher

Love has its various misfortunes: of these the first is the Reproacher.

Of reproachers there are various types. The original sort is a friend between whom and yourself the burden of cautiousness has been let drop: his reproach is better than many abettings. It consists of incitements and prohibitions; therein and thereby the soul is wonderfully stimulated and remarkable strengthened; its properties are at once purposeful and efficacious, and healing to those sore wounded by passionate desire. Especially is this the case if the friend is gentle in his speech, and skilled at matching his words to his intentions; if he is aware of the times when the negative should be emphasized, and the occasions on which it is better to concentrate on positive injunctions; and if he is apprised of the times wherein both approaches ought to be

combined; all according to the degree of tractability or stubbornness, response or rebellion that he observes in the lover.

The second type of reproacher is the thorough-going scolder, who never lets up reprimanding the lover. That is a tough business, and a heavy burden to bear.

I myself once had a like experience, very similar to what we are here discussing though not strictly in the same type of situation. Our mutual friend Abu al-Sari `Ammar ibn Ziyad reproached me frequently about a certain course I was pursuing, and seconded the efforts of others who had reprimanded me on the selfsame score; yet I had always thought that he would take my side whatever I did, whether I was acting rightly or wrongly, because of the firm friendship and true brotherhood uniting us.

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 that oblige the censor to begin his fault-finding. I have some verses on this topic:

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.

[Arberry translation, pp. 96-97, with slight modifications.]

Questions:

1. Write a summary explanation of this text in your own words.

Exercise VI:

Write a short chapter of your own book on the theory of love in modern American society. You may use examples from popular songs, soap operas, t.v. serials, movies, or the experiences of your friends and acquaintances. Think about changes in technology that may have an effect on how people meet or communicate. Are there particular characters who are important in modern love stories that Ibn Dawud and Ibn Hazm failed to mention?

Exercise VII:

Read the following text and then practice making the signals described. Then invent signals of your own.

Of Hinting with the Eyes

After verbal allusion, when once the lover's advance has been accepted and an accord established, the next following step consists in hinting with glances of the eyes. Glances pay an honorable part in this phase, and achieve remarkable results. By means of a glance the lover can be dismissed, admitted, promised, threatened, upbraided, cheered, commanded, forbidden. A glance will lash the ignoble, and give warning of the presence of spies; a glance may convey laughter and sorrow, ask a question and make a response, refuse and give--in short, each one of these various moods and intentions has its own particular kind of glance, which cannot be precisely realized except by ocular demonstration. Only a small fraction of the entire repertory is capable of being sketched out and described, and I will therefore attempt to describe here no more than the most elementary of these forms of expression.

To make a signal with the corner of the eye is to forbid the lover something; to droop the eye is an indication of consent; to prolong the gaze is a sign of suffering and distress; to break off the gaze is a mark of relief; to make signs of closing the eyes is an indicated threat. To turn the pupil of the eye in a certain direction and then to turn it back swiftly calls attention to the presence of a person so indicated. A clandestine signal with the corner of both eyes is a question; to turn the pupil rapidly from the middle of the eye to the interior angle is a demonstration of refusal; to flutter the pupil of both eyes this way and that is a general prohibition. The rest of these signals can only be understood by actually seeing them demonstrated.'

[p. 68, Arberry translation, with slight modifications]

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